

Lutheran Tidings

Volume IV

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Number 14

THE ONLY WAY OUT.

A Radio Talk Given Over WABY Albany-Troy, N. Y. February 3, 1938

By Holger P. Jorgensen, Troy, N. Y.

(Math. 14:22-23.)

In a very few words our Bible can say a great deal. Each verse is full of meaning.

In Matthew, the 14th chapter, there are two verses sandwiched in between two great incidents in such a way that perhaps many skip over these verses without grasping their significance. Verses 22-23 come immediately after the narrative of the feeding of the 5,000, and before the one telling of the quieting of the storm on the sea of Galilee. "And straightway He constrained the disciples to enter into the boat and go before Him unto the other side till He should send the multitudes away. After He had sent the multitudes away, He went up into the mountains to pray, and when even was come He was there alone."

As we hear these two verses, two impressions stand out, namely: haste on the part of Jesus, and reluctance on the part of the disciples. Jesus is in a hurry to send the disciples away ahead of the multitude, and they are reluctant to leave.

What is the reason for this hurried dismissal? We are not told by Math., but as so often in the gospels, the explanation lies in the foregoing incident coupled with statements from another gospel. That is the case here. We must remember that the feeding of the 5,000 immediately precedes our text. Therein lies the key to the whole situation. Then we page over to Joh. 6 where we read in connection with the feeding of the 5,000, "The people, when they saw this, said: 'this is indeed the prophet who is to come from above,' and Jesus, perceiving that they were about to take Him by force and make Him King, withdrew."

Something rash was brewing in the minds of the multitude. Mob psychology was working up to the danger point. An atmosphere of enthusiasm had been created in the minds of the crowd, because of the bread they had received. But such a movement would be dangerous, would spoil His whole work, would be a revolt in the eyes of Rome. It must not happen.

Were the disciples in sympathy with this movement? I rather think so. They constantly clamored for a kingdom. Now why not make use of the enthusiasm? Was this not the proper psychological moment to realize the desire for this kingdom? Perhaps they and the people already had formulated a plan for a *coup d'etat*.

That is why Jesus steps in with a firm hand and rushes the disciples off, away from the temptation, out into the sea at night and alone. There is no time to waste. Great things lay in the balance. In fact the Master's work was at stake.

And in its final analysis, it was evident to Jesus that the devil was behind it all. It was a tremendous temptation for Jesus to gain His greatest desire. His acceptance by the people, by a short cut rather than through suffer-

ing and the cross. You will remember the third temptation of Jesus. This incident was a reiteration of that temptation.

The only way out was to get His disciples away from the temptation, disperse the multitude, and for Himself to get away alone to seek strength through communion with His heavenly Father.

And such is often the case with every one of us. There are circumstances presenting temptations under which it is useless to stay and fight. The only alternative is to run. In such cases it is not cowardly to run, but wise.

Jesus could not have made His disciples understand why they could not declare Him king. To argue would have wasted precious time so that it would have been too late to stem the tide. They had to be removed from this environment.

You will all remember one of the greatest stories in Biblical literature, the story of Joseph. One day he came face to face with a crisis when he was confronted with a temptation at the hands of his master Potiphar's wife. Joseph fled from that temptation leaving his cloak as circumstantial evidence. It cost him his freedom, but he retained a clear conscience.

Indeed, there are temptations from which it is best to flee. For example, if standing around the street corners brings temptation to you, stay away. Cultivate some hobby that will occupy the time you usually spend on the corner. Or, if you are addicted to gossip, stay at home by yourself. Fill your time with something positive. It is best to stay away from such environments as present temptations, and to fill your time with some worthwhile project and so build up resistance against temptation.

The more I contemplate the words of Jesus, the more I marvel at his wisdom. How strikingly true when He says: "If thy right eye or right hand cause thee to stumble, remove it." By which Jesus means that we must remove the danger of temptation, or flee from temptation even though it may mean losing something precious. Indeed, an operation is often necessary to save a life. Certainly that is true spiritually, and religiously also. Temptations are not to be trifled with. It takes drastic means sometimes to escape falling.

Many people, old and young, but especially young, fear what others will think. What will the crowd think when I will not follow along? They may call me yellow, or a prig! Never mind what the crowd might call you. If you are in an environment that presents temptation—get out! Get into such an environment as will not have those temptations that appeal to your particular weakness.

We pray in the Lord's prayer—lead us not into temptation. That is: lead us not into such circumstances as may bring temptation unnecessarily. Along with praying

this prayer, let us act also in accordance with the truth it implies, to do what we can to stay away from temptation, and flee whenever there is a chance. It may be the only way out.

In other words, an ounce of prevention is worth more than a pound of cure. It takes only a moment to take a foolish or tragic step which can make a mess of one's life, but it is a hard, tedious road back to undo the mess. Once a conflagration has been started, it is hard to put it out. And often the conflagration can be prevented by fleeing at the proper time.

May God help us and give us wisdom to flee at the proper time.

Jesus Savior, pilot me
Over life's tempestuous sea,
Unknown waves before me roll,
Hiding rock and treach'rous shoal,
Chart and compass come from Thee,
Jesus Savior, pilot me.

Which?

