

# Lutheran Tidings

Volume IV

OCTOBER 20, 1937

Number 6

## YOUTH AND THE CHRISTIAN MINISTRY

Lecture given at Dist. IV convention of D. A. Y. P. L.

"I am the God of thy father, the God of Abraham, the God of Jacob . . . . I have seen the affliction of my people . . . . come now therefore and I will send thee . . . ."

"And Moses said unto God, 'Who am I, that I should go . . . . ' 'They will not believe me or hearken to my voice . . . . '

'I am not eloquent . . . . I am slow of speech and of a slow tongue . . . . '

"And Jehova said unto him, 'Who hath made man's mouth? or who maketh a man dumb, deaf, or seeing, or blind? Is it not I Jehova? Now therefore go, and I will be with thy mouth and teach thee what thou shalt speak.'"

(Exodus: 3 & 4)

### I

The biography of the great leader of the Israelites is well known to most of us. Born of parents belonging to a people living in a strange land, and subject to the injustices of a jealous ruler, he escaped the usual fate of boys from that people and was taken into the court of the king. Here he was given the best that the culture of Egypt could offer. He played with the children of the elite. He spent his youth surrounded by the romance and intrigue of the court. The best teachers of the day were secured for him and the philosophy and views of life that characterize the ruling class, predominated in the classrooms, we can be sure. He was destined to be something great among the Egyptians: a lawyer, a politician, a philosopher or an advisor to the king on economic and state problems.

In some manner or other he had learned that he had not been born into all this. As he watched the struggling Israelites day after day, throughout his early manhood, he could not help thinking of them. Not even the atmosphere of the court, where the Israelites were looked upon as property and not as humans, could erase them from his mind. His affection grew from year to year until at last it broke forth in a fit of righteous indignation over the inhumanities of a foreman on one of the Egyptian building projects. He could not forget his people and as a consequence he had to leave the land.

Some forty years afterwards came the experience of the burning bush. Personally I wonder if that experience did not grow out of another flame. The flame of love for his people which had burned steadily throughout the many years Moses had gone about his work as shepherd for Jethro. In this flame, as well as in the bush, was God. Moses was called. He made excuses, not one but several; but in the end he accepted the call and went forth.

### II

Some may deny it, and many will not comprehend it, but the work of God today is carried on very much in the same manner as in the days of Pharaoh. God calls men to carry on the work. The call may come gradually or suddenly and in various ways, but underlying them all is the

feeling that one is called to do a work that is God's primarily, and only secondarily one's own. This is especially true when one thinks of the Christian ministry.

In times such as we are living in, no one can justly deny the need of men who are willing to stand up as witnesses to the spirit of Christ. Looking about we see much that is foreign to the spirit of Him who spoke of the holiness of life and the brotherhood of man. Foreign governments, as well as our own, hold that Caesar comes before Christ, and that fear, not faith, is the best foundation upon which to build a world. This is true not only of countries but also of the relationship between the classes within national boundaries. Christ is again before "the high priests and Pilate" and many of us are a great deal like Peter at that occasion . . . . The gospel of Christ is still foolishness and a stumbling block for many people. It is just as truly the only salvation of the human race.

There is a need for men who will witness for Christ. This is also true within the Danish church. The Danish church needs to have those who have already entered as ministers strengthened to witness with greater warmth and sincerity than has been the case heretofore; but it also needs, very badly, more young men. . . . Young men with will-power, courage, idealism, intellectual power, and, above all, faith in God and Christ. At present we could use nearly a dozen more in the congregations of our synod. The need will become greater soon if no one enlists. Other churches are also beginning to feel this need, but as far as we are concerned it is the Danish church that calls. You young men of the church must realize that here is a field that is crying out for help. If you are not willing to answer, "Here am I, send me," you may be passing up your greatest opportunity.

### III

You will notice that Moses, when he was called, did not at once and willingly say yes to the call. He made excuses. The same might be true for many of us today. Too much time is spent in giving excuses for not doing a certain thing, when the only right thing is to do it. This holds also in regard to entering, or not entering, the ministry. What forms may these reasons take?

1. I am not good enough!—This is a perfectly natural feeling. It is really not a reason for passing up the ministry. A certain amount of it is a necessary requisite. You and I would not have admired Moses, and I doubt God could have used him, had he reacted with the expression, "I'm the man you're looking for. Just leave it to me." It is pertinent to notice that most of the great men of the Bible have felt their own insufficiency. We can mention such names as Gideon, Jeremiah, Isaiah, Peter, Matthew and many others. There is a little story in Selma Lagerlöf's "Harvest" that illustrates this point. It is a story of St. Peter and the Lord on one of their journeys thru God's parish—the world. One Saturday evening they came to an inn where they decided to spend the night.

