

Lutheran Tidings

Volume IV

May 20, 1938

Number 20

ARE WE SEIZING OUR OPPORTUNITIES?

By Rev. Ernest D. Nielsen, Muskegon, Mich.

Once more the churches in America, and throughout the world, have had the privilege to open their doors to millions of people through the past season of Lent and Easter. Gradually, American Protestantism (especially the non-liturgical churches) is becoming aware of the unique possibilities of this season of the Church Year. Here the Lutheran churches in America had a virile influence upon the non-liturgical churches within American Protestantism. Each year witnesses an increasing attention on the part of the Reformed churches to this season.

From many varied and widely different sources encouraging reports have come to us since Easter. They indicate that this year's Lenten and Easter season witnessed a marked increase in church attendance everywhere. This is highly significant, because it reveals to the churches something of the possibilities that lie at their very doors. It reveals that many people, in spite of their seeming detachment, nevertheless are observant of the church. They are at least aware of its existence and sufficiently curious or interested to attend one or more services.

We know that church attendance is subject to very marked fluctuations. If a chart were made to depict graphically the fluctuations in church attendance throughout the Church Year, it would reveal an interesting story. In many instances the decrease in church attendance immediately following Easter would perhaps be shown by an almost vertical line. Consequently, we often hear it said that it seems as if the efforts of the season of Lent and Easter are brought to naught. The vast throng of worshippers means little or nothing to the churches. However, I am rather inclined to believe—almost to the point of a growing conviction—that there is a different view to take in regard to this very common situation. It is to center our attention upon those who have been attracted to the churches. Every stranger or visitor represents a growing constituency to that particular church. Whether that in turn means little or nothing will to a large extent depend more upon the church than upon the visitor. The very fact that the visitor finds himself attracted to a particular church indicates that to *him* this church gives promise of being able to fill his spiritual needs. In other words the church that is beginning to attract strangers and visitors is also beginning to be a virile power in its own community. These unchurched worshippers present to it a tremendous challenge. What should be our attitude toward those who are unchurched or only loosely attached to any or several churches?

Primarily, we ought to impress upon their minds that their difference, whether real or apparent, toward a vital contact with the church is unsatisfactory in every respect. To withhold oneself from actual church fellowship on the ground that such a step is not necessary to be a Christian may be valid temporarily but not permanently. Such an attitude of mind fails to take cognizance of the fact that church fellowship is the inlet through which our fellow-

ship with God and Christ is enriched and deepened. Yes, we may even assert that the latter presupposes, or at least takes for granted, the former. The exemplar lives of the apostles, of the early Christians, and of saints of every age contradict the practice of those unchurched who, in spite of their interest in the church, are without an actual church fellowship. In the First Epistle of John, the writer speaks with amazing confidence and boldness about the fellowship that exists in the church. He virtually insists upon it because of what it gives entrance to.

There is a growing consciousness of the church everywhere, but not for a church in which church fellowship is only immaterial, only vaguely defined and evasive. Those who are turning their eyes in the direction of the churches, and they are many, are looking for something more. Let us not allow these seekers to leave the churches with the impression that the Christian life can find complete satisfaction and fulfillment without church fellowship, without belonging to the church. The life of a Christian cannot be maintained in splendid isolation, perhaps under the guise of superior spirituality. If it is to thrive and be meaningful it must become a corporate life. In our baptismal covenant we confess: "I believe...in the Holy Christian Church, the Communion of saints." Ordinarily speaking, "the communion of the saints" is interpreted as being in opposition to "the Holy Christian Church." Few have challenged that view, which is the product of thinking in later Protestantism. Nevertheless, I suggest that we probably shall see the day (if present-day interest in the conception of the church continues) when we shall exchange this view for that which was in the mind of Luther at the beginning of the great Reformation period. His earlier, and probably more correct, view was that "the communion of the saints" does not define the church, but that it is an independent clause in which we get a glimpse of what characterized the life of the Christians. The "*sanc-torum communionem*" is not membership in an organization, but it is fellowship among the Christian brethren in which they share everything. It is a life in which the unity and the fellowship among Christians touch every sphere of their life and creates a solidarity that cannot be explained apart from the Word and the Sacraments. It helps us to understand that John should urge his readers to desire and possess "fellowship with us" (I John 1:3).

Thinking again of the thousands of otherwise unchurched people who visited our churches prior to Easter, I believe that they offer a quite accurate indication of the possibilities that lie at the doors of the Christian churches everywhere. They constitute a challenge to the churches. They are seeking for something, but not for shells or husks. We shall have gained immensely, if we can convey to their minds what is in the mind of the writer of 1 John when he says, "Truly *our* fellowship is with the Father, and with His Son Jesus Christ." We who stand in spiritual de-

seendancy of such men as Grundtvig and Luther, and who know that we have His very Presence in the Word and in the Sacraments, ought to be genuinely interested, to the point of passion, in winning men for that fellowship with God which is far more glorious than membership in the most fashionable cathedral church or most exclusive club.

