

Lutheran Tidings

Volume IV

APRIL 20, 1938

Number 18

THE CONVENTION.

An old man had left home very early on a summer morning in order to attend early services in the church. The road was long and besides it was up-hill. He was no longer so good a walker as he had been; and when he arrived at the church, the services had already begun. He thought that he could not enter the church now without being conspicuous or perhaps causing commotion, so he sat down on a bench in the churchyard. He listened at first to the Sunday morning songs of the birds, later to the singing of hymns in the church. He felt as if in his way he had a share in the worship of the congregation. But as the time passed, a strange restlessness came upon him; he *was* on the outside, he was not one of the assembled church. And this restlessness grew upon him and became anxiety. He was an old man who might die soon; suppose it should happen on a Sunday morning in the celestial kingdom that the heavenly bells should call the saints to the great Easter festival and he should be left outside alone in the cemetery. Isn't it written: "One shall be taken, another left".

To the question: For whom is holy communion? the answer is: For those who feel some of this restlessness and anxiety, the fear of being outside, left behind, when the heavenly Easter bells shall ring. Of the many things that may be said about the Lord's Supper it should be emphasized especially that it is a sign of the covenant. To the people of Israel the Paschal meal was a sign of the covenant, the sign that a man belonged to the chosen people. When this meal was celebrated in the slave huts of the land of Goshen, the angel of death passed over; and wherever the people celebrated this great Passover, they were confirmed in being under the blessing of the covenant.

When we see our Lord at Supper on Holy Thursday night, we realize the truth of His word that He has not come to destroy but to fulfill. At the moment He and His disciples sit down to celebrate the Paschal feast according to the ancient customs of Israel — to celebrate this feast for the last time — we are not given a solemn declaration that now the old covenant is no longer valid; but at that same moment in which the old is passing out, the new covenant is instituted. This new covenant is not ratified by lamb's blood on the lintels of the doors of Israel, but by the blood of Christ on Calvary's cross; and this covenant is valid for all who have been sealed with the sign of the cross in baptism as a testimony of their redemption from the slavery of Egypt and of their rescue for an everlasting life. So inclusive is this new covenant, so much is there to lose if I am not included in it. But the greater a thing — it is indeed a great thing to be coheir to the kingdom of God — the more poignant the anxiety of losing it. He who is to convoy a consignment of food supplies through a famine stricken area, where wolves are howling for booty; he who is to transport a great

sum of money through a robber-infested district will not have a moment's peace before his task is successfully accomplished. The same is true of the gift of eternal life in this world, where death rules and "Satan goes about as a roaring lion seeking whom he may devour." It is therefore not at all strange, but quite natural, for a man to be anxious and to ask the question: Is the covenant of my baptism still valid, or am I outside?

Whenever such anxious questions come to a man, he is as one who must sail an uncharted sea. He can no longer find peace in his own acceptance of the covenant of his baptism, he is greatly in doubt about his own faith. But then it is not our faith we must have faith in; we must depend on God alone. At the Lord's Supper the words come to us: Come with all your doubts and anxieties, for here the lowliest is not too low. Here we meet words of Him who came not to call the just but sinners and who said that not they that are whole but the sick have need of a physician. For those especially who have nothing of their own to depend upon this sacred meal offers healing and restoration. It is a true sacrament, a visible token of an invisible grace. The bread and the wine are a sign that you belong to the people of the covenant. Nothing of your own makes you a child of God, only the act of God as it comes to you in baptism and in the Lord's Supper. What we who are weak can do is to submit ourselves to God and let him do His work in us; he will certainly complete it until His own great day.

Therefore to seek the Lord's table and to seek the foot of the cross are one and the same thing; it means that He will take us in. The holy cross stands between Satan and us; the door to the land of death is closed; the Lord speaks His word of eternal life to His own people, the new Israel; we are in the sanctuary where no pursuer can touch us, we are at the foot of the high altar, we are with God.

The more we realize that here is the sign of the covenant, as well as its protection, that here the Lord gives peace to His own children, the more will the Lord's Supper become our refuge; it will become the meal by which we fortify ourselves on our journey through life, which holds many perils and is often most difficult toward the end of the journey. On this last lap of the journey the Lord's Supper must once again be the certain sign of the covenant, which assures us that if we are no more to drink of the fruit of the vine, before long we shall celebrate the feast of the covenant in the heavenly kingdom.

Carl Hermansen in "Højtid."

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The world crisis is primarily moral and spiritual, not financial. If it were financial only, the bankers would have solved it long ago. The results are so devastating because it is fundamentally a spiritual breakdown.

Forgive Us Our Debts.

Some one once came to me after a service and said: "I notice that in the Lord's prayer you say: 'Forgive us our debts,' and not 'Forgive us our trespasses.' I think you are right."

I thought so, too, but I confess that I had not made it entirely clear to myself why I use that form, although I have written a book about the Lord's prayer. That might be explained by the fact that my book was written in Danish, and in Danish only the word that means debt is ever used. So I have used that form since my early childhood. Being confronted with the question, I had to think it through, not to prove to myself that I was right, but to find the right answer if possible. I still think I am right, and I shall briefly give my reasons.

Please, do not misunderstand: I am not going to prove that everybody using the other form is wrong. Anyone preferring the word "trespass" is entirely justified in doing so if it satisfies him better. I am only giving my reason for my personal choice, and those who do not agree with me may yet find something worth considering in what I have to say.