They had not been in bed very long before a terrific noise broke forth. Evidently a party of a rather wet nature had resulted in a brawl. Since no sleep was to be had they left the inn and slept by the roadside. The next day being Sunday, they decided that the correct thing to do would be to attend church. They entered a little country church and took their place among the worshippers. As the minister entered, Peter sat up straight and a strange look came upon his face. As the minister entered the pulpit, Peter arose and stalked out of the church. After the services the Lord found him waiting impatiently a little way down the road.—“How could you sit there and listen to that man ” he asked disgustedly, “Couldn’t you see that he was one of the men at the inn last evening?” “Yes, I recognized him,” answered the Lord, “But he preached a wonderful sermon just the same, and you should have been there.”—Not much was said for a long time after that. It was a warm day and they had a long journey ahead of them. Along in the afternoon they came to a spring and Peter, being warm and very thirsty, drank deeply of the cool water. As the Lord bent over to drink he drew back with a look of awe on his face. “How could you drink that water so calmly, with that skull in the bottom of the spring?”—“I saw it,” answered Peter, “But the water isn’t impure just because there are a few bones in the spring.”—The Lord looked at Peter, shook his head slowly and said, “Peter, Peter, you’re a strange man. You understand that this water can be pure in spite of the skull, but that the Word of Life spoken by a sinful man might also be pure you cannot grasp!” . . .

Without cancelling the fact that there must be some relationship between what a man says and does, we can never get around the fact that man at his best is sinful. But that does not stop God from using man in the work of his Kingdom.

2. Financially, it doesn’t pay.—Some time ago there appeared in the “Christian Century”, an article which began in this manner, “Above the door of every theological seminary there ought to be burned the words: ‘Wanted—rich men’s sons. The poor are warned to keep out!’ This same inscription ought to appear above the office doors of all bishops, superintendents and other officials who receive applicants for the ministry. It becomes increasingly impossible for a poor man adequately to serve a church as its minister” . . . I do not fully agree with this statement, but the matter of whether or not it pays has undoubtedly been the measuring rod of some. In this instance, not least for many of the parents within the Danish church. They want to see their children in a good position with a sizeable income and consequently the ministry is out of consideration. Nor is the example of men—and they are not few in number—who have given their best years to the church for a small pay, only to be left cold by that same church when they grow old, a very encouraging example to a young man or woman who may be considering that field of work. Many a minister has been willing to share hardship with his congregation only to experience that the members of the congregation were very slow in sharing their prosperity with him. Too often the philosophy is: “How little can I get by with,” and not, “How much can I do.” However, it must also be mentioned that there are many who have a smaller income than the ministers and have to get along. But if you are looking for a comfortable living, don’t enter the ministry. But is it true that youth of today is interested only in that which pays money?—I have faith enough in youth to say no!

3. The ministry isn’t practical enough.—When the farmer sows his seed in the spring of the year a fool might

say that it is impractical to throw the seed into the ground—it would be better to sell it on the market. But the farmer knows that sowing is the most practical thing in the world. Without it neither he nor his children would be able to live. The ministry is for the most part a sowing job. Very seldom does the sower see the fruits of his work. But they are there.—Might it not be well for all of us to question the philosophy of pragmatism, or at least lift it to a higher plane than has been the case for most Americans. Let us refuse to worship only that which is ‘practical’.

4. I can’t speak Danish. This has probably kept some men from entering the ministry. It should not do so any longer. The work in our churches is changing—some places fast—to the English language. The instruction at our seminary will undoubtedly become more English than has been the case heretofore. However, it is possible for most young people of Danish extraction to learn the Danish language without a great deal of effort. Anyone who does so, will be richer for having undertaken the venture.

5. One can serve Christ in other fields than the ministry. From a Lutheran viewpoint this is certainly true. It is also true that we need Christian laymen as well as Christian ministers. However, there is this to be considered by a young man who considers the ministry: be careful this thought does not compromise you away from the ministry. And if you do choose the way of the Christian layman, don’t forget the adjective.

There is a great deal that our young people’s societies can do to bring about an atmosphere that may encourage young men to enter the ministry. This can be done without becoming ‘pious’, I am sure. Too often ridicule, rather than encouragement is the reception given to one who aspires to that work. Girl friends of the right type can, and often are, influential toward this end.

I have tried to emphasize the need for youth to consider this problem. I have not been concerned primarily with the preservation of the Danish church—although that lies close to my heart, and I am certain to yours as well—but with the fact that Christ desires to use men like you in his work. Young men of whom it can be said,

“One who never turned his back but marched  
breast forward,  
Never doubted clouds would break:  
Never dreamed, tho’ right were worsted,  
wrong would triumph.  
Held we fall to rise, are baffled to fight better  
—sleep to awake.”

Christ was a young man. His disciples were young men. He used them to found his church and youth can be his greatest asset today. The wages that he offers are great and they are not all confined to the hereafter. Very few really know how rich a minister’s life may be if he can enter upon his work with the right attitude.

You young men! As Moses of old—REMEMBER  
YOUR OWN PEOPLE!

*E. Farstrup.*

## Energy in Thinking, Praying, Living

After a war, more damaging than the resultant poverty is the sense of inferiority imposed on the vanquished. Knowing they are not one whit more or less worthy of respect than they were before the defeat, they bitterly wrestle with their fate. Constant conflicts result, visible and invisible. An odd hundred years ago, the people of Denmark were languishing in just such a state of national eclipse, complete defeat.



Bishop Grundtvig was the one man in Denmark who had put equal energy into his thinking, his praying and his living. He had clear enough vision to understand the psychological situation. He gathered round him his discouraged people and made them face the resources that were still available within themselves.