With a measure of justification some may say that it is too late to set forth these views, since the Lenten and Easter season of 1938 now belong to the past. However, there is still time to reap some fruits from the work which has been done prior to Easter in our churches. Make contact with these spasmodic and seasonal church-goers. Attempt to reach them through personal visits, not by the pastor alone but also by asking some of the best laymen to make an effort to speak to them about the church. We are beginning to experience a rehabilitation of the Christian Church in the world. It is not without spiritual significance that the Lutheran Church in America is being looked to by many Reformed leaders, because it has a more clear conception of the Church, the Word, and the Sacraments than any other Protestant denomination in America. This is no glorification of the Lutheran Church, but merely stated to make us desirous of a deeper fellowship with our own church. It seems that the pendulum is swinging from *method* to *content* in contemporary Christian thought, not to the exclusion of the former, but toward an increasing realization that the better we know the nature of the church, the more able we shall be to define its task. I am still hopeful for the future of our church, if we only prepare ourselves for the challenge of today.

Traveling Data.

Now that registrations for the convention are beginning to come, it may be well to give a little information concerning roads, busses, and trains that reach Tyler.

Tyler is on U. S. Highway No. 14, which runs east and west. U. S. No. 75 crosses this highway a little west of Tyler and U. S. No. 59 crosses same highway a little east of Tyler. All three roads are hard surfaced.

The bus from the east (Minneapolis, Mankato, etc.) arrives in Tyler at 1:49 p. m.; from the west (Brookings, etc.) 5:16 p. m. There is a bus leaving Sioux City at 12:30 p. m., which arrives in Lake Benton at 5:05 p. m. and makes connection with the bus from the west, arriving in Tyler at 5:16. From Fargo (Great Northern R. R.), a bus leaves at 8:00 a. m. and is in Lake Benton at 2:00 p. m. There is no connection then before the 5:05, but as Lake Benton is only seven miles from Tyler, an autoist will meet anyone who will announce his arrival to a member of the registration committee or the pastor.

Trains on the Chicago North Western R. R. arrive in Tyler from the east at 3:47 a. m. and 4:51 p. m., respectively. On the Great Northern R. R., a train leaves Sioux City at 5:50 p. m., and arrives in Florence (5 miles from Tyler) at 10:32 p. m. From Willmar, Minn., (on Great Northern main line between Minneapolis and Seattle) a train leaves at 1:50 a. m. and arrives in Florence at 5:04 a. m. Announce your arrival by mail so an autoist will meet you.

We expect many, so register early, and please advise if coming by train, bus or auto.

Holger Strandkov.

Observations.

By Bundy

Brain Surgery. Medical science seems to have made the astounding discovery that man can have part of his

brain operated away and still retain a normal—even superior—intelligence. Dr. Hebb of the Montreal Neurological Institute and McGill University has compared the intelligence score of several men before and after the operation of the frontal lobes of the brain. In one case the patient received a perfect score on a mental test for superior adults, this gave him an I. Q. of 152, putting him in the gifted class. Perhaps we will make the discovery later that the brain is not the seat of intelligence but only the regulator of our motor organs. Some years ago educators were quite enthusiastic about “intelligence tests”; we don’t hear much about them now, some experts even say they don’t mean anything. There is more to intelligence than we can measure in tests. It is only after our earthly record is finished that we can deduct some lessons from a life.

* * *

The Noisy Pump. Some years ago I read an editorial about Americans as being easy marks for many things. When some smarty finds our weak spot, he at once commercializes on it. We may protest at a good many things on the street corner, but we very seldom do much about it. A few days ago we had a beautiful, peaceful Sunday afternoon; a number of people had gathered at one of our equally peaceful farm-homes for the customary fellowship meeting. Just across the road a new irrigation pump had just been installed. About meeting time the gasoline motor was started by the owner, and most of the men, who already have pumps, had to go over and see it. Now the funny thing was that we did not need water on the fields just then. They say that the man needed to rinse out the well every so many hours. Well, we didn’t protest; we only sympathized with the man who some years ago had been able to raise a crop on these fields from a natural rainfall, and some years later raised a bumper crop because of an excellent irrigation system, but now has to bring this same water back by means of a pump. It’s funny how important this water is even on a sunny afternoon in February.

* * *

Al Smith and Royalty. An international news reporter tells that some time ago the three daughters of King Zog of Albania came into the Empire Building in New York City. Al Smith, the boss of the building, invited the three princesses down to the bar room to have a drink; the girls rejected the invitation, saying it was against their religion to drink. “What kind of religion says you can’t drink?” asked the former Democratic presidential candidate. “The Mohammedan” was the reply. The correspondent adds: “If Al Smith would be up on the teaching of his own church, the Roman Catholic, he would know that there are temperance organizations within that good church which also forbid the drinking of booze. Mr. Smith, we suggest that you go to church, study your catechism and join the total abstinence society of your own church.”—Freedom often becomes a stumbling block.