A Mr. Hiram Golf once tried to figure out which class of church members does the least good for the church and for the cause of Christ, those "who pay but do not pray" or those "who pray but do not pay".

He decided that both must be counted as liabilities rather than assets, and that practically every congregation has representatives of both these classes on its rolls.

Good Christians will "pay and pray". You have probably heard the story of the father who boasted that his son had been made the "pull back" on the college football team. Every team seems to have its "pull-backs" or "drawbacks", who hinder more than they help.

Let us all help! There is something for you as well as for me to do. Your help as well as mine is needed.

Our forefathers, who founded our congregations and built our churches, did a good job for us. Let us faithfully live and work for the cause of the church so that our children some day may say as much of us.

Let us pray and pay.

"Budbringeren"

"Pigtail Giving"

The people of the New Hebrides, when still sunk in heathenism, would at their heathen feast cut off the tails of pigs they were about to eat and throw them into the bush as an offering to their gods while they themselves enjoyed eating delicious meat. They could easily spare the tails, and this simple offering was supposedly to satisfy the gods. At any rate they tried to satisfy their consciences by this kind of giving.

Such "pig-tail giving" is also found in the church. There are some who give the leavings unto the Lord. They first supply all their present needs and satisfy their luxurious tastes; they first have their pleasures and entertainments, and if they have anything left, that is given to the Lord. Such "pig-tail giving" is not pleasing unto the Lord. By his divine command we are to lay by each week, a proportionate share for the Lord and thereby show Him our love and our devotion to His Gospel.

Selected.

The Kingdom of Heaven.

Again the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field. Again the kingdom of heaven is like unto a merchant man, seeking goodly people: who when he had found one pearl of great price, went and sold all that he had, and bought it. Matt. 13:44-46.

In those two small but beautiful parables Christ shows us the value of the kingdom of heaven, its richness and its beauty. It is like a treasure; it is also like a precious pearl.

In one way the two parables resemble each other; the treasure and the pearl are both very valuable. The difference is that the treasure is found without any seeking, as far as we can understand; on the other hand, the pearl is found by the merchant man after long journeys and much difficulty.

This may signify the different ways that people come in contact with and are drawn into the kingdom.

At the time when Jesus spoke these words, the kingdom was at hand, and it is also in the world today if people could only see it.

"Most wondrous is of all on earth
The kingdom Jesus founded.
Its glory, peace and precious worth
No tongue has fully sounded.
Invisible as mind and soul
And yet of light the fountain,
Its brightness shines from pole to pole
Like lights from lofty mountains."

We shall now follow the first man and imagine how it all happened.

In those days it often occurred that people would hide their money and valuables in the ground in times of war or depression. It would also happen that they died without ever finding it again. This man now comes along and suddenly he almost stumbles over the treasure. First we notice his surprise, and then the joy. He is so filled with joy that he is willing to sell everything in order to secure the field; he is so anxious about the finding, that he is afraid he shall lose it again. He must be sure to have the field. This thought comes to us: wouldn't it be a blessing to the world if we as Christians lived such lives that people coming in contact with us were bound to see the heavenly treasure in the world today?

The question will also come to us: Are we so filled with joy and peace when we sing our hymns, read our Bible, gather in church, hold communion that we bear testimony to the world?

In the other parable I believe there is a difference between the merchant man who buys the pearl and the man who brings it up from the bottom of the sea. That is a very dangerous job. He goes down with a sponge in his mouth, a rope around his waist and a pick in his hand with which to loosen the shells. The pearl is very precious because it costs so much to bring it to the shore where it is sold.

The kingdom of heaven is very precious because it cost so much for Christ to bring it to the world. It cost him his life. "Being like in likeness of men, and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross." Philippians 2:8-9.

In one way the kingdom of heaven is Christ Himself, but we may also speak of it as grace, love, mercy, forgiveness of sin, and in many other ways.

There are many goodly pearls to be found in life. We may think of home, health, friendship, knowledge, vocation, poetry, the beauty in nature, and others; but nothing is as valuable as the kingdom of heaven. That is everlasting.

We have a small poem in Danish in which Chr. Richardt speaks of several pearls. The pearl from the sea brought up in danger and therefore precious. The pearl of dew, precious to the rosebud which was about to wither but is now refreshed; the tear in our eye, precious not only because it has loosened something in our heart, but also because it was born through suffering and pain. But then as the most precious, valuable, and beautiful, the heavenly pearl brought from the deep by Christ holding it in His hand, willing to give it to us providing we will buy it. The merchant man did not throw his pearls away, nor give them away, he sold them in order to secure the best of all.

It may take a long time before we can sing with Martin Luther:

“And should they in their strife
Take kindred, goods and life,
We freely let them go,
They profit not the foe,
With us remains the kingdom.”

The kingdom of heaven is here, if it could only truly be said of us: The kingdom of God is within you.

P. Rasmussen.

The Childhood of Jesus.

Chr. Richardt's "Mellem disse grønne Høje",
translated by Johs. Knudsen.

In the verdant hills abiding,
With his mother watching, guiding,
Jesus lived his childhood days,
Learned to love all nature's beauties
And to share his parents' duties
In a thousand tender ways.