Sunday by Sunday he preached and all the weekdays he practiced the same program. He insisted that though they were defeated materially, their kingdom partitioned, their goods taken from them, their reputation gone, they had not lost everything. "We have each other still," he proclaimed in season and out of season, and he showed them that in this possession hitherto unexplored, lay the greatest riches. His belief was that by discovering the best in each other, by giving the best of themselves, they could build up a better Denmark than the world had yet known. They would leave nothing undeveloped, they would cooperate in material and spiritual things, they would link their undeveloped spirits to the eternal Spirit.

So began in the darkest days of defeat, the Danish folkschool movement. Today, people go from all over the world to stay for a while in one or another of these many "people's schools" that are now rooted firmly in the very soil throughout the whole of Denmark.

From "Pioneers of Life" by Muriel Lester  
in "Chr. Cent."

## Observations

By Bundy

**Different from "The American Liberty League."** Lately I have had the opportunity to read a couple of pamphlets from members of the American Liberty League; one of them deals with the subject: "The Duty of the Church to the Social Order". It's a vicious pamphlet, though I am willing to grant the writer of it the best of intentions. I like the following much better: "Yes, we have all sinned in one way or another and we are all sick and sore at heart, as we look at the misery of so many millions of people, including among them many of our close relatives and friends; and we ask again and again why this should be so in a nation so blessed with great resources, with nearly half the world's gold, with great factories, with fertile soil and no embarrassing external debt. We look at all of this and ask what mainspring is broken, and where we can get a new mainspring to drive us forward. I am wondering if the religion we shall need the next hundred years, will not have much more in common with the Christianity of the second and third centuries or possibly even that of the Middle Ages than with the Protestantism of the past hundred years."—Henry A. Wallace, Secretary of Agriculture.

**Adult Education.** A few days ago a man came to my door with one of his friends; this friend was educational secretary in the Presbyterian church. They invited me to attend a conference the following day. I said that I had read in the papers about this conference and that I was very much interested in it. To which the stranger replied: "Well, you ought to be, being a Dane." I asked, "Why?"—"Well, Denmark is the leader in adult education through such men as Grundtvig and Kristen Kold." In the lengthy conversation which followed, I found that this man knew something about the ideals of these two men; and he said that his church was carrying on a work somewhat according to these ideals in a newly established school in So. Carolina. (?)

I could not help thinking of the sad fact that we have dropped one school after another, and that we no longer seem to care where our children attend college. The

## What Christ Said

One day came the Master to me;  
He said, "See my work, will you go?"  
I hoped that the path would be  
By hedges where flowers grow.

I said, "Let me walk in the fields."  
He said, "No, walk in the town."  
I said, "There are no flowers there."  
He said, "No flowers, but a crown."

I said, "But the skies are black;  
There is nothing but noise and din."  
And He wept as He sent me back—  
"There is more," He said, "there is sin."

I said, "But the air is thick,  
And the fogs are veiling the sun."  
He answered: "Yet souls are sick,  
And souls in the dark undone!"

I said, "I shall miss the light,  
And friends will miss me, they say."  
He answered, Choose tonight  
If I am to miss you or they."

I pleaded for time to be given.  
He said: "Is it so hard to decide?  
It will not seem so hard in heaven  
To have followed the steps of your Guide."

I cast one look at the fields,  
Then set my face to the town;  
He said, "My child, do you yield?  
Will you leave the flowers for the crown?"

Then into His hand went mine;  
And into my heart came He;  
And I walk in a light divine,  
The path I had feared to see.

Author Unknown.

nearest State College, with its alluring social functions, "Sororities", "Fraternities" and social "Snobberites;" is a poor starting place for a High School Senior, who does not yet know what "credits" and "diploma" is all about.

**Shifting or Shiftless?** In a day when every past moral concept seems to be ignored by a large number, and not spoken of with any certain convictions in the church; we are not surprised to see our own educational program dwindle down to its lowest ebb. Wrong and narrow, as perhaps some of our pioneers were, they at least had convictions which they voiced with mouth and money. If their convictions no longer are worth fighting for, will not the present generation kindly tell us in unmistakable terms what they have to offer in place of the educational ideals of Grundtvig and Kold. We will have to search far to find a generation of Christian schoolmen like Trier, LaCour, Schrøder, Nørregaard and Begtrup.—Most of our modern schoolmen are fabricated. There is hardly a farmer, blindly obeying the dictates of our systems, who can point to a teacher that has been his ideal beyond an occupation.

**Spectator-Mentality**—the word as invented by the Danish author Johannes Jorgensen, gave me an outlet for something I had been unable to express.—If we possess any creative mentality today, in a degree worthy of  
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## EDITORIAL

The report from the convention of District VII held at Omaha mentions a discussion of the reasons why so few of the young men of our synod have gone into the ministry. A number of reasons are given: that our church has held itself aloof from the church life of the country in which we live in order to preserve itself and what the fathers brought with them from Denmark; that our church, its college, its pastors, and its members have done too little to encourage young men to take up this work of the ministry; and that we have a poor method of calling pastors. Other reasons could be given for such a state of affairs in our church.

The last reason given may be very aggravating at times for the individual pastor or congregation, but it certainly is a very significant factor in determining for a young man whether or not he should go into the ministry. I would not deny the existence of a problem in that respect, but it has very little bearing on the shortage of pastors, I am sure. The first two reasons given above are very real ones, however. The first one is in process of solution; the second one perhaps will always be with us. We shall always need to encourage young people more in the right way to take up work in the kingdom of God.

