

# Lutheran Tidings

Volume III

FEBRUARY 20, 1937

Number 14

## What Is Your Choice?

*Not what we have, but what we use;  
Not what we see, but what we choose—  
These are the things which mar or bless  
The sum of human happiness.*

*Not as we take, but as we give;  
Not as we pray, but as we live—  
These are the things that make for peace,  
Both now and after Time shall cease.*

—Clarence Urmey.

## Religion at the Judgment Bar

By E. Stanley Jones

We have thought that religion was the judge of people, events, and movements. This is true, for it sets up standards that become the standards of judgment for human society and individuals. But today religion is being judged. It is standing at the judgment bar.

Consider the situation in India—60,000,000 outcastes, under the leadership of Dr. Ambedkar, have announced that they are leaving Hinduism and are seeking a new spiritual home.

The point at which they are judging the system of religion in which they have grown up is at the point of brotherhood. They feel they have been degraded under their old system and their manhood is in revolt. They are now looking at the different faiths, to find which one offers them the best way out of their degradation. They are wanting something that will change their total life. In other words, in India religion is at the judgment bar. The astonishing thing is that the outcaste is the judge. This is an entire reversal of human history. It shows the law of God in operation that if you degrade another man he becomes the instrument of God to judge you.

In Russia religion was at the judgment bar in regard to the production of a new order, but the organized system of religion could not stand that test allied to an impossible czarist regime in a decaying order. It had specialized in ornate ritual and magnificent services and it became the priest of the old instead of the prophet of the new.

At the time of the Russian revolution a conference of priests was being held at Moscow. They debated for two days whether at a certain place in the service the priest should wear a yellow robe or a white robe. Within five blocks of that debate firing was taking place in the counter revolution. Religion was taken up with splendid trivialities while a great national crisis was on. Had religion been the prophet of the new instead of the priest of the old, Russia today might have been a religious instead of an anti-religious people. Religion was called to

the judgment bar and it was not able adequately to meet that call.

Today in America religion is at the judgment bar. We are in the process of facing changes. Those changes will take place here under communism or under fascism, or under the kingdom of God on earth. We are not going to stay where we are. We are going to change and it is a question of what shall be the directing, driving force of those changes, and what will be the goal. Can religion provide a goal adequate to meet this need and power to move on to that goal? It is obvious that much religion, as seen in the organized system today, cannot answer that demand. The vision is too limited and the dynamic too feeble. It is the judgment hour of God, and many systems are being weighed in the balance and found wanting.

But while the system of religion which we built up around Christ in the West is at the judgment bar, let us make no mistake about the matter. Christ and his kingdom are not at the judgment bar. He is the Judge, and he is judging both the system which we built up around him and the social order in western civilization at the present time. The call of the world is not to modify him, but to obey him. I have to apologize for many things in the East for myself, for my church, for my civilization, because all of these are only partially Christianized. But concerning Jesus Christ there is no apology upon my lips, for there is none in my heart. He is forcing modification upon everything; he himself stands unmodified.

When one exposes oneself to the experiment in Russia, as I did two years ago, it is a deep shock to one's inner life. Here is a civilization leaving out the one thing we hold dear—God. I needed some word of reassurance. I believe I got it while in Russia in two visions which came to me in my early morning devotions. They were these: "For we have a kingdom which cannot be shaken" and "Jesus Christ is the same yesterday, today and forever."

But we need something more than that program. We need a power, and Christ, the unchanging Person, is that power. We have then two things, an unshaken kingdom and an unchanging Person—a program and a power. And that Man stands confronting us, our Judge and our Savior. Depend upon it, he stands over against our civilizations and puts his fingers upon its weaknesses here and there. If we respond to him we are saved. If we refuse we are doomed. This is the rock upon which civilization will be built—or else the rock upon which we will stumble and go to pieces.

Now let us come down to our own personal lives. As this Man confronts you do you feel that your life is founded on reality, on the facts that are eternal? Are you built on the sand of self-will? This Man confronts you with judgment. He breaks up your peace of mind, but with it he offers an offer of redemption, a new birth, a fresh beginning.

(From a recent address as reported in The Chicago Daily News.)

# The Church In A Changing World

By C. S. Hasle

Greatness consists in being able to interpret one's own generation.

This trait has not become everybody's, but those who in the past possessed it are today counted among the world's foremost benefactors. They are considered great not so much because they became leaders, but more so because they humbled themselves and became servants. While many of their contemporaries did great deeds, which the world admired, these remained content doing the tasks of servants. As they looked deep into the hearts and souls of their fellowmen, they beheld their true need, and had the courage to give the people that which would fulfill this need even though it was not what they, the people, were striving for consciously.

These people, who chose to serve their fellowmen, came from all classes and professions. No one class can rightfully claim them. Here we see a lawyer forget himself in order to bring justice to his clients. In some far away place we may happen to find a doctor who refused a prominent career in the world of medicine in order to bring help to people who were being neglected. In the world of literature and poetry men and women probably gave a voice in words to the longings of many hearts. And among the statesmen a few, realizing the tribulations of the disinherited, wore themselves out attempting to make the world a better place in which to live.

Probably the greatest that can be said of the Master is that he in truth and spirit was a servant. He looked deep into the hearts of the poor and the ailing and saw a world of suffering and longing. And as he went about speaking his words of good tidings and performing his wonderful deeds, people looked up, probably for the first time, wondering if there really was a God who was interested in them like an earthly father was interested in his children.

As with the individual so it be with the institution. No institution is great unless it is able to interpret its own age. For this reason the church has lost valuable ground in the past. Either it lacked vision to perceive the needs of mankind or it seldom attempted to become servant in a world which had made people heavy laden.

