

Lutheran Tidings

Volume VII

May 5, 1941.

Number 19

AS THE SCULPTOR

As the sculptor devotes himself to wood and stone
I would devote myself to the living soul.
But I am solemnized by the thought that the sculptor
cannot carve
Either on wood, or on stone, or on the living soul,
Anything better than himself.
All the lines of my carving
Will but reveal my own portrait.
Gazing at my hand, at my chisel, I shudder.

How long will it take for this human sculptor,
Which can not be carved by me better, finer than my
own soul,
To escape! To escape from my pitiable and limited domain,
And to advance to the position of a carving of God,
Happily, there is a Guide for me.
It is He who has broken open the door of the Sanctuary
And made a molten cast of God's Portrait on His own
flesh.

Toyohiko Kagawa.

The Forgiveness of Sins

(Matt. 9, 1-8)

This little story, among the many others in the history of our Savior, is of special significance in that it expressly says why the miracle took place. This helps us to understand the miracle of Jesus as a whole. We notice then that this miracle is not in itself significant; it does not take place chiefly in order to bring an afflicted man back to health, but—as Jesus says in the words by which the miracle is effected—that you may know that the Son of Man has power on earth to forgive sins!—That is to say, the miracle takes place for the sake of its message, as an emphasis on and a proof of what Jesus proclaims by His words. In this case it is the proclamation of that which is altogether decisive in the preaching of Jesus; the forgiveness of sins. As a matter of fact this miracle and everything else that Jesus did, His coming into the world, His acts, His words, His suffering, death and resurrection, all point to this one thing: that He might bring and proclaim to men the forgiveness of all their sins.

We meet this in the very beginning of our text. A sorely afflicted man is carried to Jesus, and at the sight of his faith and that of those that carry him Jesus says to the man: Son, be of good cheer! Your sins are forgiven! This took place a couple of thousand years ago, many things have occurred since, and great things are still being done in the world.—And yet we say that all that has taken and is taking place is small and insignificant compared to what is told here, that Jesus at Capernaum, His own town, declares to a lame man the forgiveness of his sins. We even say that all that has taken and is taking place is ordained by God in order that we may hear this word about the forgiveness of sins, which Jesus came into the world to bring, nor did it leave the world at His ascension into heaven, it remained with us. For this reason Jesus instituted His church and maintained it by His Holy Spirit, that it should be a witness from generation to generation to this same word. We may say the church has no other object; it is not here to correct and improve conditions in the world, only to proclaim the forgiveness of sins. It is something altogether different that we are convinced that wherever this word is heard and accepted, where it becomes basic in men's lives, the world will be changed and improved. Therefore we must pray that we may hear the word which Jesus speaks to His afflicted fellow-townsmen, though not to him alone, but to all who abide by the covenant of their baptism.

Jesus says to him first: Be of good cheer! Be glad! The man was palsied, lame, an afflicted man; yet he should be

glad, says Jesus. Why? Because Jesus is about to heal him? Nothing at all is said about that. No; regardless of whether or not he is healed, Jesus wants him to rejoice over what is far more than healing: the forgiveness of sins. What riches, when one associates with the suffering, though unable to alleviate their pain, to be able to say on Jesus' behalf: Be of good cheer! Be glad! By faith in Christ you possess that which is better than all the treasures of the world, better even than health, the forgiveness of sins. And what wonderful experiences when the word bears fruit and one sees the afflicted, the suffering, the humanly speaking miserable person cheerful and happy in the midst of his suffering, because he has received the grace to believe in the forgiveness of sins. Neither health nor sickness, neither wealth nor poverty, neither war nor peace is the deciding factor in our peace and salvation, but only the forgiveness of sins.

The forgiveness of sins: we realize which of these words weighs the most. It is the word forgiveness. But it is equally certain that this can be understood and accepted only where the word sin is known, which means where there has been preaching about sin and the Spirit of God has convicted men of sin. For the reason that they do not want to hear about sin, many men do not come to hear the church's proclamation of forgiveness. The pride of man refuses to the last to acknowledge sin. Woe to man, when the time comes that God no longer merely speaks the word of judgment and wrath against sin, but lets history speak where men will not hear the word; when man must reap the bitter harvest from the seed of pride and see everything collapse which he has built up without regard to God or even in spite of God.

But where the word of sin is heard and we acknowledge it and do not rise up in defiance against it, but humiliate ourselves under the mighty hand of God, confessing that whatever may afflict us, it is only what our deeds have merited—under such circumstances God can speak to us about forgiveness in such a way that our courage returns. Though evil continually surrounds us, though sickness, poverty, war and death threaten us, we can still be happy in reliance on the forgiveness of sins; it opens the door to heaven; everything which sin has wrecked is reconstructed through the forgiveness of sins.

But how can we be confirmed in the faith that the word which was spoken to the lame man of Capernaum is a word which still applies, a word which applies to me. We see that even there were some that doubted it, who even accused Jesus of blasphemy against God, because by declaring the forgive-

ness of sins He assumed an authority which belonged to God alone. Jesus proves His authority by the miracle, as He inquires of them: **Which is easier to say: Your sins are forgiven, or to say: Arise and walk!** Yes, which is the easier, We realize that in reality it is a much greater thing to declare the forgiveness of sins; on the other hand, that is something anybody could say, though the failure of a visible result to appear would immediately expose him who should undertake miraculous healing without the necessary power. Jesus uses the one as proof of the other; He uses the visible miracle as a token of the authority He has also in matters invisible, where everything depends on faith.

