

Lutheran Tidings

Volume IV

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Number 12

THE GLORY OF THE USELESS

By the Rev. William G. Peek

I was reading not long ago a small but most instructive book by Mr. Paul Anderson, on Russia's religious future. The story of the Communist attack upon the church, of the activities of the militant godless, of the painful resistance of the faithful to the remorseless reduction of the Church's rights, is here set forth authoritatively, moderately, and in a manner which ought to send every Christian in a free country to his knees in prayer for Russia. For indeed, what most impressed me was a page or two of exposition of the sanctions which are being expounded, in place of the faith, to govern and inspire the action of men and women under Communism. I knew pretty well what kind of philosophy is now being preached by the apologists of a godless society, but Mr. Anderson's quiet paragraphs, coming after his account of the Church's sufferings, affected me with a peculiar horror.

The concept of God is banished. "Every God," said Lenin, "is a lie." The Marxian enmity to religion was proclaimed, indeed, long before the Russian revolution, by Marxian thinkers in various European countries; and it was explained that attachment to a supernatural hope must inevitably weaken the demand of the proletariat in this world. The Russian government appears to think that the profession of religion is a slight upon the Communist order, inasmuch as it implies that there is something beyond that order necessary for the satisfaction of the human person. And thus we perceive that the concept of God is banished, because the concept of man is also banished. And this, to me, is the sickening thing.

We are told that the old materialistic atheism is dead, and that the ultimate explanation of man now offered is that of dialectical atheism: that is to say, the explanation has a dynamic rather than a merely static character. But this really is no new thing, since Marx himself was a large borrower from Hegel. But it does not mean that any transcendent significance is supposed to reside in either society or the individual. Man is the means of the working out of a dialectical process of which the central content is given in his social-economic history. Communism is the resolution of the dialectical discord, the synthesis necessitated by the whole process. And a man has "value" only so far as he is of service to the Communist economic order. He exists only to serve that order, or to be overcome by it.

This appalling denial of the mystical value of man, this imprisoning of personality within a positive secular system, is not peculiar to Russia or to Communism. It is the most threatening phenomenon of the European scene today, and an alarming sign of the profound decadence of our culture. The German is of value to the Nazi State, and to the Aryan biological entity, and his manhood is derived entirely from these. If he is required to be Spartan and puritanical, it is not for any reason beyond these

earthly skies, but only that the blood stream may be kept pure. The Italian is assured that *his* manhood reaches its supreme potential value in serving the militarist and imperialist aims of the Fascist State. This is the conception of himself that is being forced upon man by a thousand devices of fear and cajolery, by hypnotic appeals, and by mass manipulation of cultural means.

Let us see what the issue really is. It is implied, quite clearly, that apart from his uses to a particular national or economic order, a human being has no significance whatever, and no value capable of being estimated or even detected by any real criterion. He may, indeed, be a hindrance, and the dialectical process, or the doctrine of blood and soil, or the requirement of Fascist glory, may employ him to exhibit its own inner nature, only by abolishing him. If a person cannot serve the positive, visible cause, there is no other meaning in his existence. That is what it amounts to; and let me say again, as I have said before, that this kind of philosophy is merely the deposit of certain basic elements of our capitalistic civilization, brought about by a social fear-complex arising from capitalism in chaos.

If this inhuman philosophy endures and spreads for a generation or two, it must assuredly destroy the essential humanity in our culture, and bring us back to barbarism. For it is the denial of the transcendent and divine relation upon faith in which man has always founded the self-respect without which no rational culture is possible. Man will become the cosmic hooligan.

Let us bring the question to a simple issue. What human value may inhere in those who are useless for the enterprise of the positive order? In the weak and afflicted and aged? As a Christian I am bound to say that there is in them an essential humanity which is not in the least affected by such misfortune in exterior circumstance: that there may be very great value, very convincing revelation of the intrinsic meaning of our humanity, in the lives of the "useless". I am thinking of an old man, very feeble and miserably poor, and of his crippled daughter, whom I know in a certain Lancashire town. They were once asked by a lady who was interested in them, how they managed the simple operation of getting upstairs to bed at night, seeing that the old man was decrepit, and his daughter could scarcely use her limbs.

"Oh," said the old man, "we manage alright. Annie helps me and I help her, and we get up the stairs somehow or other. Then she goes into her room, and I go into mine, and after a bit she calls out, 'Are you ready, Father?', and I say, 'Yes, Annie', and then we sing together."

The lady asked him what they sang.

"Every night we sing the same hymn," he told her,

"Glory to Thee, my God, this night,
For all the blessings of the light."

And I say that the song of these two "useless" people, ascending from the midst of poverty and suffering, declares more powerfully and more truthfully the glory of mankind than all the boasting of dehumanized systems.

I am thinking, too, of the girl my daughter found last week in a London house. Her people were "working class" folk, who had necessarily to make sacrifices for her. She had been lying face downward upon her bed for years, because she had a tubercular spine. She was joyous and sweet, professed the Catholic faith in the English Church, and, served by a faithful priest, made her confession and took the body of her Lord with thanksgiving. She was quite "useless", of course.

But these people declare that man is greater than things: that he derives his significance from the fact that he may have fellowship with God. And that significance remains in him, whatever else may happen to him.

What an absurdity, what a mockery of wisdom, it is, that this belief should be supposed to provide any defense of social injustice! It is the only revolutionary belief. The method of seeking a world more perfectly adjusted to man's needs by assuming that man is a waif of the natural order, is a foredoomed failure. Only the dogma of his divine inheritance can produce a city worthy for him to dwell in. And those who proclaim that inheritance, though they seem to be exiled in poverty and pain, are of more value to society than all the dictators who seek to rule a human swarm as if men were ants. Their faith is of greater relevance than all the theories of those who seek to provide men with contentment by depriving them of their souls.

William G. Peck in "The Living Church."

A Young Girl on Sermons

Perhaps you would be interested to know what sermons mean to one young person. (I am 17).