It would be only natural that the church, which claims Christ to be its founder, would endeavor to follow in His steps. In this it often has failed. Not alone has the church as an institution failed in this, but many so-called Christians do not, to judge from their manner of living, believe that the principles for which the Master lived are practicable in their own age. Although they probably confess that the realization of these principles would make the world a better place in which to live, they take them in reality to be more beautiful dreams, which never can become real.

To profess belief by mouth in certain principles and deny this belief by acts is more damnable than not to have any belief at all, as it creates hypocrisy and lulls one to sleep in a state of false security.

If the Master was on earth today he probably would not live and move among those who are considered as the better class of people. "Those who are strong have no need of a doctor, but those who are ill." There are people today who are being ground to death under the iron heel of modern industry. We walk along the streets of our modern cities and find people who, like Lazarus of

old, literally have fallen before the doors of the wealthy and have nothing left but a vague hope of stilling their hunger by the crumbs falling from the table of the rich. Among such disinherited and outcasts the Master would live and move if he were on earth today.

Seldom has the church as a whole raised its voice in behalf of the disinherited. Instead of penetrating into the depths of the heart of a sick and ailing world it became content by merely scratching the surface, while its most impressive work became large structures of beautiful architecture in which it worshipped the One whom the church itself never fully knew.

And through the walls of these temples came the sounds of chanting, singing, preaching, and praying to a sick and ailing world, but it brought no message of help to a people who needed encouragement. Therefore, as time went on many became convinced that a religion which hides itself behind thick walls in temples made by hands, meant nothing to them. Consequently little by little man began to arrange the affairs of his daily life without seriously considering the church.

The Master at the close of his earthly career placed in the hands and minds of his disciples certain ideals. They were to Christianize the world, to lift it from the darkness of paganism to a true conception of life. This could be done only by humbling themselves and becoming servants. But as the church often has refused to consider its true position, that of a servant's, it has been weighed and found wanting.

Until the church finds itself and becomes willing to play the part of a humble servant it must be satisfied by being considered by many an institution which is not seriously concerned about reaching its goal, that of becoming the light of the world and the salt of the earth.

## They Call Me Strong

By Strickland Gillilan

*They call me strong because my tears I shed where none may see;*

*Because I smile, tell merry tales and win the crowd to me!*

*They call me strong because I laugh to ease an aching heart,*

*Because I keep the sweet side out and hide the bitter part,  
But oh, could they who call me strong live but one hour  
with me*

*When I am wrung with bitter grief in my Gethsemane.*

*They call me strong because I toil from early morn till late,*

*Well knowing there will be no smile to meet me at the gate.*

*They call me strong because I hide an inward pain with jest,*

*And drive away the care that comes unbidden to my breast.*

*Perhaps 'tis strength—God knoweth best; He sent the cares to me;*

*And His—not mine—the strength that keeps through my Gethsemane!*



## Covetousness

Somewhere we heard or read the statement that a Roman priest of wide experience and high character said that of the thousands of confessions to which he had listened he had never heard one person confess to covetousness. That command placed at the last of the Ten Commandments is often violated and very few are ready to acknowledge it. It is very humiliating to say, "I covet my neighbor's" whatever it is. As we see covetousness by itself and baldly, it is far from beautiful. Yet it is very prevalent, and it is the root of many cruel and destructive deeds. Some guilty of it may discern that it is the cause of their sins which they do know.

Back-biting is too common, even in churches. Back-biting is gossip, with poison in it. Too often the cause is covetousness in the form of jealousy. Every dishonest action, financial or otherwise, has a cause which is often covetousness. Covetousness has wrecked families, corrupted politics, divided churches, embittered souls, and altogether is a horrid, hideous thing. It drives some people to murder other people, and we are informed the cause is covetousness.

It is a pure heart that contains no covetousness in any corner. It may be true that this evil thing is found oftener in so-called higher circles than in the lower social planes. People in high stations, in financial, political, educational or social circles seem to increase in covetousness as they increase in attainment and possession. It grows by what it feeds upon. Any pastor can well be distressed when he detects it in his church. Many with talent and some virtue have it, and he must be tactful lest some outbreak result. The strange thing is that the spirit may be in the heart of the well-favored more strongly than in the heart of the ill-favored.

Men whom many respect and honor have cherished a bitter personal animosity which is often due to a heart which covets something which the other is or has. If it were proper we could mention names to illustrate.

High-placed persons, some in schools, some in state, some in church, some in financial circles, have had enmities whose taproots is this thing of which we speak. "Keeping up with the Joneses" may be an out-cropping of covetousness in the heart. It may not be in every case, but it is in most.

No sin is a source of happiness in the long run. One who covets is miserable in so far as it rules him. It makes for bitterness, grouching and cruelty, an acrimonious concoction in any soul. It breaks out and makes discord and trouble. The world would be so much more peaceful and happy if no one coveted his neighbor's possessions. More than most iniquities, covetousness spreads misery. We may give it other names—ambition, rivalry, jealousy, steadfastness to principle, and many more, but the eye of God will see all these in one cluster. For our own comfort and for social welfare, we should ask God to help us get rid of it.

It is not easy to see another favored when we fall down. He may have less ability and character than we have, yet he has much that we cannot get and no one knows why. It is not easy to avoid a covetous heart. It may require discipline, but it can be done. Ask God to rid the heart of this poisonous thing. He will do it. Do not be frightened if the process hurts. What we should all desire in our local church and our denomination is freedom from this prevalent but rarely acknowledged sin. Leaders and followers should repent and cast it out.