* * *

Religious Education. Out of the conferences in Edinburgh and Oxford last summer seems to have come a spirit of ecumenicity. (We believe in one Holy Christian Apostolic Church) This is also manifesting itself in the field of Christian education. At the last meeting of the International Council of Religious Education, Dr. Roy G. Ross said: “In charting the future course of Christian education, we need to be aware of the growing mind of Protestantism toward ecumenicity.” And we might add that certain denominations had better be aware of this! Perhaps we should go farther and say: Laymen study your church, its history, its teaching and practice in relation to other churches!

Something Is Happening.

The program of destroying the Church of Russia has been carried on relentlessly and ruthlessly even though there have been promises of religious freedom. Most of the churches have been closed and even though there is sentiment in some communities to have them reopen, four conditions must be met before this can be done: First, the political reliability of the petitioners must be above suspicion; Second, the church must be more than a fifteen minutes walk from the school; Third, the condition of the building must comply with arbitrary standards; Fourth, there must be no protest from the local Soviet.

There is no question that a renewal of spiritual life is making its appearance in Russia. An article in *Anti-Religioznik* by Jaroslavsky, head of the Society of the Godless, states that large masses of the Russian people are standing at the crossroads; that they have not yet completely broken with religion; that the Society of the Godless is getting slack; that in places where drought has set in many people who had left the Church returned to take part in prayer for rain, under the influence of priests; that the priests who are no longer permitted to officiate in their parishes now become itinerants and go from village to village performing religious ceremonies and baptizing infants. In another article in the same paper it is definitely stated that the Christian principle, "Love your enemies," is a most harmful statement.

Recent information concerning the Lutherans in Russia indicates that the last two pastors who were permitted to serve in a very limited way have been arrested so that today, as much as we know, not a single Lutheran pastor is able to function at all. The seminary in Leningrad has been closed. The organized Church has been dissolved, and the faithful Lutherans of Russia are as sheep scattered without a shepherd. These things are usually denied by press reports emanating from Russia, and also by reports of visitors and tourists who have recently been in Russia. It should be remembered that there is a rigid censorship of news and that those things which are unfavorable are usually suppressed. Not long ago a freighter came into one of the European ports laden with lumber from the forests of Russia. On one of the pieces of lumber was inscribed the following message, "We are calling but you do not answer." There is great significance in that brief message. What the future has in store for Russia, God only knows, but meanwhile it is a sacred responsibility resting upon us to offer intercessory prayers in behalf of our brethren, and to do all we can to support them morally as well as physically.

Under an extreme nationalism which is endeavoring to build a totalitarian state, the Church in Germany finds it exceedingly difficult to function with freedom. The claims of the totalitarian state to be absolute all-in-all repudiates the sanctity of individual personality and freedom of conscience. We believe that the very genius of the New Testament and of the Christian religion consists in the sanctity of a free moral personality. This is the fundamental principle which was enunciated by Martin Luther at Worms, when he said, "Here I stand, I cannot do otherwise, God help me!" The issue is a conflict between two faiths, both of which claim dominion over the human soul in its relation to God. The one presupposes a collective German soul, subject only to the absolutism of the State, whereas the other claims that all men are equal before God and that the individual soul owes its highest allegiance to God.

As a result of these contradictions the question of the relation of Church and State has been brought to the fore with all that is implied, freedom of conscience, and the

The Optimist.

Give me a man who thinks we can
The man who says, "We'll try,"
The man whose mind is open to truth,
Nor harps at the times gone by.
The man who is ready to leave old seas,
To launch out on waters new;
Who honors the past for what it has done
But sifts out the false from the true.

Whose words are never, "It can't be done,"
From a stagnant mind, or dry,
Nor hurls a cold dash on every flame,
On the heart that's beating high.
He is not your friend, but humanity's foe,
However meaning well,
Who dampens the ardor of youthful hope
By some pessimist's spell.

With high ideals, heroic deeds,
What work that would reach the sun,
Are crushed on the way, by some mournful lay
Of a spineless "It can't be done."
I fear no foe on the battle field;
I shrink not from the dangers nigh,
But dare not depend on a man, though a friend,
Who is always afraid to try.

His counsels seem wise to the coward at heart,
To a fellow who is only a clod;
But they drop to the earth with no value or worth
To the hero whose trust is in God.
We never can see to the great things afar,
But dimly the things that are nigh,
But a highway will open to the farthest star
To the prophet who says, "We will try."

We may make mistakes in the battle of life
And minor reverses obtain,
But we'll conquer the height if we start with our might
And be ready to mount it again.
So never give out a discouraging word
To anyone ready to try,
Lest a cause you shall kill, some breath from Gods will,
In a heart which without it would die.

Charles Bruce Fisher in "The Baptist."

education of youth. Rosenberg in his "Myth of the Twentieth Century" writes concerning the education of the youth, "Notwithstanding the tolerance to be granted to the Lutheran and Catholic Churches, no German statesman has a right to hand over the education of the youth to a Church. The consequence of a yielding of this kind would have the result that the great personalities of the German people as far as they did not serve the Churches would be pushed into the background." Continuing, he says, "The first task of all education is not, technically, to impart knowledge, but to mould character, that is, to strengthen those qualities which lie deepest in the Germanic soul and which need the most careful development. Here the National State will have to put forward its claim of totality *without any compromise*." Many other quotations could be added to these to indicate that the difference between Christianity which centers in the Cross of Christ and the National Socialist Ideology is irreconcilable and that there can be no
(Continued on col. 318.)

