

# Lutheran Tidings

Volume IV

APRIL 5, 1938

Number 17

## Easter Morning.

By Clara Hood Rugel.

*The morning comes. But I need altar light—  
I who have stayed so long away—  
The mellow-throated notes the organ makes,  
The stillness for someone to pray.*

*I who have made the skies my temple walls  
My music of the tree-winds and the sea,  
Know not that distant stars for beads of prayer  
Can not alone comfort my soul for me.*

*The heart grows hungry for the words of God,  
And even though the Christ walks through the wood,  
Brush of men's shoulders towards the same high goal—  
Man speaking unto man—is always good.*

*So I will find the temple on this day,  
Worship an hour with throngs of men—  
He whom I sought near stars and sky and sea  
Will stand beside me in my church again.*

## The Conqueror.

There are some who say that Jesus' triumphal entry into Jerusalem on the Sunday before Easter was the last and unsuccessful attempt on His part to gain influence in the capital and to turn sentiment there in His favor.

That, however, is obviously entirely wrong. The Lord's triumphal entry has not been such an attempt. He has had no delusions in that respect. He knew very well what was awaiting Him in Jerusalem. He had spoken about that many times before the day of His entry. He had spoken about it even the night before, and He spoke about it as His entry was proceeding; and when His prospects were of the brightest and both friends and enemies thought that now He was succeeding, He wept.

But what, then, is the meaning of His triumphal entry? Why does He not this time enter the city quietly and unobtrusively, as He had done at other times? Why has He chosen this conspicuous and solemn procedure, which would plainly remind all Israelites of the old prophecy about Zion's gentle King?

The reason is that He would have it said before His departure, so plainly that it could not be misunderstood and so loudly that all could hear, that He is the King, the heavenly King, the Anointed, He to whom the Kingdom belongs.

And He wants to have it said as He is on His way to Calvary, where it will seem to human eyes as if His kingly glory perishes altogether. He wants to say loudly and plainly: I am the King nevertheless, and no one shall hinder my advance on my royal way. He wants to say: I am about to encounter that which to you will seem crushing defeat, but you must know that in reality it will be victory. Now is to be waged the battle which has been brewing so

long; but I go on confidently, for I know that God, the almighty is with me.

That is the meaning of our Lord's triumphal entry. It is not an unsuccessful political move, nor is it a vain vagary or an insignificant chance occurrence. It is His definite and bold announcement of His coming victory. He does not come as an adventurer bent on victory or annihilation, nor as a disheartened man anxiously attempting a doubtful enterprise. He comes with the assurance of victory, the same assurance of victory with which He was later to surprise Pontius Pilate, when in His deep humiliation He said, quietly and firmly: Yes, I am a King! And His tears, as He enters the city, are not for Himself and His unhappy fate, but for that city and that people which He loves—not as a warrior grieving over his prospects of defeat, but as an invincible hero whose grief is that so few will follow him on his path to victory and share its glory with him.

In this way Jesus' triumphal entry becomes a comfort and encouragement to His friends. Through it He wants to say to them what He expressed again four days later in the words: "Let not your hearts be troubled; believe in God, and believe also in me." He does not want to hide from them the fact that suffering is awaiting Him, and them; He does not want them to shut their eyes to the cross; on the other hand, they must see it as ominous and tragic as it is. Yet they are not to be anxious on account of what they perceive, for His powers are superior to it all, and He will clear a way through it for Himself and for them. See, He says, I am not afraid; why should you, who are my friends, be afraid!

And this, which in the beginning He addressed directly to His apostles and the others who had loved Him and followed Him in order to comfort and encourage them at the time when they needed it most, was destined to be heard and received also by all those who later were to love and follow after Him. If we belong to that company, He speaks also to us on Palm Sunday, saying: I am the King, to me belongs the Kingdom, and I am sure of victory!

And perhaps we need to hear it as much as they to whom it was said from the first.

Emil Koch in "Christian Living."

## A Statement.

Sometimes I have been asked: "What is the difference between your church and other Lutheran churches?" From the standpoint of doctrine this is a somewhat difficult question. Our services are in form somewhat like those of other Lutheran churches, and we confess the same creed as they.

Those who have become attached to our church have not first asked what our doctrines are; they have come into the church and have stayed there largely because they found in it a human and Christian fellowship which is not bound to statements, but to the life of our Master, as He lives in his word, in our baptismal covenant, at the communion table and in his ever living presence. In this fellowship we do not claim any saints, rather we pre-

sent ourselves each Sunday morning in the congregation as those who are still on an earthly journey as disciples at the feet of Christ. Others have said they "preach Christ crucified", we would rather say that we preach an arisen, living Christ, present in his divine institutions where two or three are gathered in his name. We confess our humanity openly with all its glaring faults; but we ask without reservation that Christ may eventually make our humanity divine. The Bible is our textbook, between its covers we find "wisdom and salvation". We refuse to say that this book was given us before baptism was instituted, before Christ taught his disciples to say "Our Father", or before He had given His disciples a communion table or a short statement of what they should believe. Our faith begins with a person; about that person we read in the Bible.

In our relation to the social world we realize that we must spend a time as citizens in it; we do not want to be of the stuff of the social world; but we want the divine to come into the social.

As disciples of Christ we are obligated to keep all the things that He has commanded; where we err against Him, we live confidently in His forgiveness of our blinded sins. We live confidently in the words of Him who said: "I will be with you till the end of the ages" and that in the light of His divine life He will give us power to discern spiritually all that we need to go through this life and into the next.

