

Lutheran Tidings

Volume IV

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No. 21

THIS IS LIFE ETERNAL

By *Rev. Marius Krog*, Kronborg, Nebr.

There are places in the gospel records where it seems as though the message of the Master is too great for the load capacity of human language. It is as if the words fail to convey the entire meaning of what Christ intended to say. Do we not sometimes feel that the sentences are overburdened with momentous significance? That his teaching is abbreviated by the very words?

Or is it merely ourselves who fail to grasp the meaning of the words, because our concepts are too narrow and stultified? Perhaps we have become so accustomed to the adulterated use of words that it is simply beyond us when they are used properly. At any rate, there is no question that when Christ employs such words as God, father, love, grace, life, sin, etc., etc., that they are made to span a content far more profound than we can understand.

In the sentence: "This is life eternal that they might know Thee, the only true God," there is something which does not fit our general way of thinking. It is not our want to regard "knowing" as synonymous with "life." But, again the fault may be with us. At least, when scrutinizing deeply, we shall find that there is something about knowing,—knowing in the deepest sense—which has a very close affinity to living. Let me illustrate. It is said that no one really knows a house until he has lived in it; a picture of it is not enough, nor the study of a blue print; neither does seeing a house qualify, nor looking in through the windows. No, "it takes a heap o' living" to make a house a home, really a home, beloved and well known.

The same thing is true about a great book, one may know everything about the book, but if he has not shared in heart and spirit in the soul life of the author, he does not know the book.

A sleuth may detect everything about some person's record, reputation, relatives, and what not, and yet his knowledge may be of the most superficial kind. As long as he has not shared heart-life in friendship and fellowship with that person, he does not know him.

There are certain values, the finest cultural and spiritual qualities, which one may never learn to know by merely coming face to face with them; that only brings a nodding acquaintance. He must come soul to soul with them before they will reveal their intrinsic worth to him. In other words, there must be in him an affinity, a certain high quality of life, to make him respond with appreciation. Life has a way of hiding its best knowledge to all bleak souls. It requires a reciprocal attitude of mind and soul before it will initiate any one into the hidden knowledge, the fruitage of life. That knowledge is always filled with a rich sentiment of sweetness, divine peace and promise. In that sense "to know" becomes synonymous with "to live." If you abide (live) in my word...you shall know the truth...and the truth shall make you free." To the hardened souls, the best life becomes noncommittal. But in those souls who are opened heavenward the spirit kindles a stir of recognition. "He who is of truth hears my

voice." Life beyond a certain point is not only a record, it is also a prophecy. It is the depth of our life which makes the strength of our knowledge.

There is a story from the age of the martyrs. One of the torturers pointed the sneering question at a Christian saint: "What is your God like?" He received the answer: "If you are worthy, you will find out." Life is not promiscuous with its best knowledge. It reveals, only to the worthy, an understanding which is not just a mind-construction, but a spiritual perception which helps them to "see life whole and see it steadily." "Theirs is a discernment which gives them an ever widening insight." "The Spirit searcheth all things, even the deep things of God." These are the ones who, through the grace of God, have brought the law of soul-growth into function.

But there is also a law of soul-shrinkage.—In the dungeons under the castle Kronborg in Denmark there is a peculiar triangular cell. It is wide at one end and pointed at the other. The punishment of a prisoner consisted in allowing him less and less room, gradually squeezing him into the narrow point until he was unable to move. It was a very cruel treatment, but so it is when life is flaunted and betrayed; the law of shrinkage is brought into function. Little by little the visions, the dreams, the hopes, and the joys are withdrawn. Life becomes noncommittal, and the valuation of its various aspects becomes blurred. There is a sag in the soul and the condition of the unpardonable sin is approached. For, as Rufus Jones points out, the sin against the Holy Spirit is not so much a specific act as it is a condition. The sense of values has become so confused and perverted that it does not distinguish between right and wrong, sacred and satanic. It was this condition in the Pharisees which made them accredit the deeds of love and mercy by Jesus to Beelzebub.

Their way of thinking had become so unrelated to life that they could no longer recognize, or care for, forgiveness if it were bestowed upon them; they had sunk to a level where the pardon of God could not reach them. It was the beginning of the outer darkness.

And yet, these men, the religious leaders of their people, were not without a certain knowledge of God, but it was void of spiritual perception; there was no heartbeat in it.

It is only because the Kingdom of God is within us that we are able to respond to it from without. After all, it is very natural that we do not have a full knowledge of God. This knowledge is beyond us, because our life is too narrow to give us the encompassing understanding we yearn for. If He is a God who "hides His face," it is because He is more than we can know. It is a wonder that we may know Him at all. It is only by His grace in Christ that we have enough life in us to experience the broken light of eternity and thus receive "a foretaste of glory divine."

"My spirit receives
Through Christ what the world neither knows nor believes.
This, while we are here, we but dimly can know,
Though feeling within us its heavenly glow.
The Lord saith: on earth as in heaven above,
My kingdom is love."

Notes from the Santal Mission.