In respect to this problem we need a change of attitude. We need to learn to cherish other values as highly or more so than we do money, physical prosperity, or physical well-being. The spirit of our times leads men to live a double life. We say we value the life of the spirit higher than all things; then we proceed to live as if there were no spiritual values, making physical economy the measuring rod of our lives and activities. The service of God in His spiritual kingdom becomes of secondary importance. Such is the trend of the times; such has become the trend of too many of our lives. Who wishes above all else that his sons may become special servants in the church of God, ministers of the Gospel of Christ? I wonder if many a father or mother of our good church people would rather not deplore the fact if their bright boy should decide to become a pastor. This is an annihilating attitude for a Christian church. I do not think it is necessary to say much to the young men about this matter; but it is important that we have a different attitude from the one indicated above.

C. A. Stub.

## District Convention at Withee, Wis.

The congregations of District V met in annual convention at Withee, Wis., October 1, 2, 3. Alden, Hutchinson, Minneapolis, Withee, Askov, West Denmark, Bone Lake, and Dagmar were represented either by delegates or by their ministers. The representation was not very large, although some of the congregations were well represented. In all about 35 guests were quartered by the Withee people. All the ministers of the district were present.

The opening sermon Friday evening was preached by Rev. Niels Nielsen of Alden, Minn., and Rev. Jens Andreasen of West Denmark, Wis., conducted the Bible hour Saturday morning. District president, Rev. M. Mikkelsen of Dagmar, Mont., presided over the official meeting, and he gave a report which consisted largely of the report he had given to the Synodical president last spring. He also presented several matters for discussion. The District treasurer, Hans Jensen, Hutchinson, Minn., reported that there was \$145.71 cash on hand, no money having been spent during the last year.

The delegates or ministers gave reports from the congregations. In most places the work seemed to be carried on in a normal way. It can be mentioned as interesting items, that the work at Bone Lake is almost exclusively English, that Alden has spent considerable in repairs of the local property and is now ready to support the synod more than in the past, that Minneapolis sent no delegates, that Hutchinson has been forced to raze the church, inasmuch as the lot was sold, but that they still have their assembly hall for services, that Askov reports a union of the Danish and English work again, that Dagmar, as is well known, has suffered severely from the drought but are carrying on to the best of their ability. Much attention was centered on the report from West Denmark on the plans for rebuilding their church.

The work in Canada was also discussed. Two of the ministers from the district have visited the congregations in Saskatchewan. Rev. Mikkelsen promised to continue to visit the congregations in North Dakota. Upon motion it was decided to divide all the funds in the treasury between the congregations at Dagmar and Dalum. Upon the suggestion that the district help West Denmark rebuild its church, the answer was given that this could better be done by the local congregations. We hope that the delegates did not forget to inform their congregations at home that the district encourages them to send their bit to help West Denmark in their difficulty.

The dues to the synod were also discussed and the lists were given to the delegates. District V is again this year responsible for \$1,800.00. Last year we raised 60%. It was mentioned that we should try even more this year than before, so as to relieve Dagmar of its part of the burden. The District Board, Rev. M. Mikkelsen, Rev. Johs. Knudsen, and Mr. Hans Jensen, was elected by acclamation. No invitations were as yet on hand for next year.

Sunday morning Rev. M. Mikkelsen preached a harvest sermon, and in the afternoon Rev. J. C. Aaberg spoke about our American hymns. Sunday evening Rev. Andreasen and Rev. Knudsen spoke, and we spent an enjoyable hour at the coffee tables in the assembly hall. The Sunday meals were served to the guests free of charge, and the Withee people showed fine hospitality. The meeting on the whole was characterized by a fine spirit of fellowship and by a sincere desire to work and worship together.

Johs. Knudsen.



## The Meeting at Dwight

Dist. III convention—Sept. 25-26th.

The congregation at Dwight, Ill., was the host of Dist. III convention. As such it undertook and succeeded in giving us the best of everything. Those of us who attended were enriched by the fellowship of the two days. More of our people should have attended, especially from the Chicago congregations, which are but a two hour drive from Dwight.

The meeting was called to order Saturday afternoon at 2:30 o'clock by the district president, Rev. A. W. Andersen. Delegates and pastors from all the congregations of the district, with the exception of Clinton and Sheffield were present. A telegraphic greeting was received from the new pastor of the Clinton congregation, Rev. A. C. Kildegaard, and despite his absence he was welcomed by the district president as a member of the group.

First on the program of the day was the annual report of the president. It emphasized the fact that a great deal of moving had taken place among the pastors during the past year. Rev. Enok Mortensen from St. Stephen's church to California; Rev. Hansen from Racine to St. Stephens; Rev. J. Kjer from Clinton to Racine and Rev. A. C. Kildegaard of District II to Clinton. At the time of the meeting the congregation at Dwight had not yet called a man to succeed Rev. S. Kjer, who will move to Fredsville some time in November. The president expressed the hope that the men who will have left the district by the end of the year might have the blessing of God over their work. The report further mentioned the annual visit to the congregations, the work done in the various congregations and contributions to the synod. The district had contributed \$1766.78 to the synod during the last year, or approximately 65 per cent of the amount expected. The congregations were urged to conduct mission meetings and to sponsor the organization of Lutheran Brotherhoods where this could be done without overdoing the number of organizations within the church. Mention was also made of the fact that members of the congregations should help their pastor as much as possible in his work of ministering to the sick. This matter comes before any other phase of the work. Social calls by the minister may be good, but if nothing but the social end is thought of it is usually fruitless.