L. C. B. in "Church Tidings"

### When McIntyre Went to Church.

When one of the best known columnists in America, O. O. McIntyre, died a few weeks ago, the press referred to him as a fine example of "the home town boy who went to the big city and made good." He was successful in his task, but he forgot the church most of the time. He was too busy to attend church services. But a week before he died, he went to church. He admitted it was the first church-going for him in months, and he wrote appreciatively in his column about the experience, describing the service, the sermon, and the minister, as well as the audience of only 100 people, mostly middle-aged and oldish, in the dim-lit auditorium on a Sunday evening.

When he was out of the church again, in the evening roar of the city streets, he was dead to the noise around about him and relived in his memory his childhood in the quaint home town where his grandmother, when dispirited, used to remark that she felt better for going to church. He recalled that she would say of the old hymns that "they roll the gloom away." It had been McIntyre's experience that night, and when he reached his home he wrote feelingly of the thousands of struggling congregations and what they are trying to do, "valiantly and often pathetically," to bring comfort, peace, and hope in a weary world. He wrote:

"There is no place in a vast city where the lonely are so pleasantly and sincerely welcomed as the average church. For this reason alone one would think they would be filled. I had had a troubling week. Yet I felt remarkably reposed leaving the church. There was a tranquility and a fresh clarity of thought and vision about the week to come. Also I slept like the proverbial log that night. Yet, like so many laggards, it will probably be some time before I go to church again. Too many are that way about matters of the spirit—at a time when as never before we have needed bolstering of cherished beliefs."

It so happened that this typical "man-about-town"

was never to go to church again. It would be wonderful if men and women who really appreciate the church, but rarely take part in the worship and work of the congregation, would give it active support. McIntyre was too busy with matters of this world to take active part in church work; yet, when he felt worried over his health, he went to church to find tranquility and a vision of the higher and finer things in life.

"Cov. Wkly."

### The Weaver.

My life is but a weaving  
Between my Lord and me,  
I cannot choose the colors,  
He worketh steadily.

Oft times He weaveth sorrow,  
And I, in foolish pride,  
Forget He sees the upper  
And I, the underside.

Not till the loom is silent  
And the shuttles cease to fly,  
Shall God unroll the canvas  
And explain the reason why.

The dark threads are as needful  
In the Weaver's skillful hand  
As the threads of gold and silver  
In the pattern he has planned.

### Five-Minute Sermon.

While Jesus taught that life consisted not in abundance of man's possessions, He knew that most of us would be tempted to think otherwise. Indeed, the question, "What is a man worth?" gets an answer which generally indicates that not the moral, nor spiritual, nor educational value of the man is in mind, but his "money" or "property" value. Knowing, then, that the value that man would place on material resources, it is not strange that Jesus taught that the average man's attitude toward the kingdom of God could be discovered by his attitude toward his prosperity. The same thought is put in the language of a western physician, "You can tell a man's interest in anything by the way he puts his money into it."

If man keeps thinking of his money as belonging to God, then he is apt to keep the Kingdom of God first. Thus the stewardship of money was regarded by Jesus as a first test of stewardship. Jesus said of the unjust steward, "If, therefore, you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11). It was about the same thing as saying, "If you do not keep your money on the altar, how can you be of any use to the Kingdom?"

The peril involved is splendidly stated in these clear cut words: "When a Christian begins to make money, God makes a fortune or loses a man." It is a sad fact that few passions are stronger than the love of money; and only when this passion is mastered by the love of the Crucified are men ready to be fit stewards of the kingdom of God.

This fact hinges on the truth that money is liquid personality, and when one withholds his possessions from God he is withholding himself. *Rev. Ira Bailes.*



## The Lord's Day.

Sunday, the one day of rest in every seven, is one of our greatest gifts. Without this day of freedom from daily labor, life for many people would be one unbroken day of toil.

Sunday is called the Lord's day, because He gave it to us. His word commands that "in six days thou shalt do thy labor but on the seventh day thou shalt rest before the Lord, thy God." No other peoples but the Jewish and Christian observe such a day of exemption from every-day labor.

God's purpose in giving us this day was, however, not merely that it should be a day of freedom from our daily work, but that it should be a day of rest before Him, a day of spiritual recreation. Our greatest need in this day of labor saving devices is not so much for physical as for spiritual rest. It is in these days of rush and hurry much oftener men's spirit than their bodies that breaks down. And the use of Sunday according to the purpose for which it was given is, therefore, more important than it has ever been. In this hurly-burly of modern life we need as never before a day of inward rest and peace.

It was God's intention that His day should be set aside for the attainment of that inward peace. And there is, without a doubt, a close connection between the general failure of our generation to use the Lord's day for its true purpose and the spiritual restlessness and bitterness so prevalent everywhere. Would it not be worth trying, if we could not find more rest and real contentment in the God-intended use of our Sunday than in its neglect or abuse.

Why not make it a point, just for a while at least, to attend God's house every Sunday?