(The Presbyterian)

## The Song of The Oats

*Here I stand with tinkling bells galore  
Twenty on each straw, I think, or more.  
But the farmer, bless his honest soul,  
Calls me oats and speaks of twenty fold.*

*I was sown while happy birds in spring  
Made with joyful songs the welkin ring.  
Bumblebees in wild and tumbling race  
In the mellow sunshine droned the bass.*

*Growing up in sun and morning dew  
That sweet symphony within me grew;  
He who listens humbly while I ring  
Hears the echo of the songs of spring.*

*Cold, unfeeling brains can never see  
Anything but cattle feed in me.  
I am more than feed for hungry jaws,  
I am song of birds on golden straws.*

*I am friends with everything that grows,  
Friends with every gentle wind that blows,  
Friends with waving trees and summer skies,  
Friends with daisies and with butterflies.*

*When the sun goes down, its parting smile  
Lingers on my golden head awhile.  
And when evening bells ring out, I too  
Tinkle, standing tiptoe in the dew.*

*I am ringing children to their beds,  
Ringing up the mist that slowly spreads,  
Ringing peace, as busy day departs,  
Into humble homes and pious hearts.*

Jeppé Aakjær

by S. D. Rodholm in "Ungdom."

## The Lutheran Church "Firsts"

One of the most interesting exhibits in the Hall of Religion at the Texas Centennial at Dallas was that arranged by the Lutherans. The following information printed in large type on placards on the wall attracted much attention:

"The first clergyman ordained in America was a Lutheran.

"The first protestant pastor buried on American soil was a Lutheran.

"The first Protestant missionary to the Indians was a Lutheran.

"The first book translated for the Indians was Luther's Small Catechism.

"The first speaker of the House of Representatives in our federal government was a Lutheran.

"The first American flag was unfurled by a Lutheran general.

"The first Protestant church in Alaska was built by Lutherans.

"There are 3,043,323 Lutherans in the United States, making the Lutheran Church the third largest in our country.

"The Lutheran Church preaches Christ in 35 languages in America."

# Lutheran Tidings

PUBLISHED BY

## THE DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

Office of publication, 211 Wash. St., Cedar Falls, Iowa

Rev. C. A. Stub, Editor, Ringsted, Iowa  
Rev. Ernest D. Nielsen, Business Manager,  
211 Washington St., Cedar Falls, Iowa, and  
25 Merrill Ave., Muskegon, Mich.

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

Subscription price: 1 yr., \$1.00; 2 yrs., \$1.75; 3 yrs., \$2.50

All contributions to the contents of this paper should be sent to the editor.

All matters concerning subscriptions, payment of subscriptions, change of address, etc., should be sent to the business manager. Advertising rates on request to the business manager.

Second class permit pending.

Volume III February 20, 1937 Number 14

### Correspondence

February second, Rev. Viggo M. Hansen and myself attended the annual meeting of the Lutheran Home Mission Council of America at Pittsburgh, Pa. The meeting was held in the First Lutheran Church of Pittsburgh, which on the previous Sunday had celebrated its one hundredth anniversary. The sessions lasted from 9 a. m. to 9 p. m. The morning devotionals were conducted by A. W. Andersen. Three papers were read and discussed. In the forenoon Dr. Zenan Corbe presented a paper written by Mr. Torry Walker, Philadelphia, who could not be present. The topic was, "The Kind of Church Buildings to Erect on Home Mission Fields." A very interesting paper, which brought out many good points and was discussed by the different Commissioners during the forenoon session.

In the afternoon a paper was presented by Dr. A. J. Berksaker, Secretary of Stewardship of the Norwegian Lutheran Church. The subject was, "What Constitutes the Occupancy of a Field?" This brought out a very lively discussion and helped to clarify the situation on the Home Mission Field. Every member present took part in the discussion.

Before the evening session the following officers were elected: A. W. Andersen, president; Dr. Berksaker, vice president; Dr. John F. Seibert, secretary; Dr. Zenan M. Corbe, treasurer.

At the evening session a paper by Dr. Peter Peterson, President, Illinois Conference of the Augustana Synod, on the subject, "The Function of the Council," read by Rev. Martin Clander. After an interesting discussion it was moved that the Executive Committee should draw up resolutions on the basis of these subjects and present them to the different Home Mission Boards. It was also moved and adopted to gather statistics from the different synods regarding their Home Mission work.

The next annual meeting will be held at Minneapolis.  
—A. W. Andersen.

### BOOKS

**The Easter Radiance**, by Carl A. Glover. Cokesbury Press, Nashville, Tennessee.

The book reveals excellent information concerning

the traditions and the customs connected with Easter. The author presents no theological discussion of Easter itself, but with the understanding that the Christian church has accepted Easter as a fact, he tells the story as it has been presented through the ages through Scripture, historical facts, poetry, song, liturgy, and symbols.

—H. P.

### The New Hymnal

Being called upon recently to order a few copies of "Hymnal for Church and Home" led my thoughts to the fact that there will soon be forthcoming a new edition of that book. It also occurred to me that very little has been written in our papers about this work. As I understand it, there is a committee composed of members of both Danish synods whose task it is to edit, or rather re-edit, our hymnal. To my knowledge this committee has not at any of the conventions of our church given any report of its work or the work that it proposed to do. Most of us know nothing at all about what they propose to give us. I wonder if that is for the best . . .

It would seem that such a committee would try to find out to some extent what the feeling of our people is, and especially the pastors who stand as those who have most to do with using the hymnal. I believe most of us have a number of things which we would like to have changed or bettered in a new edition of the hymnal. There are melodies which should never have been used for the hymns they are attached to. There are translations which are very knotty and clumsy, to say the least. There is an astounding lack of hymns for certain occasions. There might be other things. I mention only a few things, not because I want to criticize the members of the committee, but to show that there are things that need to be changed; more perhaps than they are aware of, as for example with the translations, many of which are by men on the committee. A fact which makes it hard for the committee to be disinterested in its judgment.

