

Lutheran Tidings

Volume III

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I, THE LORD, AM WAITING FOR YOU

One reason why the church is on the down grade is its unworthy desire to please, its cowardice, the fact that, though it could be the salt of the earth, and should be according to Jesus' own words, it is too indolent and easy-going, really to stand for anything at all.

There is a moral task for the Christian church to take up; it must renounce the devil and all his work and all his ways.

Because it pays no heed to the standards of Jesus in respect to this moral attitude, the church is on the down grade. Jesus began His Sermon on the Mount with this requirement. Anyone who wants to avoid this in order to enjoy the "deeper" spiritual values is a deceiver. He will get nothing for his deceit, however, but his own destruction.

This moral task is not accomplished merely by inhibiting evil and triviality, but also by giving to young and old something of value for what they must renounce.

In many of our communities we have a wonderful heritage consisting of the memories of the good life lived in Grundtvigian homes, of the good life among the young people and in the church. Such a heritage is a responsibility.

It is not only in regard to morality, but also in regard to positive Christian living that the church is hesitant and uncertain, unable to hold out the bread of life to our country, our people, our times.

What is wrong with us? It has been said that Grundtvigianism and thereby also our church forms have gradually turned into humanism and a culture of optimism. Our church life has lost its background. We do not see the dark background, we do not seriously believe in a final destruction, a hell. The possibility of condemnation has been relegated to the superstitions of a quaint past! We have nothing to be saved from. There is no destruction to fear. There is nothing to be saved for! But of course there is an eternal life, of course there is a resurrection, and of course we shall have a part in that resurrection!

This "of course" is the great falsehood of Christian life today. The more we take salvation as a matter of course, the more certain it is that we shall be condemned. The more certain we are that the idea of condemnation for us is only a superstition, the nearer we ourselves are coming to condemnation and its terrors. Temporal and eternal destruction of the individual, the land, and the people is a drastic reality according to the words of Jesus. Even for the church the candlestick may be removed.

That happy Christianity which is devoid of a serious background and has lost its contrariety has forgotten Grundtvig's words to the effect that the great contrast in his life was that between life and death. For such a condition we have only ourselves to blame.

Our present day church is a church paralyzed in its will and energy to enter into a personal relationship to God. To be sure! But everything concerning a personal relationship to God had become distorted. It is not difficult, however, to influence one self and others to adopt an impersonal relationship to God, and to impress this on the spirit of the times.

The attitude that our relationship to God must not be personal, must not be an experience, nor a revelation, but must by all means be impersonal is another great falsehood of the present day church. It is no less false that an impersonal conception of faith is the real, the "fine" Christian conception of faith, in contrast to the personal, experiential relationship.

The church is on the down grade because it has lost the will and the vitality to desire a personal vital relationship to God in Jesus Christ. The more impersonal this relationship becomes, the more will the church become a dying church.

Our church has reacted to the Barthian movement in the direction of spiritual inactivity. To be sure; much "Christian activity" has been of a doubtful character. Yet it must not be forgotten on that account that Jesus said: Labor in my vineyard! And that Paul said: The necessity is upon me, woe is me if I do not labor. The field is large, the laborers are few. They are few who can bring healing to a people on the brink of the abyss. The Christian church can do this.

Our church is on the down grade because it has lost its feeling of responsibility toward its work. At times the feeling may come over a pastor: Is your work worth the salary you receive? Are you a parasite?—A father once said to his sons: Go into my field to work. One of them said yes, but did not go. Is this one the Danish church?

Must the Danish church share the fate of all the churches in Europe which have been crushed? Are our churches to be spattered with blood, plundered and desecrated? Is the candlestick to be removed, or will it come to shine again bright and clear? We must not passively say: We wait upon the Lord! For he is already here as one calling to us: I, the Lord, am waiting for you.

—Johannes Fog in "Mghbl."

The First and Second Generation

When John the Baptist was born the neighbors and relatives asked the question: What will become of this child? That child became a great man because his parents were righteous and God-fearing. They reared a good boy in spite of the decadent times in which they lived. The success of the second generation depends a good deal on how the first generation has lived, how it met the challenge of life and solved the problems that confronted it. If the first generation does not solve the problems that confront it, then the problems will be passed on to the second generation. And by doing that we are just making life so much more difficult for them. It is the duty of the first generation to solve the problems that confront it. The second generation will have problems enough of its own.

The child problem has been difficult ever since the first child was born. The first-born child grew up to be a bad boy. Cain murdered his brother Abel. Cain would never have committed that crime had his parents not made a bad slip when they violated the commandment of God. I am neither condoning nor excusing Cain's crime. I am just trying to find the cause.

I once heard a man remark that he would have very little difficulty in bringing up his children if he first could bring up himself. There was the real difficulty.

If the young people are not as they should be, then it is generally a popular pastime for the older generation to criticize them and say with Pharisaic glee: Look at such young people! I ask: Who has reared those young people? They have grown up in the homes of the older generation. It would be more honest to ask how was the moral standard of the older generation that reared such young people. That which tempts the young people to do wrong has been prepared by the older generation. The young people are harvesting what the older generation sowed.