The wording of the Lord's prayer in the Greek text of our New Testament does not decide the matter, although it seems to favor the word debt. And we must remember that the Lord's prayer is much older than the writings of the New Testament, and that what we have in the New Testament is not information about the wording of the prayer—everybody knew that—but information about its origin. Moreover, Jesus did not teach his disciples the Lord's prayer in Greek, so what we have even in the original text of Matthew and Luke is a Greek translation.

My reason for using the word "debts" is that it seems to me it agrees better with what Jesus tried to teach his disciples on this point.

The difference between the words, "trespass" and "debt," is this, as we all know: A trespass is crossing the line into forbidden territory, breaking a rule or law, doing something that one should *not* do. A debt is an obligation that has not been fulfilled, something that one *should* have done, but has not done.

Now there is no question that most of us, if not all of us, have every reason to ask daily forgiveness for trespasses. Every day we do things we should not do and that we know we should not do. But it is within the limits of possibility that some few might reach the stage where they no longer trespass in anything worth mentioning; but in the matter of debt it is different. No one reaches the height where he does not owe someone a kind word or a helping hand, a word that was not said when the opportunity was there, a little or a great service that was not rendered when it could have been rendered.

It seems to me that with the word "trespass" we place ourselves under a law, with the word "debt" we serve an ideal. The difference between a law and an ideal is this: A law is something outside us and it remains constant, an ideal is something within us and it grows. As I understand Jesus and his great apostle Paul, Jesus gave His followers not a law, but an ideal. That, for instance, is how I read the Sermon on the Mount.

Furthermore, it seems to me that the viewpoint which the word "debt" suggests to me is much more important in human relationship, between individuals, groups, and nations. I am sure we will all agree in this, that if our hearts were set on using every opportunity to render some service to our neighbors, the matter of trespassing would take care of itself. If all mankind was concerned with that, there would be no lawsuits, no wars. The world would be saved.

What to Jesus was the most important thing in this regard, we learn from His parable of the sheep and the goats: "Whatever you have done to these, you have done to Me. Whatever you have not done to these, you have not done to me."

Some will say: That is a hard road! But the question is not to find the easiest road, nor the hardest road, but to find the right road. The easiest road may well become the hardest, if we walk it alone. The hardest road may become the happiest, if we walk it with God.

S. D. Rodholm.

Christ Arose.

*Christ arose, Oh! greet Him,
On Easter morning meet Him.
God's people sing in every land
A song of praise, as best we can:
"Glory be to God in the Highest."*

*Christ arose, Oh! greet Him,
Redeemed from sin we meet Him,
God's people sing in every land
A song of praise, as best we can:
"Glory be to God in the Highest."*

*Christ arose, Oh! greet Him,
In heaven we shall meet Him.
God's people sing in every land
A song of praise, as best we can:
"Glory be to God in the Highest."*

Author unknown.

Translated by Rev. Henrik Plambeck.

Sunday School Teachers' Books.

Frequently one meets a pastor or teacher who is looking for good books that can aid him or her in telling the Bible stories better for the children in their classes. The workers in our Sunday Schools as well as Parochial schools at Danevang are constantly on the lookout for references to any literature that may aid them in their work. Possibly we may have found something that may aid others.

During the past year I have met several pastors and teachers who did not know of Elsie Egermeier's "Bible Story Book." Our teachers have used this book for the last three years for both the Danish and the English classes and have found it very valuable. We think it is much better than Hurlbut's "Story of the Bible," or any of our many Danish Bible histories, although we still use these for supplemental reading. Elsie Egermeier makes the story real and vivid without departing from the Biblical facts. She brings out the truth very clearly and in an undogmatic way. Here is a sample of her work as she tells the story of Jesus and the little children:

"Jesus knew that little children would gladly believe him and that many times they could lead older people to believe in him, too. He knew their little hearts were tender and quick to respond to His love, while older people were more ready to doubt and to question whether or not he was the very Christ."

This book contains 608 pages of very fascinating reading for youth in the home, and the pictures are choice duplicates of master paintings and actual photographs from the Holy Land. The larger edition has some more maps, pictures, and a set of questions for the teachers, but the text is the same. It can undoubtedly be had either from

Danish Book Concern, Cedar Falls, Iowa or from Danish Lutheran Publ. House, Blair, Neb, for \$2 or \$2.50. The book comes very highly recommended by many church institutions.

For the teachers who still are able to read Danish such books as Ludv. Schneller's "Aposteltro og Apostel-daad," "Gaa ud i al Verden," and not least his "Evangeli Valfarter," will prove very inspiring and helpful. The author has lived so many years near Bethlehem that he can give the setting for the story from first hand knowledge of the country and customs where Jesus sojourned. I also appreciate his thought of beginning his story of the Acts with Easter morn instead of Pentecost, thus keeping the continuation of the Master's work through his apostles clearly in mind. I hope we may some day find these books translated into English.

By the way, do all our pastors know that the Danish Book Concern at Cedar Falls, Ia., a few years ago published a very neat and fitting baptismal certificate for our churches? Formerly many different certificates were used. This certificate can be had in either language.

If anyone working in our Sunday Schools knows of other good books for the teaching of the biblical stories, kindly let us hear from you.

Arthur E. Frost.

What Is Our Distinction?