Four years ago I began to wonder—is there a God? How do we know the Bible is His Word to us and not a man-made philosophy? I was looking for absolute, uncompromising, *mental* assurance of these two things. I found it; in a way, through sermons.

I happened to be attending a Bible class on the Gospel of John. The quiet, scholarly way in which the white-haired minister explained and enlarged upon each verse, without marring its content by any posed gestures, emotionalism, or any such interference of his own personality brought the words and deeds of the Lord Jesus Christ to me so *forcefully* that I became convinced in my mind, as well as my heart, that Jesus spoke as one having authority, as no man ever spoke before.

I realized that the proof of the Bible is the Bible itself. I might not have realized it had this minister preached as I have heard many preach—about current events, philosophies of men, everything except the Word of God, and with mannerisms they probably developed before their mirrors at home.

So it is the sermon that has as its message and backbone the Word of God which stimulates my mind and heart and strengthens me spiritually. "For the Word of God is quick, and powerful, and sharper than any two-edged sword...and is a discernor of the thoughts and intents of the heart."—Hebrews, 4:12.

And it is the sermon that is presented in an unaffected God-glorifying instead of self-glorifying manner that caused me to be able to say with the people of Sychar—"Now I believe, not because other people say so; for I have heard Him myself, and *know* that this is indeed the

Christ, the Savior of the world."—John 4:42 (somewhat adapted).

Preachers, make your sermons the Word of God and to the glory of God; then your congregations will feel "they have heard Him themselves" and having heard *Jesus* once, I am sure that every Sunday they will eagerly come back to hear more.

Velva Schnaedter
in "Chicago Daily News."

To Tears

*Ah tears! Unbidden tears!
Familiar friends since childhood's lonely years,
Long separated we,
Why do ye come again to dwell with me?*

*At midnight, dawn, midday
Ye come; nor wait your coming nor delay;
Nay fearless, with what scorn
Ye picture China by my brothers torn.*

*Your scorn I must accept,
But I'm no coward; pray heed ere more ye've wept;
I love Japan so fair,
And China too; this war I cannot bear.*

*"Is there no other way?"
Thus do I search my spirit all the day
Nor ever reach a goal;
I live, but only as a phantom soul.*

*Like Christ who bore our sins upon the Cross,
I, too, must bear my country's sins and dross;
Land of my love! Thy sins are grievous to be borne,
My head hangs low upon my form forlorn.*

*Ah tears! Unbidden tears!
Long separated we,
Alas! has come another day
When ye must dwell with me.*

Toyohiko Kagawa.

Reflections on "A Christmas Message"

After reading "A Christmas Message", by Rev. Alfred Jensen, in "Lutheran Tidings" of December 20, 1937, I must confess to a feeling of bewilderment and confusion concerning much of the article.

He says, "Color and race seem to have been overwhelmed by God's abundant and unbounded love". I had not been aware that the barriers of color and race existed except in the minds of us enlightened humans. Is not all mankind *one* to God?

And what does he mean when he says "It (The Christmas Message) should be kept free from all entanglements of our utilitarian philosophy", and again, "We should not drag it down to earth and hitch it to our train load of troubles". Does he mean that the message is only visionary and not meant to have a place in our lives? Of course, we could not if we would, *drag* it down to earth, nor *hitch* it to our troubles. My understanding of the message is that it was *given* to all mankind and that we were to open our hearts to *receive* it, thereby filling our lives with the joy of peace and good will, and thus at the same time crowding out of our lives the hatreds and greed and envy that are causing all the terrible strife and indescribable suffering in this world. I believe that before we can open our hearts to the reception of the Message we must

humble ourselves before God and man, we must feel the humiliation of our sins, and our own complete helplessness before the problems of this world.

He also states, "Let the ways of God remain as they have always been, far above our ways, and let His thoughts continue to move in orbits we do not as yet comprehend". Beautiful words, but did not God give us His only begotten Son to reveal *Himself* to us? To teach us *His way*, which is Life itself? Has He not said that the Kingdom of God is *within us*? And he taught us to pray "Thy will be done *on earth* as it is in Heaven." I believe this part of The Lord's Prayer proves a stumbling block to most of us. That is why we have made such a horrible mess of things. As long as we continue to regard the message that heralded the birth of Christ as only a beautiful vision, or as hardly more than a fairy tale, which we listen to when we go to church on a Sunday, we cannot hope for much of a change in world conduct.

Is not our acceptance of Christ and His message mostly of the mind and not of the heart? Therefore reason tells us that His way is impractical, that it is idealistic and visionary, and, of course, cannot expect it to fit into our lives. We wish to accept His name, but we will not accept his cross. Dare anyone to argue that if the church was really filled with the Holy Spirit that it would not immediately find itself in conflict with most of the accepted standards of society and state and of the organized church authority? Do we not still hear the echoes (or is it more than echoes?) of the cries of the High Priests: Crucify Him! Crucify Him!, whenever the Voice is heard?

Is not the fact that the Gospel of Christ is so often regarded as visionary, impractical, something that does not apply to us in this world, or in other words, the fact that it has been absolved from the Holy Spirit of Truth, is not this the reason for the failure of our youth to be inspired to take up the work of ministry in our church? Certainly it is an insult to the honesty of a realistic youth to hold out to them only the inducement that it is a noble profession.

In conclusion, I agree with Rev. Alfred Jensen that all right-thinking persons deplore conditions in this world today, but I want to say that these conditions are a direct challenge to a smug and complacent church to humble itself and let the Holy Spirit enter in and proclaim the Message as real and life-giving, and not just a beautiful vision that after nearly two thousand years sees a world full of hatreds and threats of war.

Herbert Lang.

Be Glad

Be glad when the flowers have faded?
Be glad, when the trees are bare?
When the thick fog lies on the fields and moors
And the frost is in the air?
When all around is desert
And the clouds obscure the light?
When there are no songs for the darkest day,
No stars for the longest night?

Ah, yes, for the truest gladness
Is not in ease or mirth;
It has its home in the heart of God,
Not in the loves of the earth.
God's love is the same forever,
If the skies are bright or dim,
And the joy of the morning lasts all day,
When the heart is glad in Him.