*J. C. Aaberg in "Bud og Hilsen."*

## Observations.

By Bundy

**A Fatal Compromise.** Sherwood Eddy states in his latest book: "The world must either yield to Hitler and Fascism or it must fight them." But there is a second alternative: "We must at once be up and doing to build the new social order as the only end and goal that can save the world." It was enraging to witness Chamberlain's compromise with Mussolini's robbery of Ethiopia. Before long we shall perhaps see the same man grant Hitler some colonial concessions. On the other hand, from the standpoint of a Christian, perhaps Chamberlain is right. After all, England, and the rest of us, will have to leave Mussolini and Hitler responsible to God for their own acts, even if it does enrage us to see a nation like England yield to a dictator.

**Grundtvig's "Easter Lily".** How many know that one of the truly great epic poems of the resurrection, the soldiers' watch at the tomb of Christ, is Grundtvig's "Paaskeliljen". This fine poem has often been read to audiences around Easter time. Dr. Alexander Marlowe has given us an excellent translation of this poem in the English language. Why not read it to young America at this time of the year? The Danish Lutheran Publishing House, Blair, Nebr., has sponsored the translation.

**Must We Be Silent?** On March 5th the newspapers and the radio announced that Martin Niemöller, submarine commander during the world war and now pastor at the Dahlen church in Berlin, had been released from prison, but was now being sent to a labor concentration camp. His wife fainted at the announcement, for she was

sure it meant that he would not be returned. Niemöller has fearlessly refused to obey Hitler more than God; that is a crime now in Germany. I fear the nation that makes an alliance with that kind of government. But is there nothing we can do about this horrible autocrat? The federal Council of Churches in America have sent a protest. Must we let it go with that?

\* \* \* \*

**Affection.** An elderly lady boarded a train in one of our southern Iowa towns. She attracted my attention at once as she sank into one of the first front seats on the train. Her several large bags and her "tank you" to those that kindly helped her along betrayed a certain kind of character. "I want to sit over here, so I can wave good by to mine daughter", and unconcerned she moved across the aisle to a young lady sitting next to the window. This young lady understood the elderly lady. "Sit close to me so you can see her better when you pass the house," she said. And the young lady let the older one push her all over as she eagerly waited for the expected place where the daughter would be waiting to see the train go by. "I am not so strong as I used to be—I had to take fifteen "shuts" in the arm last week to do mine washing." "There she is!" And the younger lady waved just as enthusiastically as the older one. Somehow the scene reminded me of Aaron holding up the arms of Moses while he prayed. How beautiful it is to see youth in affectionate action for age!

\* \* \* \*

**Was It Just Thunder?** Dr. Glen Frank, former president of the University of Wisconsin, has been picked as chief advisor to one of our old political parties. If he still stands by the words he wrote in his book, "Thunder and Dawn", he ought to tell all those who say that prosperity will be permanent that he wrote those words in 1932:

"The fact is that the machine age has brought us to the threshold of a social millenium, but we have lacked the wit to unlock the door. And my contention here is, that instead of planning to adjust ourselves to the half-hearted and insecure existence that marks the current economic order which swings like a pendulum between panic and plenty, we should be searching for the key that will unlock the door of this social millenium of prosperity, leisure, and security which science and the machine have made possible. I think we know what the key is. The only question is whether we shall have the courage and the statesmanship to use it. The key is a wider distribution of the national income." That settles it! If Glen Frank and his coadvisers can do this better than the "New Dealers", none of us should object. Those of us who look at the printed page occasionally, however, will refuse to be fooled by promises void of principles and methodical implications.

\* \* \* \*

**Advertisement.** The freshmen in a Wisconsin High School were asked to cross out all the words in advertisements that represented no statement of quality. Four out of seventeen advertisements contained only ten words about quality; none contained twenty-five words, and one contained only two. The students were surprised and disillusioned. They reported that advertising avoided definite statements of quality and appeals only by attractive colors, famous endorsements, such as pictures of movie stars with a Chesterfield cigarette, romance, love of beauty, such emotions as pride, variety and fear, and they are poor guides to consumers. Some students even said the advertisements were fakes. Does it make any difference to parents that we spend as much for reconditioning public desires by advertising as we spend for education? (Continued on col. 270.)

# Lutheran Tidings

PUBLISHED BY  
THE DANISH EVANGELICAL LUTHERAN  
CHURCH IN AMERICA

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

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

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

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

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

Second class permit pending.

Volume IV

APRIL 5, 1938

Number 17

## EDITORIAL

In this issue of "Lutheran Tidings" our president announces the 61st annual convention of our church. A matter of routine, you say. Yes, it is. But it is tremendously significant nevertheless.

These conventions are where the course of our church is chartered. There it is decided where we are going and how we are going there as a church body. What makes the conventions doubly important these years is the fact that our church is in a period of crisis. The church of the whole world is in a state of crisis. Not for centuries has the church been challenged by the worldly powers as it is being challenged today. And we do not need to console ourselves that we are outside these direct challenges. We are not. What is taking place in Russia and Germany is casting its shadow also on us in this country, even in our little Danish Church. If one member of the body suffers, they all suffer. We are a part of the church, and any challenge to that church is a challenge to us.

But in our synod we are in a double crisis. We are still in the throes of becoming a real church, an independent church. Up to the present we have been under the spiritual tutelage of the Church of Denmark in a number of ways. Our independence has not been fully attained. We are like grown children ready to live their own independent life, but still under the active influence of their parents. This makes itself felt in many ways. The complexion of these meetings has been distinctly oldish. The representation has been too much in the hands of people born in Denmark, people whose roots are across the sea, whose ambitions are more concerned with the preservation of something from the past than with launching out on the uncharted seas of the future.