The procedure at our district meetings has been to assign a number of topics to the various ministers and to bring these forth at the business meeting. The first speaker was Rev. V. Hansen with the topic "The School and the Synod" with special reference to Grand View College. The resignation of Pres. Olsen was discussed and the congregations were urged to support the school more than has been the case. Efforts should be made to send more of our young people to the school during the oncoming winter months, due to the small number of all-year students at the school.

The undersigned spoke, following Rev. Hansen, about the topic "Home Missions." To hold up Christ as the salvation of man is the duty of the church both at home and abroad. Very often the home mission work has been merely a point on the program. It has to do with gathering men and women into the fellowship of the congregation, not with economic reasons as the motive but in order that they may share in the life that is lived there. Home mission work consists not only of increased numbers, but in a continued consecration and sanctification of our own lives, through fellowship with Christ, as well. It includes also the matter of taking up the fight against the evils

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## Annual Meeting of District 7

Sept. 24-26th, Omaha, Nebr.

Comparatively few from outside of Omaha took part in it. Why this was so, I don't know; but crop failures—total or partial—for a number of years in succession is undoubtedly the major reason. However, there were a few representatives from most of our congregations, with the exception of the two down south, Danevang and Granly. Besides the local pastor, Rev. Erik Møller, only Rev. Stockholm and Rev. Lerager were present from the beginning, but the writer came Saturday shortly after noon.

The meeting took its beginning Friday evening. Rev. Møller of Omaha extended a welcome on behalf of the local congregation, and Rev. Lerager conducted the opening services.

Saturday morning Rev. Stockholm led in the devotions and conducted a Bible hour, after which the business session began.

The district president, Rev. Lerager, read his report. He mentioned a number of events that had taken place during the year, such as the dedication of the assembly hall and the cemetery at Granly, Miss.; he also mentioned a number of celebrations and special meetings that had been held within the district in the past year, and finally he deplored the fact that as a district we have only been able to raise 57 per cent of our quota for the synodical budget. Realizing, however, that the main reason for this is the many crop failures resulting from the prolonged drouth period, he expressed the hope that we would be able to do better, even though the drouth is still with us. The question as to how we as a district could raise our quota of the synodical budget was discussed at length all through the forenoon, and the discussion was carried into the afternoon also. One of the results of the discussion was the adoption of a resolution and a motion which has been sent to the synodical board and will probably be published in "Lutheran Tidings" later.

We also discussed the problem of creating more interest in our district meetings so that more would take part. Several suggestions were made but nothing definite was adopted. At the election of officers, the president was reelected. The vice-president and secretary did not wish to be reelected, so Rev. Stockholm was elected for that office. Rev. Harold Petersen of Denmark, Kansas, although not present, was elected librarian, as the former librarian, Rev. Bundgaard, had asked to be released from his duties.

After the business meeting was closed, Rev. E. Møller gave a talk on the subject: "Our Relation to the Country We Live In." He started out by stating that statistics show our membership was now at a point lower than it had been for years; most of our congregations were losing instead of gaining membership. And even if we allow for the depression and crop failures, from which many of our constituents have suffered, contributions for our synodical work were not what they ought to be. Very few of our young men choose to become ministers in our church. In short the situation was neither good nor promising.

Why was it so? The speaker found that one very important reason for it is that we have failed to come into the proper relation to the country in which we live.

The immigrant has come here with his Danish heritage and his Danish Christianity. There is something of vital importance in that, something our country is in need of, but we have failed to give it to her. As an illustration,

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## A Proposed Young People's Program for 1937-38

I quote point 10 in my report to the Fourth District Convention of the D. A. Y. P. L. held in Chicago, Sept. 3-6. "The Convention Program this year may be somewhat different from that of previous sessions. If it be, it is merely the result of reflection and the asking of questions as well as a desire of the present district board to contribute something of an instructive nature in addition to the inspirational messages that are delivered, and rightly so, at all conventions. I desire to express my gratitude to those who have helped make this possible; and not least of all, the Chicago society, which OK'd the program 'in toto' practically. In fact, the one and only change which Chicago made, improved the outline a good deal! It is my personal hope, as years go by, to note a greater participation in convention programs (and congregational activities) by lay leaders."

With the motion of contributions of an instructive nature uppermost in mind, I asked Rev. Ernest D. Nielsen of Muskegon, Mich., to give a lecture on the topic: A PROPOSED YOUNG PEOPLE'S PROGRAM FOR 1937-38. Rev. Nielsen accepted the assignment and gave a lecture, the substance of which is contained in the following outline. A bibliography, which, it must be understood, is not completed, also appears herewith.