Anon.

The Kingdom of God

In the time of old, there came a judgment day
When only Noah to the word of God would hark;
The evil people went their wicked way,
Till God told Noah he should build an ark.
God would destroy the people through the flood,
But from the evil He would save the good.

At the time of Lot we hear about God's ire,
The day of judgment did again occur,
And only Lot was saved, when through the fire
The people died in Sodom and Gomorr.
The judgment even came upon Lot's wife,
She turned around, and so she lost her life.

We go toward a judgment day, the last,
When people of this world have run their race,
The world and all shall in the fire be cast,
The evil doomed, the righteous saved by grace,
As in the time of fire and of flood,
The Lord shall part the evil from the good.

The judgment day is like the harvest time,
When all the wheat is cleansed from chaff and tare,
The good shall be preserved by grace sublime,
The evil ones shall with the devil fare.
So let us in the word of God believe,
God shall us in His kingdom then receive.

Henrik Plambeck.

An Indian's Interpretation of the 23rd Psalm

The Great Maker up in heaven my Shepherd is. I belong to Him. When I am with Him I want not. He throws out to me a rope and the name of the rope is Love, and He draws me, and He draws me gently, to a place where the grass is green and the water is not dangerous and I eat and lie down satisfied. Some days I get very weak and fall down but He lifts me up and gives me new life again. He leads me into a good trail. He always keeps His word. Sometime, it may be a little time, a long time, a long, long time, I do not know, He will draw me into a place between mountains. It is dark there but I will pull back not and I will be afraid not for it is in there that the Great Shepherd Chief will meet me and then the hunger that I have felt in my heart all through this life will satisfied be. Sometimes He makes the Love rope into a whip but afterward He gives me a good stick to lean on. For me He sets a table with everything good to eat on it. He puts His hand on my head and all the "tired" is gone. He fills my cup till it runs over. What I tell you is straight. I speak with one tongue, I talk two ways not. All along the trail ahead I will have good things and afterward I will move to the Big Teepee and live with the Great Shepherd Chief.

Crow Indian Mission, Lodge Grass, Mont.

"Teacher.—'I'm surprised at you, Sammy Wicks, that you cannot tell me when Columbus discovered America! What does the chapter heading of the week's lesson read?'"

"Sammy.—'Columbus, 1492.'"

"Teacher.—'Well, isn't that plain enough? Did you ever see it before?'"

"Sammy.—'Yes'm; but I always thought it was his telephone number.'"

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EDITORIAL

It will be noted that this issue of "Lutheran Tidings" contains an exceptionally long list of contributions to the Santal Mission. That is very joyful. It is always a pleasure to see our people responding to the call for help to support the work of our church.

There is one thing concerning this which I would like to see corrected, however. This fall when I was looking over the list of contributions in "Santalmissonæren", the official organ of the Santal Mission, my eye happened to fall upon some of the names of our congregations, not in the acknowledgements from Miss Sigrid Ostergaard, but in the list of general contributions. This led me to look over the list for the past year, and to my astonishment I found that a great many contributions were not at all credited to our own church. Of course, the Santal Mission got this money just the same. The only difference is that our Santal Committee did not get credit for these contributions.

Now, if we were not used to hearing that our church was not giving its share of contributions to the mission, this would not make any difference. But it is not pleasant, whenever the missionaries from our church are at home on furlough and are to be sent back to the mission fields, to be made to feel that we are not doing our share; it is not pleasant for us, and it is still more unpleasant for our missionaries.

This situation can be remedied if our people will send their contributions to this cause to Miss Sigrid Ostergaard, Minneapolis; or if the American Committee would give our church credit for the contributions that come to it from our congregations and ladies aids.

The present situation is, of course, due primarily to ignorance or carelessness on the part of our people who send in money to the mission.

It is easy to excuse individuals for this; it is not so easy to find an excuse for our congregations and other organizations. I do not know how much we can ask of the American Committee in this respect; but, especially in view of the fact that we sometimes have difficulty in meeting our obligations to the mission, it would be handsomer of them to give us credit for as much as they can. Of course, it can not be expected that they should be acquainted with the individuals of our church who contribute to the mission; but it would not be difficult for them to know which congregations belong to our synod.

C. A. Stub.

Our Church Papers

Every professional man, I believe, subscribes to one or more publications which may help him in his profession, and most people working at a trade read some trades-journal which may be helpful to them and keep them posted as to what is going on in their line and vocation. Should not likewise all church members read one or more of our Church Papers? I believe the proper answer to this question is "Yes," and therefore I wish heartily to recommend at least one or two of the papers sponsored by our Church.

Surely you know a little about these papers, at least that they are known as "Lutheran Tidings," "Ungdom," and "Dannevirke." The first one mentioned is printed entirely in English and is published twice a month. The second one mentioned, "Ungdom," is nearly all in English. It also is published twice a month. "Dannevirke" is published weekly and is mostly in Danish. The subscription price of "Lutheran Tidings" is \$1.00 for one year, "Ungdom" \$1.25, "Dannevirke" \$2.50. Recently, however, the editors of these three papers came to an agreement whereby a substantial saving may be made if more than one paper is subscribed for at one time. New subscribers can secure all three for a combined rate of \$3.85, a saving of 90c. Renewal subscriptions of all three papers are received at the combined rate of \$4.50. "Dannevirke" and "Lutheran Tidings" may be secured for \$2.85 new or \$3.15 renewal. "Lutheran Tidings" and "Ungdom," both for \$1.85 if it is new, \$2.00 if renewal. "Dannevirke" and "Ungdom" \$3.00 if new, \$3.35 if renewal. Remittance can be sent to any of the three papers, or your pastor will be glad to help you.

These papers offer factual information in their respective fields. You cannot go wrong if you give them a worthy place along with other magazines and papers in your home.

A. C. Kildegaard
in "Budbringeren."

The Importance of Christian Teaching

"Discipline is never pleasant at the time; but to those who are trained by it, it afterwards yields the peace of character. So tighten your loosening hold! Stiffen your wavering stand. And keep your feet in straight paths, so that limbs that are lame may not be dislocated but instead be cured." Hebr. 12:11-13.