Let us try to meet the crisis by appealing to our heavenly Father to lend us the strength of His Spirit; and let us send men to the convention who have courage to face the future, let us send young men!

C. A. Stub.

## The 61st Annual Convention.

The Danish Evangelical Lutheran Church in America will convene for its 61st annual convention at Tyler, Minn., during the days of June 7th to 12th.

The business session of the convention will commence Wednesday forenoon, June 8. The opening service will take place Tuesday evening, June 7, at 8 o'clock.

All the churches in the synod are urged to send delegates to represent them at the convention, and all the ministers are asked to be present also.

Proposals to come before the convention should be sent to the undersigned in time to be printed in this paper 6 weeks before the opening of the convention.

Alfred Jensen.

Kimballton, Ia., March, 25, 1938.

\* \* \*

In reference to the official announcement above, the Danish Evangelical Lutheran Congregation at Tyler, Minnesota, invites all members and friends of the Danish Lutheran Church to attend its convention at Tyler, June 7-12. Kindly make your reservations early with Mr. Johannes P. Johansen, Box 126, Tyler, Minn.

Johannes P. Johansen, Chairman of Church Board.  
Holger Strandskov, Pastor.

## Correspondence.

I

Brush, Colorado.

On the afternoon of Feb. 18, 1937, Rev. and Mrs. Bundgaard invited to their home all those interested in starting a Women's Mission Study Group for the purpose of working for and studying about mission work.

In commemoration of our first year's work, I wish to say that we have had twelve meetings in which every member has seemed vitally interested.

Our study of the book, "In the Land of the Santals," by M. A. Pederson, was very interesting and instructive.

The little "quiz" prepared by the program chairman and given at each meeting, helps to make the meeting less formal and gives each member a chance to take part.

On Dec. 16 we had "Guest Day." There were twenty-four ladies present.

Our membership has increased to twelve members.

We are looking forward with interest and enthusiasm to another year of larger and better meetings.

Esther Larson, Secretary.

II

With Easter almost here again we are looking back on another busy year in the church. Yes, I know that the fixed church year is from Advent to Advent; but to me it always seems to be from Easter to Easter. Perhaps this is partly because we live in the country, where the weather and the roads mean so much—we have even experienced the cancellation of a Christmas Day service, and many another Sunday during the winter. So Easter, when everybody again can be there, has come to be such a lovely time at the church. But, of course, there are many other things also: the Lenten services leading up to it, the Confirmation on Palm Sunday, the many people who come to Communion, both on Holy Thursday and Good Friday, etc. Yes, we are looking forward to Easter very much.—And the year just passing has been both a busy and a happy one. We have not had many new members—only just a few—but we have had many more people in church for our Sunday services, (Continued on col. 266.)



## Grandview 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, however, are 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 will 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 of 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 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: (Dannevang, Texas, and Granly, Mississippi, also included here) Rev. Erik Moller, 819 So. 22nd St., Omaha, Nebraska.

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, Michigan.

District V: Professor Erling Jensen, Grand View College, Des Moines, Iowa.

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

District VII: Mr. Chris Nygaard, Solvang, California.

Faculty Committee,

Arthur C. Ammentorp, Chairman.

S. D. Rodholm.

Alfred C. Nielsen.

\* \* \* \*

### G. V. C. SCHOLARSHIPS

In each of our communities, I am certain, there are many interesting persons who have come from Denmark. In the Nysted I knew as a boy there was a large number of men or women whose lives were both interesting and significant. In most instances their biographies went with them to their graves.

It seemed to us that a project of writing the story of an immigrant would be both interesting and worth while, and we hope many young people will try it. I am asking the editor of "Lutheran Tidings" to print the rules of the contest once more.

Alfred C. Nielsen.

—o—

### CORRESPONDENCE.

(Continued from col. 264.)

a few more children in Sunday school, and more in Summer school.

Just before Christmas the United Danish Church choir and ours gave a beautiful Christmas Cantata at our church.

We have a small group coming to our young people's meeting, and Rev. Stub is doing his best to make them church-minded by telling them about the different denominations, about Luther, about the history of our synod and of our own congregation.

We have a small Mission Study Group which meets every other month. So we have had six interesting meetings during the year and are hopefully planning for the future, trusting that we shall be able to enlist more of the women of our church in this work.

During this last year we have also had the laws of our church translated into English; we have begun to conduct our business meetings in the English language, hoping that this would bring the younger people into more active work for the church.

The busiest of all, I think, have been our ladies' aids. We have two of them. The last thing they have done for us is the donation of an individual Communion set. Last spring they planted shrubbery around the church and assembly hall. At present they are working especially hard to get our Repair Fund large enough so that we can get our church redecorated. It needs it, so we are looking forward to it very much. The men are planning to paint the church on the outside this spring.—The beautiful evergreens planted last year by one of our members where the old long church barn used to stand are growing fine. A newly graded and graveled road around the church is also quite an asset.—Yes, we are a busy, active, and happy rural community, sending our best wishes for a happy Easter to all the other churches in our synod. X.

—o—

The hardest part of making good is doing it all over again every day.

# A BETTER YOUNG PEOPLE'S SOCIETY

## District IV Program No. 1

"Unless a tree has born blossoms in spring, you will vainly look for fruit on it in autumn."—Hare.