Letters from India tell of a very satisfactory year on our mission field. The number of workers has been increased by new missionaries from both Denmark and Norway, the financial condition of the mission has been improved by more liberal contributions, and new extensions of the work have been planned, as for instance an enlargement of the leper work at Saldotha and the start of a new leper colony in Assam. The old tree is by the grace of God shooting new branches.

Our work here in America, while not quite as satisfactory, still shows improvement. The American Committee taken as a whole raised about 80 percent of its full budget. The contribution from our synod was not quite as large, but larger than we dared to hope until late in the year when the returns from the mission boxes began to come in. The important contribution received from the boxes after the first year shows that they can become an important factor in our work if pastors and friends will all work for them. We must enlist more individual contributors if we are to meet our obligations, and the boxes have already proved a great help in doing that.

Meanwhile contributions are coming very slowly. As we can not expect much from the boxes before later in the year, it would be a great help to us if societies and other supporters of the work would send their contributions now. The mission needs support every day, and it makes it difficult for our workers out there if our contributions arrive mostly toward the end of the year. So please send your donation to Miss Ostergaard now.

This year the Santal mission will have an evening at the convention at Tyler, at which we hope to have Dr. Dagmar Pedersen and Rev. Girtz as the speakers. Rev. and Mrs. Girtz have just arrived from the field and will bring us a fresh message from the work out there. They have both passed through much suffering since their last furlough, but are now, we understand, quite well. We hope their strength will permit them to visit many of our congregations while they are at home. Dr. Pedersen should return to India in the fall.

The annual convention of the Santal mission will be held at Fergus Falls, Minn., from June 23 to 26. A fine program has been planned for this meeting. Dr. Sverre Norborg, Rev. Johannes Knudsen, and, of course, all our missionaries now at home will be among the speakers. All friends of the mission are cordially invited. The Bethlehem Norwegian Lutheran church will be host to the convention and will provide lodging for the guests. We look forward to the meeting and hope that many friends of the mission will be present and share the blessings with us. All participants in the meeting are privileged to vote and take part in the business sessions of the meeting if they are interested in doing so and sign a card to that effect. We hope that many people from our synod will plan to attend. There is a rich blessing in sharing the fellowship of people from other synods. A full program will be printed later.

And now may we all be found always busy in our Lord's service, thanking Him that He can and will use us. There cometh a night when no one can labor. So let us work while it is yet day. With greetings to all friends of the Santal mission.

J. C. Aaberg.

Is Religion Bankrupt?

A statement proclaiming "the bankruptcy of the religious system" is being circulated among organizations of many nations urging representation at the 25th International Congress of Free Thought to be held in London, September 9 to 13.

The text of this message should serve as a powerful reminder that Christians of the world are today facing formidable opposition. It follows:

"Violence and brutality are attempting to replace tolerance and persuasion. The lack of morality has assumed proportions which indicate the degradation of character. The claim of religion, based on beliefs in the supernatural, to regenerate the world, are proving a complete failure. Everything indicates the bankruptcy of the religious system.... The spirits which are fired with the idea of progressive civilization have more and more the duty to meet and to come to an understanding for the establishment of the basis of a brotherly and human society. They must distinguish clearly the forces of the past which are audaciously lifting their heads and must bring out against them the serene clarity of reason, the lights of science."

The Christian observer knows, of course, that the terrible mess which man has made of all his affairs is due to the fact that he has repudiated the principles of Christian religion and has been permitting himself to be guided by "the serene clarity of reason" and "the lights of science." If human reason has any dependable clarity, it is failing to give any evidence of it; and the "lights of science" have proven to be smoky torches without any power to illuminate the darkness with which man is surrounded. It is, of course, an old trick for the unbelieving world to blame the troubles of humanity on the failure of religion. The excesses and perversions found in and perpetrated by nations that are nominally Christian are quoted as evidences of the failure of Christianity. *But Christianity as a system regulating national conduct and motivating national policies has never been tried.* The principles that underlie the ruthlessness and selfish nationalism that have brought the world to the brink of another devastating war and that have brought boundless confusion into all the affairs of men, are those dictated by man's supposed "clarity of reason" and the results of following the illusory "lights of science." Far from indicating "the bankruptcy of the religious system," present day conditions in the world are screaming evidence of the possibilities of man's aberrations when he repudiates the guidance of God and fashions his own way.

But the Church is not altogether blameless regarding the chaotic conditions in the world. There has been in its midst much superficiality, much coldness, much dogmatic sterility, much lack of that fashioning and regenerating vitality which is a characteristic of a living faith. And in the face of the Church's apathy, the powers of darkness have become more brazen and more formidable. As a matter of fact, a large section of the so-called Church has become inert and helpless in its spiritual enervation because it has separated itself from the life-giving source of divine truth. But the religious forces that still adhere to the revealed truths of heaven are being challenged as never before. They must become more vocal, more aggressive, more propagandistic. They must with fearlessness assume the offensive. The principles of the Gospel of Jesus Christ do still have a mighty power to influence and mold the hearts and lives of men. The message of the cross is still a power of God unto salvation. May the Church of Christ accept the challenge of a godless age and take the field against

the forces of evil with a new courage and with an invincible hope of eventual victory.

"American Lutheran."