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EDITORIAL

Because the article in "Dannevirke" of May 11, by Rev. Arthur Frost, Danevang, entitled "The Purpose of Our School", more nearly than anything I have read expresses my thoughts about what Grand View College should be, I am translating the article and publishing it as my editorial, as follows:

We have before us now the committee's proposal for rules for Grand View College to be acted on by the convention. The practical arrangements concerning educational activities, school board, etc., I shall not touch upon. But it seems to me that the purpose of our school is too indefinitely and feebly expressed. My understanding of the desires of the convention at Askov, Minn., is that Grand View College should first and foremost be known as a Christian school from which young people would go out into the service of life as a positive Christian force. If this is what we want, why not express it clearly.

I have before me literature from Texas Lutheran College which seeks the young people of Danevang as students. Recently we heard the excellent choir of this school sing at El Campo, Texas, and some of these young people were guests out here during the night. And what singing of hymns by these modern young people! Their spirit and atmosphere drew us toward that school.

When I compare the purpose of Grand View College, as set forth by the committee, with this literature from Texas Lutheran College, I find that at the latter school they have much more clearly and definitely emphasized their Christian position. Young people can have no doubt about what this school wants. It is first and foremost a school for the development of Christian life, and the teachers are chosen with this object in view. On secular education also this school is on par with the best schools down here. But the approximately 200 students who attend here receive more than a secular education. Allow me to quote from their circulars:

"Texas Lutheran College offers a distinctive type of training—collegiate and Christian".

"The college that trains only the head and hand may merely be putting tools into the hands of men and women

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.

* * *

Proposal to the Convention From District VII.

"The synodical board shall appoint a man to visit the congregations of the synod and give them information about the activities of the synod in order to strengthen their willingness to give the necessary support to said activities.

"When and where it may be necessary, he shall assist in collecting contributions, as well as endeavor to get students for Grand View College.

"As far as possible, he shall be present at the meetings of the synodical board in order to be conversant with what takes place within the various activities of the synod of general interest.

"The expenses involved in this work, as well as a reasonable remuneration for his services, shall be paid from the Mission Fund of the synod."

O. C. Olsen.
Erik K. Møller.
J. J. Lerager.

* * *

PROPOSAL TO THE CONVENTION.

The undersigned propose that we adopt a system for the call of preachers which will eliminate the situation: congregations without preachers, and preachers without Congregations.

J. L. J. Dixen.
H. Juhl.
Jens A. Holst.

who will look upon life as an opportunity for exploiting others. An education that neglects the training of the heart and character hardly deserves the name. We are learning to see more clearly every day that education alone is not the solution of our problems, not the cure of our ills. We must inject into every system of education the Christian principles of life and faith if we would counteract the destructive influences of present day trends and movements and save this old world of oursThe shaping of careers through a Christian college education."

"Babson, the great economist, says in a recent report:—The younger generation will need to have some-

thing more permanent than real estate, bank accounts, insurance, or even democracy. Unless they have a sane spiritual foundation, they are licked. To parents he offers this timely advice:—Use your influence to have your children and grandchildren attend a small college of high standing, one to which your church denomination contributes. Avoid big colleges, especially those 'popular' colleges which have thrown religion out of the window."

"As a Christian college Texas Lutheran considers it a high privilege and a duty to hold in high regard the Christian religion. Through its instruction in religion, its religious services and atmosphere the college endeavors to develop in *all* its students a keen appreciation of religion and a genuine, optimistic Christian faith that will manifest itself in active and Christian service."

The meaning of these excerpts can not be mistaken, even if they do not accomplish all they are designed to do. Possibly someone will object that the Christian instruction received at these schools is a cut and dried process. Possibly it would seem so to us who have been nurtured in a more cheerful atmosphere of religious life. But if we have something better, we ought especially to make it a part of the education of our young people.

It may be a good thing to confront our young people with all sorts of problems so that they may be wide awake to the time in which we live. But have we not neglected entirely too much to help our young people solve the one great problem, namely, that they may know themselves in the light of the knowledge of God? I could not escape this idea when recently I read Rev. Johs. Knudsen's article in "Ungdom" about the generation lost to our church.

When I notice a statement, such as Stanley Jones made in Chicago last year, that the only choice we have is between Communism and Fascism on the one hand and democracy on the other, and then think of what has happened in the world since, I can not avoid the conclusion that the coming generation will need all the strength it can get from Christianity. Is Rev. Carlsen not right when he says: "We have no reason whatever to expect better times unless we have put our hope in Christ."

Perhaps someone will say: "What we want our school to do is exactly the same as you have emphasized." Why not then say it more clearly than with words such as "inspire and guide young people who desire to enrich their experience." Even Unitarianism or Mohammedism may be a sort of "enrichment of experience." But that is not what we want to do.