It has been said that young people of today do not know how to use money. I grant that there is some truth in that statement. But who taught the young people to misuse money? We are compelled to say that it was the older generation. No generation in the history of the world squandered money as the generation that lived during the last two decades. During the war billions were poured out for works of destruction. How much money was not lost in wild speculation, bank failures, etc. The people of that period mismanaged finances to such an extent that every banking institution in the nation had to be closed. And that was the generation that had taken lessons in finances from Andrew Mellon. Under no stretch of the imagination can we conceive that the young people of today will misuse money as the generation that preceded it. In talking about the misuse of money the older generation had better speak in a low voice.

It is being said that young people do not know how to use time. Is it their fault that the times are so that it is difficult to get work? The right use of time is unselfish service for the good of our fellow men. Did the older generation practice that? In their mad rush for money they were too much motivated by greed. And selfishness is the essence of greed.

It is also being said that young people of today have a low moral standard. I grant that there is some truth in the accusation. But who set the standard? The older generation had a low moral standard. They permitted the World War, which was the worst crime ever perpetrated on the human race. And they permitted the oil scandals

and the enormous accumulation of wealth in the hands of a few by exploitation of the masses. Talk about low moral standard, there it is. These things turned loose evil forces that have engulfed the whole world. The young people of today were not responsible for the war, but they were caught in the avalanche of evil which it generated. And the young people did not institute the economic system that permitted the exploitation of the masses, but they are feeling the effects of the depression which was caused by such an economic system.

It should be easier for the second generation to travel through life if the older generation were conscious of its responsibility and lived as it should according to true Christian ideals. The older generation should pass the world over to the young generation a little better than it was when they started out in life. This is the least the older generation can do for the young people. Let us have more Christian parents, then we will have more Christian young people.

A. V. Neve in "Ansgar Luth."

Westward Bound

Although there was work a plenty on our western trip, we enjoyed it. It was quite an extensive trip; we made stops at Minneapolis, Minn.; Seattle, Tacoma, and Enumclaw, Wash.; Junction City, Ore.; Arcata, Alameda, Oakland, Salinas, Watsonville, Solvang, Los Angeles, Pasadena, Easton, and Fresno, Calif.; Brush, Colo.; Kimballton, Ia.; and Gardner, Ill.

I preached or lectured one to three times each of these places and spoke for the cause of our "Old Pastors' Pension" at all places. Everywhere we were received very kindly and shown great hospitality, yes even royally treated.

But not only that. Although we came with relatively short warning, allowing only a short time for arranging and announcing a meeting, there was a very good attendance most places, my message was well received and much interest was shown in the cause I represented.

For all of this we are indeed gratefully indebted to all the many good people we met on our way, and greet them with sincere thanks for all they did for us while we were their guests.

At nearly all the different places visited, we were requested to take with us a greeting to all our people at home. We gladly do this, yes, we consider it a privilege that we may do this from all of those with whom we have so much in common. We felt the fellowship in all of these churches, and that even if distance divides us, we are not divided, but one in spirit. We have the same problems, the same difficulties, but we also have the same joys, the same blessings and the same goal to strive for, as we have the same means of grace to progress by.

Yes, we have so much in common that it is not difficult to feel at home almost immediately, when you meet with a group in a congregation where the background is the same as in your own.

We are glad to be home again and resume the work here with prayer for the blessings from God in whom we put our trust and faith. Many blessings from on High be with the congregations and pastors in our beloved church throughout the land.

East or west, it matters not. We are here only temporarily for a short while. We are onward bound, yes, we are homeward bound to our eternal abiding place. May we be faithful on the way.

—A. C. Kildegaard in "Budbringeren."

That Which Is Needful

We have all undoubtedly heard the saying, "Education is what we need; it will eliminate suffering and injustice."

Even ministers will claim that for education. When you hear them expound it and give reasons backed with quotations from great men, and even from the Bible, you are inclined to agree with them, provided, of course, you had not already been pondering the question and found that it lacked a sound foundation.

I do not underestimate the importance of education. Wisdom is the positive principle of God, but it alone will not do, for the simple reason that it does not move the hearts. No, "love" is what is needed and, I dare say, always has been needed. It is love alone which will and can solve our miseries.

If wisdom, which even is a good deal more than mere education, could have saved the world, it would have been done long ago. History is full of learned and wise men to whom the secrets of mankind and nature had been revealed. Each nation has had great leaders. Just think of Socrates, Plato, and, to go still farther back in history, Budha, Chrishua, Zoroaster and many others whose names I can not recall at this moment. Leo-tsze expressed these famous words some four thousand years before Christ: "Do not do unto others as you would not have them do unto you." We all know that Christ said the same words, but in a positive way. There is a great difference, but still a man who can say that, can not have been blind to spiritual truth.

In spite of all their wisdom and understanding they were not able to save the world and abolish evil. Confusion increased, until two thousand years ago God sent His only begotten Son, the great Prince of Love, to save the world, not be preaching the principle of wisdom, but by the Divine gift of love. It may seem peculiar to some of us that now for the first time man was taught a commandment that all wise men since the beginning of time did not know, and yet must have felt.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And the second, "Thou shalt love thy neighbor as thyself." Jesus then adds, "On these two commandments hang all the law and all the prophets," and so they do; not because the great Master said so, but because it is a divine unchanging law. Saint Paul had understood this thoroughly when he wrote, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor and though I give my body to be burned, and have not love, it profiteth me nothing."

I am sure it would not hurt any of us to finish the chapter; it is one of the best, to my estimation, in the New Testament. It gives us a wonderful understanding of why love is so essential and the only thing that in itself among many other virtues, the virtue of forgiveness, which I believe is the greatest.