It would seem to me that it would have been a good plan to send out questionnaires to all pastors, choir leaders, and organists, asking for their suggestions and criticisms. (This may have been done for the present edition. As far as I know it has not been done for the proposed new edition.) Such a questionnaire could well have contained such questions as these: 1. Please list the instances you may know of where it might be possible to improve the translation of a hymn. 2. Do you have any knowledge of a different translation of any hymn that you would prefer instead of the one now used. 3. What melodies do you think should be changed, if any. 4. What hymns do you think should be included in the new edition, i. e. hymns that are not now in the Hymnal? etc etc.

I am writing this, as I have already stated, not to criticize the committee, but in order that those of us who will have to use the Hymnal (and pay for it as well) may know something about what is going on so that we do not get something handed to us which will be as impractical as that which we already have. This is, in my estimation, very important, as it will not be easy to try to introduce still a third translation very soon, if this second attempt is not what we had hoped.

I realize of course that we will have to recognize the final authority of the committee to formulate and decide the contents of the book. As such they have qualifications which most of us do not have, but why not let us know what is taking place. We all want the best kind of a hymnal possible.

—E. Farstrup.



## This Peculiar World

In last month's issue were two articles devoted to a discussion of the queerness of men and women. I have come to the conclusion that not only are men and women queer, but everything in the whole world is queer. Some people just don't seem to get along with each other. For most people there seems to be a policy of every man for himself. They don't care what happens to the other fellow, only being concerned with their own immediate wants. The world is simply surrounded by an atmosphere of selfishness and greed. This is not only individually, but is to be found in an entire nation. Here the question of race prejudice enters in. Different races find it impossible to agree on a multitude of things. Just because they don't understand each other. One country wants to get ahead of the next, and by doing this, a war naturally results. Some whites and negroes, for instance, are very good friends, but it seems that such an understanding can exist only individually, not between the entire races. If we can't get along with them, we could at least leave them alone. But no, our undying desire for more power leads us on to try to win their country away from them. If some people could only see that there are others in this world besides themselves who want to lead a contented life, and instead of wanting so much power, for they themselves are the losers in the end.

Of course, you may say that it is always easier to see the other fellow's faults than it is your own. But try to analyze yourself, which most of us do not wish to do because "it's the truth that hurts." See if you are entirely free from this characteristic. A person devoid of this characteristic is to be admired. Such conditions as these prevailing throughout the entire world are bound to bring about some kind of catastrophe. This state of affairs has been the cause of nearly every conflict in the human race since the beginning of man. Go back to the first incident of this kind in the history of the human race. It is very beautifully described in Milton's "Paradise Lost," when he says:

"Of man's first disobedience and the fruit  
Of that forbidden fruit, whose mortal taste  
Brought death into the world, and all our woe—"

Man has continued to live in such a manner up until the present day, when one can expect a crisis at any moment.

As long as we think in this way, conditions will remain as they are, and only through an analysis of ourselves and an effort to understand the actions of others can our present world be made a better place in which to live.

—*Herluf Nielsen*  
in "Grand View Echo."

## Solon, Solon!

Readers of LUTHERAN TIDINGS are familiar with the story of Croesus and Solon. Croesus was king of Lydia, a country in Asia Minor which is said to have been one of the first countries in the world to use coined money. Croesus was considered the richest man in the world. Solon is said to have visited him, and the king showed the Greek sage his treasury expecting to be praised fortunate for being so wealthy. But Solon at once threw cold water on these warm expectations by the chilly remark that no one should be praised fortunate until he was dead.

The readers will further recall that Cyrus the Great of Persia conquered Lydia and condemned its king to be burnt alive. As the flames began to leap about the now truly unfortunate king, he muttered: Solon, Solon! Having been told that Croesus called on Solon because the sage had warned him that great wealth did not always bring happiness, Cyrus revoked the death sentence and made Croesus one of his counselors.

While the above may be legend it breathes the spirit of the life and work of Solon, of which we have accounts in the works of Aristotle and Plutarch. According to these authors Solon was not only one of the Seven Sages of Ancient Greece, and the greatest law giver of Hellas, but a poet of rare power and beauty, who addressed the people in elegant poetry—even on political matters.

Solon was a citizen of Athens, which was situated in a district known as Attica. The little country had introduced money as a part of its public economy and partly in consequence of this it began to experience a severe depression about the beginning of the sixth century B. C. Trade languished. The mechanics had no work. Debts piled up. The farmers had borrowed by giving themselves as security. When the debts couldn't be paid the creditors sold both the farmers and their families into slavery. Some of these debt slaves again were sold to foreign masters. Internal strife threatened the very existence of the little city state. Then it was that rich and poor united in electing Solon archon, a kind of president, for the year 594 B. C., with special powers to deal with the economic ills of the country.

After his election he addressed the people in a poem beginning with the lines:

"I mark, and sorrow fills my heart to see  
Ionia's oldest land being done to death."

He exhorted the wealthy to be less covetous in the lines:

"Refrain ye in your hearts those stubborn moods  
Plunged in a surfeit of abundant goods  
And moderate your pride. Will not submit  
Nor even you yourselves will this befit."

In other lines he pleaded with all for moderation:

"Thus would the people with the chiefs but follow,  
With neither too much freedom nor compulsion;  
Satiety breeds insolence when riches  
Attend the men whose mind is not prepared."

Then together with other officials of the government he began to carry through a series of reforms. First, he released all who were in slavery for debt and forbade further enslavement for debt. By various methods he stimulated trade. One of these was to introduce the lighter coin of a neighboring country as legal tender in Attica. For this devaluation of the currency he has been taken to task by some modern historians. Solon believed that every individual should do his part to speed recovery. Fathers, for instance, must teach their sons trades. Furthermore, he revived the constitution of Athens, giving the common people a larger share in the government, but without prejudice to any class of citizens. When some, nevertheless, murmured he pleaded with them:

"For to the people gave I grace enough,  
Nor from their honor took, nor proffered more;  
While those possessing power and graced with wealth,  
These too I made to suffer naught unseemly;  
I stand protecting both with a strong shield,  
And suffered neither to prevail unjustly."