Of late there has been a good deal of discussion in our church papers about the possibility of us as a synod to join with our sister synod, the United Danish Church. Most of the writers so far seem in favor of joining. This is probably mostly due to the fact that most of those in favor of it are of the younger generation, which in turn means that they are further removed from the days of what we generally term "Splittelse" of the two synods. Many of the writers seem to believe, like myself, that there is not very much difference between the two churches today and that it is very doubtful that there ever was except for some difference of opinion, perhaps, among the ministers of that time. This difference of opinion we have now too, even in our own synod among our own ministers; and there is very likely something to the old saying that where there are four ministers, there are five opinions. Be that as it may, I have been waiting to see some expression of opinion from the other synod as to what they think of the possibility of uniting and also in just what way it would be of benefit to both synods if we united. I can see that in one respect it would be very beneficial to us all. I read in an article some time ago that in the state of Iowa alone there were at the present time more than a hundred small churches for sale, due to the fact that the larger churches had swallowed up the members of the churches now for sale. Too many synods had been working in the same little town, and some of the churches were unable to support a resident pastor and the result was the same as we see it in almost any small town of four or five churches: the two out of the five have discontinued active service. It probably hurts us to realize that among these churches are some of our own Danish churches.

There are places where we have two Danish churches in the same town. Often both of them have a hard time financially. Both of them could very easily be taken care of by the one pastor; this would enable them not only to support themselves but also to help in synodical and missionary work, which is very much needed and often asked for in vain. It would also reassure people of the importance of their work in their respective communities. And it surely would create a healthier and happier outlook on the fu-

ture if we joined forces, took in more members and knew that we were going forward instead of starving each other out. But here is the point: do we think of ourselves as a pioneer church only, a church living and dying with the immigrant? If that is our goal, we shall sooner or later take our place among the churches for sale. Or do we think of ourselves as a church which has reached its goal as far as the immigrant is concerned, and, reaching that goal, straightway set a new goal, that of being a church for the immigrant's children? Then it may come true that what the immigrant sowed his child will reap, "one soweth and another reapeth." I would like to think of the latter as our goal and destiny. For if we as a church think of ourselves alone and say it is enough if it lasts out our time, and disregard the future, then we also acknowledge that the work we have done, all the anxiety, the prayers, and hope and all the effort have been in vain, or at least, of very little importance. We have then given our children physical life but refused to give them spiritual life. In this connection it would be worthwhile to think of the words: "Except you be born again," and "He who seeks to gain his life shall lose it, and he who loses his life for my sake shall gain it."

"Contact."

In His Father's House.

By F. L. N.

Down from the hills of Nazareth
There came one day in spring
With neighbor folk a manly lad,
A lad, but yet a King!

While others wandered here and there
Jerusalem to know,
The lad was up at dawn to hear
The Temple trumpets blow

That called to feast and sacrifice
And to the hour of prayer;
And as He lingered in the courts
He found the doctors there

Who taught the Scriptures, and the boy
Stayed listening to their word,
And asked and answered questions
Until all who heard were stirred.

"How could this boy of Nazareth
Have learned so much?" they cried.
They little knew the Son of God
Was standing by their side.

And yet when Mary chided Him,
He only said, "You know
I must be in My Father's house,
Why did you ask Me so?"

And then He went, obedient,
Back home, that earnest lad,
And lived a loving, thoughtful son,
And Mary's heart was glad.
Apples of Gold.

Lutheran Tidings

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EDITORIAL

At this Easter season I want to send my best wishes to all the readers of "Lutheran Tidings" for a Happy Easter. The Christian Easter is the happiest of all the great church days of the year, for it is the celebration of the victory of life over death, the victory of our Lord Jesus Christ.

Our Danish church has especially emphasized the importance of Easter; some other churches emphasize the importance of Good Friday. This difference is evident in the hymnals of different churches. Some of them have few Easter hymns and many hymns dealing with the suffering and death of Jesus; but our Danish hymnal abounds in Easter hymns, though not at the expense of Good Friday hymns.

It is not strange that men should come to emphasize Good Friday as has been done; for Good Friday stands for the inexplicable love of Christ for man — "for what love is greater than that a man give his life for his friends." To be sure we could not have Easter but for the love of Christ for man, yet the Easter event is not primarily an expression of God's love for us. After man had crucified Jesus, what was there for Christ to do but rise again! According to His nature as the Son of God He must rise from the dead. Death could not hold Him; He was Lord of death as well as of life. And so the Easter event becomes an expression of God's victory, an expression of how much greater God is than His evil adversary and his human agents.

The love expressed by Jesus in His willingness to go through death for our sakes together with all His promises assure us of His willingness to save us from death; and the manifestations of His power on Easter morn gives us assurance of His ability to save us. He is both willing and able to save us from death, in spite of sin.

Is it any wonder that we say "Happy Easter!" to each other. It is more strange that it does not make us more jubilant than it does. Perhaps we are like the disciples, we hardly dare believe our own ears. Or is it because we are not in great enough need for just that message: He is Risen!

Oh, that we might realize more fully the meaning of this blessed resurrection, that we might come to rejoice greatly over this most wonderful of all gospels.

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.

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The School of Life.