Watching closely Joseph labor,
Hewing down the oak of Tabor,
Oft he saw the giant crash;
But his little heart was aching
When he saw the branches breaking,
And he yearned to heal the gash.

And when shepherds' flocks were straying,
Ne'er on steepest slopes delaying,
He would seek them where they hid.
In the densest briar thicket
Where the thorns were sharp and wicked
He would find the lamb or kid.

As all children did before him,
With his father watching o'er him,
He would play with blocks and sand,
Trace his people's desert marches,
And construct the temple arches
Like King Solomon's so grand.

Loaded caravans advancing,
Oft would see him nimbly dancing
Where the roadside turns and bends.
As he singing, playing, talking,
With his mother gayly walking,
Went to visit Cana friends.

In the meadow fresh from showers
He would pick the golden flowers,
Bring them to his mother dear.
Early morning on her pillows
He would place fresh pussy willows
In the springtime of the year.

As the evening shades were blending,
They would watch the sun descending,
By Mount Carmel, in the sea
And recall Elijah's wonder
When he called for fire and thunder,
Proving God's great majesty.

But when hours of day were numbered,
And when restfully he slumbered
As on bough the weary dove,
Round his bedside, the selected,
Angel flocks his life protected,
Sent from God in heaven above.

In his dreams they then would gather
Him in arms, and to his father
Bring him, to his heavenly throne.
But for humble, human stories
He forsook his father's glories,
Till his task on earth was done.

Torn by many thoughts asunder,
Mary's heart was filled with wonder
At her fortune, great and odd.
Day is near, she whispered saying,
As at dawn she heard him praying,
He who is the Lamb of God.

The Christian in a World of Chaos.

The Western world was never so chaotic! Our best minds, our most competent leaders, share the mood of the average man—all are confused. The stabilities of life have been broken up. The old securities are in solution. State, church, family, education, economic order, all are under radical change. No man can say whether things are moving toward a better world or toward world catastrophe. We are caught in the grip of superhuman or subhuman forces with which human intelligence is unable to cope. There is a mighty upsurge of the primitive, the pre-civilized, passions of mankind. These do not submit to rational control. Science has given us more knowledge than we are able to bear. The effect is dazzling, blinding to our eyes. The nations have lost their way. The economic order has lost its way. The family has lost its way. The soul of man has lost its way. So long as there were some stabilities which could be presupposed, we could have a sense of anchorage. But now our anchors drag—they do not take hold, and mankind is adrift, blown by elemental winds. It is a moment of great difficulty for faith. What is a Christian to do? Once he had an economic panacea, or a political panacea, or a social panacea. But today all his prescriptions for the cure of the world are mixed with misgiving and with a large ingredient of despair. Two things I suggest for the Christian. First, he must not give up hope. He must, if he is a Christian, believe that there is some order in the chaos, albeit he is unable to discern it. Secondly, every Christian should magnify the fellowship which he shares with other Christians in the Christian church. It is my conviction that the world's disintegration is due primarily to the church's

(Continued on col. 218.)

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EDITORIAL

There has been a strange silence about Grand View College during the past year. I was so much more happy to receive today a letter from there requesting that I say a good word for the school in my local community as opportunity offers itself. I am very glad to comply with this desire; and I am sure a similar request made to others of our church will meet the same response.

It is impossible that all the people of our church at all times be satisfied with the methods or the results of the work done at Grand View College. That, however, is no reason why we should not support the school of our church, or any other of our institutions. There has been altogether too much of this atrocious disloyalty among our people. If it were not so tragic in its consequences, it would be laughable the way we often act when there is something we do not like, exactly like petulant children who won't play if all the rest will not play what they want.

Some people give the impression of thinking that to withdraw their support of our church when they do not agree with the way it is being run is to show an admirable spirit of independence; this is a mistake, however; in reality they are revealing a childish and contemptible spirit of disloyalty. The spirit of loyalty does not cause us to forsake a cause when we think it is being mismanaged; on the other hand it would make us protest and put forth all our energies to change what we believe to be wrong. Boycotting is never a very noble weapon; but when it occurs within an organization, it is nothing short of disloyalty. Some call it treason.

We can be sure the past administration of Grand View College has been sincere and very ably conducted. We may disagree about the methods and purposes. But that is not sufficient reason for withholding support, financial and otherwise; least of all is it reasonable to withhold it from the future administration which is now being formed.

Let us show confidence in each other; let us support the undertakings we have in common; let us develop that fellowship among us without which we may as well not think of ourselves as Christians.

C. A. Stub.

The Lord Bless Thee.

Quite a few years have passed since I heard these words for the first time. However, as a child I listened to the congregation as it sang the old Lutheran hymns, slowly at times, yet majestically. And I joined in the singing as best I could. My parents had given me a hymn-book while I was yet a small boy, long before I was confirmed. I heard my father chant the collect from the altar and then at last came these beautiful words.

*The Lord bless thee and keep thee;
The Lord make His face shine upon
thee and be gracious unto thee;
The Lord lift up His countenance upon
thee and give thee peace."*

I have often felt that these were the most beautiful words in the entire service. I can easily understand how many can be hungry for them, and yet I am sorry to say that I have seen how indifferent some people can be towards the benediction. Some may be preparing to leave the church while these words are being said or chanted, and some may not even have time to wait for them. Again there are those who, while the benediction is being pronounced, will reverently bow their heads before God to receive His blessing.