I. The subject: A Better Young People's Society, indicates that a Young People's Society already exists. The word "better" suggests that we consider it worth while and well to have a Young People's Society, but that we are dissatisfied with the one we have and would like to improve it.

A. Since we are anxious to better the group-life, let us remind ourselves of why we are organized, the object, the purpose of our group.

In the constitution of one Society we find the second article declaring:

"The object of this organization shall be, in general, to promote the efficiency and welfare of the Congregation through the spiritual, intellectual and social development of the Young People of the Congregation. It shall aim, through its programs, to bring all young people of the Congregation to a clearer conception of the duties, responsibilities and privileges of membership in the Church of Christ: to stimulate them to greater activity in the work of the congregation and in that of the Church at large, and to promote the spirit of Christian fellowship and mutual co-operation."

Another society, well known in this district, states its purpose in the following manner: "The purpose of the society is to co-operate in the work done by the Danish Evangelical Lutheran Church in America:

1. By endeavoring under the leadership of the Pastor, or a member of the Church working in harmony with the Pastor to learn how to share in the fellowship of the congregation.
2. By fostering directed Bible study.
3. By promoting love of our Synod, its history, missions, educational institutions, and and other activities affiliated with the Danish Evangelical Lutheran Church in America.
4. By making a sincere effort to discover the heritage to which we, as Danish-Americans, are born.
5. By fostering a pure and sound group life and folk life."

B. We may rightly ask ourselves: Are we conscious of having a definite task to perform? What is our mission? What have we accomplished in the past? Are our present activities worth participating in? Are we aiming high enough for the work and program of tomorrow?

II. In an orchard are many fruit trees—as there are many members in a Young People's Society. The gardener knows that every tree must be well treated, pruned, cleansed, sprayed, given plenty of good, rich soil, air and sunshine. The harvest will be the sum total of apples from all the trees. This naturally leads us to the conclusion that a society's actual value is as great as the combined good qualities of its members.

A. To help individuals develop Christian character and personality is the work of a life-time. It is the work of the Church. A Christian Society

can be very helpful. While discussing: How to better our Society, we must keep in mind the necessity of cultivating the individual member. Reaching the individual is imperative.

Dr. George A. Buttrick affirms, "If religion does not begin with the individual, it never begins. Personality is the pole around which the electrons of the social life revolve."

Vaughan Dabney adds, "Our task is clear. We must evangelize electrons. What better goal can we adopt? When a church maintains its spiritual glow, many outside will seek the warmth of its religious hearth."

Even though this paper is written for young people, we, when realizing that we are a part of the Church, may listen to the same author: "Multitudes who need God, however, are not always drawn to the Church. They must be sought. We must go into the partings of the highways and bid men to the feast. Like Jesus, we must seek the lost. Many upright people are like the lost coin: they are simply out of circulation. Others, like the lost sheep, have merely strayed away from the fold. Some, like the lost son, have turned their backs upon the Father and sought the doubtful pleasures of a far country. Yet all, whether they realize it or not, yearn to be found." We must reach the individual. (The above quotations are from "The Effective Church"—p. 29. Pilgrim Press, Chicago.)

B. Having reached the individual and brought him into our society, we must make the society and its functions so interesting and of such a quality that even the severest critic of The Young People's Society prefers to join our fellowship and do his share of the work. Our undertakings ought to be of such a nature that every listening member will hear the command- or invitation: "Follow Me!" The standards of our group life should be kept on such a level that many will stand up and say: "Here am I, Lord, send me!"

III. How can we improve upon our local society? That is your problem to solve. The writer of this address is in favor of applying a few general rules. Most of these rules, however, are contained in the constitution of the D. A. Y. P. L. The Luther League of America is offering a wealth of fine helps to be had for the asking. Address: Mühlenberg Building, 1228-1234 Spruce Street, Philadelphia, Pa.

General rules:

1. The Executive Committee should be at work early. If your regular meeting after the summer vacation is held in the beginning of September, plans for the autumn and winter months should be laid by the committee early in August. Every detail should be mapped out and assigned.
2. **Advertise.** Use your newspaper, make posters and use them at places where those concerned will read them. "Best method—personal invitation and fellowship."
3. **Enlist members.** Make a list of inactive members. Interview each of them with the idea of getting them back into the work of the society. List all young people who are mem-

bers of the church, and those who ought to be. Assign names to various members on the basis of close acquaintance and near residence. Enlist the confirmation class.

4. **Find important jobs** for as many members as possible. Do not keep the work within the Executive Committee. Appoint temporary committees to undertake specific tasks. The officers should check up on all committees and emphasize the importance of the task.
5. **The program material** offered in our publications, "Ungdom", "Lutheran Tidings", and other periodicals are only material helps. Put as much originality and hard work into your Society program as possible.
6. **Attend Church services.** If you have a fair voice, try for membership in the church choir.
7. **Meet at least twice a month.** Have a short devotional period at all regular meetings. The business meeting should be limited to half-an-hour. **Worship Services for Young People**, by Warren Wheeler Pickett, may prove of value for the leader of the devotional period.
8. **Have one person responsible** for the devotional period, one for the program, one for the refreshments if such are served, and one for possible recreational activities after the lunch.
9. **Be workers, not shirkers.** The willing, cheerful worker is the inspiration of the society. The greatest among you is the one who serves.