Sunday School Books Again.

Pardon me if by my recent article in "Lutheran Tidings" suggesting a few good books for Sunday School work I unintentionally intruded upon the domain of the committee about to report to the convention. I assure Rev. L. C. Bundgaard that I had no intention of disturbing their plans.

However, as Rev. Bundgaard seems to warn against buying the book I especially recommended, I would like to know if he has any well-founded reasons for warning against Elsie Egermier's book, "Bible Story Book." Even though the committee intends to present our synod with a definite course or series of lessons for Sunday School classes, I am certain that the teacher will need such books as those referred to in order to enliven the outlined lessons. To me the Bible story told by a teacher, who is alive and seeks to make it living to the child, means much more than any number of outlined Sunday School lessons. These may be an aid or a stumbling block to the teacher, just as the course of study used in our modern schools. The real teacher will go far beyond it. Too many seem to use it as a crutch that relieves them from applying their own efforts or working out their own course.

A. E. Frost.

Observations.

By Bundy

Is it true? Some years ago Dean Inge in England said: "The Jew has stood by the grave of all his persecutors." If this is historically true then Hitler had better read a few pages of history before he continues in his mad persecution of the Jews in his nation, and, we may add, the Christian church and such men as Martin Niemöller.

A Mission to Students. More than a year ago I heard Stanley Jones say that "there never was a time when evangelization was more needed than now," and he added, "students and teachers need it too." Last winter a mission was carried to some of our large universities. Here is the reaction from Ohio State University through its president, Dr. George W. Rightmire:

"You brought to the meetings of the campus a remarkable degree of experience and enthusiasm for this work and you created a high degree of inspiration in our faculty and student body.... We felt, as the week progressed, that you and many other able and enthusiastic leaders were bringing to the University action and thinking, and consequently results, unknown before."

And a professor from the political science department, who was chairman of the Religion in Life week activities, says: "There is general agreement that it was the most significant single event that has ever occurred on the campus." The thought came to me while reading of this that there is the danger in the old organized congregations, that they will miss great religious experiences as they are set on having church activities proceed along traditional lines. The Pharisees set their traditions above the Son of God. We have sometimes done the same.—The special mission meetings suggested by our synodical president a year ago have not been carried out to any extent in our congregations; this seems to indicate that we are pretty much satisfied with ourselves. Oh, no! I am not forgetting that the

Kingdom of God is not *of us*, but as far as I know, it is *through us* and, if we are not presenting ourselves ready and willing for the job, the job will simply not be done.

As I think back over our own history and background, I am afraid that too few of the present generation can say that the church and its activities has been the source of their greatest life experiences. Activities like movies, school parties, games and contests, in great numbers, are giving a different emphasis to life. And I fail to see some of that gleam in the eyes of the present congregation that made some of their posterity lean forward in their seats in holy enthusiasm.

* * * *

Jubilant Notes. The other day I went to the state high school music contest in a nearby city. We listened to instrumental music of all kinds, to vocal solos, a capella choirs, and a large chorus composed of the contesting schools.

In the past, school contests have largely been confined to the athletic field. This was more representative; not only did the two sexes mingle together in the same rooms and groups, but also in that we were really taken into the school buildings where some of the atmosphere reminded us of the fact that a school is a place where all shades of life are touched. Or at least that's what it ought to be.

Some of the pupils in this contest did remarkably well. There were several near artists among them. Some sobbed because their ability did not compare with that of others. Contests like these either make or break some young aspirants.

Some years ago, while listening to a symphony concert in one of our eastern cities, I made a definition of music as "heavenly strains that throw your soul into fantastic dreams." Whether this definition is wrong or correct matters not; the thing that matters is that such dreams do something to you. Was it Shakespeare who said: "Beware of the man who has no music in his soul!"?—Very likely we shall not care much for heaven if we hear only the hum of our motors!

* * * *

Common Sense or What? We often hear loud praises for men of "common sense," but so called "common sense" cannot measure everything, for the simple reason that the greater mysteries of life are not common. It was not common but adventurous sense that discovered the electric light. The common levels, however commendable, are too commonly accepted by too large a number of individuals.

—o—

An Arab Saying.

Remember three things come not back:

The arrow sent upon its track—

It will not swerve, it will not stay

Its speed; it flies to wound or slay.

The spoken word, so soon forgot

By thee, yet it has perished not;

In other hearts 'tis living still,

And doing work for good or ill.

And the lost opportunity,

That cometh back no more to thee;

In vain thou weepest, in vain dost yearn,

These three will never more return.

"The Century."

Lutheran Tidings

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EDITORIAL.

The most important annual meeting for the welfare of our synod is about to be held at Tyler, Minn. We expect a large meeting. There are many controversial issues to come before the meeting. We pray God that He will give us patience and understanding to discuss and decide these problems in a manner appropriate to a Christian community and so that it may accrue to the best development of life among us.

It is very significant that the president in his report to the convention emphasizes the primacy and centrality of the Gospel in all affairs of our church. No church can long carry on unless it takes that stand. To be sure, our synod has always taken that stand; nevertheless it would appear that sometimes—maybe often—other issues have obtruded themselves so upon us that they have almost caused us to forget the important place of the Gospel.