I may still wonder, as I close service after service with this benediction, how many of the people to whom these beautiful words are said, really carry home with them the blessings of this benediction. For I know it to be a fact that to one and all, regardless of their attitude, comes the benediction.

The Lord says He will make His face shine upon us. He made his face shine upon Moses at Mount Sinai, and the reflection was mirrored so strongly in his face that the Israelites were dazzled by the light. The light from the Lord shone upon Jesus, when He was with Peter, James and John on the mountain. The same light shone upon Paul on the way to Damascus, and it shone on Stephen as the first Christian martyr. The Lord now promises that this same light, His light, shall shine on you and me. Has the world seen God reflected on your face, and mine?

And even yet today, I feel, that no service, however good the sermon, and however beautiful and inspiring the hymns, however spiritually uplifting the entire service may have been, it is not complete until I have heard the pronouncement of the benediction.

In my imagination I still eagerly stretch out my spiritual hands to receive God's grace that comes towards me. I know that if it reaches me, as God has intended, all my worries and cares are unstrapped from my shoulders and I stand there with a divinely strengthened life, and with an unexplained peace in my heart.

Yes, and at times I seem to catch the glimpse that I might have had even more strength, and my heart might have been even more filled with His wonderful peace, if only I could receive better and more fully that which God in His mercy has to give to me and to all who with understanding and faith will receive it. Well do I know, that it is not what I give or do, but what I receive, that makes me rich spiritually. A. C. K. in "Budbringeren."

The Church's Business.

The business of the church is to create people of such character and power that wherever they go and whatever their occupation they will be effective for righteousness and justice and truth.

Bishop Jenkins.

GRAND VIEW COLLEGE SCHOLARSHIP AWARDS

School Year 1938—39.

I. Purpose

Grand View College is presenting an opportunity to win a substantial scholarship through the medium of an essay contest. The purpose of the contest is to make the educational facilities of the college available to a greater number of worthy students. Seven prizes are to be awarded. A scholarship will be given to the author of the winning essay from each of the seven districts of the Danish-American Young People's League.

II. Essay Subject

THE STORY OF AN IMMIGRANT

III. Eligibility

Anyone, a member of our group, who wishes to attend Grand View College during the school year 1938-39 is eligible to compete. Students who have previously attended Grand View College are, however, not eligible.

IV. Rules of the Contest

1. The essay must pertain to the life and work in North America of some one individual Danish immigrant.
2. The essay must be typewritten, must be not more than two thousand words in length, and must be true to fact. Either the English or the Danish language may be employed.
3. The name of no contestant may appear on the manuscript proper of any essay entered in the contest.
4. The essay shall be sent to the president of the young people's district in which the contestant lives, and shall be in the hands of the district president not later than May 20, 1938.
5. The president of each young people's district will record the names of all contestants entering essays, will number each essay, and will send the essays, without names, to Grand View College, where a committee of the faculty will appraise them. The faculty committee on scholarship awards retains the right to reject any essay. All its decisions are final.
6. The writer of the best essay from each district will be awarded a certificate, which will entitle him to a reduction of one hundred dollars from the regular annual tuition rate at Grand View College, provided he attends during the whole college year 1938-39. The regular rate for board, room, and tuition will be two hundred and seventy dollars.
7. Essays will be judged on the following bases:
 - a. Literary skill manifested in composition.
 - b. Historical and literary value of the contents.
 - c. Freedom from mechanical errors.
8. No one receiving a scholarship award may transfer it to another. If the winner of a scholarship decides not to use it, his certificate will be awarded to the writer from his own district, whose essay has been adjudged second best. Any essay ranking lower than second will not be considered.
9. The essays become the property of Grand View College and will not be returned.
The name and the address of each of the various D. A. Y. P. L. district presidents follow:

District I—(Danevang, Texas, and Granly, Mississippi, also included here), Rev. Erik Moller, 819 So. 22nd St., Omaha, Nebr.

District II—Mr. Arthur Jensen, 170 Russ St., Hartford Conn.

District III—Rev. Harris Jespersen, Viborg, South Dakota.

District IV—Rev. L. C. Broe, 300 Walnut St., Manistee, Mich.

District V—Prof. Erling Jensen, Grand View College, Des Moines, Iowa.

District VI—(Canada group also included here), Rev. H. O. Nielsen, Junction City, Ore.

District VII—Mr. Chris Nygaard, Solvang, Calif.

Faculty Committee,
Arthur C. Ammentorp, Chairman
S. D. Rodholm
Alfred C. Nielsen

Satisfied.

I am a child, dear Lord and need
Thy loving hand my wants to feed,
So strange the world in which I dwell,
So deep the mystery to tell,
And I so blind in thought and deed.

My table is a harvest field
Rich with the joys thy love can yield,
And in the storehouse of the mind
The wonders of thy world I find
From age on ages long revealed.

Yet is it not enough to know
The secret way thy footsteps go.
I must be with thee on the way,
And in thy presence day by day
To thy sweet image humbly grow.