We, however, do not have the sign visibly before our eyes, we only have it related in an old book, concerning which even people whom many considered learned say it is quite unreliable. What proof have we then that Christ and after Him His church—or rather still only Him, but active now in the message of His church—has the power to declare the forgiveness of sins. We must consider here that at that time all this was new and unheard of, and such a special emphasis by a miracle was necessary. Now, to be sure, we do not have as proof or emphasis supernatural visible acts, but something which presumably is just as good, a cloud of witnesses among Christians of all times, who bear testimony that the word of Christ at baptism and the Lord's supper and in the preaching of the church about the forgiveness of sins really was a word which, in life and in death, fulfilled its promise, gave strength, courage and joy to broken hearts.

Jesus gives His disciples power and authority to forgive sins, as He says to them: **Receive the Holy Spirit! If you remit the sins of any, they are remitted; if you retain them, they are retained.** So when we now hear the word of forgiveness, not spoken to us by the mouth of Jesus Himself, only by His authorized servants, but spoken as a word directly to us, we must accept it as a word of the Lord and not a mere human word, then we must be cheerful and happy in the midst of these evil days and do as the multitude did at that time: **Praise God, who had given so great power to men,** power to declare to each other on behalf of the Lord the forgiveness of sins, that God, though we have merited His wrath, will nevertheless be merciful to us for the sake of Jesus Christ! Amen.

Harald Vilstrup.

Translated from "Menighedsbladet" by C. A. Stub.

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Mother India's Children

We had just left the center of the teeming center of Calcutta and had followed the muddy arm of the Ganges which flows through the city down to the Kalighat Temple. The crowds of pilgrims were gathering their turbans and dress showing that they were from all parts of India—heavy-turbaned men from Punjab, wild-eyed tribesmen from the jungles of Assam, bronze-skinned women from the coast of Malabar—all had gathered to do homage to the goddess of destruction and disease, the many-armed Kali.

A mother came with her year-old babe in her arms—Mother India, seeking a future of hope and security for her child. A red mark on the child's forehead showed that she was already a wife. And therein lay the great danger. Her husband, a grown young man, was busy in the fields and the market place. What evil might not befall him? What disease might not overtake him? So the mother placed her child in the arms of the hideous goddess, and an offering of flowers and gold in the lap of the image, in order that her child might not enter the worst destiny imaginable, the fate of a child widow, condemned through life to bear the burdens of a slave.

Mother India—calling on her gods to have her children.

We entered the little front entrance room which served as the reception room for those wanting to see the doctor. It was the home of the Assistant-Civil-Surgeon of Santal Parganas, a Mohammedan university-trained doctor who held the second position in the Government hospital.

Beyond the purdah we could hear the babble of voices, and we knew that somewhere within this supposedly en-

lightened home the women of the household lived in the confinement of purdah. No man must under any circumstances see their faces. The high walls of the compound were the walls of their prison. Rarely were they permitted outside, and then only under the protection of heavy veils. The one lone tree in the compound called to birds to bring a little song of joy to their imprisoned hearts. But the walls stifled the joy and smothered the hope of a horizon.

Mother India—calling on her age-old walls to protect her children.

It is the Shorae, the festival of the harvest among the Santals. The rice has been gathered onto the threshing-floor. The golden grain has been trodden from the chaff by the slow feet of the oxen. The swish of the winnowing fan has been heard in the courtyards. The grain has been stored in the caddies.

But today is the day of festival. The great brown pots of rice-beer have been brewed and set away to cool. The drums were heard beating at dawn, and the village chief has declared a five-day holiday. And, most sinister of all, the village Naeke, the priest, has declared that the moral law, usually so strict among the Santals, has been repealed for the festival. Did they not hear his words? "The eyes shall not see, the ears shall not hear!"

The mother speaks to her growing daughter, telling her of the dangers, admonishing her to return to the courtyard the moment the festival dance is over, instructing her to keep close to her mother.

The night comes, the dancing, the drumming, the shooting, the laughter. The mother, overcome by the rice-beer of her own brewing, knows little of the welfare of her daughter.

Mother India—too weak to protect her children.

I went over to see Naomi's mother about speaking at the next Women's Meeting. It was evening, and they had had their supper. Little Samuel, "the fat one" as we called him, had fallen asleep on the bed. Stephen, the next older, was sitting by the lantern, trying his best to make sense out of the letters in his Primer. Salomi, full of life and fire, was plying her mother with questions about her Bible lesson for the next day. Naomi, the oldest of those at home, was copying off a song which the Junior Choir was to sing the next Sunday. Between Salomi's questions, the mother was trying to get some mending done. But for every question from the little wondering hearts, she tried to have an answer. On the wall behind her I saw a large picture of "Jesus Blessing the Little Children." And there I saw it clearly, the picture came down into the room. Through this Christian mother, Jesus was blessing the little children.

Mother India—Christian Mother India—blessing her little children.

The children of the daughter church in India greet the mother church here in America. They are thankful that the mother church is helping them and teaching them while they are still young and inexperienced. For some years more they must look to the mother church for support and strength. To you they send their expressions of deepest gratitude, for bringing the Gospel of Jesus Christ to them.

Muriel Helland.

THE HILLS AHEAD

The Hills ahead look hard and steep and high.
Often we behold them with a sigh;
But as we near them, level grows the road.
We find on every slope, with every load,
The climb is not so steep, the top so far.
The hills ahead look harder than they are.