Young People of Today, you are the Builders of Tomorrow. You cannot reach your destination without a competent Pilot. Our Pilot is Christ. You cannot build the cathedrals without the Keystone, that many reject. Without the Rock Foundation your House of Life will collapse and wash away in the floods and storms. Except the Lord build the house, they build in vain that build it!

Enthusiastic, with God in you, march forth with visions. Use your brains and muscles.

"Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o'er our fears,  
Are all with thee, — are all with thee!"

## Our Church.

The Detroit choir is working on an operetta, "The Governor's Daughter," which they plan to present some time in May.

\* \* \* \*

**New church.** St. Stephan's Church, Chicago, Ill., met in a congregational meeting on April 3, where the question of building a new church was to be discussed, as well as the method of getting funds for that purpose.

\* \* \* \*

**Rev. Leo Broe**, Manistee Mich., will be the guest speaker of the St. Stephan's Young People's Society, Chicago, Ill., on May 4. Rev. Broe is the president of District 4 of the D. A. Y. P. L.

\* \* \* \*

**Oberammergau Pictures.** The Lenten services which have been held every Wednesday evening in our Trinity Church, Chicago, Ill., will end on April 6 with the



presentation of pictures of the Oberam-mergau passion play.

\* \* \*

**Danish Radio Service.** A Danish radio service will be broadcast from station KFNE, Shenandoah, Iowa, Easter Sunday, April 17, at 4:00 to 4:45 p. m. Rev. Wesley Andersen, Kimballton, Iowa, will preach, and the choir from his church will sing.

\* \* \*

**Bridgeport, Conn.** Rev. Sven Baden held a dedicatory service in his church at Bridgeport, Conn., on April 3, when their new Vocalin organ was dedicated. An organ recital was given at the services by Prof. Paul Schubert. This organ is the result of voluntary gifts to the congregation for that purpose. The names of the donors were read at the service.

\* \* \*

**District 1 Convention** will be held at Perth Amboy, N. J., April 29 to May 1.

\* \* \*

**Contact!** is the name of a new parish paper published, edited, and printed by Rev. N. Nielsen, Alden, Minn., which gives promise of bringing good reading material to its readers at Alden.

\* \* \*

**Fine gift by young people.** It is reported in "Contact" that the young people of Alden, Minn., have made a donation of \$25 to the church there.—A practice more young people would do well to imitate.

\* \* \*

**40th Wedding Anniversary.** Mr. and Mrs. C. Christensen of New York celebrated their 40th wedding anniversary Feb. 6, according to report in "Budbringeren."

\* \* \*

**New Ladies Aid.** Rev. Lund Christensen, pastor of our Bronx, N. Y., church, reports the organization of a new ladies' aid society in his church.

\* \* \*

**Miss Marie Nielsen,** who for many years has been instructor in art at Grand View College, Des Moines, Iowa, passed away on March 13 after suffering a stroke about a week before. Miss Nielsen was born in Denmark. She has been connected with the college since 1903.

\* \* \*

**Rev. A. E. Frost,** Danevang, Texas, recently spent a week at the congregation at Granly, Miss., where he spoke a number of times. He reports the little church there is a very good place to visit.

\* \* \*

**Mr. Carl Skovgaard,** Los Angeles, Calif., has passed away. He was buried March 15. Mr. Skovgaard was a son of the late Rev. C. J. Skovgaard and a brother to Rev. Aage Skovgaard who passed away during the war.

\* \* \*

**Rev. Holger Strandskov,** Tyler, Minn., who for some time has been a patient in the Colonial Hospital, Rochester, Minn., has now returned to his home, but is still, according to report, confined to his bed.

\* \* \*

**Kr. Østergaard Memorial.** A committee has been organized with the purpose of collecting funds for the erection of a suitable memorial for the late Danish-American pastor and poet, Kr. Østergaard, who is buried at the Tyler, Minn., Cemetery. The committee is constituted as follows: Mr. R. J. Martensen, Tyler, Minn., treasurer; Mr. Carl Thomsen, Marquette, Nebr.; Mr. O. C. Olsen, Omaha, Nebr.; Rev. Alfred Jensen, Kimballton, Iowa; Rev. Holger Strandskov, Tyler, Minn.; Mrs. Marie B.

Thomsen, Ringsted, Iowa; and Prof. Alfred C. Nielsen, Des Moines, Iowa. Anyone wishing to send a contribution for this purpose may send it to Mr. Martensen, the treasurer. Only small contributions are expected; they should be in the hands of the treasurer by May 1.

\* \* \*

**Rev. Svend Kjær,** Fredsville, Iowa, was the guest speaker at the Lenten services in our Cedar Falls, Ia., church on Mar. 30.

\* \* \*

**Rev. Ottar Jorgensen,** Cedar Falls, Ia., and family recently made a visit to Askov, Minn., to take part in celebrating the 45th wedding anniversary of Mr. and Mrs. N. S. Pedersen, Mrs. Jorgensen's parents.

—o—

## General Church News.

**World Conference in India.** The great world conference of the International Missionary Council, which was to have been held at Hankow, China, in the fall of 1938, has now changed its place of meeting to Madras, India, on account of war conditioning anniversary of Mr. and Mrs. N. held at the Madras Christian College, Madras, December 10 to 30.

\* \* \*

**Catholic Bishop Leaves Denmark.** Bishop Johannes Brehms, the highest ranking Catholic church official in Denmark, has asked to be released from his office. He is a Belgian by birth and expects to move to Belgium to live the remainder of his life. There are 30,000 Catholics in Denmark.