(Continued on col. 224)

## WHEN IT GOES DOWN HILL

"This is indeed a sorrowful sight," said Farmer Hay, as he went past a small half-ruined cottage with broken window-panes and torn down fences.

"Bad enough," answered his companion, to whom this remark had been addressed, "it seems as if everything is going down hill with big leaps for our neighbor, Mr. Jones. Yet I remember well the time when this was a neat and nice looking place."

"Yes, he always seemed to be a steady, hard-working man," continued the farmer. "I've got on now a pair of boots of his make and they have seen many a day of hard wear."

"He used to do first rate work for me too, but I believe I will go to Mr. Harris tomorrow and have a pair of boots made, as I don't want anything to do with people for whom it goes down hill," and after a short pause he added, "It might be that Jones is all right, too, but it's pretty risky to try to help those who cannot help themselves."

"Just so, my good neighbor, and as my wife was just speaking of getting new shoes for the children, I believe I will let Harris make them, though there are more promises and pretensions to him than anything else. I like to have people live up to what they profess; yet he is succeeding pretty well and why not help him along," meant the farmer. "But I have an errand to Mr. Landis the butcher, will you come along?"

At the butcher shop they encountered the subject of their conversation. His clothes were threadbare and his purchase did not escape the notice of Farmer Hay. As soon as the shoemaker had departed, the butcher with a scowl wrote a few lines in his account book. "It is about time that Mr. Jones and I close up our account," he muttered.

"No time to lose, is my opinion," answered the farmer.

"What, have you heard anything about him?"

"No, nothing especially, but one needs only to use his eyes. I don't trust anyone for whom it goes down hill."

"That's right, and I will send him my bill tonight. I have had pity on him thus far as there has been sickness in his family all winter."

"Talking about Mr. Jones, I believe?" interposed a bystander who had followed the conversation with interest. "Is it going down hill for him? Then I had better look out. He is owing me a pretty good sum for leather, and I suppose that it will not do now to give him a month's credit as I had thought of doing."

These worthy business men now separated, each one thinking of the affairs of his unfortunate neighbor. They had guessed that he was going down hill and seemed determined to help him along in that same direction.

In other parts of the village similar events took place. Miss Trim, the dressmaker, hastily turned from the window where she had been watching for a while the passersby. "Well, I declare!" she exclaimed, "if there isn't Mrs. Jones now, coming up here with a bundle. She is evidently going to leave some work for me, but I will not accept it. People say it is going down hill for them and maybe I shall never get my pay."

"But she always paid you before," said one of the apprentice girls.

"Oh, yes, but I don't think I had better risk it again."

The entrance of Mrs. Jones stopped further comments. She looked very astonished when Miss Trim refused to sew for her, but as the excuse offered was too much work already on hand, she bade them good-bye and departed. At another place the same answer met her. The dressmakers of the village had suddenly become very busy. On her way home she had to stop at Mr. Push's grocery store to make a few purchases.

"I have a bill against you, Madam, could Mr. Jones settle it today?" asked Mr. Push as he with a smile seemed to try to add sweetness to the coffee he was just putting up and then he rubbed good-naturedly his purple-colored hands, while he waited for the answer.

"Is it the usual time for us to settle now, Mr. Push?"

"No, not exactly, but you see the times are hard and I just have to get everything cashed that I can or else I can't meet my bills. Here is the bill, Madam, not large, you see. Good-bye, Madam, call again!" and, opening the door, Mr. Push bowed politely, whether from mere habit or a desire to take away the sting of the anxiety that he had caused the little troubled woman, is hard to tell.

Thirty-two dollars! How can we pay that now, sighed the woman. She had intended to stop at Mr. Field's dry goods store, but somehow she felt as though her cup was full for that day and so with a heavy heart and weary steps she pushed along for home.

The question why all should be after them now, when they were striving so hard to get along after last winter's losses was still unanswered when she entered her home and found her husband with two bills in his hands and a worried look on his face.

"What shall we do, Marie!" he exclaimed as she entered, "here are two unexpected creditors, the tailor and the leather merchant. They want the money immediately and they used to wait for it, sometimes for months. But misfortune never comes alone and if you only get a little behind, troubles pour in upon you from all sides."

"That's so," answered his wife, "and here is another bill, too, from the grocer."

Mr. Jones went to answer a knock on the door. A boy gave him a folded paper and disappeared.

"The butcher's bill as sure as I am living," ejaculated the unhappy man. "What will come next? If I were only trusted as usual! But as affairs look now it seems impossible to keep up and do right and it will only be worse as time goes on."

"We must trust in God and do our best," were the hopeful words of his wife, when another knock at the door made their hearts quake for fear of another creditor.

But the visitor this time was Uncle Goodheart, whose kind, benevolent face was always a welcome sight in the cottage. Taking the seat offered him by Marie he said in his odd, good-natured way: "How's the world treating you, my friends? Kind of rough, eh? Well what is the trouble?"

And then the story was told; how the winter had been hard with its struggle against sickness and misfortunes of all kinds, and how they had tried to bear it all patiently, but work had failed to come in as usual and their neighbors seemed to

mistrust them, which was the hardest to bear.

"Just there is the difficulty, my friends. This is a selfish world. People do not care where the poor fellow is going to land that is started down hill, if they only do not lose anything by his fall. The best thing is not to let them know that it is hard for you to get along."

"How can we, Uncle Goodheart. Unexpected bills come in from all sides and my best customers have left me. In short, I am on the verge of ruin and nothing but a miracle can save me," and the poor man buried his face in his hands.