### PROGRAM

#### A. Devotionals:

##### BRINGING THE GOSPEL TO THE NATIONS.\*

1. Jesus sends out the first missionaries. Mark 16:15-20, Acts 1:6-9.
2. The Apostles preach to the Jews. Acts 3:1-12, 16.
3. Stephen dies as a witness for Jesus. Acts 7:54-60.
4. Philip preaches the Gospel to the Samaritans. Acts 8:5-13.
5. Philip baptizes an Ethiopian. Acts 8:26-39.
6. Peter preaches at Lydda and Joppa. Acts 9:32-42.
7. A Gentile soldier is won for the kingdom. Acts 10:34-48.
8. Saul, an enemy, becomes a friend of Jesus. Acts 9:1-18.
9. Paul becomes a missionary. Acts 9:19-30; 11:25,26; 13:1-3.
10. Paul is stoned at Lystra. Acts 14:8-20.
11. Paul brings Lydia to Christ. Acts 16:7-15.
12. Paul preaches in Rome. Acts 28:17-31.

\*These devotional studies are taken from "Junior Graded Lessons Quarterly" (second quarter 1937). Published by The Lutheran Book Concern, 55-59 E. Main St., Columbus, Ohio.

##### STUDIES IN THE CHRISTIAN LIFE.\*

1. Christian Sonship. 1 John, chapter 3.
2. The Christian in God's Keeping. Psalm 121, Book of Jude.
3. Christian Speech and Conduct. James, chapter 3.
4. Christian Renewal. John 10:7-16, Titus 3:1-11.
5. The Moral Issue in the Drink Problem. Romans 13:12-14, 1 Cor. 6:9-11, Galatians 5:16-24.

6. Christian Character and Peace. Col. 3:1-17.
7. The Christian Minister. 1 Tim., chapter 4; 2 Tim. 2:1-4.
8. Christian Workers. Acts 6:1-10, 1 Cor. 3:10-15, Gal. 6:6-10, and 1 Tim. 6:11-21.
9. Christian Fruitfulness. John 15:1-16.
10. Christian Rest. Mat. 11:28-30, Hebrews, chapter 4.
11. Christian Fellowship. 1 John 1:1-7, Revelation 21:1-7.
12. Christian Consecration. Mark. 1:16-20, Phil. chapter 1.

\*\* These studies are those planned by the International Uniform Sunday School Lesson for the fourth quarter 1937. Helps may be secured from the various lesson commentaries published by denominational & interdenominational houses.

##### THE GOSPEL OF MARK.\*\*\*

\*\*\* The method of approach will rest entirely with the leader.

#### B. Lectures or Discussions:

1. A Better Young People's Society.
2. The influence of the religious press.
3. The Christian and his possessions: A challenge to youth.
4. Young people and the Sunday in the light of modern social trends.
5. Young people and active churchmanship: A challenge to enter wholeheartedly into the life of the mature congregation. Consider the church's contribution to the enrichment of life, and the increasing opportunities for young people to serve the church.
6. Reading and discussion of a recent significant article.
7. Review and discussion of a good book.
8. Some present-day social menaces.
9. Facing the moral issue.
10. The unfinished missionary task.
11. Great Christian men: a challenge to a life worth living.
12. Choosing a vocation.
13. Review the year's program: Study and evaluate the results to the society and the individual member.

#### C. Constructive Service Activities.

These should as far as possible be an integral part of the talks and discussions. They may become very important as they will help the members to increase their knowledge of the subject through the contacts which the service activities sought to make possible.

It may not be advisable or practical to arrange for a service activity for every problem discussed by the society, but a few ought to be undertaken. The nature of the service activities will largely depend upon the initiative of the local leadership.

#### D. Social and Recreational Life.

Make ample provisions for this part of the year's program. Remember that a good leader is indispensable to the success of good recreational programs. Consult "Ungdom" for suggestions.

##### BIBLIOGRAPHY \*

(Listed as to number)

1. "... the first lecture or discussion should be presented by some responsible leader. It is a subject that touches the local situation to such an extent that it is hard to offer any printed helps. The pastor may well address the meeting, or perhaps a visiting pastor."
2. "Book Friends of Youth", 15c. Order from Michigan Christian Endeavor Societies, 14075 Marlowe Ave., Detroit Mich. "(the) object with this evening was to impress upon the minds of the young people the importance of good reading material on which to base the year's program."
3. "The Way to the Best", 25c. Order from Mich. Chr. End. Soc., Detroit, Michigan. (See above under 2).
4. "What Shall We Do On Sunday?" Methodist Book Concern, 740 Rush St., Chicago. 15c each, 2 for 25c.

10 and 11.\*\*

- Pederson, M. A., In the Land of the Santals.  
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 Østergaard, E., He Maketh All Things New.  
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 "The Missionary Review of the World."

\* This bibliography will be added to as time goes on.

\*\* Taken from: Materials for Mission Study by Danish Women's Mission Fund.

General: How to Lead Discussion. A guide for the use of group leaders by Le Roy C. Bowman. Methodist Book Concern, 25c.

Hayward, P. R., and Burkhart, R. A., Young People's Method in the Church, The Abingdon Press, New York, 1.50. An invaluable book.

Why Be A Christian? The Forward Movement of the Prot. Episcopal Church, Cincinnati, Ohio. 20c.