Do we really have a greater problem concerning the young people of our congregation and at Grand View College than to help them attain a secure hold on life in the midst of these confused times through that light which has been given us as Christians? I do not think so. In the Bible hour of the two year teachers' course of my school days we young people received wonderful help. Never has Grand View College had a larger class in the seminary than during the years following that. I do not believe that technical instruction without this other, however complete our laboratories may be will draw young men into the seminary.

Now I can almost hear the question again, as it occurred at the convention at Askov: "Does Frost believe that the whole problem is solved merely by adding a Bible hour to the school program?" No, I do not believe that, unless there is a man or a woman at the school who can really lead the young people in such a Bible hour. We say in our new synodical constitution that we accept St. Paul's view of the Scriptures, that they can make us wise unto salvation through faith in Christ Jesus." Why then do we omit this most important guidance and cater to the so-called "liberal arts."

(Continued on col. 319.)

OUR BOOK OF BOOKS.

By Jens Christian Kjær.

"We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read."

The word Bible comes from the Greek "Biblia" which means "Books." The Bible is a library of 66 books; 39 of these compose The Old Testament, and 27 The New Testament. The books of the Old Testament were originally written in Hebrew, those of the New Testament in Greek.

Inspired writers wrote the 66 books between the years 1500 B. C. and 100 A. D. The Bible contains the history and the doctrines of the Kingdom of God. Guided by the Holy Spirit, we may in it find God's plan of salvation.

In his second epistle to Timothy the great missionary and apostle Paul declares: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for corrections, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." We believe that the holy Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus.

The books of the Old Testament can be divided into three groups: the historical, the poetical and the prophetic books. They tell of the events before the coming of Jesus.

The historical books are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy—these five are often called "the books of Moses," the Law, or the Pentateuch—Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, and Esther.

In my catechism I read that "The historical books of the Old Testament give an account of the creation of the world and of man, of the entrance of sin and death, of God's covenant with Israel to save them, and of the history of Israel as God's chosen people."

The poetical books are: Job, Psalms, Ecclesiastes, and the Song of Solomon.

The prophetic books are seventeen. The first four prophets are called the Major Prophets, and the last twelve, the Minor Prophets.

Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Bible reading is a fascinating study which no intelligent Christian should avoid. It is our plan through this column to offer information and helpful instruction to conscientious readers of the Book of Books, the best seller of our times.

"Thy word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there."

—O—

Evidently true worship consists in doing the Father's will and also in sincere expression of praise and thanksgiving; too much worship is merely tongue and lip exercise.

Review and Discussion of Some Good Book.

Young People's Program No. 7.
Young People's Method in the Church.
Percy R. Hayward and Roy A. Burkhart,
353 Pages, The Abingdon Press, \$1.50.

Strictly speaking, the brief review and discussion of this book is not intended to provide a program for the Young People. It is intended to provide material for those who are leading the work. Thus, it can be utilized by the clergymen, lay leader, or young people not younger than their late teens. Every society would find the book a good investment. In fact, it would not look as fine as a big and shining silver cup; but it would be more useful.

For the foregoing, then, it is recommended as an excellent and well written text book for use among Young People "between the ages of 18 and 23."

"The authors are particularly well equipped to write this guide to young people's method in the church. As director and associate, respectively, of the International Council of Religious Education's department of young people's work they are in close touch with what is being done and thought in young people's work throughout North America." (Editor's Intro. p. 7).

The author's preface, in part, has this very important statement to make: "We believe that young people's work must be increasingly an age-group expression of the total program of the church itself and not so much the program of a separate organization of the church. To this end plans and methods are discussed in their own right and apart from any particular organization that carries them out." (page 10).

Thus: "...these pages must not begin with a discussion of methods and devices with no higher or more permanent aim than 'holding our young people in the church.' They must begin with a brief discussion of such vital matters as the place of religion in life, the program and message of Christianity, the work and life of the church itself." (Chap. 1, page 14.)

Some may say that the work and what it suggests is too technical and too highly organized to be used in our groups. It may be granted that this could be proven, but if so, it might be well for us to consider the viewpoints expressed, and to remember that, generally speaking, these men write from a point of view unlike our own so far as efforts in young people's work is concerned. We need not ape them and much of what they recommend we might not use, not necessarily because we ought not to, but because we are not yet able to do so. In the meantime, we may profit from the experiences and knowledge of the authors.

To give an impression of the book's contents, the chapter titles are indicated:

- I. What the Church Has at Stake in Youth.
- II. How Young People Grow.
- III. Life Enrichment Through Group Experience.
- IV. Types of Educational Guidance.
- V. Personal Guidance in Young People's Work.
- VI. How to Organize for Effective Work.
- VII. Directing and Improving The Program.
- VIII. Materials for Use in A Youth Program.
- IX. Beyond the Local Church.
- X. The Leader's Continuous Growth.

Each chapter has "Suggestions for Further Study" and a Bibliography for further reading. As far as I am personally concerned, Chapter VIII, Materials for Use in A Youth Program, pp. 226-280, is worth the price of the book; it is invaluable for ref-

erence. "...the chapter does not deal with the principles by which materials are chosen or the ways in which they are to be used. These matters are fully discussed in the preceding chapters on educational methods. The publications here named form a valuable list of sources which leaders may study and refer to frequently as their work develops. The lists are printed as they have been sent in by various publishers on request." (page 227).