We in our selfishness pile one wrong and mistake upon another and then in our self-conceit and vanity try to rectify this with adjustments and endless work, with knowing so much until our feelings turn to stone.

No! Forgive seventy times seven; by melting away trouble with love. That is through which and by which Jesus came to redeem the world; so doing, melt our cold

hearts, so we would open up and accept him, so that we through love will learn to understand all knowledge and mysteries, because what we love we understand.

I would like to add a few words to clarify the word "love," as many seem to mistake sentiment and sensuality for love. As one young man said to me, "Well, you can not go around loving everybody." Is there any valid reason why we can not?

If we would just remember that the highest attribute of love is mercy and forgiveness, then the word or thing called "love" would be stripped of the sentimentality usually connected with it, and give it an entirely new and greater meaning.

—Jens Svendsen in "Echo".

The Church and War

Because of the critical situation in Europe and the general fear of another world war, many Christian people ask: Is it right for a Christian to go to war?

It is a difficult question. The general impression among people, we believe, is that Christians are allowed to take part in a war of defense. But that immediately raises another question. How are we to know which war is a war of defense and which is a war of aggression?

Our impression is that the church will be a bit more hesitant in its attitude now, if a war breaks out, than it was during the last war.

Of course, some people would at once relieve themselves of all responsibility by quoting the Apostle Paul about being in subjection to the rulers (Romans 13:1 and Titus 3:1). But the question may also be put from the point of view of the Acts 5:9, "We must obey God rather than men".

No one will deny but that the taste of modern war as we have it in Spain makes one sick at heart. The bombing of cities, the starving and killing of women and children, and the use of chemicals to destroy not only soldiers but civilians, present an aspect of war in which no professed follower of Christ can take part.

We are also aware that in case war does start the propaganda machine will at once begin its work upon our minds in order to make us see that we are fighting for a "righteous" cause. It will be difficult to keep cool then. The time to clarify our minds about the bloody business is now. Each individual must face the question and make up his mind before God what he intends to do. The question for the individual and the church to decide is always how the kingdom of God may be advanced. Can he go out and kill his fellow men and still pray "Thy Kingdom Come"? It is a problem of being a salt of the earth.

—"Ans. Luth."

SHARING TIME

Arnold Bennett in "How to Live on Twenty-four Hours," says: "The supply of time is truly a daily miracle. You wake up in the morning and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life!" What a challenging figure—"unmanufactured tissue!" It is like the skein of wool in the knitter's hands. It may become a beautiful coat or a tangled, patternless waste. "I just haven't time," is the alibi of those who "just don't want to." No doubt the priest and the Levite had too heavy a schedule to stop to render first aid. Our time is a direct gift of God and how we use it is an index of our stewardship.

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

Rev. C. A. Stub, Editor, Ringsted, Iowa

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EDITORIAL

Convention time is now drawing within sight. So it becomes necessary again to consider what needs to be brought up at the convention, changes and corrections that need to be made for the good of the work of our church. Some very important things are scheduled to come up this year. The committee working on possible changes in the training of pastors at our seminary at Grand View College has been at work on this important phase of our activities; also the committee on the revision of the synodical constitution has been at work and expects to report some time before the convention. I would urge our people and our congregations to take these things under consideration as soon as they can, and I would also urge all to come to the convention to take part in the work of making plans and regulations for the work of the synod for the future.

May I also remind the younger people of our church that the conventions are for them just as much as for the older folks. And our synod needs the new and fresh ideas of the younger generation. If it is the language that is keeping you away, that is only because so few young people have come to the conventions to take part in the important work of our church. It is really not a question of language at all.

The leaders of our church are primarily interested in the task of the church, how it can best preach the gospel, how it can make the best possible arrangements among the churches for this purpose. Of course, they want to cherish the use of Danish as the language that speaks most tenderly to the hearts of many people! But on the other hand it also wants to take into use just as much English as is necessary to serve best all those people of our church who need that language really to understand the gospel. I feel the main reason at the present time why our conventions have been so predominantly Danish is simply this that the younger people have not come to take part in the work of the convention.—It is simply unfair to suppose that older people who love their old Danish language should change to English as long as the attendance is so predominantly older people.

My plea is only this: that as many will come to the conventions as possible of both old and young, for their

own and for the sake of our church. The language question will be no question at all the moment the greater task of our church really grips us.

C. A. Stub.

Will You Help?

LUTHERAN TIDINGS would like to close its books on May 15 with all of its bills paid in full. Today, however, this appears to be almost impossible unless our subscribers loyally respond to this appeal. Surely, subscription rates are not excessive. If you have not renewed your subscription, may we ask that you send your remittance at the earliest possible date? Upon the receipt of your renewal the new expiration date will be printed on the paper. We do not like to stop the paper, but we shall be forced to it unless our subscribers who are in arrears, forward remittance for renewal.

A number of our congregations have assigned the matter of renewals to some individual, man or woman, and this method has proven to be the most satisfactory. It is not an unsurmountable task to solicit a congregation for renewal subscriptions, if only some responsible person or group will bring the matter before the congregation for action—or simply volunteer to do it without any ado.