"Tut, tut, a miracle is not needed to save you. How large is your debt and how long time would it take you to pay it in?"

"A little over two hundred dollars and with my usual income it would be paid in six months."

"Very well, let us say eight to be sure, and I will lend you three hundred dollars for that time. Pay every cent you are owing, fix up the house and make everything look respectable around here. And then we will watch the effects upon the neighbors. No thanks at all! I only want to experiment with human nature."

Weeks went by. In the meantime the advice of Uncle Goodheart was carefully followed and the prospects of the poor shoemaker changed wonderfully. He must have inherited a fortune from some distant relative, meant the neighbors, how else could he afford to paint his house and fix up his place during these hard times. Never before had his work been so satisfactory. The butcher took out his best meat and the grocer was the very impersonation of politeness whenever Mrs. Jones honored their stores with a visit. And as for Miss Trim, she was never so busy but that she would be delighted to do anything Mrs. Jones should wish made.

"Just what I expected," laughed Uncle Goodheart, when Mr. Jones, eight months later paid him the loan. Just what I expected. A wonderful world! Everybody is ready to help the man who is successful, but just as soon as he starts to go down hill he will find all the boards greased for the occasion. Just keep up everything in good trim, with honest means of course, and with God's blessing you will succeed. And remember, too, to save a little for rainy days."

With kind advice and a satisfied smile the money was received and put in a place where it would be ready for the same purpose if again required, and Jones returned with a light heart to his happy home.

## Providence and Kidnaping

I know nothing of the beliefs and background of Dr. Mattson, father of the kidnaped boy whose murder turned the nation sick at heart with compassion and wrath. Whether he is a churchman, and of what church, or no churchman at all, I do not know. But I was profoundly moved by the statement he gave to the press in which he tried so bravely and humbly to express his faith in divine Providence, and to disavow all selfish desire that the terrible blow had fallen on some other household than his own. "We should not shirk our duty and wish it on someone else, for had not this fiend stopped at our door he would surely have inflicted himself upon some other parent who possibly could not have borne the burden as well as we." This is beautiful and magnificent religion. Yet I could wish that some



friend, wiser in such matters, might have sat beside him when he was formulating his statement about Providence. His heart was "right with God," and his faith laid hold upon the deep foundations of reality. But his words were not adequate to his great faith. "There is undoubtedly a divine act of Providence which decrees what shall happen at a time like this. Otherwise, why should that rabbit have led the Morrow boy to little Charles' hidden body? An undying faith in our Maker and a firm conviction that Charles' going was His will and desire will give us strength to carry on." I wish he had not said it that way, for I do not believe such words speak the Christian truth. God did not "will and desire" that the lad should be taken. A Providence which displayed itself in sending the rabbit toward the lad's dead body is poor comfort in view of the failure of Providence to send a policeman or even a dog to seize or scare away the fiend before he took the boy. Rather, God shared the parent's desire that the boy grow up to be a man. God does not desire and decree evil—he resists evil and fights against it and himself shares the grief of those who are its victims. It is this divine sharing of our human frustration and pain that Christian comfort is found. If Dr. Mattson has a pastor I do not doubt that he has already set the thought of these stricken parents in line with their noble faith.

—Charles Clayton Morrison  
in "Ch. Cent. Pulpit."

## From My Reading

By Bundy

**Onesided.** "The Ansgar Lutheran" comments upon the National Preaching Mission in the January fourth issue by having four of the ministers in the United Danish Church, who all are located in large cities where they have had occasion to observe the mission, voice their opinion. The comments are interesting, and undoubtedly they attempt to analyze the mission from their own and a dogmatic Lutheran standpoint. Applying the dogmatic rule is, however, narrow and unjustified. Especially when we consider the fact that some American Lutheran bodies are petrified in their theology. One commentator had only heard "a strong sentimental sermon studded with stories," and he doubts that the benefit is more than "passing enthusiasm." Good Lutheran preaching is often dull preaching, a dishing up in season and out of season of the atonement, an artificial pulling down of the cross no matter what the text may be; as little use of life illustration as possible, a stretching of immorality and a special dose of seminary theology. At best that kind of preaching is mediocre, no matter how well chosen the words may be.

Rev. M. Jorgensen is afraid that the mission did not preach the "whole council of God" (should we expect it to?) and he doubts that the "Kingdom of God" is more than a spiritual state. The doubt indicates a onesided Christianity. How can anyone pray, "Thy will be done on Earth as it is in Heaven" (please don't fire back Martin Luther's explanation to this prayer), and think of it as a spiritual state only? I am convinced that when Jesus said, "The Kingdom of God is within you," he said in essence: Do not look for the Kingdom from anyone but from the redeemed man, you, the reborn man

must make the new social order! Stanley Jones said recently, in speaking to a mixed group that several of them realized that a new social order called for reborn men. It does. I am convinced that the Christian man must put his dynamic to work in his surroundings; it is for more than self-preservation.

Of the four commentators it seems to me that Rev. M. L. Kirkegaard is most fair and voices the real worth of the preaching mission when he states: "With the forces of evil organized on every hand, the church of Christ needs to speak in no uncertain terms, and can speak on matters where all denominations are united!"

## OUR CHURCH

**A Party of Welcome.** The third of January our church of Minneapolis, Minn., J. C. Aaberg, pastor, arranged a special service, luncheon, and evening program where 15 new members, who have joined the congregation during the last few months were the guests of honor.

**S. N. Nielsen**, member of our Trinity Church in Chicago, recently resigned as a member of the church board, on which he had served since the fourth of January, 1892. Rev. A. W. Andersen in his church bulletin expressed his and the congregation's sincere appreciation for the 45 years of faithful service.