I hold in my hand one of the most remarkable books written since St. Augustine wrote his "Confessions" and since Wm. James wrote his "Various Religious Experiences."

The book is "The Return of Religion" by Henry C. Link, director of the New York Psychological Center.

On the page before the table of contents we have these significant words:

"Dedicated to the millions of grandparents who with less money gave their children more than we are giving ours today."

To write like that requires a rethinking and a resifting of our educational advantages, a parallel comparison of values, and an honesty in admitting the shortcomings of our findings.

I desire here to bring out certain facts, in order, if possible, to help us check up on some of the training that should be for the better life of the future generation. In doing this I desire to dwell mostly upon the part the church school—or Sunday School—plays in this training.

I am not forgetting, before I proceed, that the home is more important than any other institution.—Any social arrangement, whether it be statesmanship, social adjustment, schools and churches, must be agencies for the preservation and the maintainance of the sacredness of the home.

But in order that institutions may serve that purpose, the home must realize its calling and shoulder its responsibility.

A little over a year ago I heard Madame Schumann Heink speak over the radio on a Sunday afternoon; as often before she spoke about the home. Following her talk, it was announced that a copy of her remarks might be had by writing to the radio station. I did that, and here are her words:

"A roof to keep out rain.—Four walls to keep out wind.—Floors to keep out cold.—Yes but home is more than that.—"

"It is the laugh of a baby, the song of a mother, the strength of a father, warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship.

"Home is first school and first church for young ones.—Where they learn what is right, what is good, and what is kind. Where they go for comfort when they are hurt and when they are sick. Where joy is shared and sorrow is eased. Where fathers and mothers are respected and loved. Where children are wanted.—Where the simplest food is good enough for kings because it is earned. Where money is not so important as loving kindness.

"That is Home.—God bless it!"

It is this institution that everything else must aid. A school of any kind represents so many homes.

With this in mind, what is the aim of the church school?—"In a school that understands that from the beginning a child must be given the privilege of coming into covenant relation with God, with attendant Christian nurture in home and in church, there would be the AIM so to guide that life that the child would not be conscious of the time when it did not love Christ. So gradually did his Christian life grow."—Our aims of the church school depends upon what views we have of *the Church, the Bible, the Child and Society*.

"If the child is not an individual tainted from the beginning with the tendency to sin, then all he needs is a plastering of "ethical culture."—"

If the church is not a divine institution, then it has no more particular mission than any other approved societal institution.—If the *Bible* does not contain God's word to mankind, then where shall we find any final authority for a rule of life and man's relation to society?—If *society* is right in demanding that everything must fit into its changing schemes, then what becomes of the other challenge that man must also fit into a divine scheme? If *Jesus Christ* is only a great teacher then his words are only on a little higher plane than those of other inspired prophets.—

The church school ought to be the whole church preparing itself to present to mankind the whole gospel for application in a world order still groping for a *definite way*.

In answering our responsibility to teach, we are obeying the command of Christ to "make disciples" and "to teach."

When we read the gospels, we find that teaching occupied a large part in the life of our Master. In the introduction to the Sermon on the Mount we read that "He sat down and opened his mouth and taught them." And often we find Him in the temple and synagogue teaching and preaching.

When we scan the pages of the history of education, we find that it is a history of Christians assuming the responsibility for their children.

Early education in America was the responsibility of the church. 104 schools were founded by the church in our early days, and only 5 by other agencies.

When the constitution became the basic law of the land, it was inevitable that state and church became separated.—If religious liberty was to be consistently adhered to, then it was also natural that the public schools could not teach religion to the satisfaction of all groups.—The result has been a complete secularization of our schools.—

The Roman Catholic and the Lutheran Churches protested against this, and they have, more than others, maintained a large number of parochial schools.

We are not saying that our public schools are anti-Christian, but we must be awake to the fact that if the church does not teach, then eventually our homes and finally the nation will be stripped of Christianity.

History tells us that wherever the state has undertaken the complete education of the child, there has been a tendency to fit him into a certain mold. The Spartans educated the child only to die for the state—right or wrong. It said to the homes that their children existed for Sparta.—In Rome, there was a time when Cicero asked the question: "What have we to learn?" And he answered: "To honor and strengthen the state in order that we may become the rulers of the world."—How much nobler is the Jewish concept of education in saying that "the fear of the Lord is the beginning of wisdom," and that "happy is the nation whose God is the Lord."

Today there is again the tendency to regiment children. In Germany children are being taught to be only Germans. In America we are forcing teachers to take loyalty oaths and compelling children to salute flags and repeat pledges.—If we can reconcile all of this with Christ's teaching, we have not read His gospel.—We call ourselves "*a nation under God*," but not a word is said about loyalty to God.

Would it not be better to say to children: Seek first the kingdom of God and you shall not have any difficulty with any of these other things?—

In an age where many follow blindly the tunes of a state school, no matter what tune is played, it is encouraging to turn to the well conceived teaching of a man who is rated high among our outstanding scientists, and to hear him say that "*we have become fools of reason and the dupes of scientific truth*."

And realizing this, he no longer follows the theory that children's likes and dislikes is a wise basis to build their training on.—How did Dr. Link reach this conclusion. That is a very interesting story. Read p. 93 "The Return to Religion."

About basic values see p. 162.

A dangerous thing to do only the things we like. I have never said to anyone that they should come to church because they would like it, nor that the sermon would be good.—I know that we shall be benefited most if we go whether we have the inclination or not.—I am extremely glad that our psychological scientists have discovered that this is sound psychology.

May the word of loyalty and duty speak aloud to us every Sunday morning, and may they compel us to go the distance that our inclinations rebel against.

L. C. Bundgaard.

—o—

In many respects more is expected of the Christian than of others; his profession and claim justifies this larger expectation.

A DREAM

"Are you going to church this morning, Susie?" asked Dr. Clark, lying back in his easy chair, with the morning paper. "A doctor who is out day and night can't be expected."