Without dwelling on a defense of my "unfair" article, let me just correct the editor's view of "menighedsskole" as a school corresponding to Bible schools.* That is not my view. Bible schools can be,** and for that matter usually are as narrow and as inflexible as any school I know. I do not want to limit the term "menighedsskole" to either definition or curriculum. Grundtvig's term of the folk school as the "school of life" would come closer to my concept than any I know. That term, too, is vague except to those who have some knowledge of what it originally meant.

The "school of life" has but one true authority, namely, the Spirit of Truth. It can never be limited to degrees or diplomas. It is not patterned at church conventions. It must be left flexible—so flexible that it may grow as we grow in truth. State schools are limited by the views and desires of the state. They emphasize careers. They fit men and women for positions in a man-patterned world. The school of life must assume that a Reality beyond our vision can awaken us to a realization of God's destiny with man. It must be built on faith and must grow in faith.

I do not maintain that such a school has existed at Grand View College. But much of that freedom has existed there, and we are, so it appears to me, constantly limiting it. There are plenty of technical schools and I do not maintain that they are unnecessary—far from it. But only a few are really capable of becoming scientists, engineers and doctors. The world needs thinking men and women who are aflame with the Spirit of Truth, who dare see Hell in its refined and disguised form, and who in the midst of it cry out for Heaven.

The best place to begin the "school of life" might be out in the wilderness or somewhere in the midst of

*) The editor doesn't think "Menighedsskole" corresponds to "Bible School." He wrote: "Bible School" as conducted in different places of this country comes closer to cover what is meant by "Menighedsskole" than anything else I know..."

**) They can, but they needn't be; no reason why a "Menighedsskole," as we know it, could not be the same. And some think it is.

The Editor.

How to Help.

There is not a great deal that any of us can do for our church. Sometimes what we can do seems so little that it is not worth doing. That is a mistake, but a very common mistake. The church loses thousands of dollars in gifts each year because so many people will not give at all unless they can give in large amounts. God asks us to give in proportion to our means and not in proportion to our desires, our vanity, or our neighbors. He asks us to give lovingly and willingly what we can, whether large or small in amount.

There are many little things we can do for the church. A friendly invitation to some one who never goes to church may make more difference in the history of the world than the munificent gift of a millionaire. God uses the little things and the weak things to confound the great. He is always demonstrating that His grace is sufficient for the tasks He asks us to undertake. So why be afraid of the job that seems big and why be ashamed to do the thing that seems so insignificant as to be useless? There is something worth while to do for the church. Find your work and do it with all your might, as old Thomas Carlyle said.

But besides this business of helping through work there is another and even more important way to help. No human activity or effort, no human skill or wisdom, no organization or enthusiasm can take the place of prayer. If we do not pray, if we do not pray alone, and together, before the altar and behind closed doors, we shall always lag and faint and at least partially fail. We must pray and pray earnestly, regularly, offering ourselves to God if we are to find our fullest usefulness and do our most effective work for Christ and His church.

"Bethania Tidings".

The Sunday School.

One of the most encouraging signs in Protestantism today is the growing appreciation of the importance of training our children to attend and participate in the church service of worship. In our enthusiasm for departmentalized instruction, some adopted also departmentalized worship and took the children out of the family pew. This, most of us now believe was a mistake. Whatever it gains, it widened the gulf between the church and the school and, laboring under physical and other handicaps, it failed for the most part to produce much more than "opening exercise." There is a growing tendency to take the children back to church, especially in the unified type of service, where in the most suitable setting, in the presence of their parents, and with the aid of organ, choir and minister they may participate in a service of worship under the most impressive circumstances. Intellectually much of the service will be above their level, but children always feel more than they understand, and in matters of wonder and faith they are often nearer the kingdom than their elders."

H. O. N. in Junction City, Ore. Bulletin.

the suffering masses. Two things are essential, leaders who dare venture out in faith without knowing the exact outcome, but trusting in God, and people who will listen—people who truly are seeking a sound life foundation. If the Christian church refuses to be of help to those who need it, it has failed and will perish with civilization.

Harold Petersen.

Ten Ways to Kill a Church.

1. Failure of the pulpit to preach a vital gospel and to bring messages applicable to the life of today.
2. Failure of the membership to cooperate enthusiastically and joyfully in an adequate evangelistic program.
3. Criticism of what the preacher does or doesn't do.
4. Absence of religious literature in the home.
5. Absence from the house of worship on Sunday.
6. Absence from prayer meetings.
7. Taking part in church cliques or factions.
8. Gossiping.
9. Miserly financial support when able to do more.
10. Non-support of missions.

Religious Telescope.

Why I Am a Church Member.

Because if nobody belonged to the church, there would be no church; and if the church left the town, I would want to leave on the next train.

Because if I share the blessings and privileges of the church, I want to be square enough to have a part in its work.

Because, as the greatest organized force for righteousness in the world, it offers to me a better chance for the real service of humanity the world over, than any other institution. Because while I may not agree with all its ideas of theology, I do believe in its ideals of life.

Because while it may be abstractly possible to live a Christian life outside the church, I know about 99 out of every 100 Christians are members of the church. I'll take my chances with the 99 rather than the lone one.

"The Messenger."

Dont's for Sunday-Stay-at-Homes.