\* \* \*

**Russian Christians.** At a very recent census in Russia 50% of the population stated that they believe in positive Christianity. This information was only asked of persons over 18 years of age. This means that after all these years of bitter persecution against Christianity in the Soviet Union still half of the adult population believe in God. The result of this information was that the government intensified its persecution, especially of the pastors. The Russian paper "Pravda" also stated that very many young people, young workers, attended divine services.

\* \* \*

**Estonia.** Last summer a new constitution was adopted by the Estonian Republic, which put an end to the Estonian state church. The administration of ecclesiastical acts are also free from state interference.

\* \* \*

**Largest Church.** The Cathedral of St. John the Divine in New York City is the third largest church in the world; larger is St. Peter's Church in Rome and the Cathedral of Seville. When St. John's is finished according to Bishop Manning's plans, it will be able to seat seven thousand and give standing room to many thousand more. When it is completed it will have cost fifteen million dollars.

\* \* \*

**Speaking of Lutherans,** they are probably as nearly a churchly League of Nations as any of the Protestant denominations. The Lutheran Church preaches Christ in thirty-five languages in the United States, and it is no exaggeration to say that at least half of all its pastors are able to preach in two languages. One of them, Rev. Fritz A. Soderberg, of the Augustana Synod, has for the last seven years been preaching in three languages every Sunday, writes the "Christian Herald".

## Martin Niemöller.

What are we to say of the behavior of the German authorities towards Pastor Niemöller? We should not have thought it possible. If the rulers of Germany had been searching for some illustration of how their political and cultural theory works, an illustration which would have the effect upon all decent people elsewhere of making such political and cultural system stink in men's nostrils, they could not have contrived a more successful one. Who would choose, being a man as Christ defined a man, as Shakespeare defined a man, or as Robert Burns celebrated "a man"—who, being a man, would choose to live within a system, in which as in the case of Niemöller, he might, because of his exercise of the very qualities which make a man a man, be cast into prison, after seven months be released, be brought to trial, be set free without stain or slur upon his character, and after a moment's breath of God's free air, be laid hold of contrary to the decision of the Court of Justice, and be thrust back into prison again!

—British Weekly.

—o—

## Stalin and His Mother.

The mother of Stalin recently died, leaving the sum of 9,000 rubles to the church of which she was a parishioner and asking to be buried with Christian ceremonies. Le Luthrien Francais says that Stalin ordered the money confiscated, caused the priest who visited her to be arrested and imprisoned, had the mother's body cremated and the ashes thrown away so that no one might know her resting place.

—Cov. Wkly.

—o—

## Observations.

(Continued from page 6)

You say it does not come out of your pocket! Don't fool yourself!

**Getting Under Our Skin.** Some time ago I went to a special meeting in another Lutheran church. There was a good crowd, and I wondered if we could have had a like crowd if we had attempted a similar meeting. The sermon though on a topic heard many times, was somewhat different and out of the ordinary. The language of the speaker was polished, and I noticed that when he referred to earthly actualities, some in the audience looked at each other understandingly. Was the language about spiritual actualities not understood? Was it so polished that it went over the heads of the majority? There were a few, I think they could be counted on one hand, who were scholarly inclined. This made me think that too often speakers polish their language so much that it runs over us like water on a duck. For my own part, I remember best the sermons that have a few hooks in them. But we are afraid we shall appear "illiterate" if our words are not framed according to the finest rules of rhetoric.

\* \* \*

**Super-Structures.** In the issue of November 22 (1937) of the "Ansgar Lutheran" there is an article written by Rev. A. V. Neve, Beresford, S. D., on the question: Where are we going? and the choice which Rev. Neve thinks is confronting the Lutheran Church in America. He thinks

that we must choose between a one-sided orthodoxy and a combination of orthodoxy and pietism. And the combination is to be found in a closer affiliation of his church (The United Danish) with the Augustana Synod and the Norwegian Lutheran Free Church. We wonder why Rev. Neve does not think this combination possible in the American Lutheran Conference, of which his church is a member? In the following number the editor of "Ansgar Lutheran" speaks of "being ourselves" and not believing that all special blessings are to be had from men of other churches. Following this article are excerpts from an article by Dr. Tanner, written in "The Journal of the American Lutheran Conference, in which he warns against an American Lutheran supersynod." Surely there are conflicting views here. That is not alarming. It is more alarming when we see again and again that thousands of men say things about the Bible that the Bible never said about itself. When will a majority of Lutherans in America be humble enough and honest enough about the Bible?

Personally I am happy that our synod's view of the Bible is stated in words that have authority and the sanction of Him who said: "The scriptures are they that speak of Me." There can never be a lasting union of any church body as long as men's words have more authority than the gospel.

\* \* \* \*

**Stretching the Bible.** The Missouri Lutheran Church thinks everything it does correct. They are even considering calling themselves Lutherans, and all others either Reformed Catholics or Jews. In the reformed group would be all Lutherans in America that do not belong to the M. S. It would, of course, be impossible to teach them that Luther could have been mistaken in anything that he said. Their stretching of New Testament passages to mean nothing but salvation by grace is a corruption. Here is an example: about Luke 21:34-35, one of their men writes: "These words may seem at first to contradict other teachings of the Bible; and to justify the men who teach that it is possible for us to merit Heaven by our good works. The difficulty vanishes when we remember that we are converted and saved solely through the grace of God and merit of Christ." True! Man is saved by grace but there is something man can do by his acts, he can reject that grace. That is the point in this text which must not be corrupted by any softpedaling. If man can willfully reject, certainly he can also willfully accept. Grace does not mean a nullification of willpower. Man's relation to God depends upon a yes or no. By our acts we dull our willpower. That is the implication in this passage from Luke that no dogmatic statement must cover up.