"No, I made jelly yesterday, and I'm tired. I'm faithful enough to stay at home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she had not opened for a week, but it soon dropped from her hand. She was aroused by a strange voice saying:

"Now, my good imps, what have you done today to weaken the kingdom of God?"

The voice came from a suspicious personage seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some name, such as malice, envy, pride, hatred, and kindred passions.

"We have been busy today, making empty seats in churches," began one.

"Nothing could please me better," answered their king.

"I persuaded one man that he had a headache, and kept him from a sermon that might have changed his whole life," said one.

"I induced one good man to slip to his store and fix up his books," said another, with a horrid grin.

"Good!" said the king. "He'll soon give up the Sabbath altogether."

"I was able to get one devoted young man to visit some old friends," said one imp.

"I worried a good sister about her old bonnet until she decided to stay at home until she got a new one," spoke up the imp labeled "Pride."

"And I made several poor women who were hungry for God's Word stay home to repine over their trials. I just said to them, 'Oh, these rich people don't care for you; you can't wear fine clothes so I wouldn't go where I was looked down upon.' That way I kept many poor people home whom the rich would have been very glad to see."

"That is one of the best ways to cheat the poor people out of heaven that I know of," answered the king with approval.

"I induced a good many men and women to think they were not strong enough to go out," said one called "Indifference."

"Of course, all these men will be at their business tomorrow, even if they feel worse. But they could not go to church, where they would have no special mental or physical strain. And the ladies would have been able to clean house or go calling; but I made them think they couldn't walk to church unless they were perfectly well."

"Very good," said the king with a sulphurous grin. "Sunday headaches might often be cured by getting out in the air, and backaches forgotten by thoughts drawn to higher things. But you lying imps must use every weakness to the flesh to help make empty seats."

They all smiled, for in their kingdom "lying" was a great compliment.

"To make ladies think that their servants need no Sunday privileges is good," suggested one.

"Very true," said his superior. "As long as we can get Christian people to cause or allow men and women to work during work hours, we can keep many empty seats in churches and men and women away from God."

"I'm the weather imp," said one

gloomy fellow. "I go around persuading people it is going to rain, or it is too cold, too damp or too hot to venture out to church: li is enough to make even your gloomy majesty laugh to see these same people start out the next day in wind and weather. One would think it a sin to carry umbrellas or wear gum coats to church."

"Confidentially," answered the king, "when I find a Christian who has no more concern about weather Sunday than Monday—determined to make as much effort for spiritual gain as he would for worldly profit—I must give him up. It's no use to try to drag back the man or woman who goes to God's house in all kinds of weather."

"I'm able to do a good deal with some of the ladies of the congregation," spoke up the imp labeled "Fashion of this World." "I can make some people stay at home because the new hat did not come, or because their clothes are out of style, or they have not gotten a new cloak."

"I have a better scheme than that," said another. "These people you keep away are indifferent—generally good-for-nothing folks, who are hardly worth getting into the kingdom of his Satanic majesty, but I have a plan that empties seats of the workers in the church."

"That is just what we want," said the king.

"I make these people overwork on Saturdays. For instance, I make some good man the preacher depends upon, or some devout Sunday school teacher, to make Saturday the busiest day of the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day, and can't get out."

"Splendid plan!" cried Satan.

"Yes, it works well with delicate women. If they clean house, or have Saturday company, they can be kept at home without knowing they have broken the Sabbath the day before. A church party late Saturday night helps with empty seats."

"You are doing finely, my imps," his majesty said warmly—for his breath was a flame of fire. "Preachers may work and pray over their sermons all week, but there will be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from churches on Sunday. Your plans are excellent, but I might suggest another good point. All preachers have human imperfections—some fault of manner or speech. Get Christians to criticize their pastor, especially before their children. If you can stir up a spirit of fault-finding against the preacher, or among the members, it will help empty seats. People who get mad at each other do not care to go to church together. If the seats are empty, the minister may be a saint and preach like an angel to no purpose. See the result of your labor on High Street church today. Not only did the 200 people who stayed at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made unusual preparation, and went with his heart on fire, but the empty seats chilled him, and he did poorly. There was a special collection, but the best givers were away, so it was a failure. It isn't a smart preacher, nor a rich congregation, nor a good location, nor a paid choir, that makes a successful church. It is the church members always being there that draws in

the unconverted, and makes an eloquent preacher. As soon as a Christian begins to stay at home, from one excuse or another, I know I have a mortgage on his soul which, if he does not shake off, I will foreclose on the judgment day."

"You have none on mine!" cried Mrs. Clark, who had been listening with bated breath; "I'll go to church, if only to defeat you."

"What's the matter, dear?" asked the doctor. "Have you been dreaming?"

"Perhaps so; but I'm going to church if I get to my seat just in time for the benediction. I'll cheat Satan from this day out of one empty seat." She has kept her word, and influenced many others to let nothing trifling keep them from God's house; and one "downtown" church has begun to grow, and will soon be a great power for God, because of no empty seats."

"Cov. Wkly."

Creed and Faith

No one can simply hand over to you a ready-made creed, however clear and convincing his reasoning, however just and comprehensive his view, because, in the first place, if your creed is to be worth anything, it must be in truth what we call a confession of faith—something in which you can honestly express your own belief; something that grows in some vital way out of your own experience; in a word, at true putting of real convictions. Now convictions cannot be handed over from man to man. No man can ever be sure of absolutely transferring his full thought, even, to another mind; still less can convictions be so easily handed over. The most I can possibly do for you is simply to tell you honestly the truths that mean most to me, the surpassing significance that Christ seems to me to have, and how these deepest things best come home to me. The rest is for you and God. If by time and thought and attention and personal commitment you give God opportunity with you through the truth and through His supreme revelation in Christ, the certainty of God and the truth of God shall be wrought in you. So and only so can come real convictions. The great Christian convictions cannot be simply laid on you like so many garments, or even so many geometrical proofs or scientific propositions. These spiritual convictions are deeply connected with your inner spirit and life, and they involve your personal relation to God. We greatly degrade Christian doctrine when we regard it as simply a series of more or less provable propositions. Your real inner creed is a vital growth out of your personal experience.