Ah, then Lord, am I satisfied
To be a servant at thy side,
And I shall never hunger more,
For in this vast celestial store
My utmost longing is supplied.

THE CHRISTIAN IN A WORLD OF CHAOS.

(Continued from col. 214.)

disintegration. The secret of world recovery will be discovered in the reintegration of the Christian community. It is time for Christians to draw together in a warmth of fellowship and loyalty which they have not known hitherto, for it is in such a community of faith that we may expect the salvation of God to be revealed.

Charles Clayton Morrison.

Quoted in local bulletin, Junction City, Ore.

Optimism vs. Pessimism.

It is told of two buckets in an old well-sweep that one found cause for complaint because, no matter how full it came up, it always went down empty. The other found cause for rejoicing because, no matter how empty it went down, it always came up full of clear, sparkling water.

A SCHOOL ON A MOUNTAIN.

I met her on board a Polish boat between Hull and Danzig. Her father came from Roumania, her mother was an Armenian. She had been educated in Paris, but she confided in me that she had dreams of spending a year or two at one of the great American universities. She seemed to have been all over the world and knew about eight languages equally well. She looked about 22 or 23, her clothes were smart enough, but somehow one could take her for a girl who spent her days doing nothing at all, just traveling about for the sake of "thrills."

"I've enjoyed my six months' holiday," she told me, "But I'm glad I am going home."

"Bucharest?"

"No." She shook her head and asked if I had ever heard of Mzet. I struggled with my memory and replied she was referring to the ancient capital of Georgia in the Caucasus. Yet a place like Mzet did not quite fit in with her appearance.

"It's off the map," she agreed, "but there are people living there just the same. And they have children. I went there once by chance after I had finished college. When I was back home, I asked father for help and advice. I had an idea I might find a school somewhere near Mzet. There are lots of girls' schools in Georgia, but I was keen on getting in touch with the real mountain tribes. Some of the parents would rather see themselves dead than send their children to be educated away from the mountains. I thought I might bring the school to their door, as it were."

"Yes?" I prompted her.

"Well, I had to find the premises first. I was lucky in coming on the ruins of some old convent. I had them repaired and moderately modernized and they answered well enough. My girls don't feel like fish out of water once they get to me. The grounds slope down to the bed of a brook which is absolutely dry in the summer and roars like a torrent in spring and in winter. There is quite a big vineyard, though, of course, there is hardly anything I could teach them about vine culture. We keep several ponies in the stables, but they soon began to realize that riding isn't everything in life."

In about two years, she told me, she had about 20 girls aged from 10 to 16. By means of newspapers she taught them something about the outside world they had never seen. They also had lessons in arithmetic, physics, history, and domestic science. There were not many lessons a day. A morning spent in the classroom was quite enough. She never forgot that her pupils, freed in the free mountains, regarded any four walls as their natural enemies. The rest of the day was always spent in the open. She told me they keenly enjoyed working in the kitchen garden. They had been used to hardihood from babyhood, and showers and thunderstorms meant nothing to them.

"Is your place easily accessible?"

She laughed.

"Well, I wouldn't say so. You first come to a valley and cross a river. There's rather a weirdly built ferry plying to and fro. You get on the other bank and mount a pony. But half way up you have to dismount and begin climbing in dead earnest. I am glad to say that there is a path of sorts. Of course, those minor details mean

nothing to my girls and I am getting used to seeing precipices about a half yard away from me. But the men who bring us our meat and flour and the postman who comes with the weekly mail—they all stop at the opposite bank and we have to fetch in everything. The girls love it."

"It sounds like an unqualified success," I said, but her face went grave.

"I don't quite know—there is one big difficulty."

"The parents objecting to arithmetic and physics?"

"I've over-ridden that. No, it's religion. You see most of the girls are Moslem, and Islam provides nothing for women—not that this matters, because I am out to win them for Christianity, and I have to walk very warily. My school wouldn't be left standing there for a day if those hardened Moslem parents began imagining things. So I have to work carefully—you know—making my girls want to know something about Christianity. They are very intelligent, and things interest them. We have no maids at the school, and all the housework is done by all of us together. One morning the girl who was turning out my room saw the Bible on my table and wanted to know all about it. That evening I told them the story of Job. They wanted to know more, and a few days later some of us happened to cross the river in a storm, and I told them about Christ stilling the storm on the lake. They listened eagerly. You see, I mean to keep them under my wing till they are 21, and then they'll be free as far as the law goes and able to choose for themselves. By that time I hope I'll have taught them all I know."

"But isn't it dangerous?" I asked, my thoughts going back to the little I had heard about those half-savage mountain tribes.

"Yes," she said slowly, "but often and often I think that just because it is difficult and may be even dangerous, it will come to stay—as it were."

We parted three days later and I wished her all further success, and the vision of that school in the mountains has remained in my memory—a tiny island of light among the dark fastnesses of those grim mountains. I felt I could not tell her how brave she was, because people like her can not be praised. They do their work—not looking for any reward at the hands of men.

Edith M. Almedingen
in "The Living Church".

OUR CHURCH.

Special Baptismal Service. At his churches at Juhl and Germania, Mich., Rev. Edwin E. Hansen has held special baptismal services. At Germania on Jan. 23 and at Juhl, Feb. 6. Three children were baptized at Germania, and a fourth child, which was ill, was baptized at its home on this occasion. Rev. Hansen reports a very festive service.