The matter of neglecting to renew one's subscription is often only an oversight. We are confident that our readers are interested in keeping LUTHERAN TIDINGS free from debt, but this can be realized only when we receive a steady income from our subscription lists. Hence, this appeal to all of those subscribers who are in arrears with their subscription. And may we also urge our pastors, church boards, and organizations to help us? An announcement from a pastor or a church worker, e. g. a president, is frequently very effective. Remit for your subscription today.

—Ernest D. Nielsen.

Correction

In the article in LUTHERAN TIDINGS of March 20, entitled "Hymnal for Church and Home" by A. Th. Dorf, column 245, paragraph 5, line 2, we read "one hundred hymns of Danish origin," which should have been "half a hundred hymns" etc.—Editor.

My Work . . . My Preparation . . . My Group Sessions

The above mentioned books are written by Rev. O. Fred Nolde and Rev. Paul J. Hoh. They constitute a portion of a series of texts known as "The Lutheran Leadership Course," and are published by the United Lutheran Church in America. They are approximately 100 pages in length and are written in easy, non-technical language.

These books are of an instructional nature. They speak facts rather than inspirations; they diagnose attitudes rather than impressions; they give a constructive approach to a more efficient leadership within the church. Charts, tables, suggestive questions, references, and the like, are quite prominent. It is apparent that they are written by men well versed in their fields; men who believe that if the work of the church is to be maintained,

proper educational facilities and approaches must be supplied for the propagation of its message.

To some it may appear that organization is over-emphasized. Yet, if one reads carefully, he discovers that the authors do not believe them to be the end, but rather a means. It is the opinion of this reviewer that they may be profitably used to teach the clergy and the laity of our synod, for certainly we are not overburdened with organization. If anything, we lean too far the other way. We may not wish to go as far as these men suggest in all things, nor would they have it. But we can certainly learn much from them, if we refer to them off and on.

My Work is a study of The Church Worker and His Work. It treats briefly of the past work of the church; the present work of the church not only as a denominational unit but as a leader within the community, the nation, the world. It impresses upon the mind of the Christian "to strive first of all to build within himself a general attitude in respect to service." Christianity is presented as a permanent message in a changing civilization. This message demands new ideas of approach and understanding towards its ultimate goal: a Kingdom of God on earth. In a word, this volume says: Be critically self-analytical that you may give a greater contribution to the Christian religion.

My Preparation is a study of The Church Worker and His Preparation. Really, it is not dry. Jesus had to prepare for His Work. Ought not we ministers, councilmen, teachers, officers in various church groups, to do the same? "Consecration is indispensable, but so is preparation." (Perhaps too many of us expect the Holy Spirit to do our work for us! Reviewer's comment.) This preparation includes physical, mental, social, spiritual. Why prepare? Obviously, to produce! Work which is not prepared is ineffective not only to the group, but to the leader. It is not worthy of the Gospel of the Master. This reviewer is reminded of Paul: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (II Tim. 2:15). In this volume of 96 pages, there is much to be learned. It may not be new to all of us, but it must be to some. The chapter of Selecting the Method commences thus: "Jesus understood clearly the results for which he was working." In a word, this volume asks: do we?

My Group Sessions is a study of The Church Worker and His Group Sessions. The success of group sessions depends upon all participants. All must be prepared! The leader's responsibility is very great. He must be possessed of various faculties, not least of which is a sense of humor. He must be a student of human nature, quick, discerning, and exacting in his appraisal of various inherent characteristics which people have. The classification and analysis of types of unusual pupils is excellent. Suggestions on how to handle different situations are numerous and suggestive. The fifth chapter, Typical Learning Situations, is especially good in this writer's judgment. It discusses very briefly supervised study, meditation and thought, memorization, and manual work. The volume is further enhanced by an exacting index. In a word, this volume says: Group Sessions can be bettered.

Leo B. C. Broe.

P. S. The above mentioned books may be purchased at the price of 25 cents each. Order directly from LUTHERAN TIDINGS, 25 Merrill Avenue, Muskegon, Michigan.

Two Books

Stanley Jones, *Victorious Living*, The Abingdon Press, New York, N. Y. \$2.00.

Leslie Weatherhead, *It Happened in Palastine*, The Abingdon Press, New York, N. Y. \$2.50.

Those who have read other books by Stanley Jones will certainly want to read the one book that reveals the secret of his dynamic personality.—It is amazing how close some of our missionaries in India come to God!

These devotions, one for each day of the year, are a result of Dr. Jones's morning hours; but in many respects this book is different from other books of a similar kind. Each reading is connected with the thoughts in the preceding one, and all the readings are divided into seven groups beginning with personal religion and proceeding to the expression of the personal religion in our social relationships. The central theme is *Victorious Living*.

The readers of Stanley Jones' former book: *Christ's Alternative to Communism*, will remember that he had received many requests to write such a book. But "the inner life" can be selfish if it does not have its objectives. Those who have heard Stanley Jones would not expect him to write about an "inner life" that did not penetrate life relationships. Life begins in God and it ends there to be taken up anew. Between these two points there is a complexity of experiences which lead either to defeat or victory. To spend a few minutes each day for a year in thoughtful meditation upon "these things" will be somewhat like seeing a new wonder in the old but nevertheless new sun which lends its radiant lustre to the day.

If a group of people would get together and study these readings, I think it would be safe to promise that under inspired leadership something would happen to them.

I certainly hope that many homes will avail themselves of the inspiration and comfort that will be theirs through the daily use of such a book.