Henry Churchill King.

Our Church

Rev. L. C. Bundgaard, Brush, Colo., announces in the January issue of "Church Tidings", his local bulletin, that in the near future he intends to preach a series of sermons on what the Church is.

Radio Service. Rev. Alfred E. Sorensen, Seattle, Wash., will broadcast a Danish radio service over station KJR, Seattle, Wash., 970 kilocycles, on Saturday, Jan. 22, at 6 P. M.

Rev. A. Th. Dorf, Brooklyn, N. Y., reports in his parish paper that the attendance at the Christmas tree festival for

the children in his church was about 250 children and adults.

* * *

Rev. V. S. Jensen, Hartford, Conn., who is the president of the Eastern District of our synod, will speak in Brooklyn, N. Y., on Friday, Jan. 21.

* * *

Seamen's Christmas Tree. Rev. A. Th. Dorf of Brooklyn, N. Y., who has charge of the Seamen's Mission of our synod, reports a very successful Christmas festival for the seamen on New Year's Eve. The festival began with a good evening meal in their reading room. Thereafter the Christmas Tree Festival was held in the church with singing of Christmas hymns and speaking and reading and story telling. About 120 guests were present at the festival.

* * *

New Mission Circle. It is reported from Detroit, Mich., that the women there are meeting on Jan. 19 in order to try to form a Mission Group for the purpose of studying and supporting the mission activities of our church.

* * *

Ebenezer, Brush, Colo. Rev. P. Madsen reports in "Føbe" that there are 56 older or aged persons now living at the Ebenezer Institute. Also they are thinking about building an addition to the institute in the future.

Two larger wards would thereby be added to the hospital, more room for the old people, especially for those who are quite helpless. It would also make possible better nurses quarters and give room for more modern kitchen and dining room.

* * *

Nick Andersen, Oakland, Calif., passed away Dec. 27 at the Berkeley General Hospital as the result of severe injuries sustained in an automobile accident Jan. 22. Mr. Andersen was a well known man among the Danish people of California for his great activity in the Danish organizations of California, as well as in the church to which he belonged in Oakland.

* * *

Mrs. Ada Steenberg Petersen, who was the secretary of the congregation at Dalum, Canada, and to whom gifts have been sent to aid the people there, writes a long article in "Dannevirke" in which she expresses her gratitude for the help given. She also gives the information that future gifts should be sent to the newly elected secretary, Mr. Alfred Axelsen, Wayne, Alta., Canada.

* * *

Miss Ingeborg Lund, Hampton, Iowa, who has spent a couple of years in Denmark, returned to her home at Hampton for Christmas. While in Europe Miss Lund also visited England and Italy. She is a daughter of Mr. P. L. Lund, who is one of the members of our synodical board.

* * *

Rev. J. C. Kjar, Racine, Wis., spoke over radio station WRJN on Sunday, Jan. 16, at 5 to 5:30 P. M. On Jan. 17, 18, 19 and 20 he also spoke, at 3:45, over this station. Rev. Kjar's addresses were in English.

* * *

Danish Missionary Dead in China. Miss Maren Rasmussen of Denmark, who has been a missionary to China since 1917, died Dec. 1 in the vicinity of Hongkong, China.

* * *

Waterloo Church Redecorated. At a recent meeting of the Waterloo, Iowa, congregation it was decided to have the

LUTHERAN TIDINGS

church covered inside with "Nu-Wood". The work is already in progress, the men of the church are doing the work, and the Ladies' Aid is furnishing the money. It was also decided to raise the salary of the pastor, Rev. Ottar Jorgensen, \$100.00.

* * *

Cedar Falls, Iowa. It is reported from Cedar Falls, Iowa, that the church there during the last year has admitted 22 families and 15 single persons to the congregation, in all 70 persons, of whom 37 contribute to the support of the church. During the year there have been 14 baptisms, 16 confirmed, 455 communicants, 4 couples married, and 16 burials.

* * *

Junction City, Ore. Rev. Holger O. Nielsen writes that his church at Junction City is preparing to sing an Easter Cantata this coming Easter. Rev. Nielsen took over the charge at Junction City last fall, moving there from Fredsville, Iowa.

* * *

"Lutheran Tidings". Ask your friends to subscribe to "Lutheran Tidings".

—o—

Contributions to the Pension Fund

Ladies' Aid, Menominee, Mich.	\$ 5.00
Congr., Menominee, Mich.	15.00
Rev. H. Strandskov	12.00
Congr., Tyler, Minn.	32.24
Congr. Troy, N. Y.	22.80
Congr., Newell, Iowa	23.25
Claus Ohlrich, Trustee	300.00
Thora Strandskov	2.00
Claus Ohlrich, Trustee	87.50
Jens Jensen, Racine, Wis., Prop. . .	87.50
Congr., White, S. Dak.	9.25
John Johnsen, Cedar Falls, Iowa . .	10.00
Anna Rasmussen, Pasadena, Calif. .	10.00
Congr., Oak Hill, Iowa	5.00
Congr., Exira, Iowa	10.00
Congr., Hampton, Iowa	15.05
Congr., Manistee, Mich.	12.14
Congr., Brush, Colo.	20.40
Congr., Kimballton, Iowa	44.25
Congr., Greenville, Mich.	25.66
Synodical Budget	300.00
Congr., Oak Hill, Iowa	3.50
Congr., Exira, Iowa	1.00
Congr., Dalum, Canada	9.75
Congr., Nysted, Nebr., by A. So rensen	1.00
J. C. Evers, Clinton, Iowa	1.50
Congr., Danevang, Texas	100.00
Congr., Viborg, S. Dak.	14.65
Congr., Bone Lake, Wis.	15.25
Congr., Brooklyn, N. Y.	10.00
Congr., Cozad, Nebr.	9.00
Congr., Davey, Nebr.	4.55
Congr., Sayreville, N. Y.	5.25
Congr., Grayling, Mich.	10.00
Congr., Cordova, Nebr.	2.40
Congr., Vermillion, S. Dak.	13.00
Congr. Perth Amboy, N. J.	28.60
Ladies' Aid, Brooklyn, N. Y. . . .	10.00
Ladies' Aid, Marquette, Nebr. . . .	5.00
Congr., Cedar Falls, Iowa	60.85
Alice Jensen, Minneapolis	3.00
Ladies' Aid, Omaha, Nebr.	5.00
Martin Gravesen, Newell, Iowa . .	10.00
Congr., Kronborg, Nebr.	27.10
Congr., Racine, Wis.	23.60
Congr., Omaha, Nebr.	17.95
Congr., Portland, Me.	21.75
Congr., Cedar Falls, Iowa	2.00
N. Gerlufsen, Muleter, N. J.	1.00
Congr., Marinette, Wis.	43.75
Mrs. Marie Rasmussen, Kimballton, Iowa	1.00