And so it is with troubles, though they seem so great
That men complain, and fear, and hesitate,
Less difficult the journey than we dreamed,
It never proves as hard as once it seemed.
There never comes a hill, a task, a day,
But, as we near it, easier the way.

—Inklings.

The Army of Peace

Up through our war-torn world
A gentle host is marching,
Its flag of peace unfurled.
In every mother-tongue it prays,
It gathers up the wounded,
It builds for better days.

It is not only found
On bloody fields of battle,
But all the world around:
True love at work and on the march
In every land and nation
In kind and noble hearts.

It is the worker's dread
Of brutal war's destruction
He prays for daily bread,
For freedom and security,
For homes and happy children,
For world-wide sympathy.

It is the cry of pain
From broken hearts and bodies,
From all who mourn the slain;
It is the Christian call for aid,
The anguish of the dying,
The grief of souls betrayed.

A rainbow-bridge of faith
On thunder-clouds reflecting
The life of Christ who said
That over passion's tyranny
His love shall win the final
Eternal victory.

Bj. Bjornson

("Der gaar et stille tog.")

by S. D. Rodholm.

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No Drive to Raise Funds for Lutheran Service Men at This Time

The decision of the National Lutheran Council to make a drive during the first part of May climaxing on May 4 and ending on Mother's Day, May 11, in order to raise a sum of \$250,000.00 for Lutheran Service Men's Welfare was discussed at the meeting of the synodical board last week in Des Moines. It was decided that our synod should not at this time make such a fund raising campaign. The decision as to when and how the necessary money is to be raised will rest with the synodical convention at Troy, June 26-July 1.

The Lutheran World Action is hardly closed as yet. At least the synodical board feels that some churches have done very little to redeem the pledge to support it to the amount of \$.25 for each confirmed member. Why not center our attention upon completing this task first? Our synod has contributed to this cause \$1,803.82 according to the latest available figures from the campaign director. Altogether a total of \$322,039.27 has been collected for Lutheran World Action. No one should regret that our synod does not at this time enter into the campaign for funds with which to support the work carried on among the service men of our Lutheran Faith. This work will go forward just the same. Some of the larger Lutheran synods have donated liberally already and we will have time to think and talk it over at the convention and plan the best way in which to collect this money.

The National Lutheran Council operates in such matters only with the consent of the cooperating Lutheran bodies. We are free to choose our own time and method for raising the necessary amount which is approximately half of what was asked for Lutheran World Action, or about \$15-1600. I am

Lutheran World Action

39th East 35th Street, New York.

"In Madagascar Missionary Strand died last month—apparently from worry and strain. He was a big, strong, energetic man in his early fifties. At a Syrian Orphanage, scores of little children are holding fast to the fence about the grounds, peeking through and hoping for the word of further support which will permit them to return to the only love and adequate care they have ever known. In the Sudan, Missionary Mathiesen is slowly dying, waiting for boat fare which will take him to safety and health. In India, confused, perplexed people are at bay amid opposing forces, leaderless, like sheep without a shepherd. The fruits of generations of Lutheran missionary endeavors totter in the balance. The Lutheran church faces its most serious condition since early Reformation years."

The above quotation is taken from a report from the office of L. W. Action published some time ago in Lutheran Tidings. We undoubtedly need the challenge again and again.

Another report has been received from the L. W. Action office:

From Denmark, Dr. Friedrich Torm, Secretary of the Missionary Council in Denmark, writes:

"Will you be kind enough to pass our thanks especially to the Lutheran Churches in America for all that they are doing for us? But we wish that our thanks must reach to all friends, who are helping us. Of course, we collect money as usually and keep them, in order that we may send them to the friends which have supported our missions, as soon as we again get the possibility of sending out money.

"I have a special case to lay before you. One of our missionaries in Sudan, Rev. Matthiesen, has been very seriously ill; as far as I know, it is unlikely that he will recover, if he does not come to another climate. If he could come to U. S. A. some friends there will take care of him. But he has no money to pay the passage." (Arrangements are being made to bring this sick missionary to America. Ed.)

Rev. Clemens Sørensen of Vancouver, B. C., relates in "Dannevirke" of April 30th that the above mentioned Rev. Matthiesen is a classmate and a very good friend of Rev. Sørensen from the days of their preparations for the ministry in Denmark. He writes that Rev. Matthiesen is only 31 years old, his mother's only son. Rev. Clemens Sørensen adds: "Immediate help is needed. It should not be that neglect and lack of responsibility on our part should be the cause of a young man dying from fever on a foreign coast when a ticket to other shores could have saved his life." I noticed recently that Rev. and Mrs. Clemens Sørensen had contributed \$25. out of their mission salary in Vancouver to the Lutheran Word Action. Many in our synod have not given their bit to this cause, please do so. Many of us who have given, let us give a second time.

A cartoon was found in a daily paper recently showing a weary and lonely woman, scantily clad in rags, sitting by the road side on a lonely spot in war-torn Europe, ruins of homes are all about her. From her lips come these words: "You say you are tired of giving—What have you given?" Such a cartoon speaks for itself. Life is indeed as always a challenge.

Holger Strandskov.

sure that any congregation who chooses to follow the call for action in the last issue of Lutheran Tidings is welcome to do so. Since, however, the National Lutheran Council only very recently sent out such a call, it would appear wiser to wait and get the job done thoroughly and all at the same time.

May I also remind congregations which have not yet made their annual contributions to the synodical budget that May 15 is the date set for the closing of the treasurer's books. I would very earnestly urge all congregations to attend to this matter before too late.

Alfred Jensen.