If I could take a trip to Palestine I presume that I should attempt to write about it. There must be some mysterious compulsion which simply will not leave the intelligent traveler in Palestine alone until he has made an attempt to pen his experiences.

Weatherhead confines his descriptions only to New Testament places. Three characteristics have caught my attention as we visit the places where Jesus walked and where he did some of his "mighty works." It is a book packed with many psychological intimations, critical evaluations and unusual biblical interpretations.

We know that the writer of this book is a well known preacher in England. He is also an outstanding psychologist in the field of religion. At times Dr. Weatherhead takes undue liberties in his psychological interpretations, and I am not so sure but that some of these intimations may be disturbing to some readers; but disturbance is perhaps just the thing some people need. We are accepting too many things with a lukewarm indifference. An English divine in our day is not afraid to give us his bold interpretations of scripture. Yet, in spite of what I would call textual liberty, there is a deep reverence throughout the book for the Son of Man, and no one can doubt that the sincere purpose is to write, upon a new geographical background, another testimony to Jesus, the Son of God.

Narrow temperance ladies will undoubtedly find a new comfort in reading about the wedding at Cana, and the

(Continued on col. 272)

WHAT IS THE GREAT TEMPTATION?

By E. G. Homrighausen

In the "model prayer," Jesus told his followers to pray, "Lead us not into temptation." One wonders why this petition was placed in such an important light, to be regarded as part of every real prayer men should offer.

How afraid are men of temptation today? There is a moral earnestness about whatever Jesus said and did. We sense the battle in which he was engaged all his life. The Heidelberg Catechism puts it right when it says that he suffered all during his life in body and soul, and he literally was let down so deep into suffering that it is said, "He descended into hell." Jesus said the way of his followers was not as easy as the way of a complacent philosopher or sage, but the heroic way of one who entered a small gate and traveled a narrow road. It was a way in which men lost their right eyes rather than enter into the domination of temptation, or gave up their right arms rather than succumb to the evil one.

But today? We fear disease, old age, insecurity, and, as one recently said, "infection." But we hardly fear that which pollutes the soul and makes it prodigal to God's home.

The three great temptations of Jesus in the wilderness have often been cited as the three temptations we are led "unto," and which we should fear to be led "into." The first was the temptation of the body with its desire for ease and comfort and satisfaction; with its insistence that we regard life as that of the "flesh" only.

It is the temptation to make the body an end, instead of a means. It is the lure of the external, the invitation to live by the "bread" of earth alone. Of course, for Jesus there was more involved than that, for the Tempter began his strategy with the query, "If you are the Son of God—." And that fatal "if" is the root of all temptation, as we shall see. For it doubts the eternal lordship of his life, and wants to put God to the test. It wants to make God prove himself! As though he had not already made himself known in terms perceivable to all who had any moral seriousness about finding him and doing his will! But suffice it here to say, temptation does come to us through the body. But always it is related to another deeper and more subtle temptation.

The second great temptation was to the soul. The soul likes to be master, it delights in honors. How it loves to presume and strut! Luther once said there were temptations that made us suffer. There were others that made us feel quite virtuous. Of the two, he said the latter was the more dangerous! We love to think of ourselves more highly than we ought to think. The pharisaical soul likes to add up its good works and its merits, and count itself therefore victorious. "Why not make yourself great, jump off the temple and make yourself a god of popularity?" What a subtle rebellion this is against the Lord of the soul! How it defies God! But no! Jesus merely says, "Thou shalt not tempt the Lord thy God." And the soul was made to know its place, as the body was made to know its place in the first temptation, through the word, "Man does not live by bread alone, but by every word that proceedeth from the mouth of God."

The third temptation was that of the "world." The world is indeed a prize! Yet one might win the whole world, even for a good cause, and yet not save its soul.

We have learned that to fight a war for world democracy does not insure democracy when it is over. Alexander hoped to conquer the world, not because he was a militarist, but because he wanted it to have Greek culture. But he made the world vicious. Today the Church could mobilize armies and fight a religious war to make the world Christian, but it would discover it had lost its own soul thereby and would have no Christianized world. Oh, the temptation to power, honor, and prestige by the method of the devil. "Thou shalt worship the Lord thy God only, and him alone shalt thou serve."

And thus were, and still are, these temptations laid low.

And yet, these are not *three* temptations. Beneath them is *the one temptation* which Jesus told his followers to pray about when they prayed, "Lead us not into temptation." Evidently with him there is but *one* real temptation. We think so often of temptations to do this and that, but there is but one real temptation. It is not in the things! It is to be overcome by doubt of God, to trust something other than God in the way that humans on this earth can, and should trust him. Temptation is an "attitude of mind which preserves a proud autonomy of mind before God, which refuses to trust him, which seeks to test God, which insists that God shall prove himself by his works before the judgement of the mind of man."

Is it not far better to fight this temptation, instead of being overcome by it to our ruin? How afraid are we moderns of this temptation? Not temptations, but *the* temptation? For those who know something of the life of faith, this petition has a terrible earnest meaning. Oh, to be kept from pride, conceit, presumption! Far better we had never known the benefits of education, of civilization, of science, of the possibilities of man, if these cause us to rise and say, "We are sufficient unto ourselves. Let us now cause God to prove himself, to state his case if he wishes longer to have a part in us and ours." But it is not necessary that we should succumb to the great temptation. It is highly urgent that we do not. Indeed, this becomes more than a daily individual prayer; it is the prayer of us all for society, "Lead us not into temptation, lest we be overcome of the evil one."