Congr., Brush, Colo. \$50

Total \$1,520.99

A hearty thanks for all of these gifts. The Board of the Pension Fund extends to all the wish that you may have a good and happy New Year.

T. G. Jensen, Treas.

—o—

Danish Women's Mission Fund

(Danske Kvinders Missionsfond)

Treasurer's Report

Received since last report in "Lutheran Tidings".

Contributions:

Dwight, Ill., Ladies' Aid, by Mrs. Riber	\$ 13.77
Mission Group, Kimballton, Ia., by Mrs. Jens Andersen	11.87
Mission Study Group, Ringsted, Ia., by Marie B. Thomsen	10.00
Mrs. M. I. Gohlmann, Grand Mound, Iowa	5.00
Ladies' Aid, Askov, Minn., by Mrs. B. R. Petersen	50.00
St. John's Ladies' Aid, Trufant, Mich., by Alma Christensen	5.00
Ladies' Aid, Ruthton, Minn.	10.00
St. Peters Ladies' Aid, Detroit, Mich., by Rev. Svend Jorgensen . .	10.00
Ladies' Aid, Menominee, Mich., by Mrs. A. H. Jurgens	10.00
Ladies' Aid, Omaha, Nebr., by Mrs. J. Petersen	5.00
Ladies' Aid, Cedar Falls, Ia., by Mrs. J. Markussen	10.00
Ladies' Aid, Danevang, Tex., by Mrs. H. Nielsen	4.10
Ladies' Aid, Chicago, Ill., by Mrs. Martin A. Jensen	5.00
Women in W. Denmark Congrega- tion, by Mrs. J. Andreasen	3.00
Ladies' Aid, Fredsville, Iowa, by Mrs. Minnie Henningsen	5.00
Ladies' Aid, Ruthton, Minn., by Rev. Harald Ibsen	5.00
Mrs. Hannah Mortensen, Hartford, Connecticut	2.00
Ladies' Aid, Muskegon, Mich., by Mrs. Paul Jensen	8.95
Bethania Ladies' Aid, Racine, Wis., by Mrs. Edith Christensen	10.00
Ladies' Aid, Parlier, Calif., by Mrs. F. P. Holm, Selma, Calif.	10.00

Total receipts \$183.69

With thanks received,

Mrs. Ottar Jorgensen, Treas.,

Cedar Falls, Iowa.

January 10, 1938.

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To the Santal Mission

General Budget

Bethania Luth. Mission Circle, Ra- cine, Wis.	\$ 34.70
Mrs. P. Steenberg, St. Paul, Minn. .	5.00
Danish Ladies' Aid, Alden, Minn. .	5.00
St. John's Ladies' Aid, Trufant, Michigan	5.00
Mrs. Jensine Hansen, Council Bluffs, Ia.	2.00
Thanksgiving Offering, Withee, Wis. .	16.30
Robert Johnson, Withee, Wis. . . .	1.00
Anna Nielsen, Des Moines, Ia. . . .	5.00
Elise Hansen, Racine	1.00
Walter Christensen, Gardner, Ill. .	2.08
Anna Rasmussen, Pasadena, Calif. .	10.00
Miss Graah, Minneapolis, Minn. . .	.50

Mr. and Mrs. N. Nelson, Plainfield, New Jersey	5.00
Oak Hill Sunday School, Oak Hill, Iowa	6.16
Mr. and Mrs. Theodor Verm, Oak Hill, Iowa	3.25
Mr. and Mrs. Rasmus Madsen, Oak Hill, Iowa	1.48
Mrs. P. P. Nielsen, Oak Hill, Iowa	1.25
Mr. and Mrs. Chr. Hansen, Oak Hill, Iowa	1.00
Mr. and Mrs. Jens Christoffersen, Oak Hill, Iowa	1.00
Mr. and Mrs. Walter Hansen, Oak Hill, Iowa50
Mr. and Chr. Petersen, Oak Hill, Iowa50
Ladies' Aid, Marinette, Wis.	2.75
A Friend, Marinette, Wis.	4.69
Young Women's League, Marinette, Wisconsin	10.45
Young People's Society, Marinette, Wisconsin	1.00
From Nine Mission Boxes, Marinette, Wis.	10.25
The Danish Ladies' Aid, Askov, Minnesota	9.75
The Ladies' Aid, Nysted, Nebr.	5.50
Ladies' Aid, Fredsville, Ia.	10.45
St. Peter's Ladies' Aid, Detroit, Michigan	10.00
Emmanuel Ladies' Aid, Los Angeles, Calif.	5.00
Mr. and Mrs. J. P. Jensen, Junction City, Ore.	2.50
Congr., Kimballton, Ia.	34.65
Anna N. Oleson, Cedar Falls, Ia.	1.00
E. Mary Oleson, Cedar Falls, Ia.	2.00
Solveig and Karl Thomsen, Marquette, Nebr.	1.00
Mrs. Sophie Jakobsen, Hudson, Ia.	5.00
Peter C. Petersen, Chicago, Ill.	10.00
Mrs. Henry Jensen, Cozad, Neb.	1.00
Emilie Stockholm, Cozad, Neb.	2.00
Ladies Aid, Marquette, Neb.	5.00
Cong., Danevang, Texas	6.47
Hans J. Nissen & family, Marquette, Nebr.	5.00
Ladies Aid, Brooklyn, N.Y.	10.00
Danebod Ladies Aid, Tyler, Minn.	25.00
South Side Luth. Soc., Viborg, S. Dak.	5.00
Ellen & Lillian Peddersen, Marquette, Neb.	1.00
South Side Sewing Club, Tyler, Minn.	35.00
Bethlehem's Ladies Aid, Brush, Colo.	15.00
A Friend of the Mission, Enumclaw, Wash.	2.00
Bethlehem Ladies Aid, Cedar Falls, Iowa	10.00
Christmas offering from Sunday school & Mission boxes, Ringsted, Iowa	16.07
Congr., Junction City, Ore.	13.34
Mrs. Chr. Aasted, Junction City, Ore.	1.00
Ladies Aid, West Denmark, Wis.	9.50
Mrs. Carl Christopher, Dwight, Ill.	100.00
Sunday school, Kimballton, Ia.	6.00
Rev. & Mrs. Alfred Jensen, Kimballton, Ia.	5.00
Andrew Christensen, New Hartford, Iowa	1.00
Ladies Aid, Solvang, Calif.	15.00
Mrs. Carl Tambo, Lake Benton, Minn.	1.20
Trinity Congr., Chicago, Ill.	18.79
Mrs. H. J. Grau, Newell, Ia.	1.65
Karen Kleven, Gary, S.D., in memory of Mrs. P. C. Madsen, Viborg, S. D.	3.00
Two Friends, Marinette, Wis.	25.00
Congr., Kronborg, Neb.	7.50