Lutheran Tidings

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Rev. Holger Strandskov, Editor
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Rev. Holger P. Jorgensen, Business Manager
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EDITORIAL

An Explanation — Apology — Criticism.

The article entitled: "Solicitation on Behalf of Lutheran Service to Enlisted Men" in the last issue of Lutheran Tidings was submitted for publication from one of our co-workers, Mr. Osborne Hauge, Publicity Secretary of the National Lutheran Council. He is engaged in this work as our secretary in this way that the National Lutheran Council is an agency for the seven Lutheran Church Groups of which our synod is one.

The decision to make this solicitation for funds for Lutheran service to enlisted men was made at the annual meeting of the National Lutheran Council at Columbus, Ohio, last January 22-23. From reports received from other sources our representative was present and likely cast his vote on this issue. (To this day we have not had one word of report in L. T. from our synodical representative about this very important meeting). But because of the efficient work of the secretary of the New York office of N.L.C. a very comprehensive report was sent out on January 24th to all editors of Lutheran publications. In this report was also the announcement of this decision: **"Our immediate ministry to thousands of young men in the training camps of the army and the navy, who are called upon to make the sacrifices which are inevitable, and who are subject to unusual temptations."** This most urgent program has thus been in the making these past three months. Your editor took for granted that our N.L.C. representative and our synodical board were taking part in the preparations being made for this campaign. A number of announcements on this matter have been submitted to your editor from the New York office. This last announcement contained the following statement: "This appeal is sponsored by the seven Lutheran groups, cooperating in the National Lutheran Council"—and further "Synodical and district presidents have arranged—They will begin the drive on Sunday, May 4th, etc." As no report to the contrary had been received from our synodical representative or synodical board it was taken for granted that we were ready to offer our cooperation.

However, our part of the drive for this cause has now been postponed until after the annual convention, primarily because of the still incompleting Lutheran World Action campaign. This program was launched last September and was according to plans at that time to be completed in November. Later, because of lack of response, a report from the National Lutheran Council came stating that funds would be accepted into the new year.

And now eight months after we are still in the process of this September-November, 1940, program. Because of that our many young men from the Danish Lutheran Church who are in camps, and many more who will soon be there, will have

The 64th Annual Convention

The Danish Evangelical Lutheran Church in America will convene for its 64th annual convention at Troy, N. Y. from June 26 to July 1.

The convention will open with Divine Service and Holy Communion in the Immanuel Danish Lutheran Church at Troy, N. Y. Thursday, June 26 at 8 p. m. The business session commences Friday, June 27 at 9 a. m.

All congregations of the synod are asked to send delegates to the convention and all pastors are asked to be present in order to make the convention reflect the interest and purpose of the entire synod.

Due to the convention location being far east congregations wishing to do so may combine in selection of delegates. However, no delegate can represent more than three congregations and all delegates must bring written credentials from any and all congregations represented. Congregations located east of Chicago are exempted from this privilege being considered next door neighbors to Troy. May I urge all possible attention so that all congregations be represented at the convention.

Proposals may be submitted for discussion and action at the convention by any member or congregation belonging to the synod provided, however, that such proposals have been published six weeks prior to the convention in our synodical publications. Please, send such possible proposals to reach me not later than May 11.

Kimballton, Ia., April 7, 1941.

Alfred Jensen,
President of the Dan. Evang.
Luth. Church in America.

The Immanuel Danish Lutheran Congregation, Troy, New York, invites friends and members of the Danish Evangelical Lutheran Church in America to participate in our annual convention from June 26 to July 1. To assure lodging or all we ask you to send in your reservations as early as possible and preferably not later than June 15. Send reservations to Rev. L. C. Bundgaard, 508-7th Ave. No., Troy, N. Y.

Johannes Jensen,
President of Church Council.
L. C. Bundgaard, Pastor.

Proposal to the Synodical Convention

All business sessions of the national convention of the Danish Evangelical Lutheran Church in America must use the English language.

St. Peter's Evangelical Lutheran Church,
Dwight, Ill.

Alvin Søndergaard, Secretary.

Charles Lauritzen, President.

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True bravery is shown by performing without witnesses what one might be capable of doing before the whole world.

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Time is infinitely long, and each day is a vessel into which a great deal may be poured—if one will actually fill it up.

to wait, or at least depend on the other Lutheran groups for aid for social recreation and spiritual guidance.

A leading Danish philosopher some years ago made this criticism: So often the Church is only an ambulance coming to pick up the wounded after the battle. It could be a pillar of fire leading its people to the promised land.

We apologize for "starting" this campaign in our last issue of L. T. But we sincerely hope that we soon may join hands in our Danish Lutheran Church to more concentrated efforts in our response to the comparatively small programs laid before us in these days.

Holger Strandskov.



Grand View College

PASTORS' INSTITUTE

The Pastors' Institute was formally opened at Grand View College, Tuesday morning, April 22, 1941, by President Alfred C. Nielsen with a few words about the problem confronting the modern teacher of the Word, in establishing the true belief among the members of his congregation. Approximately 25 pastors were enrolled by then, the largest gathering since the Institute was started three years ago.