Another aspect of our work, which really follows from the above, is strong emphasis on the mission work of the church. We need to become more mission-minded, especially as regards home missions. We need always to remember the great commission of Jesus Christ, given to His disciples just before He ascended to heaven: to make disciples of all nations—all people. That is a large order. But it begins at home, as most good things do. We are in duty bound to bring the message first to those that belong to ourselves, and those that live near us. When we have done that and as we are doing it, we are to take the gospel message to those of other nations as well. That is the basis of the importance of the home mission efforts of our synod. This is not something we can or can not do; it is something we as a Christian church must do. If we don't make efforts to do it, we are simply disobeying the plainest mandate of the Master.

As it seems to me those considerations must govern all the decisions the convention of our synod may make at its convention: The Gospel as the central and primary fact of our existence; and the extension of the Kingdom of God through the work of our synod by spreading this Gospel among our own people and neighbors and among the people of other nations as we are able to reach beyond our own nearer surroundings.

Our college, our institutions, the language we use, etc., are only secondary.

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.

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. Moller.

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.

Corrections.

In the article: "Are We seizing Our opportunities?", which appeared in the last issue of "Lutheran Tidings", there are two typographical errors that need to be called to the attention of the readers. On the front page, in the last paragraph of the left column, we read: "Primarily, we ought to impress upon their minds that their difference (here read *indifference*), whether real or apparent, toward a vital contact with the church is unsatisfactory in every respect." On the same page, in the second paragraph of the right column, we read: "Ordinarily speaking, 'the communion of the saints' is interpreted as being in opposition (here read in *apposition*) to the Holy Christian Church'".

Faith.

"Faith came singing into my room,
And all the other guests took flight;
Fear and anxiety, grief and gloom
Sped out into the night.
I wondered how such *peace* could be,
Faith gently whispered, Don't you see?
They really cannot live with me."

BOOKS.

THE CHURCH OF THE LIVING LORD.

By K. O. Lundeborg, Augsburg Publishing House,
Minneapolis, Minn., \$1.00.

177 pages about a letter to the Christians in Ephesus, a letter that contains six chapters, 155 verses. Is there really that much to write about such a letter? Whether there is or not, this pastor of the Norwegian church has done it.

The difficulty with books of this kind is that of passing our own exegesis on to another person.

Sometimes I think that except for supplying the historical information in connection with biblical books, the lust for exegetical display on paper should be stopped by some kind of a law. To read another man's exposition of scripture is not as bad as attempting to apply it in our thinking, and exegesis is not always thinking nor a running over of living streams. Too often the reading of another man's exegesis is a good way to stop the flow of the spirit.

Dr. Martin Hegland of St. Olaf's College states in the foreword of this book: Any person who studies the Epistle to Ephesians by the help of this exposition under the guidance of the spirit will be greatly enriched in his scriptural intelligence and in the content of his spiritual life." Perhaps so! I am inclined to think that even the letters of St. Paul were not intended to become so much *more* paper, and I doubt seriously that the naivité of the Professor is expressed "under the guidance of the spirit," but rather as an echo of conventionality.

This author follows the theory that "the Bible is explained by the Bible," hence this book is not much more than that. This method may be biblical scholarship but in my mind it is not much more than "scribe wisdom." A book may be scholastically correct, and this one is, but some scholars are painfully correct. A religious book must not look like so many pages of mathematical formulas, even if it is an exposition. Let references be confined to Bibles mainly, interspersed in a book for the public, they become boring and our first impulse in opening the pages of this kind of literature is to place it among mathematical text books.

In a recent book, written by one of our own men, unfortunately in a language that is read by fewer people from year to year in our church, we have an example of what a man may get out of such a book as the Acts of the Apostles without doing injustice to the biblical story.

I admire the amount of reading that it takes to write this book on the letter to the Ephesians; but I doubt that many laymen will risk a severe headache in order to put its formulas together.

L. C. Bundgaard.

OUR BOOK OF BOOKS.

By Jens Christian Kjer.

II.

"Within this ample volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born
That read to doubt, or read to scorn."

Sir Walter Scott.

When asked which books have influenced him most, Mahatma Gandhi replied: "The New Testament."

In article I you received an outline of the Old Testament books; this article II presents that of the New Testament.

The books of the N. T. tell of the Coming of Jesus and the subsequent events. These 27 books were written by at least nine men, of whom Matthew, Peter, John and Jude were disciples of Jesus Christ.

The historical books of the N. T. are the gospels according to *Matthew*, *Mark*, *Luke*, and *John*, and the *Acts* (of the Apostles). They give an account of the life of Jesus and of some of His apostles.

The didactical books (the epistles or letters) explain the Gospel of the risen Christ more fully; they instruct and teach what to believe and how to live a Christian life. The first thirteen were written by the Apostle Paul. They are: *Romans*, *I* and *II Corinthians*, *Galatians*, *Ephesians*, *Philippians*, *Colossians*, *I* and *II Thessalonians*, *I* and *II Timothy*, *Titus*, and *Philemon*. The thoughts of the *Epistle to the Hebrews* are Pauline, but no one knows for certain who is the author.