- DON'T stay away from Sunday-school because of bad weather. That would not keep you from your work.
- DON'T stay away because company has come. Bring your company with you.
- DON'T let the Sunday paper keep you. We have something better.
- DON'T stay at home from laziness. Idle men tempt the devil.
- DON'T stay away because the church is imperfect. Should you find and join the perfect church, its perfection would cease.
- DON'T stay away because you won't be missed in the crowd. GOD MISSES YOU!
- DON'T stay away because it isn't your denomination. The same would keep you out of heaven.
- DON'T stay away because you know more than the teacher. GOD may have something to say to you worth hearing.

New Century Leader. (January).

"God cannot be made an excuse by a coward. No man can say, 'God has put it out of my power to do his duty.' The brave heart says, 'God has set this hard duty before me, and therefore He will help me through it, impossible as it seems.'"

The world looks at ministers out of the pulpit to know what they mean when in it.—Cecil.

YOUNG PEOPLE AND ACTIVE CHURCHMANSHIP

(Young People's Program, No. 5.)

A. A challenge to youth to enter wholeheartedly into the life of the mature congregation.

As a challenge to youth I wish to quote the prize winning letter of a young Chicago woman who chose to write on religion. She chose religion from the following field: love, work, education, marriage, government, religion, and several others. She writes:

"Because I think we need a plan of life above everything else and religion gives us that.

We boys and girls go to church for a very definite reason. We don't just drift into it because there isn't anything else—or because we are following some social prejudice. We go because we have found that life is too hard to buck by ourselves.

No matter how high we stand in school or business, there are questions which no text book or sales talk can answer. The school isn't much help when the soul-searching question of Chastity or Unchastity is to be faced, nor will the laboratory take us far when we face the mystery of death.

We are a strictly realistic generation and we don't try to kid ourselves. We know we can't be happy without some fundamental code (moral) to guide our everyday conduct. There is so much grief and doubt, so much hate of our elders—if we haven't something to hang on to, we're lost. We want a plan of life that has been tried, tested and found good throughout centuries of experiment, and we believe that we have found that plan as it was lived, nineteen centuries ago, by another young person—a God man.

The tenets of Christianity make life understandable and worth living even to a groping child. So we, young America, turn to the Church as that child would turn to its mother—to find a plan and pour out our gratitude to Him who gave it."—Sunday edition of Chicago Herald and Examiner.

"Young people's method in the church must run much deeper than mere skills and devices by which to hold young people in the church. It must go deep enough to touch the inner nature of the church itself. It must inquire what sort of people these modern young folks are and what are the laws by which they grow and change. It must ask the question, "What can these two, the church and youth, together mean for the sake of something greater than either—the kingdom of God?"—Young People's Method in the Church.

The object of a strong union between Young People and the church is fundamentally to bring the maturing young people into contact with a Divine Power that they may share in the Divine purpose of God.

B. What does the Church have to offer Young People toward the enrichment of life?

1. Jesus and His Personality

- How does his personality influence us today? Spiritually, morally, in general?
- Does He influence the world in general today? How?

2. Comradship

- Through the church one may form many worthwhile friendships with a spiritual basis.
- Name various things in the church

which through mutual interest could develop into life-long friendships.

- Consider for instance, the opportunity of a Young People's Society to draw into itself shy and self reserved young men and women. What might comradeship mean in their lives?
3. Membership in a Christian Body
- It is important to ally yourself publicly with the forces of right by joining the church. Why?
 - What difference would being or not being a church member mean to you in bereavement? Marriage? Parenthood?
 - Name as many ways as you can in which one may be a Christian at home, play, school, war, with money, etc.
4. The right attitude toward God
- What difference did you find between the way you pictured God when you were a small child and the way you picture Him now?
 - Which, if any, of your ideas of God make you afraid? More brave? More able to accomplish certain tasks.
 - Which, if any, of your ideas of God make you try to think about others?
 - Do your ideas of God make any difference in the way you do your school work? The way you treat your parents? The way you play games? parents? The way you play games? The way you do your work?
5. Social Activities of the Church
- Do you enjoy social activities of any kind? You can find them in the church and its life. Are you more satisfied with social life outside the church? How may the social life of the church enrich the lives of its young people?

C. Opportunity for young people to serve in the Church

I Am Your Church—

Lo, for many years I knew that you were coming to my doorway and so I prepared myself for you.

In my service great men turned their minds to building my creeds and working out my doctrines, not that your mind be bound, but that it be guided and freed.

For many centuries choice souls have worked out my ceremonies of worship, written my great hymns, composed my matchless music and painted my masterpieces of art—for you.

For you my gifted preachers and my devoted leaders in education have worked and dreamed.

From the gifts of many consecrated folk I had a building erected near you, to which you could come as a toddling child and in which to-day as a youth you can have your hearts warmed, your dreams and visions given a Christian purpose and outlook, and the citadel of your soul centered forever in God.

Use me, then, O Youth, that your life be richer and through you the kingdom of God may be more surely and quickly established among men. I am your Church—P. R. Hayward from "Shall We Join the Church."

Note the suggestions in the following paragraph of opportunities to serve God. "The boy who goes into the ministry or becomes a medical missionary, will have

peculiar chances for usefulness. So also will the boy who goes into the business of farming or teaching or any other so-called secular occupation. Just because he is not called to religious work as a daily business he dare not think that he has no call. God's calling is not for the few, but for the many. And just now the man who puts his whole soul into being an out-and-out Christian in his daily business and in his personal life as a responsible citizen must have a genuine missionary spirit. He must live like a prophet: That is, a messenger from God. He must know the Christian meaning of all that happens in the world. And he must stand for the whole Christian program.