The lecture, delivered on Sunday even-



ing, resulted in an excellent open forum. A need was expressed for further deliberation. Accordingly, the district president appointed a committee made up of Rev. J. C. Kjaer, Rev. Viggo Hansen, Mr. Carl Jensen of Dwight, Ill., Miss Verda Haase of Muskegon, Mich., and Miss Ingrid Kildegard to study the matter and to give recommendations at the closing meeting. The report submitted at the time, reads as follows:

"We agree that each society have some devotions at each meeting as a general rule.

"We are in favor of using the general outline of topics for talks and discussion. We suggest that each of these topics be used as the theme of the month.

"Material and bibliographies will be sent to societies at least two weeks before it is to be used. It will be sent by the Committee.

"For social recreation, follow 'Ungdom', also 'Handbook for Recreational Leaders', U. S. Printing Office, Washington, D. C.

"We suggest that at each meeting a recreational leader be appointed for the next meeting.

"We also suggest that societies work toward the formation of a resource material library in their group. (Plans for National Library are in progress).

As a result of all this discussion, the district president appointed a permanent Committee which will work during the coming year on the matter. It will follow, as nearly as it can, the recommendations alluded to above. The members of this committee are: The Dist. Pres., Rev. J. C. Kjaer; Rev. Viggo Hansen; Miss Verda Haase, Muskegon; Mr. Richard Sorensen, Racine.

The foregoing information is given somewhat in detail here, in the hope that other groups outside of Dist. IV might find it of value. The point is, that we as a District are working on a UNITED PROGRAM. It is an experiment which we hope to complete in the coming year. When completed, we shall make our findings available. Please, however, bear in mind its incipient state. Its success will depend not only upon the Committee, which has a good job on its hands, but also upon the individual societies. They are the 'proving grounds'. A moment ago, it was said that "we hope to complete (the experiment) in the coming year." Now we say, it is reasonable to assume that it will take at least a year to work it out. We had better accomplish good together, even if it does take time, than rush through it and collect a "mess of Porridge" in a couple of months, or three or four! We are after something with the possibilities of a good foundation; not something "top heavy."

If anyone has any suggestions or contributions to make, please send them to me for disposition. It is my candid opinion that when this program is completed, it can profitably be repeated by Dist. IV, and perhaps used by other interested groups.

Leo B. C. Broe,  
Manistee, Mich.

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## ANNUAL MEETING OF DIST. 7.

(Continued from col. 93)

he mentioned that he had seen potatoes in a cellar with sprouts a couple of feet long; but they could never make real potato plants unless they were placed in the ground. There was vitality enough in the potato itself to bring forth long sprouts, but not to grow mature plants, unless they were embedded in the soil and received nourishment from it.

In our congregations, as well as in our synodical work, we have been too much like the potatoes in the cellar: We have lived on our Danish heritage and our Danish Christianity, but have failed to plant it in the country in which we live. For a while church life went well, apparently, but it could not keep on, it could only develop to a certain extent, then it would stop growing and soon it would wither. Therefore many of our congregations have lost members during the last few years, and some have died.

Quite a long and lively discussion followed the introduction, although the opinions expressed were not so very different from those of the speaker. It seems that all the speakers admitted that we have been too exclusive and have not shared our church life with others as much as we should. We have shared business, parties, and dances with the rest of the people, but not our churches.

The writer expressed the belief that we are now passing out of that stage, and that it was not there our greatest danger lies for the future. Rev. Møller answered that he was aware of the fact that we were rapidly becoming more and more American in our language in all our work, but that a number of our congregations still maintained an exclusive attitude toward others. He cited an example where nearly a score of young people wanted to join one of our congregations, but were not admitted to membership, because they "were not our own." Rev. Stockholm presented for consideration the question as to whether we should affiliate more with other Lutheran church bodies. That question, however, was not taken up for discussion at this meeting. But Mr. O. C. Olsen led us into a closer and more detailed consideration of the question, why so exceedingly few of the young men reared in our congregations became

ministers in our own church. Is Grand View College not doing what it should in order to inspire young men to enter the ministry? Are our ministers and members of our congregations doing enough in the line of encouraging young men to take up that work?

Several took part in this discussion. It seems the opinion in general was that perhaps neither G. V. C. nor our ministers nor the ministers of our congregations have done as much as they should in order to encourage young men from our church to become ministers. But the chief reason that so few of those born and reared in our congregations enter the ministry in our own church is something else. Two reasons were especially mentioned: "There is no future in it," and then the fact that although we have apparently often had a shortage of ministers, and often congregations have been without a pastor for years, in several instances until they were dissolved or joined some other church body, still we have also most of the time had ministers capable of doing good work and anxious to serve who were idle because of our unfortunate and obsolete methods of calling ministers.

However, nothing was said about how a more adequate and up-to-date method should be inaugurated.

What has been written above is, of course, only a mere outline, indicating the trend of thoughts expressed.—It was a discussion in which there was much food for thought, a discussion that I wish many more could have had an opportunity to hear and take part in.

This discussion was carried on in the English language, while Danish was used at the business meeting.

It was almost supper time before the discussion closed. Supper was served by the ladies in the spacious church basement, where we also had both dinner and supper Sunday.

At 8 o'clock, we assembled in the church. The Danish language was used. After a hymn had been sung, the writer gave a talk on hymns, dwelling especially on the hymn production of H. A. Brorson. After another hymn, Rev. Stockholm gave a short talk on the significance of quiet in the religious life.