The importance of good works is emphasized in the *Epistle of James*. A healthy faith necessarily must result in good works.

The *I* and *II Epistles of Peter* are letters of encouragement and advice written by Peter to Christians who are suffering persecution.

John's first and second Epistles exhort Christians to Christian love and conduct. His *third Epistle* is to a friend asking him kindly to receive certain Christian teachers.

Jude's Epistle is one of warning against false teachers.

The *Revelation* of St. John is a very interesting book of prophecy. Students of this strange book should secure the services of a competent teacher or the pastor.

We will now commit to memory the given outline of the 66 biblical books; having done so, we can readily find any book in the Bible.

THE CONTENTS OF THE BIBLE.

"If thou art merry, here are airs;
If melancholy, here are prayers;
If studious, here are those things writ
Which may deserve thy ablest wit;
If hungry, here is food divine;
If thirsty, nectar, heavenly wine.
Read, then; but, first, thyself prepare
To read with zeal and mark with care;
And when thou read'st what here is writ,
Let thy best practice second it:
So twice each precept read shall be.—
First in the book, and next in thee."

Peter Heylyn.

Some Present Day Social Menaces.

Young People's Program, No. 8.
MOVIES.

Let us take the situation of the movies as it stands today. It is generally conceded that the movies of today are no better and probably worse than they were eight or ten years ago. However, in a very recent article Samuel Goldwyn made the following remark: "It's time Hollywood did something of significance for public welfare as well as the usual drives." He has an idea that the screen can be used to promote civic betterment as well as for purposes of entertainment.

1. Several years ago a prominent churchman, Will Hays, was appointed to act as censor of the industry. He was to "clean up the movies." Has he done it? Most people do not think so. It is very true that the movies have improved tremendously from a technical point of view. What about the moral and educational side of the question?

a. They tend to create a false standard of morals, religion and life in general. They subtly influence character, shape emotional attitudes, set behavior patterns, and establish values, which are often in the wrong direction.

b. Nearly all pictures are filmed on lots, so you are very likely getting false scenery or "set-ups," which are the creation of someone's imagination. These are certain to be done in the extreme in a super-effort to attract attention.

c. Pictures are made for money, not education, art, etc., in spite of what they would have us believe. Is this fact apt to have any connection with the quality of a film?

d. The producers have often hinted that the public wants the kind of shows they are producing? Do you believe this? What type of films has the largest drawing in your neighborhood? Allowing for the really worth-while pictures, do you feel that you can afford to waste your time and money for "value not received?"

e. The mental institutions of our country are filled to overflowing with hundreds waiting admittance. Do you believe the wrong kind of a show could have influenced the affliction of these people? Might not one show warp the mind of a child for life? For instance, many boy gangs who have committed crimes of every description confess that they got their ideas from the movies. So also may we credit much of the immoral conduct of our generation. One is led to believe it smart to be sophisticated. Surely the young man or woman whose chief aim in life is popularity under this coat of superficiality is missing everything worthwhile in life. How can we find Jesus, the most sure and sincere Being in all the universe, if we are living an artificial life?

f. Explain, if you can, why young people who think they are sophisticated, find the Church too dull and slow to hold their interest. What can we as Christians do for these young people?

2. American made pictures contribute 90 per cent of the pictures shown in foreign lands. The people abroad who see these pictures are naturally forming their opinion of America from them. Are you satisfied with the impression they would make on you if you had never seen the United States?

ALCOHOLIC BEVERAGES.

The other day, in New York City, a 15 year old boy was arrested for drunken driving. He had to be taken from behind the steering wheel and carried on a stretcher to jail as he was too intoxicated to move of his own accord.

1. What's wrong with:

- The boy's principles?
- Liquor distribution?
- Enforcement laws?
- Parental guidance?

2. Can you find any trace of Christianity in this boy's actions? If this boy's family had active church connection, he no doubt would never have been in this condition. He probably came from the slums of New York where the influence of the church is slight.

3. This being one case in hundreds, how and where may we begin to correct it?

4. Do you think it would be possible to create a "national feeling" that drunkenness and disorderly conduct are not funny but debasing and low? This great land of ours is blessed with noted writers and humorists, radio commentators and comedians. Would not a word here, a note there, or a clever comment now and then, in just the right attitude or tone of voice, infer the very smallness of what is now regarded as smart? Do you think this boy would have been in this drunken condition if he had felt that it was weakness of character that made him drink?

The social menace of liquor may also be seen in our state and national life. One need only pick up the papers each Monday morning and read of the traffic mishaps and casualties for the week end. It is absolutely correct to assume that a large percentage had been drinking. Statistics prove this.

If you knew today that in the next year liquor was to bring grief and sorrow into your home, would you join in an effort to curb its improper use? How would you suggest doing this?

What effect will the present liquor condition have on the health of our nation. Here are some facts about alcohol:

a. A state of inebriation occurs in the ordinary man when $\frac{1}{4}$ of 1 per cent of alcohol is in his blood. Unconsciousness occurs at four-tenths of 1 per cent and death at 1 per cent.

b. Women are far more apt to contract cirrhosis, tuberculosis, and injuries to the nervous system from continued use of alcohol than men.