Thoughts about Pastors' Salaries

By P. H. Holm-Jensen.

Recently our editor admonished the pastors in our synod to encourage young men to take up the Christian Ministry. And this was in place. In our synod as well as in other Lutheran synods there may be a shortage of pastors in the next decade. "The fields are ripe unto harvest, but the workers are few." Why should this situation come about when the work of the Christian Church is the biggest and most important work in the world.

One reason why so few young men dare take up the work of the ministry is the general low salaries in the congregations. Many, perhaps most pastors, are receiving from \$600 to \$1,000 a year. The standard of living for the pastor is high. The congregations have largely raised this standard themselves. Their pastor has to be well dressed, have a nicely furnished home, entertain church guests and visitors, have a good car so he can visit the members, attend synodical and district conventions, buy books and magazines in order to be well informed, carry a large correspondence, give freely and liberally to every cause, etc. He is to pay all bills when due, even though he does not have the means with which to pay them. He may have to "walk the floor" till late in the night to figure how to pay his bills. If he does not pay them when due he is not a true servant of Christ. Yet under this burden he is supposed to be pleasant and satisfied at all times. Worries, cares of this world must not be uppermost in his mind. Jesus said: "The laborer is worthy of his hire."

The years of prosperity raised the standard of living for the pastor and gave higher salaries. When the depression came the standard of living remained the same while the salaries went down to almost one-half and in some instances to one-third. This very situation is keeping many young men from the ministry who should be there. The Lutheran Church is losing many promising men in this way. What can we do about it?

As a synod we can and should help the Christian young men who feel they have the call to the Holy Ministry. We can begin to help them the last two years of college by giving them free tuition and half room rent. This could be charged to them in form of a note. Then if they serve seven years as active pastors in the synod this note should be cancelled. However, if they leave the ministry before that time they should pay the note.

The three years in the seminary should be free from room rent. From the board should be subtracted twenty-five per cent as semi-

nary students are generally absent during week ends. I am confident this arrangement would be a great help for our prospective leaders in the congregations.

Most students leave the college and seminary with a debt. Some pastors begin the ministry with a thousand dollars debt. This is a heavy burden to carry when salaries are low. Some of the pastors that were graduated several years ago still have part of their school debt to pay. Why do we as a synod maintain Dana College and Trinity Seminary? Is it not primarily to train the men who are to be leaders in the congregations? We help the school; let us also help our prospective pastors. There are seminaries in America that give free room and a hundred dollars a year to each seminary student. To do such is for the good of the pastors and the congregations.

The educational requirements of our pastors have been raised. We require four years of high school, four years of college leading to a B. A. degree, and three years at the seminary. We are considering adding a fourth year, as some synods have done already, where the student should be in practical service before graduation. The medical doctor, the dentist, and the lawyer receive no more education than the pastor.

The time of service is shortened by adding more years of education. But the time has also been shortened at the other end. During the last decade we have in America made demands for young men in all spheres of activity, also in the ministry. Congregations demand younger-men. This situation has made it necessary for many able pastors to retire from active service.

What does the pastor, coming from the college and the seminary with a debt, working for a few years on a low salary, have to retire on? We know what we have paid our retired pastors the last few years. They and their families have received about \$300 per year. These pastors have paid a big share into the pension fund during their years of service. But these pastors were not able to lay any money aside for old age. Very few of them can retire and be financially independent. The pastors do NOT come under the Social Security Act.

The young men who seriously consider that high and holy calling of the Christian ministry know the above situation and are often influenced by it not to take up the work that is most challenging to their abilities, energy, and better self.

* * * *

Rev. P. H. Holm-Jensen is a pastor of our sister synod, the United Danish Church, at Luverne, N. Dak.

I find the conditions which Rev. Jensen describes so very similar to those prevailing in our church, even in detail, that the article above seems worth while for our people also to consider. The article is taken from "Ansgar Lutheran."

C. A. Stub.

Our Church.

Rev. A. Bobjerg, Odense, Denmark, died Easter Sunday. Rev. Bobjerg was a pastor of our synod for a number of years, first at Cedar Falls and Waterloo, Iowa. He has also been connected with Grand View College, Des Moines, Iowa, and with Danabod College, Tyler, Minn. There are many of the older people who remember Rev. Bobjerg as a quiet and earnest man.

* * * *

Individual Communion Set. St. Stephan's Church, Chicago, Ill., is contemplating importing a beautiful individual communion set from Denmark.

New Improvement. To protect their lawn the St. Stephan's Church, Chicago, Ill., has erected a fence along Maryland Ave. This prevents trespassers from making a path across the corner of the lawn. This improvement is the gift of members of the church.

New Church. Plans are going forward concerning the new church which St. Stephan's Congregation, Chicago, Ill., is going to build. Very soon a drive is to be made to secure funds for the new church. It is a great piece of work for a city congregation to build a church, and we rejoice in the courage shown by St. Stephan's in so relentlessly pursuing the object it has set before it.