Mrs. Rigmor Christensen, Tyler, Minn.	5.00
St. Peder's Church, Minneapolis, Minn.	40.70
Congr., Dwight, Ill.	46.56
Mr. & Mrs. Alexander Poulsen, Balsam Lake, Wis.	2.00
St. Stefan Congr., Chicago, Ill.	16.00
Jens Sinding, Ruthton, Minn.	5.00
Aksel Holst, Cedar Falls, Ia.	5.00
Congr., Watsonville, Calif.	12.45
L. P. Holgersen, Watsonville, Calif.	5.00
Collection at meeting by Dr. Dagmar Petersen, Tyler, Minn.	10.85
Collection at meeting by Dr. Dagmar Petersen, Diamond Lake, Minn.	25.45
Collection at meeting by Dr. Dagmar Petersen, Hampton, Ia.	18.00
Katherine Nielsen, Omaha, Neb.	1.00
Rasmus Nielsen, Tyler, Minn.	2.00
Congr., Seattle, Wash.	51.98
Mr. & Mrs. E. A. Hoegle, Hampton Neb.	4.00
Svend Støttrup, Cedar Falls, Ia.	1.00
N. P. Nielsen, Ringsted, Ia.	1.00
Sunday school, Solvang, Calif.	5.00
Women in the Church, Solvang, Calif.	12.16
St. Stephan Congr., Ladies Aid & Young People, Perth Amboy, N. J.	21.83
P. O. Nielsen, Hetland, S. Dak.	1.00
Unknown sources	1.51
Ladies Aid, Troy, N. Y.	25.00
Rev. Holger P. Jorgensen, Troy, N. Y.	2.00
Ladies Aid, Omaha, Neb.	10.63
Sunday School, Juhl, Mich.	5.00
From Children in the Sunday Schools, Tyler, Minn.	22.91
Sunday School, Parlier, Calif.	4.50
Sunday School, Easton, Calif.	9.00

For Christmas Gifts:

Bethania Luth. Mission Circle, Racine, Wis.	1.30
St. John's Sunday School, Cordova, Neb.	1.75
Sunday School, West Denmark, Wis.	4.25
Danish Sunday School, Askov, Minn.	2.00
Sunday School Children, Grayling, Mich.	1.52
Friends, Danebod, Tyler, Minn.	3.00
Sunday School, Los Angeles, Calif.	11.19
Sunday School, Marinette, Wis.	1.00
Sunday School, Marinette, Wis.	2.26
English Sunday School, Askov, Minn.	6.00

To Lepers:

St. John's Ladies Aid, Trufant, Mich.	5.00
Mrs. R. Hansen, Grayling, Mich.	100.00
Ladies Aid, Marquette, Neb.	5.00
"Little Denmark", Manistee, Mich.	10.00

To Children's Support

Women of the congr., Omaha Neb.	49.00
Sunday School, Waterloo, Ia.	25.00
"Little Denmark", Manistee, Mich.	25.00

To Dagmar Miller:

Ane Fischer, Fresno, Calif.	2.50
Mrs. R. Hansen, Grayling, Mich.	100.00
Ladies Aid, Marquette, Nebr.	5.00
Erik Nissen, Hampton, Nebr.	1.00
S. N. Nielsen, Chicago, Ill.	10.00

To Erling Ostergaard:

Wm. Svendsen, Tyler, Minn.	2.00
A family in Danevang, Texas	10.00
Ane Fischer, Fresno, Calif.	2.50
Mrs. R. Hansen, Grayling, Mich.	100.00

Caroline Robertson, Brookline, Mass.	5.00
Ladies Aid, Marquette, Neb.	5.00
Mrs. E. Mose, Chicago, Ill.	5.00
Erik Nissen, Hampton, Neb.	1.00
Father's daughter, Antelope, Mont.	5.00
Young People's League, Tyler, Minn.	5.00
S. N. Nielsen, Chicago, Ill.	15.00

Total	\$1,486.03
Previously acknowledged	2,868.08

Since Jan. 1, 1937 \$4,354.11

Sincere thanks to all who have contributed to this mission work this last month and during the past year.

Sigrid Ostergaard,
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Bergensfjord	Mar. 2
Stavangerfjord	Mar. 16
Bergensfjord	Apr. 2
Stavangerfjord	Apr. 20
Bergensfjord	May 4
Stavangerfjord	May 25
Bergensfjord	June 4

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