Do you agree that strong drink is apt to lead to ruin and shame? Would prohibition today settle this question? What does the Bible say about drinking? Read Prov. 33, 20-21.

"The baleful gleam of the brewer's eye
Is fixed on the boy as he passes by.
They say, 'His father's well-nigh spent
But we'll get the boy! So we're content.'"

Is this apt to be true?

How would you say liquor should be judged as a social menace?

DIVORCE.

When we think of divorce, we must first think of marriage. The divine institution of marriage was originated by God Himself. He created Adam and gave him dominion over all His previous creation. But He saw that it was not enough, so He created Eve,

the world's first bride. God performed the first marriage ceremony. This alone speaks of the sacredness of marriage. Note also that it was not God's intention for men and women to have more than one mate. But did He not say, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife?" And they shall be one flesh. Thus when we deal with marriage we deal with an institution established by God himself.

God's orders were soon disobeyed; in fact, Cain's own descendant (Lamech) practiced bigamy. This even developed into polygamy. Then God, through Moses, gave instructions for the regulating of this condition. However, the condition has grown worse and worse. In the United States in 1867 (the first year for which statistics are available) there were 9,937 divorces granted. It is estimated that divorce has increased three times as fast as our population, until at the present rate by 1950 one fourth of all marriages will end in divorce.—Reviewed from pages 7 and 8 of Fourth Quarter, 1936 Issue of Young People's Witness. Union Gospel Press, Cleveland, Ohio.

1. Divorce is wrong because:

- It makes mockery of the most solemn vows.
- It is based on a low idea of love.
- It is wrong because it defeats the purpose of God.
- Now, briefly taking into consideration the church membership, how does it compare with the number of divorces in the same size group which has no connection with the church?

2. What are some of the factors that lead marriages of today into the divorce courts? Which, in your opinion, are the most important and why?

GAMBLING.

1. What does the word "gambling" mean to you.

- There are various ways and means of gambling as well as various things for which to gamble.
- Can you account for the fact that people sometimes risk a great deal of money or perhaps their lives or a life's happiness on one gamble?

2. Gambling in the U. S. has become of such importance that different states as well as the national government are beginning to take drastic actions against it. On the other hand the "slikers" are working overtime in an effort to get the different new forms of gambling legalized. Would suggest you watch your local newspapers and magazines for news and comments on new bills that are being introduced into your state as well as national legislatures. How many are for and how many are against gambling? It is estimated that from three to six billion dollars annually go out of the U. S. to foreign lotteries. The general estimate of the actual cost of gambling in the U. S. for the last year is thirty-one and one-half billion dollars.

3. Gambling is economically vicious, because:

- Gambling violates the principle that wealth is legitimately obtained when it is the result of honest labor.
- Gambling does not increase wealth; it lowers the output of wealth.
- Gambling is based on an incalculable factor.
- Gambling seeks to get something for nothing.

4. Gambling is morally vicious because:

- Gambling is ruinous to personality.
- Gambling is devastating to the home.
- Gambling acts upon immoral principle

of a crazy universe and is therefore irrational.

- d. Gambling is a cheap substitute for honest effort.
 5. Gambling is anti-social:
 - a. Gambling takes something from another without giving value in return.
 - b. Gambling demoralizes society.
 6. Gambling is spiritually destructive;
 - a. Gambling rejects the Christian principles of stewardship.
 - b. Gambling violates the law of neighborly love.
- The Augsburg Sunday School Teacher, Oct., 1937.

In the light of these assertions, we as Christian young people must: First of all condemn gambling of any kind. We must acquaint ourselves with the demoralizing effects it has on human life and ideals and then do all we can to fight it with word and deed. We should urge teachers, companions, and ministers to work against it. Are you ready to enlist in the fight?

CRIMINAL YOUTH.

1. There are many ways in which youth comes in contact with crime.
 - a. Anti-Christian environment.
 - b. Direct contact with shady characters.
 - c. Through the influence of unsound literature, shows, and possibly unpleasant experiences with the police.
2. To many, crime seems to be a way out, inasmuch that they don't feel the seriousness of their deeds. They have the feeling that the world owes them a living and anything else they happen to wish for—all they have to do is to help themselves. Discuss further.
3. Isn't it possible that in many cases crime may be forced upon an individual through dire want or circumstances of one kind or another?
4. The newspapers are full of cases where morons and feeble-minded people commit atrocious crimes against society. It is also a well-known fact that our penal institutions, state hospitals for the feeble-minded, reform schools, and all such institutions are over-crowded, with hundreds awaiting admittance. Surely we must place the cause of this condition somewhere. May we not place some of it on the social menaces already discussed? Have you ever had the opportunity to influence some young man or woman to refrain from committing a crime against society? What can the Church do to help this social menace?

PROPAGANDA.

PROPAGANDA—any plan or method for spreading a certain opinion or belief.—Winston Dictionary.

I believe that propaganda is one of the greatest evils of the day. It seems to abound everywhere. It is one of the deadliest instruments in existence. Every war or disagreement of any kind between nations would be much more easily settled if propaganda were not present.