New Junior League. At our Bridgeport, Conn., church a Junior League was organized Sunday night, April 24. Young people 13 years and up can belong to the new society.

New District Board. At the recent district convention held at Perth Amboy, N. J., the following new board for District I of our synod was elected: Rev. Swen A. Baden, president; Rev. Holger Jorgensen, secretary; Mr. Marius Andersen, treasurer.

Golden Wedding. Mr. and Mrs. Otto Neehan, members of long standing in our Bridgeport, Conn., congregation, celebrated their golden wedding anniversary on May 27.

Mr. John Christensen, who has been a student at the Lutheran Seminary, Maywood, Ill., and who has applied for ordination in our synod, preached at our church in Ludington, Mich., on May 8. This church was recently served by Rev. Erik Bach.

District IV Convention will be held at Cedar Falls, Iowa, next fall. The date for the convention has not yet been set.

Rev Holger P. Jorgensen, Troy, N. Y., will speak at Alden, Minn., Monday evening, June 13. Rev. Jorgensen is a former pastor of the Alden congregation.

The Alden, Minn., Church will be painted this summer, according to report in "Contact", Rev. Niels Nielsen's local bulletin. The Ladies' Aid has decided to pay for the paint. What would we do without our ladies' aids!

Joint Lutheran Meeting. The Westbrook Lutheran Church, Westbrook, Me., a congregation of the United Danish Church, has invited our St. Ansgar Lutheran Church, Portland, Me., to a joint meeting on the afternoon and evening of May 8. Rev. V. R. Staby and Rev. Johs. Pedersen are the pastors of these two churches respectively.

Large Confirmation Class. Rev. Edwin E. Hansen reports in his local bulletin that a class of 21 young people was confirmed in the Juhl and Germania congregations this year. Of these 16 were from Juhl and 5 from Germania. This is the largest class in the history of the Juhl congregation.

Clean-Up Week. Monday after Easter a large group of willing workers met at the Juhl, Mich., church grounds to clean up and fix up. A new fence was built and shrubbery was planted. The week before a similar group met at the Germania church to clean up and fix up around that church and the cemetery there.

Dr. J. C. Bay, librarian of the John Crerar Library, Chicago, Ill., gave a lecture at our Trinity Church, Chicago, on April 21.

Golden Wedding Anniversary. Mr. and Mrs. Peter Nielsen of Trinity Church, Chicago, Ill., celebrated their golden wedding anniversary on April 26. A festival was arranged in honor of the old couple by committees from the congregation and the Ladies' Aid. Mr. Nielsen has been a member of the congregation since Oct. 1, 1884. He was a teacher in the Sunday School for about 30 years; his son Edward Nielsen was a member of the choir for about the same length of time. Fine record!

Rev. A. W. Andersen, president of District III of our synod, spoke at St. Stephan's Church, Chicago, Ill., on May 15. In Rev. Andersen's absence Mr. John Christensen, who was graduated from the Maywood Seminary on May 4, spoke at Trinity Church.

Membership Drive. The young people's society at Kimballton, Iowa, has recently carried out a high-powered membership drive by which the membership of the young people's society was increased by 78 members. Some of the members are older people, however. Maybe, if our older people would show more interest in the young people's work, our efforts would be crowned with more success.

Contributions to Danish Women's Mission Fund.

Ladies' Aid, Brooklyn, N. Y. by Mrs. Marius Andersen	\$ 10.00
Four women from Tyler Ladies' Aid by Mrs. Andrew Jensen	2.60
Mrs. Anna Kjergaard, Long Beach, Calif.	5.00
A mission meeting, Marinette and Menominee by Mrs. R. Farstrup .	9.30
Ladies' Aid, Gayville, S. D. by Mrs. Niels Jensen	11.30
Ladies' Aid, Clinton, Ia. by Mrs. Hans Olsen	10.00
Gertrude Guild, Clinton, Ia. by Mrs. Hans Olsen	3.00
Individual Donations, Clinton, Ia. by Mrs. Hans Olsen	18.00
Missionary Society, Muskegon, Mich. by Mrs. H. Jorgensen	10.00
Mission Study Group, Brush, Colo. by Mrs. E. Larsen	9.50
Annex Club, Seattle, Wash. by M. Gronlund	5.00
Ladies' Aid, Seattle, Wash. by Mrs. Alfred Sorensen	5.12
From women from Grayling, Mich. by Mrs. Knudstrup	3.00
Individual Donations, Watonsville, Calif. Ladies' Aid by Mrs. C. Sick	3.00
Mrs. Seeley Knudstrup, Manistee, Mich.	5.00
St. John's Ladies' Aid, Hampton, Ia. by Mrs. Fred Lund	8.70
Mission Group, Kimballton, Ia. by Mrs. Jens Andersen	9.45

Total receipts since last report
Jan. 20, 1938\$127.37

With thanks received!

Mrs. Ottar Jorgensen,
Treasurer.

Cedar Falls, Ia.,
May 17, 1938.

Contributions to the Santal Mission.