The opening address was delivered by Rev. Bernhard Helland, Principal of Kaerabani Schools of the Santal Mission, who spoke on "Missions in our Generation." He stated that although times are difficult there is no definite crisis in our foreign missions. It is rather a time of flux, a time of swift changes. The fact remains that there is a great faith among the youth of today—more so than a generation ago. There have been three phases in the attitude of the people toward the foreign mission; the eager optimism of a quarter of a century ago, the drab pessimism of a decade ago, and the aware realism of the Christian of today. He expressed the need of farsighted missionaries who can perceive the vision of united churches throughout the lowlands of India. He especially strove to present the point that enterprises among the natives must not depend on a white market and the influence of the white man. The white training must remain, but the articles that are manufactured must have a market among the people themselves. We must not create a class of dependents.

In his second lecture Tuesday morning, Rev. Helland spoke on the topic, "The Mission to the Santals." He told of the customs and the habits of the Santals, their innate politeness, their love of singing, and many other interesting stories of the character of the Santal. He spoke of Erling Østergaard's great work in the hospital, of the sympathy and understanding shown the poor unfortunates in the leper colony, and of the great vision cherished by men and women on the field, who look toward the day when our help will not be needed in the lowlands of India.

Dr. Bernhard Christensen, President of Augsburg College and Seminary,

Minneapolis, Minnesota, spoke Wednesday morning on "Christianity and Freedom." He said that freedom is the unconstrained fellowship of man with God and of man with man, upon the basis of truth and with full respect for personality, both human and divine. Christianity is man's living fellowship with God in and through Jesus Christ. Freedom is one of the chief values by which man lives. Because freedom is "of the essence" of life, the freedom-givers have been the heroes of every nation on earth.

We may think of the "ramparts of freedom" as a series of concentric walls, each of which has a part to play in the defense and preservation of this ultimate human good. Among these "walls" we may mention political, civil, social, economic, educational, religious (worship), ecclesiastical, and spiritual freedom. Of these the innermost citadel is that of spiritual liberty—the soul's experience of the forgiveness of sins and fellowship with God. This is the innermost stronghold of the life of man. But all the other ramparts also have their part in the maintenance of human freedom. And all of them are intimately related to the central citadel. Ultimately they depend upon it for their preservation. Changing the figure of speech: By keeping burning the altar fires in the inner shrine of the spirit, one is in possession of the only effective means for bringing light to the whole temple of Freedom, in which alone the spirit of man can truly live.

In his second lecture, "Christianity as Life," Dr. Christensen said that the seeming lack of power in much of modern Christianity may be rooted in man's failure to permit Christianity to express itself according to the divine intention. Kirkegaard tells of a spirited team of horses which swiftly degenerated when driven according to their idea of driving, but recovered zest and fire when driven by the royal coachman.

According to the New Testament, the essence of Christianity is life—a new life, of eternal quality, brought to man by Christ. Christianity is not organization or philosophy or ethics or doctrinal statement or mystical experience. It is fellowship with God, in and through Christ, and it can manifest its power only when it is permitted to prevail and spread as life.

True, there may seem to be dangers in such a conception of Christianity, but these dangers are inherent in the very nature of the program instituted by Christ. We can trust the Spirit of God to direct and control those who have come into a living fellowship with Him and who have subjected themselves to the Word and the power of the crucified and risen Lord.

On Tuesday afternoon the Rev. V. S. Jensen addressed the group. In his talk, "The Desire to Know and the

Craving to Believe," Rev. Jensen said that the quest for certainty has led men into the field of knowledge, but that knowledge does not give certainty. The craving to believe is innate. What can a man believe? The Christian church offers baptism and baptizes into the word of faith. When a man responds to the craving to believe this is what the Christian gives him to believe. Experiences of Christians shows that believing the word of faith leads to certainty.

Rev. J. C. Kjar spoke on Wednesday afternoon about the pastor and his work. He presented a plan by which the pastor can best function to the advantage of his congregation. His lecture was so well prepared that it prompted a good group discussion.

Thursday morning Dr. Sterling W. Brown, who is professor of Applied Christianity at Drake University, spoke on "Pastoral Counseling." He stated that the complexity of the modern world creates innumerable difficulties among people. This calls for ministers who have insight and understanding of the basic urges which drive individuals into these difficulties. There is a definite need of some courses in the art of pastoral guidance or counseling. He must learn to understand the individual and to suggest ways of overcoming his problems. The social sciences have in many ways enabled the counselor to have a more profound understanding of an individual's nature.

Dr. Eric Wahlstrom of the Augustana Theological Seminary in Rock Island, Ill., spoke Thursday morning about St. Paul's metaphors of redemption. He said that Jesus spoke in parables but that St. Paul spoke in pictorial language. He said that the epistles may be hard for us to understand today, but by the people of that time, Paul was well understood, because he spoke in their language level. He then went on to explain the metaphors and to clarify their meaning. He told what is meant by the slave set free. First there is slavery, next there is redemption and after redemption there is freedom. In explanation of the court, first we are accused, next we are justified by faith and then we become righteous. He said the guilty one is placed before the judge and is found guilty according to law, but that by faith in Jesus Christ he is innocent. Speaking about Ephesians 2:1, he said there is death, then the resurrection of Jesus and then into life.

In Dr. Wahlstrom's second lecture he spoke on the enumerative movement. He endeavored to set forth what is authoritative in religion. He said that in the Roman Catholic church the pope is the final authority, but that in Protestantism it is the Bible. According to "Lund Theology" the origin of the church is to be found in the redemptive activity of the church. The church has no other work today than

the redeeming activity of God. The church is the object of God's saving activity. It is the kingdom of God. The church does not exist for that alone. The kingdom of God is an end in itself, but the church is also a means for itself in which God works. The church is the mother of every Christian. It is the one which brings us into relationship with God.