Otherwise, not all the ministers and missionaries in the world can save our civilization. It is your chance of a great career. You who will make up the rank and file of the Christian army in the next twenty-five years. Do you know what you are? **You are the hope of the world.**—From "What Does It Mean To Be A Christian."

b. Renew in your mind the parable of the talents and discuss if necessary.

c. Young people are seeking a means of expressing their talents, which have been developed by the splendid schools and colleges of today. What could be more fitting than to begin exercising them for God in the Church? Can you sing? Choir. Can you teach? Sunday School.

d. We have been saying that Christianity offers a great opportunity for adventurous living. We have been saying that the greatest need of the world is a generation of young people who will courageously embark on such a life. All this is very fine, but we dare not stop here. There is only one thing that can make all this discussion and investigation important. That is our decision as to what we will do about it.

D. Reference materials.

"Young People's method in the Church," by P. Hayward and R. Burkhardt, Abingdon Press, Chicago. Also see Public Library. Methodist Book Concern, Chicago: Pamphlets, 15c each—"What Does it Mean to be a Christian?" "What Does it Mean to Decide for Jesus?" "Shall We Join the Church?"

Our Church.

Dalum, Alta., Canada. March 11 to 13 the congregation at Dalum held its annual winter meetings. Besides the local pastor, Rev. P. Rasmussen, the speakers were Rev. Vilh. Beek, Standard, Alta., and Mr. Oscar Sorensen. In spite of bad roads the attendance at the meetings was good, and they had very fine meetings.

* * *

Rev. E. Bach, Ludington, Mich., who has served the Ludington congregation for many years, has accepted a call from the congregation at Cozad, Neb.

* * *

Rev. Chr. Stockholm, Cozad, Neb., preached his farewell sermon there on March 27. Shortly thereafter he and his family left Cozad to take up his new charge at Grayling, Mich., from which church he has accepted a call.

Mr. Birger A. Clausen, a son of the pioneer Danish pastor, Rev. C. L. Clausen, passed away suddenly at his home in Seattle, Wash., where he has been in the drug business since 1888. Mr. Clausen was born at St. Ansgar, Iowa, and was the youngest son of Rev. Clausen.

Mr. Vermund Ostergaard, a son of the late Rev. Kr. Ostergaard and a brother of Dr. Erling Ostergaard, medical missionary from our church to the Santals of India, has filed as candidate for State senator of Minnesota from Murray, Pipestone, and Lincoln Counties on the Farmer-Labor ticket.

Iowa Scandinavian Day. The fifth annual Scandinavian Day to be held at the Iowa State Fair Grounds at Des Moines, Iowa, is scheduled for July 31, according to an announcement by Mr. Hans Pauli, president of the United Scandinavian-American Committee of Iowa. As speakers have been invited Governor Jensen of South Dakota, Governor Benson of Minnesota, and Governor Kraschel of Iowa.

District VIII Convention will be held at Solvang, Calif., in connection with a series of church meetings April 25 to May 1. Rev. Aage Moller, Nysted, Neb., as well as the pastors of the district will be the speakers at the meetings. The question of the future of Atterdag College will come up for discussion at the convention.

Rev. P. H. Pedersen, Perth Amboy, N. J., spoke at Danevang, Texas, on Sunday, April 3, on his way back from New Mexico, where he and Mrs. Pedersen visited at the home of their daughter, Mrs. Sigurd Johansen.

Rev. A. J. Tarpgaard, who is no longer in active service in the ministry, preached at Perth Amboy, N. J., on March 20. In the afternoon Rev. Tarpgaard spoke at the Old People's Home.

Rev. V. S. Jensen, president of District I, preached in church, spoke to the Sunday School and the Bible class at Perth Amboy, N. J., on March 27 in the absence of the pastor, Rev. P. H. Pedersen. In the afternoon he spoke at Sayreville, N. J.

Large Gift. It is reported from Minneapolis, Minn., that St. Peder's Church there recently received the gift of \$200.00 from an unknown giver. The synodical treasurer, Mr. Axel Thomsen, Menominee, Mich., advised the congregation that he had received this gift to be applied to the credit of St. Peder's Church in meeting its quota to the synodical budget.

West Denmark Young People have devoted the two meetings in March of their society for the benefit of the Santal Mission. The program was given over to study of the mission, and collections were taken for the support of the work.

Kimballton, Iowa. The congregation at Kimballton has engaged Miss Gertrude Jensen and Mr. Ronald Jespersen to teach the Danish classes of the summer school there this coming summer. Miss Muriel Thomsen has consented to teach the English class.

"In the Land of the Santals" by Rev. M. A. Pedersen, late missionary to the Santals of India for 30 years, is about to be republished by the Santal Committee and printed at Augsburg Publishing House,

LUTHERAN TIDINGS

Minneapolis, Minn. This is one of the best books on the Santal people ever written in English. The new edition will also contain a biography of the author, as well as pictures and maps from the mission field. The price is one dollar.

Mr. Oscar C. Tofte, Troy, N. Y. passed away on March 24 after a few weeks' illness. Mr. Tofte was a very active church member, especially in his own congregation and district, but to some extent also in the synod. He has sent a number of contributions to "Lutheran Tidings." In his home congregation he served on the board for more than 20 years.