## UNGDOM

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

\$1.25 a Year

Editor Bus. Mgr.  
Johannes Knudsen, Rev. E. Farstrup,  
Askov, Minn. Marinette, Wis.

## LUTHERAN TIDINGS

### The "Oslofjord". New Flagship of the Norwegian America Line.

leaves Oslo June 4, Bergen June 6 on its maiden voyage. Due New York Monday, June 13, making its return maiden voyage June 18.

It is the most important ship to Norwegian-American travel launched by Norway since the day of the Vikings; it has particular significance because it recalls the first discovery of America about the year 1000 by Leif Erickson and also re-affirms the close historic, trade and political bonds linking these two democratic and peaceful nations.

With the "Stavangerfjord" of the Line, it will provide the only direct service between the United States and Norway.

It will cut the present crossing time of the Line from seven and one half days to seven and will enter service in time to accommodate Americans visiting the great Oslo Exhibition of Norwegian life, May 12 to September 18.

Breaking with precedent, cabin and tourist class dining rooms will be located on B deck instead of in the depths of the ship and will be lighted by spacious windows instead of by port-holes.

In keeping with Norway's program of peace, there is no provision for its possible conversion in wartime. Designed to accommodate only about half the number of passengers ships of its size were formerly built to carry, it will give each passenger much more space.

Third class, with running hot and cold water, wardrobes, wide berths and fine public rooms, will have more comforts than first class had a few years ago.

The "Oslofjord" will carry 800 passengers, divided into 150 cabin, 250 tourist and 400 third class.

Norway's leading artists are now providing paintings, works in sculpture and stained glass for the "Oslofjord". Alf Rolfsen is painting the murals which will decorate Leif Erikson Hall, the tourist class lounge, and which will show the Viking discovery of America. Per Lasson Krogh, whose works are displayed in Stockholm, Copenhagen, and Paris as well as in Norwegian cities, is decorating the cabin class lounge with a painting of St. Hans Eve (June 23), one of the greatest celebrations of the Norwegian year, and Axel Revold and Bernhard Henrik Greve are also contributing works.

Modern Norwegian designs and decorations will be used throughout, the decorators employing typically Norwegian materials such as pine, birch, oak and tiles to give an effect of comfortable and intimate luxury. Norway's leading women decorators will also contribute their ideas to the ship—Sigrid Mohr will design a tapestry; Tor Quiller provides rugs; Maja Refsum, faience reliefs; Valstad and Lilli Scheel tiles.

## A Mutual Agreement

Dannevirke, Lutheran Tidings, and Ungdom have come to an agreement whereby a substantial saving may be made.

New subscribers can receive all three papers for a combined annual subscription price of \$3.85, a net saving of 90c.

Renewal subscriptions for all three papers are received at a combined rate of \$4.50 per year with a net saving of 50c to the subscriber.

### OTHER COMBINATIONS

Dannevirke and  
Lutheran Tidings ..... (New) \$2.85  
(Renewal) \$3.15

Dannevirke  
and Ungdom ..... (New) \$3.00  
(Renewal) \$3.35

Lutheran Tidings  
and Ungdom ..... (New) \$1.85  
(Renewal) \$2.00

These papers offer you factual information in their respective fields. Give them a worthy place, along with other magazines, in your home.

Place your order with

LUTHERAN TIDINGS,  
25 Merrill Ave., Muskegon, Michigan

## NURSES WANTED:

Two graduate nurses of good character and Christian sympathies are needed for general floor duty at the Eben-Ezer hospital.

One must qualify as "floating" nurse—able to relieve in any of the shifts, and any emergency.

Eight hour duty is aimed at as far as possible. Salary the ordinary for the respective duties.

For further information, please write:

Superintendent,  
Eben-Ezer Hospital,  
Brush, Colo.

## Travel To Denmark

on the friendly and comfortable steamers of the

## Norwegian America Line

Sailing Dates from New York:

|                      |         |
|----------------------|---------|
| Bergensfjord .....   | Apr. 2  |
| Stavangerfjord ..... | Apr. 20 |
| Bergensfjord .....   | May 4   |
| Stavangerfjord ..... | May 25  |
| Bergensfjord .....   | June 4  |
| Oslofjord .....      | June 18 |
| Stavangerfjord ..... | July 2  |

M/S "OSLOFJORD"  
Maiden Trip  
JUNE 18th.

Passengers may take the route along the picturesque coast with its beautiful fjords, or disembark at Bergen and travel across the majestic mountains to Oslo en route to Denmark.

Exclusively Scandinavian Officers and Crew. Homelike surroundings. Please write us for illustrated booklets.

## Norwegian America Line

Chicago: 333 N. Michigan Ave.  
Minneapolis: 831 Marquette Ave.  
New York: 24 State Street  
Seattle: 4th and Union  
San Francisco: 304 Post Street  
Winnipeg: 278 Main Street

When answering advertisements, please mention "Lutheran Tidings."