Adult Confirmation Class. Rev. Edwin Hansen, Juhl, Mich., has begun a class of adults to prepare for confirmation and adult baptism. This is no doubt a practice which could be adopted in many congregations with good results.

Church Recanvas. The Germania Church Board, Germania, Mich., has decided to recanvas the territory of the congregation in the spring for the purpose of interesting people in the church, especially former church members who are not now members.

Rev. Edwin E. Hansen, Juhl, Mich., will make a tour of the Eastern District of our church on the invitation of the Young People's Societies. The tour will be made Feb. 15-26.

Rev. J. L. J. Diken, Lindsay, Nebr., spoke at St. Stephan's Church, Chicago, Ill., Jan. 20 on the topic, "Sowing and Reaping."

New Church Board. Our Trinity Church, Chicago, Ill., elected the following local church board at its recent annual meeting: Mr. J. K. Jensen, president; Mr. Knud Overgaard, vice president; Mr. Valdemar Andersen, secretary; Mr. Martin Jensen, treasurer; Mr. J. P. Jorgensen, Mr. Geo. Ammentorp, and Mr. Anders C. Andersen, members of the board.

Mr. Claus A. Ohlrich, Chicago, Ill., who has been president of Trinity Church there since 1931, resigned from this position at the recent annual meeting of the congregation for the reason that he expects to move to Spirit Lake, Iowa, next summer. Mr. Ohlrich has been an active member of the Pension Board of our synod for a number of years.

Rev. A. W. Andersen, Chicago, Ill., who is president of District III of our synod, made a visit to the congregation at Clinton, Iowa, Feb. 13. In his absence Rev. Viggo M. Hansen preached in his church.

Lectures at Trinity Church. Rev. F. O. Otterbein delivered a lecture at Trinity Church, Chicago, Ill., on the subject, "The Present Time and the Church," on Jan. 20. "How the Schools of Today Differ from the Schools You and I Attended" was the subject of a lecture by Prof. Christian Th. Andersen of Wayne University, Detroit, Mich., on the 18th of February.

Church Improvement. The Germania, Mich., Ladies' Aid has taken the initiative to have electricity installed in the church. Also they have bought a new set of hymnals for use in the church. What would we do without our Ladies' Aids?

Rev. Holger P. Jorgensen, Troy, N. Y., presented, on Jan. 3, a paper on Dr. Sverre Norborg's book, "Varieties of Christian Experience," before the Capital District Lutheran Ministers' Association.—On Sunday, Jan. 23, Rev. Jorgensen conducted an afternoon service at the Troy Orphanage. These services are under the sponsorship of the Troy Ministerial Association, whose members take turns at conducting these services every Sunday afternoon.

Rev. Ottar Jorgensen, Cedar Falls, Iowa, who was appointed to the Santal Committee of our synod at its last convention with the object of furthering the interest of the Santal Mission among our young people, has recently sent out a communication to the young people's societies of our church, in which he suggests that they give a place to this mission on their programs of the year. He has prepared a brief outline for such meetings and gives a list of material

for use in the preparation of these programs.

Rev. P. H. Pedersen, Perth Amboy, N. J., has been given a month's vacation by his church. He and Mrs. Pedersen expect to make a visit to California and the southern states during the last half of March and the first half of April.

District I Convention. The congregation at Perth Amboy, N. J., Rev. P. H. Pedersen pastor, has sent an invitation to District I to hold its annual convention there April 29 to May 1.

Perth Amboy, N. J. Rev. Edwin E. Hansen, Juhl, Mich., spoke at Perth Amboy, Wednesday, Feb. 16. The meeting was under the auspices of the Young People's Society.

Newly Elected to the church board at Bridgeport, Conn., are Mr. Jack Wesche, Mr. Peter Sorensen, Mrs. Enanda Jensen, and Mrs. Emily Nielsen.

Mr. Lavard Pedersen, Bridgeport, Conn., has presented a new choir stall to the Bridgeport church as a Christmas gift to the church choir.

The Santal Mission. A small pamphlet describing the Boys' School at Kaerabani, India, written by Rev. B. A. Helland, headmaster of the school, has been sent out by the Santal Mission; also a pamphlet telling the life stories of the missionaries, H. P. Borresen and L. O. Skrefsrud. Is this a new method of bringing us into contact with information about the mission? If so, O. K. Very interesting!

Prof. Harald Knudsen, head of Physical Education at Grand View College, Des Moines, Iowa, spoke at Kimballton, Iowa, Feb. 11, on the subject, "Sound Education." Prof. Knudsen has been appointed Dean of Student Affairs at Grand View College for next school year.

Annual Report. The congregation at Askov, Minn., Rev. Johs. Knudsen, pastor, has printed and sent out a comprehensive "Annual Report for 1937," which contains much interesting information about the work of the congregation during the past year.

Church Concert. Our church at Clinton, Iowa, sponsored a church concert the evening of Jan. 28. The concert was given by Mr. Arthur E. Cassling, music teacher at Davenport, Iowa, assisted by various other artists.