The Messenger.

National Lutheran Council Extends Its Program

There are a number of reasons why the annual meeting of the National Lutheran Council, January 27 and 28, 1937, must be regarded as one of the most important meetings of this organization in recent years. At this meeting, the Danish Evangelical Lutheran Church in America, upon application, was received as the eighth Lutheran body to participate in the work of the Council. The most important issue which engaged the attention of the commissioners was the question of the purpose and program of the National Lutheran Council. After a thorough and frank discussion of this matter, the commissioners adopted definite measures looking toward the enlargement and improvement of the service of

this common agency in behalf of all the participating bodies. It was the general consensus of opinion, that the time had come when a more extensive service, than could be undertaken under existing regulations must be inaugurated. As a result definite recommendations and principles, submitted by the Executive Director, were approved and referred for application to him in conference with the Executive Committee.

Among the most important of these recommendations is that of a more extensive and comprehensive promotion of Lutheran principles and ideals as related to the Church and to the nation. This involves both the mobilization of the best Lutheran thought on specific issues confronting both the Church and society and the publication and distribution of these findings, as widely as possible. In order to carry out this project it was decided to engage the service of a full time secretary of publicity and to enlarge The National Lutheran as one medium through which to disseminate these principles and ideals. This matter is receiving immediate attention by the Executive Committee, and it is hoped that a definite announcement can be made in the June issue of The National Lutheran. Other possible media through which to carry on this promotion of Lutheran principles and ideals, such as the daily press, magazines and radio will be studied with the idea of making the fullest use of them for this purpose.

The National Lutheran Council believes that every opportunity afforded to local pastors to preach the Gospel over the radio should be used. It is hardly probably that any further developments of nation-wide broadcasting of Lutheran services can be expected at this time. Furthermore it should be remembered that many people do not have the opportunity to hear the broadcasts of Lutheran services over the chains. It therefore seems expedient that the local broadcasting should be developed to a greater degree in order to supplement the national broadcast. This will afford greater opportunity to make use of local preachers and at the same time reach many more people. The National Lutheran Council is therefore urging all local pastor's associations to investigate this matter and to seek to make fuller use of local radio stations.

"Nat. Luth."

OUR CHURCH

TAKE NOTE! The annual convention of our synod will be held this year at Askov, Minn., on June 23-27. Askov is a good place to visit and should draw a large number of people to this important meeting.

Rev. J. A. Holst, Marquette, Nebr., has recently accepted a call from our congregation at Withee, Wis. Rev. Holst has served the Marquette congregation since 1931. He will move to Withee in the first part of the summer.

The Dana College Choir, an a capella organization of 40 members, will give a concert at our Clinton, Iowa, church on April 15. Their program consists of sacred music in English and Danish.

Mr. Rasmus Petersen. Rev. J. J. Lerager reports that Mr. Rasmus Petersen, Cordova, Nebr., passed away March 11 at the home of his daughter, Mrs. L. R. Hull.

He has been a faithful member of our church at Cordova for many years.

Rev. S. Isaksen, Tacoma, Wash., has resigned his charge there, in which he has served for more than 13 years. On April 11 he will preach his farewell sermon, after which he will go to Wilbur, Wash., to hold confirmation on May 2. His intention is then to go to Denmark to seek work in the church there.

A new Acoustican set has been presented to the Marinette, Wis., church by a member of the congregation.

Rev. A. C. Kildegaard, Greenville, Mich., paid a visit to Ebenezer Sanatorium, Brush, Colo., on his way back from his tour of the churches on the west coast, according to Rev. P. Madsen's report in "Føbe."

Rev. A. W. Andersen, Trinity Church, Chicago, Ill., will conduct the services at Marinette Wis., April 11, and hold a meeting in the evening of the same day at Menominee, Mich., in the absence of the pastor of these churches, Rev. E. Farstrup.

Rev. Leo B. C. Broe, Manistee, Mich., president of District IV of the young people's organization, will be guest speaker at a young people's meeting at St. Stephan's Church, Chicago, Ill., on April 14.

District VII of our synod will hold its annual convention this year at Easton, Calif., May 7-9.

Miss Christine Jensen of Menominee, Mich., has presented to the church there a beautiful communion bread plate in memory of her mother, Mrs. Ane Marie Jensen.

Union Services were held by the churches of Brush, Colo., Tuesday, Wednesday, Thursday, and Friday evenings of Holy Week. Three of the services were held in our church, where Rev. L. C. Bundgaard is the pastor.

Rev. A. Th. Dorf, Brooklyn, N. Y., writes: "I wish the facilities of our church would allow for two services (every Sunday), one in English and one in Danish; but this is not the case. We must be content with one service, which, of course, is held in Danish. Fortunately conditions here are so that the Danish work is the most important."

"The beginning we made of having one English service a month has not been a disappointment to me. This one service is well attended by our young people, who on every occasion show that they feel themselves a part of the congregation; and Danish is not so foreign to them that they stay away because of the language."

"It seems to me that in altogether too many places there is an hysterical desire in our churches to get away from the Danish language; this does not help matters."

Burglary at Eben Ezer Church. Rev. P. Madsen reports in "Føbe" that burglars have recently broken into the church at Eben Ezer Sanatorium, Brush, Colo., where they stole the earphones for the use of the hard of hearing. The crime was committed by a gang of six men. The leader

of the gang was caught a short time later as he and a companion were stealing feed from the Eben Ezer barn. The gang had been operating in the neighborhood for some time, but their thefts were generally of small value. The leader was tried and sentenced to serve 20 to 30 years in the penitentiary, where he had served time several times before.