From the Stendal Families in loving memory of Mr. and Mrs. John Larson, Pasadena, Calif.	\$10.00
St. John's Church, Easton, Calif.	6.75
Mrs. N. Erickson, Marquette, Neb.	1.00
Bethania Sunday School, Racine, Wis.	15.20
The Annex Club, Seattle, Wash.	5.00
Congregation, Waterloo, Iowa	35.00
Good Hope Ladies Aid, Hetland, S. D.	5.00
Anna Rasmussen, Pasadena, Calif. ..	10.00
Ladies Aid Birthday Bank, Seattle, Wash.	5.12
John, Doris, Hans, Erling Poul and Marie Sorensen, Seattle	2.10
Mrs. M. J. Lehman, Seattle, Wash.	2.20
Ladies Aid, Junction City, Ore.	10.00
Ladies Aid, Easton, Calif.	5.50
Ladies Aid, South Sidney, Mich.	5.00
Ernest Madsen, Tyler, Minn.	1.00
Edith and Esther Johansen, Tyler, Minn.80
To Dr. E. Ostergaard's Work.	
Alice Jensen, Minneapolis	\$5.00

Total \$124.67
Previously acknowledged\$66.04

Since Jan. 1, 1938\$690.71

Thanks to all who have contributed,

Sigrid Ostergaard,

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

SOMETHING IS HAPPENING.

(Continued from column 310.)

reconciliation between Christianity and the totalitarian claims of the National Socialist Weltanschauung.

There is growing out of this controversy a strong, rugged faith on the part of those who are resisting the encroachment of the State upon their personal religious liberty. They are planting their feet solidly and squarely upon the eternal truth of God's word as it was discovered by Martin Luther. As an example, it is customary in many churches now to open their service always with Luther's hymn, "Erhalt Uns, Bei Deinem Wort." (Lord, Keep Us Steadfast in Thy Word). Invariably the whole congregation rises as if to emphasize its pledge and determination to stand fast upon the foundation that never moveth. With such resistance and such persistence we know that the word of God will not return void and that God will not forsake His people.

It would be a mistake to believe or to give the impression that all the opposition in the world that is to be found toward the Church is centered in Russia and Germany. These are rather focal points of a general condition that exists throughout the world. Something is happening. It is not merely in the realm of the political. It is not merely the introduction of a new economic order. It is not merely a change in the social structure. The changes that are taking place strike down to the very depths of the human heart, they strike at religion too. These things must not cause us to become alarmed because we have the promise of God that the gates of hell shall not prevail against His Church. Rather ought we to rejoice that the day has come when the distinction between the Church and the World is so marked that there is no neutral zone between in which many so-called Christians may walk without being identified on either side. Out of this conflict and out of this struggle there will be developed strong Christian faith which will testify to the world of the eternal and saving truth of God. It will be much better

for the Church if it costs something in personal comfort and convenience to be a follower of God. True there may be many defections, but after all there will be a remnant of the faithful through whom the world will yet be saved. Something is happening, Lutherans, awake!

"The World Lutheran."

Editorial.

(Continued from column 313.)

I do not believe the Bible can do miracles, but I am convinced that Christ can through our daily fellowship with Him in spirit and His word. Certainly Paul did not think that the young Timothy would become wise in all kinds of worldly things by reading the Scriptures; but he could receive enlightenment in one important thing, "salvation through faith in Christ Jesus." And surely he did not think the Bible could give life to Timothy, but that it could help him live the life which had already been given to him in baptism. One only can give life, that is God. This gift has also been received by our young people, but they need to be guided toward this fountain of life, especially in the confused times in which we live.

How can the Scriptures do this for Timothy and for us? Simply because the Scriptures point to Christ. We see there His deeds and hear His words, which bear witness of Him. As a safe guide Christ is able to lead us in the ways of life. He alone is the Word of God.

I say to my young people: As the experienced mountain guide Jesus says to us: Where you see me putting my foot on firm

ground, you shall set your foot; where you see I set my staff on the mountain side, you shall set yours; and when I bid you take forth the ropes and tie yourself to me and to the other friends and so together strengthen each other, you must do so. Remember the road lies along a precipice. Only the fool chooses self-confidently to do as he pleases.

As I said at the Askov convention, but was misunderstood because the first word was not heeded, I still maintain: "If Grand View College is only a school for secular education and not a God-centered institution, we had better close the school. Of secular schools there are enough in the country. But of schools where the life of God is central to all instruction we have too few. As I knew Grand View College, it was one of these. And I do wish that henceforth it may also be known as one of these few."

If we are agreed that the school must inspire and guide seeking young people to a realization of Christ, let that be expressed clearly in the words about the purpose of the school. Our times are sorely in need of young people who can go out into the service of life as a positive force.—Arthur E. Frost.

The translation has not been approved, and I take the blame for any mistakes that may have crept in.

C. A. Stub.

Prof. C. A. Olsen, president of Grand View College, Des Moines, Iowa, delivered a lecture at Trinity Church, Chicago, Ill., on May 19. His subject was: The Cooperative Movement.



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