Thursday afternoon, Rev. F. O. Lund of Dwight, Illinois, spoke on "The Place and Function of Church Music." He said that music in the church is part of the spiritual set-up and must not be mis-used. The modern usage of the choir does not forward the teaching of the word, but rather functions as an element of entertainment. The ministerial "sacra" (which means holy deed) is a beginning of the mystery—priests acted out the part of the three kings, etcetera. This is now done in our churches in the form of Sunday school programs and these are becoming more and more popular. They are harmless, but what they will develop into, we and the future must decide.

Rev. Lund gave several definitions of hymns. According to the Greeks, a hymn is a song or poem composed in honor of God or of famous men or heroes. To St. Ambrose, a hymn is a praise to God with song.

In Denmark today, songs seem to be the saving power of a suppressed people. The songs which they sing are those which have taken root in the hearts of the people and now come forth as a vibrant, living challenge to the forces which would subdue them.

Thursday night Rev. Lund officiated at a "Sangaften" to which the members of the congregation were also invited. The college choir and the octette each sang several numbers and the remainder of the evening was spent in singing hymns under the direction of Rev. Lund, who attempted to teach the audience the true way of singing church songs.

Of great importance and interest were the series of lectures given by Rev. Ernest Nielsen of Des Moines, Ia. Rev. Nielsen was also chairman of the Institute and the success of the Institute was greatly dependent on his efforts. It was well planned and he must be commended on acquiring the speakers which he did. Especially, we believe, Dr. Bernhard Christensen left a lasting impression on the group, through his lectures.

In regard to Rev. Nielsen's series of lectures on N. F. S. Grundtvig's philosophy of the history of the Christian Church, it is necessary to state that we cannot possibly cover a review of these. Both Rev. V. S. Jensen and Dean S. D. Rodholm commended the speaker for his willingness to undertake such a difficult task, and spoke of his efforts as a "ground-breaking" work.

—Contributed.

The Annual Meeting of the Santal Mission

The Seventh Annual Meeting of the Santal Mission Association will be held, God willing, May 22-25, 1941, in Immanuel Danish Lutheran Church, LaFayette Ave. and Oak Street, Racine, Wis., the Reverend Niels B. Hansen, pastor. Opening Service Thursday evening at 8:00 o'clock.

At the business session, the regular business coming before the meeting will be taken care of. Election of Board members will take place to fill the vacancies created by the expiration of the term of the following members: J. C. Aaberg, Silas C. Andersen, Odd Gornitzka, Andreas Helland and Nils Klungtvedt. Election of one member to fill the unexpired term of S. M. Stenby, deceased.

ODD GORNITZKA, President.

MARIUS C. DIXEN, Secretary.

PROGRAM

THURSDAY EVENING, 8:00 P. M.—Opening Sermon by Rev. J. C. Aaberg.

FRIDAY, 10:00 A. M.—Bible Hour by Rev. A. W. Andersen, Chicago.

FRIDAY, 10:30 A. M.—"Missions to the Lepers" by Rev. V. Bagger, superintendent of the Saldoha Leper Colony. Discussion. This session will be conducted in Danish.

FRIDAY, 2:00 P. M.—Devotional message by Dr. Arthur Rholl, Radcliffe, Iowa.

FRIDAY, 2:20 P. M.—"The Place of Schools in Missions" by Rev. B. A. Helland, superintendent of Kaerabani High School. Discussion.

FRIDAY, 8:00 P. M.—Half hour moving pictures from the mission field. "Evangelism on the Mission Field" by Rev. J. M. Girtz, Luck, Wis.

SATURDAY, 10:00 A. M.—Devotional message by Rev. James C. Petersen, Kenosha, Wis.

SATURDAY, 10:20 A. M.—Business session. Everybody invited.

SATURDAY, 2:00 P. M.—Devotional message by Prof. A. Helland, Augsburg Seminary, Minneapolis.

SATURDAY, 2:20 P. M.—"Missions

among the Women" by Miss Dagmar Miller, Haraputa, India. Discussion.

SATURDAY, 6:30 P. M.—Banquet. Rev. M. C. Dixen, toastmaster. Toasts from Dr. Silas C. Andersen, C. P. Heide, the missionaries, etc.

SUNDAY, A. M.—Divine Services in the several Lutheran Churches. President Odd Gornitzka preaches in the Convention Church.

SUNDAY, 2:30 P. M.—Speakers: Rev. B. A. Helland and Rev. V. Bagger.

SUNDAY, 8:00 P. M.—Closing Service. Rev. Nils Klungtvedt, Newark, Ill., and Rev. J. M. Girtz.

AN INVITATION

YOU, dear reader, and all other mission friends are heartily invited to attend our annual meeting of the Santal Mission, to be held May 22-25 in Immanuel Danish Lutheran Church, Racine, Wis., the Reverend Niels B. Hansen, pastor.

The local church offers free lodging and breakfast to all guests. A reasonable charge will be made for the other meals, which will be served in church. Will all who desire lodging notify the local pastor, Rev. N. B. Hansen, 520 LaFayette Ave., Racine, Wis., before May 15, 1941. Thank you.

The Convention in Troy

The Immanuel Danish Lutheran Church of Troy, N. Y. will be host to our annual Church Convention June 26th-July 1st. Deviating from the traditional plan for our conventions this year's meeting will convene from Thursday to Tuesday. This plan has previously been followed when the convention was not held in the midwestern states. This arrangement makes it possible for most pastors to be away from their congregations only one Sunday.