Annual Winter Meeting. The Danish Church at Junction City, Ore., will hold its annual winter meeting Feb. 27-28. Rev. Alfred E. Sorensen, Seattle, Wash., will be the guest speaker.

Ladies' Study Group. Rev. Holger O. Nielsen, Junction City, Ore., is beginning a Ladies' Study Group in his church. The women will meet to study and discuss problems of life in church, school, home and country.

Sermon Series. Rev. Holger P. Jorgensen, Troy, N. Y., beginning with the Advent season, has been preaching continued series of sermons: first a series of four on, "Is Christ Possible?" then one sermon on the opening prayer at services; at present he is

preaching a series of sermons on "Highlights of the Old Testament."

Mrs. Carl Jensen, Enumclaw, Wash., passed away Saturday, Jan. 29, after a long illness. For many years Mrs. Jensen had been one of the most faithful members of the Enumclaw church, and she leaves many friends to mourn her death.

Mr. and Mrs. A. P. Grobeck, Omaha, Nebr., celebrated their Golden Wedding anniversary on Jan. 31. On this occasion the congregation had arranged a festival in their honor at the church parlors. The Grobeks have been very active members of the Omaha church for many years.

Itinerary. Following is the schedule of Rev. Edwin E. Hansens lecture tour through the Second District of the Young People's Societies:

Perth Amboy, N. J.	Feb. 16
Bronx, N. Y.	Feb. 17
Brooklyn, N. Y.	Feb. 18
Hartford, Conn., preaches at Sunday service	Feb. 20
Bridgeport, Conn.	Feb. 21
Portland, Me.	Feb. 22
Hartford, Conn.	Feb. 23
Troy, N. Y.	Feb. 24

Contributions to the Santal Mission.

Mrs. S. R. Olsen, Fresno, Calif.	\$ 1.00
Bethlehem Luth. S. S., Brush, Colo.	4.13
St. Ansgar's L. Church, Portland, Me.	20.33
Sunday School, Granly, Miss.	2.25
New Year's Offering, St. John's Church, Kronborg, Nebr.	14.00
Mrs. Henry Larsen, Fresno, Calif.	2.50
Sisters at Ebenezer H., Brush, Colo.	3.05
Mrs. L. L. Henningsen, Solvang, Cal.	2.00
Sunday School, Perth Amboy, N. Y.	5.00
Danish Sunday School, Askov, Minn.	10.00
Sunday School, Fredslev, Ia.	18.76
Kristen Poulsen, Chicago, Ill.	10.00
Mrs. Anna K. Kjergaard, Long Beach, Calif.	5.00
Two members of Ladies Aid, Bone Lake, Wis.	3.50
Trinity Danish Luth. S. S., Chicago	30.00
Sunday School in Our Savior's Church, Omaha, Nebr.	20.00
Mr. and Mrs. Lauritz S. Lauritzen, Dwight, Ill., Mrs. H. Lauritzen and children, Gardner, Ill., Mr. Charles Lauritzen and children, Reddick, Ill., in memory of Mrs. H. J. Lauritzen, Viborg, S. Dak.	5.00
Ladies Aid, Hutchinson, Minn.	5.00
Ladies Aid, Alden, Minn.	5.00
M. H. A., Chicago, Ill.	5.00
From a Friend—by Rev. Johs. Knudsen, Askov, Minn.	1.00
Sunday School, Ringsted, Ia.89
Mrs. N. Petersen, Des Moines, Ia.	5.00
To Work Among Lepers	
Mrs. Ole Petersen, Marquette, Nebr.	5.00
To Dagmar Miller's Work	
Danish Ladies Aid, Wilbur, Wash.	15.00
Mrs. Ole Petersen, Marquette, Nebr.	5.00
Sunday School, Hampton, Ia.	3.10
To Dr. E. Ostergaard's Work	
Mrs. Ole Petersen, Marquette, Nebr.	5.00
Ingvard Ostergaard, Swea City, Ia.	1.00
To Care of Children	
St. John's Ladies Aid, Hampton, Ia.	25.00
Mrs. Dagmar Potholm-Petersen, Portland, Me.	25.00

In all since Jan. 1, 1938 \$262.51

Besides the above listed gifts there is one more, but I am holding it back for more information.

And then I have a correction to make. In December I received from Mrs. E. Farstrup, Marinette, Wis., \$31.40. I put the sums in right but had the places wrong, so here follows the corrected list:

Marinette Ladies Aid	\$ 2.75
A Friend, Marinette	4.69
Menominee Young Women's League	10.45
Menominee Young People's Society ..	1.00
Nine Missionboxes, Menominee, Mich.	10.25
Sunday School, Menominee, Mich.	2.26

I am sorry this happened.

Sigrid Ostergaard,
1110 5th St. S. E., Minneapolis, Minn.

General Church News.

The Sunday School. Says Justice Lewis L. Fawcett of the Supreme Court of New York State: "More than 4,000 of the 8,000 sentenced by me in thirty years on the bench were under 21 years of age, and only three were members of Sunday Schools at the time they committed their crimes. That satisfies me as to the value of the Sunday School in the community."