"A Dollhouse," by Henrik Ibsen will be presented by the young people's society of our Trinity Church in Chicago on February 21. Certainly a worth-while undertaking.

**The President of District IV**, Rev. A. W. Andersen, has recently been on the yearly visit to some of the congregations. January 24 in Dwight; February 14 in Clinton.

**Rev. Swen Baden** of Bridgeport, Conn., who for the past three years has been a member of the Lutheran Society of Saint Ambrose and who has attended several of their conferences, has notified the provost of the society that he wishes to discontinue his membership.

**Rev. Viggo Hansen** will be leaving his charge at Racine, Wis., the last part of February to take over his new work at the St. Stefans Church of Chicago, Ill.

**For the Pension Fund.** Rev. A. C. Kildegaard, Greenville, Mich., announces in his local church paper that he, together with Mrs. Kildegaard, will make an extended tour to the west coast from the seventh of February to the second week in March. Rev. Kildegaard will, during the trip, be speaking and working in 16 different congregations of our synod in the interest of our Old Pastors' Pension Fund, of which he is president.

**Miss Selma Andersen**, daughter of Albert Andersen of Askov, Minn., and Johannes Skat Dixon, son of Rev. Dixon of Lindsay, Nebr., were recently united in marriage at Askov and plan to make their home near there.

**Danish people in Canada.** "The Church and Home" gives the following interesting figures. There are now 34,118 Danes in Canada, and of those 17,216 were born in Denmark. So the Danish-Canadian youth is growing to a large number. While

no definite figures were given as to the number who come in touch with the two Lutheran churches, it is estimated that a large number of them do not attend any of these churches.

**A new Hymnal.** On February 16 a joint committee from the two Danish synods will gather at Minneapolis, Minn., for the purpose of reviewing our English hymnal. Some of the men on the committee are Dr. C. Carlsen, Blair, Nebr.; Rev. C. C. Poulsen, Carlgary, Canada; Rev. Alfred Jensen, Kimballton, Iowa; Rev. A. Th. Dorf, Brooklyn, N. Y.; Rev. Ottar Jorgensen, Cedar Falls, Iowa; and Rev. J. C. Aaberg, Minneapolis.

**Junction City, Ore.** Rev. Joh. Pedersen held a winter meeting the 14th and 15th of February. Rev. Alfred Sorensen, Seattle, Wash., was invited as speaker.

**Grand View College**, Des Moines, Iowa, is busy now preparing for the annual "Studenterfest," to be held in March. Everyone is busy with gymnastic work, or practice on plays, and plans are being made to make all as enjoyable as possible for those who return again for a few days at their old school.

**Too few students of theology.** Statistics from Denmark show us there are only about half as many theological students as there ought to be. We will soon notice a definite lack of ministers if a change does not take place. There is also a lack of ministers in the larger city churches of Denmark. One community of 25,000 people is served by only two pastors. The Western Seminary Bulletin from U. L. C.'s theological department, Fremont, Nebr., complains there are too few theological students and foresees a shortage of ministers in the United Lutheran Church. In our own church we also notice a lack of students of theology in the last few years. What is the reason for this decline?

**Twenty-five Year Jubilee.** The Bethlehem congregation of Brush, Colo., L. C. Bundgaard, pastor, will celebrate its twenty-fifth anniversary April 9 to 11, inclusive. Rev. Alfred Jensen, Kimballton, Iowa, and Rev. E. K. Møller, Omaha, and Rev. J. J. Lerager, Cordova, Nebr., have accepted invitations as guest speakers. General invitation is being extended to old members and friends of the church to be present on this occasion.

**Mission Meeting.** On March 18, Rev. and Mrs. Bundgaard of Brush, Colo., have invited to their home all those interested in starting a Women's Mission Society for the purpose of working for and studying about mission work as it has been mentioned in this paper and in "Dannevirke."

**Los Angeles, Calif.** Rev. C. C. Rasmussen, pastor of the Emanuels Danish Church of Los Angeles, writes in his church messenger that for the time being they will have only one English service a month instead of two, as their Danish services are the best attended. But they are planning to add more English again, especially as evening services, when they move into the new church which they at the present are busy planning for.

**Rev. Harald Pedersen**, who for a couple of years has served our congregation at Denmark, Kansas, has, according to re-

ports, received a call to serve the congregation at Withee, Wis. It has not yet been learned if he has accepted the call or not.

**Church Anniversary.** According to an article in "Dannevirke," our church at Solvang, Calif., celebrated its twenty-fifth anniversary the tenth of January. Over 200 people attended, and the day was spent in a good and beautiful way.

**Ringsted, Iowa.** The women who are interested in mission work and study will gather on March 18 for a twice-postponed mission meeting.

**Junior Young People's Society** of Detroit, Mich. The first meeting of the J. Y. P. S. for the new year was held in the church parlors on Friday evening, January 8. After singing several hymns a pronunciation spell-down of difficult words and names from the Bible was held under the direction of Mr. and Mrs. Everson. Rev. Jorgensen explained the meaning of many of the words and their historical connections. The game was thoroughly enjoyed by all participants. It was decided that each person should bring in a story or a song to be read at the next business meeting.

## Pastoral Perplexities

I have often felt that I was cheapening the profession to which I have given myself by a too close imitation of the politician. In fact, as I gaze about me and note the methods employed by others in the ministry I am not sure that I am alone in error, if it is an error. In my own mind it is one thing to journey forth to visit an aged soul who, going down the western slope, finds the trek rather difficult, and another thing to ring a front door bell and wait for the lady of the house to discover who I am, change her dress, rush to the door with an effusive apology for not having attended church, and at the same time secretly pleased that her absence has sent the minister post haste to discover what her particular grievance may be this time. I feel very much defeated when I admit that the deflection of some of my people, centered as it is in their desire to see how important they are, has forced me to carry with me a certain amount of soft soap, labeled diplomacy, and a large amount of icing, called tact. I must confess that I begrudge every minute I spend in such parish visitation.