Newspapers are generally responsible for spreading propaganda. They do not use good judgment in selecting the articles they print about their foes. Often they print things which they know are doubtful and even foundationless in an effort to arouse the wrath of their people against another nation. Much has been printed of late about this very thing during the world war. Some writers have declared that it was propaganda that lured us into it. Are we any more propaganda proof today than we were then? With all the distrust that is in the world in general today, think of the possibilities of trouble that can be caused by propaganda.

When we think of war and propaganda, we must also think of the profitmaking side of the question. In your mind what connection do war profits and propaganda have to each other?

Did you ever stop to consider the propaganda at work in the U. S.? Consider the Communistic and Nazi movements afoot. Our young men and women are led to believe that these movements are what the country needs. In reality, they do not even know the methods that are being used or the real purpose of these movements.

Although we generally connect propaganda with war, it is an important factor in the business world as well. Consider the advertising of certain articles. When products are highly over-advertised, if the article be of a harmful nature, it can do just as much harm as during the war. Consider some of the various tonics, body-reducers, hair tonics, etc., that are advertised on nearly every radio station. Many of these things are well known in the medical world for the harm they have done innocent buyers. Read "100,000,000 Guinea Pigs" by Arthur Kallet and F. J. Schlink. Another book, "Frauds in Advertising"...? ? is a good one.

References:

"The Menace of the Movies" by Fred Eastman, a booklet covering five phases of the movies, reprinted from the "Christian Century." Copies are 10c. Order from The Christian Century, 400 S. Dearborn St., Chicago.

Facts on alcohol from "Fact Digest," June, 1937.

I used the "Young People's Witness," fourth quarter, 1936, for ideas and suggestions on all topics discussed. Published by Union Gospel Press, Box 6059, Cleveland, Ohio.

World Peaceways, 103 Park Avenue, New York City, offers to send upon request, the following publications:

1. The World Observer.
2. Propaganda: The Way of War.
3. Mobilizing Business Cooperation for Peace.
4. Costs of the World War.
5. Opportunities for Volunteer Cooperation.
6. War Tomorrow: Will We Keep Out?

Our Church.

Prof A. C. Ammentorp, Grand View College, Des Moines, Iowa, paid a visit to the congregation at Clinton, Iowa, the week end of May 21 and 22 to come in contact with new prospective students for Grand View College. The same date Prof. Peter Jorgensen visited the congregation at Ringsted, Iowa, for the same purpose.

The Luther League of Clinton, Iowa, has decided to seek membership in the Fourth District of the Young People's League of our synod.

Holy Communion. Rev. A. C. Kildegaard reports an exceptionally large attendance at the Easter week Communion services at the Clinton, Iowa church. There was an attendance of 155 communicants. The same thing also occurred at Ringsted, Iowa, where the number of communicants was 153, the largest communion services in the history of the congregation with the exception of the year 1935 when the attendance was 175 at the Easter communions.

Confirmation Festival. May 15 the Bethania congregation, Racine, Wis., held its annual confirmation festival. The con-

firments were 7 young people and 4 adults. The senior choir sang two stirring anthems of praise. Of the several speakers Rev. J. C. Kjaer spoke of the privileges and benefits of church membership, and Mr. Viggo Sorensen, president of the congregation, emphasized the duties and responsibilities of church members. The hall was beautifully decorated, and the ladies served excellent refreshments.

Rev. J. C. Kjaer, Racine, Wis., is planning to spend a part of July and August at the University of Chicago, where he will take up a course of study.

A Week of Radio Services. Rev. J. C. Kjaer, Racine, Wis., spoke over radio station WRJN, Sunday, May 29, from 5 to 5:30 p. m. The following six days he spoke over this station from 11:30 to 11:45.

District I Young People's Convention. Arrangements are now being made to hold this meeting at the Brush, Colo. church, Rev. L. C. Bundgaard pastor, on Aug. 19-21.

The Kronborg, Nebr. Congregation has decided to hold an all day friendly gathering every time there are five Sundays in a month. In May almost 250 shared in a pot-luck lunch. The new young people's "Kronborg Chorus" of thirty voices sang for the first time, and the pastor gave a lecture on The Oxford-Edinburgh Conferences.

Joint Picnic. The young people of the Nebraska District are planning a joint picnic at Grand Island, Nebr., in the near future.

Summer Camp. The young people's society of Kronborg, Nebr., are making arrangements for a summer camp to be held at Columbus, Nebr., this summer. Thirty of the local members have already registered.

Many New Members. On the day of Pentecost 14 new members were received into Bethania congregation, Racine, Wis. Previous to that 18 new members have been admitted into this church since January.

Seattle, Wash. Rev. A. E. Sorensen reports that during the month of June, while he is absent from home attending the synodical convention, Rev. Arnold Karlstrom will preach on June 12. Rev. Johs. Mortensen of Tacoma, Wash., will preach June 19 at the morning service and will speak again in the evening, and Rev. J. C. Kunzmann will preach on June 26.