Back from Sudan. Mr. and Mrs. Alfred Thomsen, missionaries in Sudan, Africa, arrived in New York Jan. 28. After spending some time with their children in Michigan, they are expected in Racine, Wis. Mr. Thomsen, whose health is not so good, will probably have to undergo an operation while on furlough.

Catholicism in England. The Roman Catholic Church has made considerable progress in England during the last three quarters of a century. There were in England in 1851 596 Catholic churches; in 1879, 1134; in 1925, 2064; and in 1935, 2388. In the Westminster district, to which London and environs belong, the number of churches has increased from 50 in 1851 to 168 at the present time. There were 779 Catholic priests in 1851, 1579 in 1879, 2966 in 1925, and 3700 in 1935. The number of monasteries has also increased; of these there were 62 in 1851, 304 in 1879, 860 in 1925, and 984 in 1935.

Hebrew Forbidden. The Hebrew language, in which the Old Testament is written, may no longer be taught in any of the higher schools of Germany.

From Small Beginnings. According to the new 1938 Lutheran Year Book, which has just been published, there was only one Lutheran pastor in America in 1638 serving a congregation with as many as fifty members. In 1938 there will be 19,868 congregations, 12,834 pastors and 5,346,894 communing members. From small beginnings the Lutheran church has become a mighty tree in the past 300 years.

The Thirteenth World Sunday School Convention will be held at Durban, South Africa in 1940.

Don't Mix Well. Both the number of Sunday Schools and their enrollment of pupils have decreased in Japan during the last year due to the growing spirit of militarism. The spirit of Jesus and the spirit of Mars evidently do not mix very well in that country.

Puerto Rico has the largest Sunday School enrollment of any Spanish-speaking area in the world.

* * *

In **Korea**, which is held by Japan, many outstanding Sunday School leaders have been imprisoned because of their unwillingness to place government loyalties before the discharge of their conscientious Christian responsibilities.

* * *

Lutheran World Convention. The American division of the executive committee of the Lutheran World Convention met at Cleveland, Ohio, Jan. 28, to discuss plans for the 1940 convention, which will be held in America.

* * *

British Protestant Union. In Great Britain plans are being made and considered for a possible union between the great protestant denominations, the Church of England, the Congregationalists, the Presbyterians, the Methodists, the Baptists, and the Society of Friends. The great Convocations of Canterbury and York and the Free Church Council have recommended for attention the tentative draft of the plans for such a union.

* * *

\$10,000,000 for Presbyterian Colleges. At its annual meeting held in Chicago recently the Presbyterian College Union, whose membership consists of 54 colleges in all parts of the United States, made plans to carry out a campaign for \$10,000,000 for these colleges. As head of the campaign President Charles A. Andersen of Tusculum College, Greeneville, Tenn., was elected.

* * *

Christian Associations. According to a report made at its 80th annual meeting in Chicago, Jan. 20, the membership of the Chicago Y. M. C. A. was 38,843 at the close of 1937. The total number of persons who had held membership during the year was over 70,000. The supervised programs reached an attendance of 2,595,408 men, women, boys, and girls. The various schools of the organization enrolled 4,575 students. 3,705 persons, chiefly boys, attended summer camps. The Y. W. C. A. served 38,000 girls in many ways during the year.

* * *

Condemns Arms Increase. The executive committee of the Federal Council of Churches has registered its disapproval of the proposed increase of naval and military expenditures, as "unwarranted by any evidence thus far presented and calculated to stymie the spirit of fear and unrest which is the parent of war."

CORRECTION.

In the recently published list of contributions to the Pension Fund of the

UNGDOM

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

\$1.25 a Year

Editor

Johannes Knudsen,
Askov, Minn.

Bus. Mgr.

Rev. E. Farstrup,
Marinette, Wis.

LUTHERAN TIDINGS

Danish Church, the congregation at Vermillion, S. Dak., is credited with a contribution of \$13.00. However, the congregation is at Gayville, S. Dak., and should have been listed under Gayville. It is a new congregation in our synod.

PROTESTANTS IN FRANCE.

According to figures offered by the Universal Christian Council, there are today 770,000 Protestants in France. The population of the country is 48,834,923. These Protestants are listed as follows: Lutherans, 320,000; Reformed, 377,000; Baptists, 8,000; Methodists, 6,000. Independent groups, which include Plymouth Brethren, the Salvation Army, the Evangelical Mission, Adventists, etc., make up the balance. In general, France is an unchurched nation.

DAILY VACATION BIBLE SCHOOLS are developing rapidly in Korea. During the past season, the best yet recorded, there were 1,116 schools, in which 118,000 scholars were instructed by about 6,700 teachers.

AMERICAN STANDARD VERSION OF THE BIBLE TO BE REVISED.

The American Standard Version of the Bible, unchanged since it was published in 1901, is to be revised during the next five years, according to an announcement made by Dean Luther A. Weigle of the Yale Divinity School, chairman of the American Standard Bible Committee of the International Council of Religious Education. The work will be done under the executive direction of Prof. James Moffat of Union Theological Seminary, and will "embody the best result of modern scholarship as to the meaning of the Scriptures," and will preserve the "simple classic English style of King James Version." The American Standard Bible Committee is made up of the leading scholars of America, and represents forty Protestant denominations.

The Lutheran.

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