Why should I run around and see why Mrs. Bamby was not in her accustomed pew yesterday? If religion is important should it not be rather that Mrs. Bamby send her son to my study with a note explaining her absence? Because Mrs. Bamby had her half-sister from Cripple Creek drop in on her, is that any reason I should drop around and tell Mrs. Bamby we missed her and that I am relieved to know that she is not ill, when in reality I want to say, "Mrs. Bamby, maybe your half-sister needs religion. Why didn't you bring her around to church with you?" But, should I fail to call on Mrs. Bamby she will become extremely discomfited and such a condition being contagious it may not be long before the discomfiture reaches me. And woe, alas is me!

I have always looked with a little chagrin (chagrin meaning mortification) at those minister friends of mine who

state with joy that they do like to call on people. At once I know there must be something wrong with me, for, except in cases of sickness or where I can be of some definite service, I do not. I have always managed to live pretty close to most of my people and have enjoyed their confidences to a large degree and one of my first tasks when meeting new people, accepting new charges, is to discover those who like the minister to call and those who are thankful to have him stay away.

There are times when a minister is needed, and I feel that I can be found at those times where I am expected to be, and yet it would be a difficult task to lay down a hard and fast rule about even such instances.

Selected.

## To the Santal Mission

### General Budget

Mrs. Elizabeth Brun, Eben Ezer	
Brush, Colo. ....	\$ 1.00
The Congregation, Seattle, Wash. .	43.13
Sunday School, Ludington, Mich. .	2.80
Ladies' Aid, Amber, Mich. ....	1.00
Niels Andersen, Ludington, Mich. .	.25
Two Sisters in Detroit, in memory of	
their mother .....	5.00
Sunday School in Trinity Church,	
Chicago, Ill. ....	60.00
Sunday School, Omaha, Nebr. ....	10.00
From the Karen Hansen estate ...	213.45
Sunday School, Withee, Wis. ....	12.70
Wm. Svendsen, Tyler, Minn. ....	5.00

### Dagmar Miller's Work

Sunday School, Diamond Lake,	
Minn. ....	4.00
Alice Jensen, Minneapolis, Minn. .	3.00
<b>E. Ostergaard's Work</b>	
The Altar Society, Bridgeport, Conn.	38.75
Harald Støttrup, Askov, Minn. ....	5.00
Rev. Frede Støttrup, Askov, Minn. .	1.00

### To Care of a Child

Sunday School, Waterloo, Iowa ..	25.00
St. John's Ladies Aid, Hampton, Ia. .	25.00

Total .....\$456.08

Thanks to all who have helped give us this good beginning for 1937.

Sincerely,

Sigrid Ostergaard,

1700 4th St. S. E., Minneapolis, Minn.

The dollars, proud old aristocrats.  
Go to buy gasoline, steaks and hats;  
The halves find their way to the movie show;  
The quarters for ice cream and candy go;  
The dimes and nickels buy soda pop and birch;  
But I am a PENNY - so - I - go - to - church.

—Unidentified.

## SOLON. SOLON!

(Continued from col. 218)

But the murmurs continued, and rather than scrap the new legislation by changes and judicial decisions, he made the people promise that they would obey his laws while he went abroad for travel and study.

Excellent as Solon's legislation was, in general and in many particulars, it did not save Athens from future social and economic ills, but under the laws and constitution as refashioned by him the little city-state, so rich in cultural possibilities for itself and the whole world, had its silver age under Pisistratus, a kinsman of

Solon; and its golden age later under Pericles.

What Moses was to the Hebrews Solon was to the Greeks. Yet great as Solon was as a law giver he fell short of success in administration. In this field of endeavor it was not given to the Greeks to achieve greatly, and Solon realized this deficiency as keenly as any Greek statesman in any age. Solon achieved greatly in legislation and envisaged a high ideal in social accomplishment. It is therefore that his name shines to us across 2,500 years of history with undiminished luster.

Let us again listen to Solon addressing the Athenians in justification of his work: "But what did I leave unachieved of all To ends for which I did unite the people? Whereof before the judgment-seat of Time The mighty mother of the Olympian gods. Black Earth, would best bear witness, for t'was I

Removed her many boundary posts implanted:\*

Ere then she was a slave, but now is free. And many sold away I did bring home To god-built Athens, this one sold unjustly, That other justly; others that had fled From dire constraint of need, uttering no more

Their Attic tongue, so widely had they wandered,

And others suffering base slavery Even here, trembling before their masters' humors,

I did set free. These deeds I made prevail, Adjusting might and right to fit together, And did accomplish even as I had promised,

And rules of law alike for base or noble, Fitting straight justice unto each man's case,

I drafted. Had another than myself Taken the goad, unwise and covetous He'd not have held the people! Had I willed

Now that pleased one of the opposing parties,

And then whate'er the other party bade them

The city had been bereft of many men. Wherefore I stood guard on every side, A wolf at bay among a pack of hounds!"

Thomas P. Christensen.

\* This refers to Solon's redistribution of the land.

## Stories of Hymns We Love

by Cecilia Margaret Rudin  
In New Enlarged Edition

Price \$1.00

Order today from **Lutheran Tidings**,  
25 Merrill Avenue, Muskegon, Mich.

## UNGDOM

Magazine for Young People  
Issued 1st and 15th of each month  
by D. S. U.

\$1.25 a Year

Editor

Johannes Knudsen,  
Askov, Minn.

Bus. Mgr.

Rev. E. Farstrup,  
Marinette, Wis.

When answering advertisements, please mention "Lutheran Tidings."