Sunday morning at 9:30 there were services in English, conducted by Rev. Møller, and at 11 in Danish by Rev. Stockholm. After that many assembled around the communion table where Rev. Lerager officiated.

In the afternoon Rev. F. C. M. Hansen of The United Danish Lutheran church in Council Bluffs, Iowa, delivered a sermon in the English language. In the evening the writer spoke—also in English. Thereafter the district president said a few words in Danish and led us in prayer.

In the meantime the ladies had prepared coffee in the basement. We were all invited down there for a last cup of coffee. Mr. O. C. Olsen served as toast-master. He gave us a couple of short but witty talks, and there were many others that spoke. In fact there were so many that I didn't even get the names of all of them.

The congregation at Omaha was well represented except at the business session, and it performed its duties as host excellently.

Both Rev. K. Knudsen of Granly and Rev. Frost of Dannevang sent greetings by letter. Greetings were sent from our meeting to the district meetings at Dwight, Ill., and Newell, Iowa, which were held at the same time. From Dwight, Ill., we received the following telegram: "Third district

gratefully prays God's blessing upon seventh district," Jens Christian Kjær, Secretary.

It seems to me that our district meeting was a good meeting. It dared to look the facts—also the unpleasant facts—squarely in the face in order to solve the different problems we have. All the sermons, lectures, and talks were good.

May what we said and what we did bear fruit in the time to come for our church and its members.

*J. L. J. Dixen.*

### THE MEETING AT DWIGHT.

(Continued from col. 89)

of the time in the world we live in. The church is by nature "religiously conservative and socially radical."

The third topic, "The Sunday School Work," was treated by Rev. J. C. Kjær of Racine. Basing his talk upon the words of Christ commissioning his disciples to "baptize and teach," he emphasized five points:

1. The church must teach the truths, help to establish the attitudes, and guide in the activities which it considers to be important in life.
2. The church must organize itself as a school of Christian living if it is to fulfill its teaching function.
3. The church must maintain an educational program of such variety and quality as will hold the interest of its constituency.
4. The church must provide competent leadership for its educational work. The best of plans and materials will be no more effective than is justified by the use that is made of them.
5. The church must seek to enroll in its educational program every child, every young person, and every adult for whom it is responsible both within and without the church.

Following the three speakers, the business of the district was completed. Mention was made of the necessity of meeting the full amount of the sum expected by the synodical budget during the ensuing year. This sum is the same as last year—\$2700.00. In view of the fact that the congregations themselves have passed upon the budget for this year they should respond in proportion thereto.—The district officers were re-elected: Rev. A. W. Andersen, president; Rev. J. Kjær, secretary; and Mr. Viggo Sørensen, treasurer. The treasurer had neglected to send notices to the congregations concerning their district dues. He promised to do this in the near future and expressed the hope that all congregations would pay. A motion that the business meetings of the district be conducted in the English language created a warm and spirited discussion with the result that the motion was tabled. The delegates were asked to bring the reaction of the congregations to the next district meeting. The meeting having lasted nearly four hours, we adjourned. The delegates were entertained in the homes of their hosts and Mrs. Kjær served a delicious dinner in the parsonage for the ministers and their families. (Some of us secretly admiring Rev. Hansen's continued devotion to "Frikadeller"—continued from Dist. II).

Sunday morning we assembled again in the beautifully re-decorated church for Sunday School and worship. The undersigned spoke to the Sunday school children and preached the sermon on the text: "What say ye of Christ—whose Son is He?" Rev. J. C. Kjær preached the confessional sermon and served at the com-

munion table where many were present. After the dinner served in the church basement by the ladies of the church, the guests were taken for an outing about the city and countryside, reassembling at 3:00 o'clock. Rev. Andersen spoke in the Danish language about the Lord's Prayer and what it means to use it. At the evening meeting Rev. J. Kjær and Rev. Hansen spoke in English about "Faith" and "The Power of Faith." Many good things were said by both men. The meeting closed with devotion led by the district president. Those of us who were privileged to attend entertain the hope that more may share in these meetings in the future. We are thankful to the Dwight people for their hospitality and friendship. Also to Rev. S. Kjær and his wife who will soon leave the district. Our best wishes go out to them in their new field.

*E. Farstrup.*

### OBSERVATIONS.

(Continued from col. 86)

comparison with the stunts, proverbial expressions, poetical romance and home craftsmanship of other generations, then certainly in many cases it is eclipsed by our feverish "spectatoritis" activities. If there is any thinking done in our church pews, in our movie halls, on our amateur baseball fields, then it is certainly expressed in a limited vocabulary, in spite of wholesale "education." During one and a half hour of "softball"

chatter by about twenty players, the most pregnant sentence heard (and repeated by the players—how often?) was: "That's the old going, Tommy!" There are thousands whose cultural refinement is limited to just that. If their number increases very fast, we cannot expect very much great literature, music, and art in the future; and we had better hang on to what we have along that line, lest the coming generation forget what it was all about.

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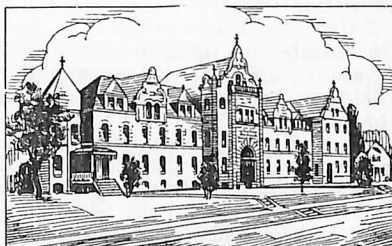
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