Summer School at Kimballton, Iowa, next summer is to be taught by Mr. Ronald Jespersen, Viborg, S. Dak., and Miss Gertrude Jensen, Nysted, Nebr., both of whom are students at Grand View College this year. The teacher for the English section of the school is yet to be supplied. School will begin immediately after the close of the public school.

The Santal Mission will hold its convention this year at the Willmar Lutheran Church, Willmar, Minn., which belongs to the Norwegian Free Church. The convention will not be held till in September this year. It was in September, 1867, that the Santal Mission was founded in India; so the convention will be in the nature of a 70-year celebration.

Eastern District Convention will be held this year at Brooklyn, N. Y., April 30 to May 2.

Rev. Farstrup's Itinerary. Rev. Einar Farstrup, Marinette, Wis., who is the business manager of "Ungdom," is making a tour of the young people's societies of District II. His visits will be made as follows:

Perth Amboy, N. J.	April 7
Bronx, N. Y.	April 8
Brooklyn, N. Y.	April 9
Troy, N. Y.	April 11
Portland, Me.	April 13
Hartford, Conn.	April 14
Bridgeport, Conn.	April 15

Contributions to the Santal Mission

General Budget

Rev. H. Plambeck, Atlantic, Iowa	\$ 1.00
Danish Junior Society, Hartford, Conn.	10.00
Missionary Society, Muskegon, Mich.	10.00
Sunday School, West Denmark, Wis.	3.33
Ladies' Aid, Cordova, Nebr.	10.00
Ladies' Aid, Easton and Fresno, Calif. (St. John's Church)	5.00
An unknown friend	2.00
Annex Club in St. John's Church, Seattle, Wash.	5.00
Sunday School, Fredsville, Iowa ..	15.49
Sunday School, Tyler, Minn.	13.15
R. Berg Madsen, Fresno, Calif.	2.00
Sunday School, Troy, N. Y.	10.00
J. Johnson, Cedar Falls, Iowa	5.00

To Dagmar Miller's Work

Lydia M. Andersen, Santa Barbara, Calif.	\$ 2.00
Ladies' Aid, Wilbur, Wash.	15.00
Sunday School, Hampton, Iowa	6.62

To Erling Ostergaard's Work

Lydia M. Andersen, Santa Barbara, Calif.	\$ 2.00
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To the Care of a Child

Danish Ladies' Aid, Diamond Lake, Minn.	\$25.00
Ladies' Aid, Dwight, Ill.	25.00

Dagmar P. Petersen, Portland, Me. 25.00

Total	\$192.59
Previously acknowledged	\$456.08
Since January 1, 1937	\$648.67

Sincere thanks for all gifts!

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

Correspondence

Troy, N. Y.

Sunday, March 14, an old pioneer couple here, Peter Jensen and his wife, celebrated their golden wedding at Emanuel's Church parlors. The board of the congregation and the board of the Ladies' Aid and a lot of guests were invited. The parlor was beautifully decorated with flowers. After the supper several speeches were made. We all add our congratulations.

Friday, March 19, it was Rev. Jorgensen's birthday. In the evening a number of families were gathered at the parsonage to offer their congratulations. The minister showed us a lot of pictures taken at different places. They were very interesting. Then one of the men got up and said:

"As this is our pastor's birthday, he is exempt from duty tonight. I would like to take his place and say a few words. The two last years I was at home in Denmark I worked on a farm. The people belonged to the Inner Mission. From time to time mission meetings were held at different farms. Ministers, home missionaries and other laymen spoke. I was a young man, full of the dickens, taking part in all kinds of amusement. But I also often attended the mission meetings. This made quite an impression upon me. At one time when a layman spoke, he told about a dream he had had. He said: 'I dreamed that I and a number of other people were on the way to heaven. We were all holding one another by the hand. After a while we came to a great stairway leading up to heaven. Then Jesus came along; and as I was very fond of smoking, I asked Jesus if I could smoke and have my pipe with me on the way to heaven. And Jesus answered and said: 'Yes, you can smoke and have your pipe with you, providing it does not bother your conscience'. So far the dream."

"Now you know there are a lot of people who think you should not smoke, you should not dance, you should not play cards, and perhaps other pastimes you should not use. But Jesus said you can do all these things, providing it does not bother your conscience. And if it doesn't, why should it bother any one else's?"

As a congregation, when we get down deep enough into it, we are on our way to heaven, and we should all hold one another by the hand. When we begin to criticize and find fault with each other, we let go of our hands, and some one is apt to get lost. Therefore let us be tolerant, let us be kind and do all we can for one another. Think it over."

The coffee and cake were served. We certainly spent a very pleasant evening with our pastor and his family.

But what about all the congregations all over our synod! What if they all gathered about their pastor and congratulated him on his birthday! Don't you think that would strengthen him? Don't you think that would strengthen the ties of love, friendship, and good will that bind the pastor and his congregation together? Think it over.