The Winners in the drawing of numbers sold by students of Grand View College last winter were as follows: Mrs. Ingrid Seversen, Brush, Colo., the needle-point picture; Miss Thora Strandskov, Chicago, Ill., the woven table-runner; Mrs. Helen Sorensen, Portland, Me., the pastel painting; Mr. Walter Pedersen, Dallas Center, Iowa, the book cover; and Mrs. Alf Tofte, Luck, Wis., the copper plaque.

Ringsted, Iowa. On Palm Sunday a group of young people were confirmed; and before the confirmation a young man was taken into the church through baptism, which made the whole service a great deal more impressive and significant. In the afternoon the confirmants, their families and friends all met in the gymnasium for an afternoon together. There were coffee tables, singing of hymns and a couple of short talks to the young people and their parents. On Maundy Thursday was used for the first time an individual altar set which is the gift to the church from the two ladies' aids.

Moorhead, Iowa. From Moorhead it is reported that the ladies there are starting a new mission study group.—A great many of our churches now have these groups among the women. One wonders why it is only the women.

Racine, Wis. Our Bethania Church at Racine has an Organ and Repair Fund which has subscribed almost \$1,100.00 since last January. The purpose of the fund is to cover expenses of extraordinary repairs to their church and organ, which they expect to have done in the near future.

Mission Circle at Brooklyn. Rev. A. Th. Dorf reports that since Dr. Ostergaard's visit there last year a group of women have been meeting once a month in the interest of the Santal Mission. On April 27 they are having a sale for the benefit of this mission.

Adult Baptism and Confirmation. Rev. Edwin E. Hansen, pastor of the Juhl and Germania, Mich., congregations, reports that on Palm Sunday a group of adults from these congregations were baptized or confirmed in their respective churches. Rev. Hansen has been the pastor of these churches since last fall. Previously they have not had a resident pastor for many years.

Prof Alfred C. Nielsen, who has been nominated to the presidency of Grand View College, Des Moines, Iowa, will speak at a social gathering at St. Peder's congregation, Minneapolis, Minn., on May 1.

An Easter Cantata will be sung by the choir of our Junction City, Ore., church

on Easter Sunday. Rev. Holger O. Nielsen is pastor of this church.

"Vennely" Young People's Home, Los Angeles, Calif., will hereafter have Mr. and Mrs. J. Kr. Jensen as managers. We wish Mr. and Mrs. Jensen success in their new work.

Danish Radio Service. Rev. Alfred E. Sorensen will broadcast a Danish service over station KJR, Seattle, Wash., 970 K. C., on Saturday, April 23, 6 p. m.

Acknowledgement of Receipts.

GENERAL BUDGET.

Previously Acknowledged	\$4445.40
West Denmark, Wis. Cong.	28.00
Watsonville, Calif., Cong.	68.00
Davey, Neb., Cong.	8.50
St. Stephens, Chicago, Cong.	71.90
Junction City, Ore., Cong.	60.00
Hartford, Conn., Cong.	75.00
Kimballton, Iowa, Cong.	352.50
Wilbur, Wash., Cong.	18.00
Fredsville, Iowa, Cong.	200.00
Oak Hill, Iowa, Cong.	29.50
Cozad, Neb., Cong.	16.50
Muskegon, Mich., Cong.	10.75
Withee, Wis., Cong.	38.50
Meyer Hansen, Cordova, Neb.	5.00
St. Stephens, Chicago, Cong.	97.70
Omaha, Neb., Cong.	20.00
Oakland, Calif., Cong.	25.00
Exira, Iowa, Cong.	8.00
Hampton, Iowa, Cong.	124.00
Solvang, Calif., Cong.	100.00
Juhl, Mich., Cong.	40.00
Rev. Edwin Hansen, Juhl, Mich. ..	3.50
Mrs. Edwin Hansen, Juhl, Mich. ..	3.50
	\$5849.25

MISSIONFUND.

Previously acknowledged	\$599.48
Danske Kvinders Mission	50.00
	\$649.48

ANNUAL REPORTS.

Previously acknowledged	\$168.30
Manistee, Mich., Cong.	1.75
Junction City, Ore., Cong.	1.50
Hutchinson, Minn., Cong.	1.50
Troy, N. Y., Cong.	2.50
Marquette-Kronborg, Neb., Cong. ..	6.00
Racine, Wis., Cong.	3.25
	\$184.80

CANADA MISSION.

Previously acknowledged	\$108.10
Kimballton, Iowa, Cong.	3.00
	\$110.10

SUMMARY.

General Budget	\$5849.25
Missionfund	649.48
Annual reports	184.80
Canada Mission	111.10
To Dalum	174.63
To Dagmar	208.10
To others	147.50
To needy in Dalum	25.00
Grand View College	1000.00

Total

The following shows each district's quota, also how much received from each congregation in the districts:

1st District's Quota \$1600.00.

Brooklyn, N. Y.	
Bronx, N. Y.	
Port Chester	
Newark, N. J.	
Troy, N. Y. from last year	\$25.00
Hartford, Conn.	75.00
Perth Amboy, N. J.	
Sayreville, N. J.	
Portland, Maine	90.90
Bridgeport, Conn.	
Oxford, Conn.	

Total First District

2nd District's Quota \$1200.00.