I visited the congregation in Troy recently and found that preparations for the convention are well organized. The good sized church and church basement and the parsonage located in beautiful and quiet surroundings in the city of Troy will afford a very favorable setting for our annual convention. Rev. and Mrs. Bundgaard and the members of the congregation, many of them living close to the church, will give all possible cooperation in making convention guests comfortable and thereby making possible a good setting for our meeting.

Rev. Bundgaard or the local committee will in due time give the needed information as to: Highways leading to Troy, auto camps and cabins, railroad facilities, etc.

May I request the congregations to make the necessary plans for a large attendance. Please, do not let the distance be a hindrance. We must remember that it was our decision at the last year's convention to have the meeting in Troy in 1941. Consequently all congregations are urged to have representatives present. Expenses in traveling can be reduced considerably if several travel together in automobile. Some congregations can possibly cooperate in this way in sending their delegates.

According to the laws of our synod: "Congregations which are situated at a distance more than nine hundred miles from the meeting place of the convention shall have the privilege of sending joint delegates. Delegates from such congregations shall have as many votes

as the number of congregations which have delegated their votes to them. Each of these congregations, however, shall have only one vote at the convention. No delegate shall have more than three votes." Delegates shall bring written credentials from the congregation or group of congregations which they represent. This will mean that all congregations not belonging to District 1 or 2, and situated in Chicago or west of Chicago may send joint delegates, provided it is not possible to send one or more delegates from each individual congregation.

In visiting most of the congregations in the eastern District I found a definite interest in the forthcoming convention. Many are making plans to attend, and are grateful to the Troy congregation for the opportunity afforded the members of the East to attend our annual Church convention. We appreciate this attitude, but the success of the meeting will, however, depend in a large measure on the attendance from the midwestern states. I know that our pastors would all be happy to attend. In some cases it may be necessary for the congregation to give some assistance to their pastor to make it possible for him to be present in Troy.

Several of the congregations in the East are planning local meetings to be held either before or after the convention. It is their hope that guests to the convention may also attend one or more of these local meetings.

Topics for discussion at the convention must reach me by May 11th.

With sincere greetings, hoping that our convention in Troy may prove to be a true interpretation of the desire of the Danish Ev. Lutheran Church to meet the issues of our present day.

Alfred Jensen.

(Translated and condensed from "Dannevirke" by the editor.)

Observations....

by Bundy

Without Congress.—Before we indulge in any more slurring denunciations of the president of our country and his "unprecedented authority" it may be well for us to check back on a little history: Thomas Jefferson bought the Southwest Territory for \$27,267,622, (from the Gulf of Mexico to Canada west of the Mississippi.)

James Monroe went to France for President Jefferson, and returned with a contract in his pocket for the purchase of Louisiana. Congress was not in session at the time. A delay in the matter might have meant a change in Napoleon's mind, especially if he could have listened in on the wranglings of Congress. So Jefferson made the deal well knowing that he was going beyond his constitutional authority. "Teddy" Roosevelt, promptly recognized the new republic of Panama—fruit of a revolt from Columbia—guaranteed it commercial and military protection, and in return obtained the right to build a canal and control it forever. In his own words he said at Berkeley, Calif. in 1903: "I took the canal zone and let Congress debate and while the debate goes on the canal does too."

tection, and in return obtained the right to build a canal and control it forever. In his own words he said at Berkeley, Calif. in 1903: "I took the canal zone and let Congress debate and while the debate goes on the canal does too."

The complete Knowledge of Man.—Alexis Carrell, eminent scientist, says that The Renaissance brought about one fatal doctrine, namely that man is a number of so many organs, body, intelligence and soul, all working separate of each other. He says that it would take man 25 years of uninterrupted study to learn that all these things work together for the kind of man intended by the maker. This assertion was undoubtedly not a secret to St. Paul when he said: "There are many parts but one body. And one part cannot say to another: I have no use for you!"—Religion speaks of a relationship between all things, but we have so many people, including church people, who in their wisdom separate religion from a larger knowledge, hence many of us never get out of Luther's Catechism. But acquiring this knowledge would mean a different way of using our time and there is the rub, man would rather have his fun than know what life is for.

OUR CHURCH

Rev. Henrik Plambeck, who is serving the congregation at Dagmar and Volmer, Montana, at the present time, is invited to speak at Flaxton, N. Dak., Sunday, May 18th. The congregation at Flaxton was Rev. Plambeck's first charge. Rev. Plambeck's address will be, until July 1st, Antelope, Montana.

The Luther Memorial congregation in Des Moines, Iowa, has just received fourteen new members.

Rev. Sven Baden of Bridgeport, Conn., has accepted a call to the church in Perth Amboy, New Jersey. He will begin his new charge July 1st.

Rev. Holger Jørgensen of Muskegon, Mich., preached in the church at Alden, Minn., on Sunday, April 27th. This was Rev. Jørgensen's first pastorate.

Rev. F. O. Lund, Dwight, Ill., has composed a melody for the hymn, "Christus Liberator." He has dedicated the melody to Rev. S. D. Rodholm, who translated the hymn from the Danish. This translation was published in a recent issue of Lutheran Tidings.

The Ladies of Luther Memorial Church in Des Moines, Iowa, recently won a beautiful banner in recognition of their many new members in the Federation of Lutheran Women.

This organization is composed of women from the eleven Lutheran churches in that city. One of the projects sponsored is a home for working girls in Des Moines.

Rev. Harald Ibsen of Diamond Lake, Minn., conducted the church service in Withee, Wisc., on Sunday, April 27.