J. P. Christiansen.

Mission Study Group

Two meetings have now been held by the Mission Study Group. We have begun a study of M. A. Pedersen's book, *In the Land of the Santals*. Members will take turns in leading the study, but each leader will complete a book before another person takes up another study. A quizz will be given at each meeting following the preceding study. The group has no dues; coffee will be served at each meeting and voluntary contributions will be received; these contributions will in due time be sent to the general treasurer of Danish Ladies' Mission Fund (Danske Kvinders Missionsfond). The general purpose of the group is to know more, through study, about other races, their land, their culture, and their needs. It is natural that we should begin by studying the mission that our church is supporting in India. Other objectives will undoubtedly be undertaken from time to time; right now the group is busy distributing the mission boxes sent to us from the Santal Mission headquarters. Let us hope that more of our church will be enlisted in every cause that we have undertaken as a church. Only conscious study of the various phases of our work will eventually bring the desired results.

"Kirketidende," Brush, Colo.

Yearning and Fulfilment

*Lord, give to me on this new day
To walk where sunbeams light the way;
But if through shadows my path leads,
Be Thou sufficient for my needs.*

*Direct my steps where roses blush
Or into glades where thrills the thrush;
But if these joys I am denied,
Remain Thou constant at my side.*

*Unfold for me from mountain height
A realm of beauty lost in sight;
But if in valleys I must dwell,
Still whisper to me: "All is well."*

*And when calm night is drawing nigh,
Bring moon and stars into my sky;
But if dark clouds hold them in thrall,
Forget me not, O Lord of all.*

—Selected.

Teacher—What do we call a man who refuses to eat meat?

Small Girl—Fussy.—*Exchange.*

* * *

"What has made him such a strong character?" was asked about a man who in his young days seemed to be a failure. 'Kept resolutions' was the answer of a lifelong friend. No better foundation-stones than kept resolutions can be used. Youth is the time to lay them deep and wide."

* * *

"John Bunyan resolved to press onward in his Christian life 'To run when I can,' as he expressed it, 'to go, when I cannot run; and to creep, when I cannot go.' Such a spirit goes a long way and explains how 'Pilgrim's Progress' came to be written, and why the whole world has honored it."

* * *

"The man who does things worth boasting of never boasts."

Our Synod

The official name is: "The Danish Evangelical Lutheran Church in America," commonly called "The Danish Church." Although language is changing, the word "Danish" is fondly retained in the name, because our whole conception of Christianity is that developed through a thousand years of Christian life in Denmark.

This Synod has a governing body, consisting of president, secretary, treasurer, and two trustees. There is an annual synodical meeting. We own Grand View College, Des Moines, Iowa, which is conducted partly as a junior college, partly as a theological seminary.

Just across the street from Grand View College is the Luther Memorial Church and the old people's home, "Valborgs-minde," both owned by the Synod. We have a children's home in Chicago and one at Tyler, Minn., and the Synod owns funds for all these institutions aggregating \$120,000.

Forty-two of the 58 ministers of our Church now in active service have received all or part of their theological training at our own seminary. As all other theological seminaries, ours must constantly have financial aid from the Synod in order to exist. The college, also, we have to subsidize.

The work for missions, inner and outer, has fared the worst. From time to time we have been getting, and are getting, small congregations unable to support a minister. They say to the synodical board: If you will help us now, the time may come when we can help you, that is, give to the work of the Synod. Then the board will give them 15, 20 or 25 dollars a month until such small churches get on their feet. At present we have in Canada, besides the churches which Pastor Rasmussen is serving, five small congregations without any minister.

In Santhalistan, India, we have two missionaries: Dagmar Möller and Dr. Erling Ostergaard. To keep them at their work and keep their work going would cost our Synod about \$6,000 a year, if the work was done without stinting.

The old people's home is fairly well endowed, though it has had to ask for collections from the congregations.

Our retired ministers and ministers' wives get only \$200 a year each in pensions—as far as known, the lowest of any synod on record.

This will give an idea of the work our Synod carries on, and of what it takes to carry on. The supposition is that the Christian life, nourished in you by the Church, is so precious to you that you will want it extended and nourished in others.

—"The Messenger," Hartford, Conn.

TWO BOOKS

(Continued from col. 266)

water that *did not* become wine!—but—"water is served." The author does not deny the possibility. That the serving of water was part of the "fun" that Jesus had in attending the wedding is a unique assertion.

As an aid to New Testament study the book is invaluable. Morton's "In the Steps of the Master," to which there is constant reference, was wonderful in description, but this book is equally wonderful in interpretation and description of gospel events. There are 325 pages of

fascinating and often stirring reading. As we spend a day and a night in the garden of Gethsemane we can almost feel the strangeness of the place in these words: "I knew that all was well. The grief and the anguish and the pain of the world had been met there. The heartbreak and sorrow and injustice of the world had been gathered to His heart there on that awful night. And forever now in some strange way, though the mystery of pain and sin remained, somehow the pain had gone from the mystery. Human sorrow was no longer an affront to God or a denial of him."

"It was no longer something which the mind couldn't reconcile with God's love and power. It had been met and dealt with, and redeemed. It had been caught up into his immense and infinite purposes. And the mystery didn't hurt any more. I could bear the thought of it now. It had to be, in a world made like this, but it couldn't deny God or defeat God or mock God. He took it all to himself. Sorrow could lift the symphony of life to agony which is divine."

Get the book!

L. C. Bundgaard.

WANT ADS

"Wanted, a boy to be partly outside and partly behind the counter."

"Animal sale now on, don't go elsewhere to be cheated; come here."

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