Detroit, Mich.	\$100.00
Gravling, Mich.	75.00
Muskegon, Mich.	159.56
Ludington, Mich.	
Victory, Mich.	
Manistee, Mich.	110.00
Big Rapids, Mich.	
Juhl, Mich.	47.00
Ashland, Mich.	

Little Denmark, Mich.	
Rocky River, Ohio	
Total Second District	\$491.56
3rd District's Quota \$2700.00	
Trinitatis, Chicago	\$456.00
St. Stephans, Chicago	290.65
Clinton, Iowa	152.00
Sheffield, Ill.	
Dwight, Ill.	22.32
Gardner, Ill.	
Racine, Wis.	50.00
Marinette, Wis.	
Menominee, Mich.	50.00
Total Third District	\$1020.97
4th District's Quota \$3500.00	
Cedar Falls, Iowa	\$100.00
Waterloo, Iowa	
Fredsville, Iowa	400.00
Ringsted, Iowa	
Kimballton, Iowa	352.50
Newell, Iowa	
Hampton, Iowa	229.00
Oak Hill, Iowa	38.80
Exira, Iowa	8.00
Moorhead, Iowa	55.00
Des Moines, Iowa	150.00
Total Fourth District	\$1333.30
5th District's Quota \$1800.00	
Withee, Wis.	\$153.00
West Denmark, Wis.	124.00
Bone Lake, Wis.	47.00
Askov, Minn.	116.00
Minneapolis, Minn.	200.00
Alden, Minn.	
Hutchinson, Minn.	
Larimore, N. D.	
Kenmare, N. D.	
Flaxton, N. D.	15.10
Bredette, Mont.	
Dagmar, Mont.	
Jens Ibsen, Dooley, Mont.	5.00
Volmer, Mont.	
Total Fifth District	\$660.10
6th District's Quota \$1200.00	
Tyler, Minn.	\$603.00
Ruthon, Minn.	
Diamond Lake, Minn.	
Viborg, S. D.	35.30
Hetland S. D.	
Badger, S. D.	
White-Argo, S. D.	25.00
Gayville, S. D.	125.00
Total Sixth District	\$788.00
7th District's Quota \$1800.00	
Omaha, Neb.	\$220.00
Kronborg-Marquette, Neb.	288.50

Rosenborg, Neb.			
Nysted, Neb.			
Coazd, Neb.	82.50		
Cordova, Neb.	5.00		
Davey, Neb.	8.50		
Ryslinge, Neb.			
Danevang, Texas	223.50		
Brush, Colorado			
Denmark, Kansas	30.00		
<hr/>			
Total Seventh District	\$858.00		
8th District's Quota \$900.00.			
Salinas, Calif.			
Watsonville, Calif.	\$ 68.00		
Oakland, Calif.	25.00		
Parlier, Calif.	45.00		
Easton, Calif.	67.50		
Los Angeles, Calif., fra sidste Aar	30.00		
Anna Rasmussen, Pasadena, Calif.	15.00		
Solvang, Calif.	120.00		
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Total Eighth District	\$370.50		
9th District's Quota \$500.00.			
Seattle, Wash.	\$58.82		
Tacoma, Wash.			
Enumclaw, Wash.			
Wilbur, Wash.	18.00		
St. Andrews, Wash.			
Junction City, Oregon	60.00		
<hr/>			
Total 9de Kreds	\$136.82		
Total Ninth District			
\$136.82			
District	Quota	Received	Pct.
1ste	\$1600.00	\$ 190.00	11.87
2den	1200.00	491.56	40.96
3dje	2700.00	1020.97	37.81
4de	3500.00	1333.30	38.09
5te	1800.00	660.10	36.67
6te	1200.00	788.00	65.66
7de	1800.00	858.00	47.66
8de	900.00	370.50	41.17
9de	500.00	136.82	27.36
<hr/>			
	\$15,200.00	\$5849.25	38.48

According to the synods by-laws, paragraph 31, which reads as follows: "It is the duty and responsibility of each district to collect the assessed quota to the synod's budget in its own district." We now have about a month before the books close. We have collected 34.48 per cent of our quota; it is therefore necessary that the districts assume their responsibilities. We need money to meet our obligations. Please send your contributions so that they will reach me before May 15th.

Thank you very kindly for contributions received. Cordial greetings.

Axel Thomsen, Treasurer.
Menominee, Mich., April 9, 1938.

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.

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Stavangerfjord	May 25
Bergensfjord	June 4
Oslofjord	June 18
Stavangerfjord	July 2

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CONTINUED PROGRESS!

• Highlights of 1937 Financial Statement •

THE LUTHERAN BROTHERHOOD is composed of Lutherans owning 53,889 life insurance contracts. These people are the Lutheran Brotherhood, they own the Lutheran Brotherhood and they alone receive the profits. There are no stockholders. You, as a Lutheran, are eligible, and invited to become a member.

Gain in Life Insurance in Force	\$4,906,821.00
Gain in Assets	1,025,741.34

Paid to Policy Owners in 1937:

To Beneficiaries	\$128,524.89
To Living Policy Owners	370,335.16

Total Paid in 1937	\$498,860.05
Benefits Paid Since Organization	\$ 4,055,465.10
Life Insurance in Force (December 31, 1937)	61,097,084.00
Ratio of Assets to Liabilities	110.40%
Ratio of Actual to Expected Mortality	24.38%
Net Rate of Interest Earned	4.31%

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