Ronald Jespersen, theological candidate at Grand View College, preached in the church at Davey, Nebr., on April 27th.

Rev. Harris Jespersen of Viborg, S. Dak. exchanged pulpit with Holger Strandskov of Tyler on Sunday, April 27. A plan was suggested at the District meeting last year whereby the District president some time through the year would exchange pulpits with the various pastors of the district. On Sunday, May 4th, an exchange will be made with Rev. Vagn Duus of Hetland, S. Dak.

Rev. and Mrs. C. A. Stub visited their former pastorate at Ringsted, Ia., after the Pastors' Institute in Des Moines. Rev. Stub preached the morning sermon on Sunday, April 27th. In the afternoon friends gathered in the gymnasium to share in fellowship with their former pastor and his family.

Rev. Harald Petersen and family of Ringsted, Iowa, are enjoying an early spring vacation in the wonderlands of Wisconsin, primarily at the home of Mrs. Petersen in Centuria, Wis.

Miss Dagmar Miller has promised to speak in the churches of District 6, southwestern Minnesota and South Dakota, in the first part of June. A complete itinerary will be published in the next issue of L. T.

Several improvements have been made this past winter and spring at the Children's and Old People's Home in Tyler. The large enclosed two-story porch which was added to the building some years ago has been transformed into four cozy and well lighted rooms.

A Few Days Left for the Spring Drive for new subscribers to Lutheran Tidings at the special rate of 50 cents for the first year. Some very fine results have been reported in many congregations. Have you done your part? Maybe there is still a neighbor, friend, or possibly a son or daughter living away from home, who would appreciate L. T. for a year. Talk to them or give it as a gift. (See Notice on last page.)

Flash from Convention Headquarters, Troy, N. Y.: Rev. and Mrs. A. W. Andersen together with five delegates from Trinity Church in Chicago are the first to let their intended arrival June 26th be known.

LUTHERAN TIDINGS

NEWS BRIEFS

Denmark Will Rebuild.—Speaking at a meeting of the Cooperative Book Club, Helmuth Møller, first vice-consul of Denmark said: "Before April 9th, 1940, we built a good house. It may be that it will collapse now, but when the war is over we will have the material with which to build it again . . . The work of the cooperative movement is just one example of how our democracy works . . . Democracy with us goes far and deeply. There will be no goosestepping for us either physically or intellectually.

Great Britain.—"Our Shelter Prayer."—Habitues of air-raid shelters in Hull, Birmingham and Westminster are making wide use of a prayer which they call "Our Shelter Prayer." It reads:

"Increase, O God, the spirit of neighbourliness among us, that in peril we may uphold one another, and in homelessness, loveliness or exile befriend one another. Grant us brave and enduring hearts that we may strengthen one another, till the disciplines and testing of these days be ended, and Thou dost give again peace in our time. Through Jesus Christ, our Lord. Amen."

Great Britain.—Maintenance of Missionary work.--An example of the faithful work by the Churches in war conditions is seen in the maintenance of missionary work overseas. Thus the Church of Scotland Foreign Mission Committee reports on the marvelous ways in which the work of the Church in all their mission fields has been maintained. Funds show a gratifying increase. The financial position has improved, as compared with last year, by L1,300, partly but not wholly thru a reduction in expenditure.

Niemoller's Father Dies.—The Rev. Heinrich Niemoller, 81 years old, father of the Rev. Martin Niemoller, who is in a concentration camp for challenging the government on theological grounds, died at his home in Elberfeld Sunday, March 23. His death was disclosed in a brief notice in a Berlin newspaper. The younger Niemoller was arrested nearly four years ago. Last Christmas there were rumors that young Niemoller contemplated embracing the Roman Catholic faith, but this has been denied by Niemoller himself.

"No English Taught Here." According to reports from Oslo, the department of public instruction has given orders that from now on only one foreign language may be taught in Norwegian schools: namely German. The department justifies this order on the ground that changed political conditions in Norway make it necessary. In other words, a great need is felt by the puppet government to make Norwegians acquainted with the German "Kultur."

Contribution to Danish Women's Mission Fund

Ansgar Ladies Aid, Pasadena, Calif., \$15.00; Mrs. Laura Miller, Hamel, Minn., 2.00; Individual donations, Junior Aid members, Grayling, Mich., 6.00; Martin Nielsen, Minneapolis, Minn., 5.00; St. Peder's Danish Ladies Aid, Minneapolis, Minn., 5.00; Ladies Aid, Alden, Minn., 10.00; Two Friends, Tyler, Minn., 1.00; In loving memory of Mrs. Anton Sorensen, Ringsted, Ia., from her grandchildren, 8.00; In mem-

ory of Mrs. A. Sorensen, Ringsted, Ia., .50; Rev. and Mrs. Harold Petersen, Ringsted, Ia., 1.00.

Total, \$53.50.

Total to date, \$538.18.

To Porto Novo Mission

Mrs. Maren Sondergaard, Newell, Ia., \$1.00.

Many thanks for these gifts!

Mrs. Ottar Jorgensen,
Treasurer D.W.M.F.

1410 Main St.,
Cedar Falls, Ia.

April 25, 1941.

SPECIAL INTRODUCTORY OFFER

In order to accomplish our goal of "A Church Paper in Every Home" we are sponsoring a spring drive for new subscriptions to Lutheran Tidings.

Until May 10 we are making this unusually low offer of 50c for one year for new subscriptions.

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250.00	8	3.96
300.00	9	4.18
350.00	10	4.48
425.00	11	4.85
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