District Convention. From a report in the local parish paper of the Perth Amboy, N. J. church, where the convention was held, it appears that the Eastern District had a very spirited meeting, with discussion of many problems vital to our synod.

Gifts to the Pension Fund.

Received since the last publication of this list.

Anna Rasmussen, Pasadena, Calif. . . \$	10.00
Cong. Flaxton, N. D.	5.10
Cong. Kronborg, Nebr.	13.60
Cong. Withee, Wis.	25.00
Cong. St. Stephen, Chicago, Ill. . .	35.00
Mrs. Carl Christopher, Dwight . . .	200.00
Thora Strandskov	3.00
Cong. Newell, Ia.	19.05
Cong. Withee, Wis.,50
Cong. Muskegon, Mich.	27.34
Cong. Ringsted, Ia.	38.50

Cong. Cedar Falls, Ia.	35.00
Cong. Detroit, Mich.	39.00
Cong. Minneapolis, Minn.	35.00
Anna Rasmussen	10.00
Cong. Des Moines, Ia.	37.90
Cong. Clinton, Ia.	62.50
Ladies Aid, Menominee, Mich. ...	5.00
Cong. Troy, N. Y.	26.63
Cong. Alden, Minn.	12.40

These gifts gratefully acknowledged.

T. G. Jensen, Treasurer.

Acknowledgement of Receipts from the Synod Treasurer.

General Budget.

Previously acknowledged	\$ 5,849.25
Des Moines, Ia., Cong.	50.00
Oakland, Calif., Cong.	25.00
Ruthton, Minn., Cong.	60.00
Clinton, Ia., Cong.	48.00
Pasadena, Calif., Cong.	19.00
Oak Hill Ia., Cong.	1.00
Salinas, Calif., Cong.	162.00
P. M. Petersen, Chicago	10.00
Askov, Minn., Cong.	121.25
Viborg, S. D., Cong.	50.00
Ladies' Aid, Moorhead, Ia.,	25.00
Anna Rasmussen, Pasadena ...	10.00
Cedar Falls, Ia., Cong.	400.00
Marinette, Wis., Cong.	127.00
Perth Amboy, N. J., Cong.	110.00
Grayling, Mich., Cong.	25.00
Hartford, Conn., Cong.	100.00
Brush, Colo., Cong.	102.00
Denmark, Kans., Cong.	5.50
Maistee, Mich., Cong.	20.00
Seattle, Wash., Cong.	34.25
Exira, Ia., Cong.	28.00
Oakhill, Ia., Cong.	1.00
Little Denmark, Mich. Cong. ...	48.75
Kimballton, Ia., Cong.	5.00
Hampton, Ia., Cong.	44.50
Ringsted, Ia., Cong.	175.50
Dwight, Ill., Cong.	185.00
Viborg, S. D., Cong.	15.00
Muskegon, Mich., Cong.	16.15

Racine, Wis., Cong.	172.31
Exira, Ia., Cong.	2.00
Tacoma, Wash., Cong.	17.00
Brooklyn, N. Y., Cong.	75.30
Ludington, Mich., Cong.	13.50
Victory, Mich., Cong.	5.00
Diamond Lake, Minn., Cong. ...	36.00
Bridgeport, Conn., Cong.	67.50
Perth Amboy, N. J., Cong.	32.00
Newell, Ia., Cong.	281.75
Troy, N. Y., Cong.	56.00
Big Rapids, Mich., Cong.	5.00
Alden-Carlston, Minn., Cong. ...	81.00
Menominee, Mich., Cong.	52.15

Total to General Budget \$8,769.66

Mission Fund.

Previously acknowledged	\$649.48
Waterloo, Ia., Cong.	12.26
Mrs. Seeley Knudstrup	10.00

\$671.74

Annual Reports.

Previously acknowledged	\$181.55
Lake Benton, annual reports	1.25

\$182.80

Canada Mission.

Previously acknowledged	\$111.10
Perth Amboy, N. J.	10.00

\$121.10

SUMMARY.

General Budget	\$8,769.66
Mission Fund	671.74
Annual Reports	182.80
Canada Mission	121.10
To Dalum	174.63
To Dagmar	208.10
To others	163.50
To needy in Dalum	25.00
To Grand View College	1000.00

Total \$11,316.53

Received since books closed, but it is to be included in this year's 1937-38 budget:

To General Budget, additional.

Perth Amboy, N. J.	\$ 1.00
Omaha, Nebr.	20.00
Detroit, Mich.	215.00
Los Angeles, Calif.	50.00

Bridgeport, Conn.	8.00
Manistee, Mich.	10.00
Askov, Minn.	5.00

\$309.00

Mission Fund.

Missionary Society, Muskegon to Nat. Luth. Council	\$10.00
West Denmark to Luth. World Convention	6.50

\$16.50

Total received to General Budget for the year 1937-38, \$9,078.66, which is 59 per cent of our quota.

With thanks to all congregations and all individuals for your cooperation during the fiscal year 1937-38, I am with cordial greetings.

Axel Thomsen, Treasurer.

Menominee, Mich., May 26, 1938.

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Stavangerfjord	July 2
Oslofjord	July 26
Stavangerfjord	August 3
Oslofjord	August 17

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