

Lutheran Tidings

Volume I

SEPTEMBER, 1934

Number 2

ANTICIPATION

ALL real life is a life in anticipation, in yearning and hope — that is, in faith. A child awaits the wonderful things it is sometime to experience. Young people long and hope for a rich and happy future; they have faith in this in spite of those voices which predict the opposite. Old people who no longer await or hope for anything have really in their hearts ceased to live. Hope and longing are signs of the presence of life. A lack of hope and faith indicates that death has begun its terrible work.

Our generation is weak and lax in hope. Why is this? Is it supplied with spiritual gifts to a less degree than other generations which have gone before? By no means. But when anticipation and hope are so weak and often meet an early death, the reason is that many aim their hopes toward the things which this world can give and expect great things from it. It is not strange that they are deeply disappointed. For the world gives only that it may take back again. The world always disappoints those who love it most; its disappointment is certain, and keenest of all when death comes at last.

The world can give us hope, to be sure — at least for a time; but as everything else which belongs to the world, so will this hope end, not in fulfillment, but in death.

We are baptized to the faith that our Lord Jesus Christ sits at the right hand of God the Father, and that He is to come again to judge the living and the dead.

Our faith in Jesus then is not a generality, which any one immediately and thoughtlessly can accept. Faith includes something very definite, which we must live with and assimilate day by day so that it becomes a part of ourselves. This faith includes also the anticipation and the hope that Jesus is to come again.

Perhaps this does not often seem very vivid to us. Most of us have enough to do in thinking of the present moment. But when we do want to account for our faith it is especially the life and deeds of Jesus we have in mind, His words about the kingdom of God, and first and foremost His death on the cross, His resurrection, and ascension. But this is not all. He comes again to judge the living and the dead. Our faith is not only as-

urance of what has taken place, but also the anticipation of what is to come. The latter is too often set aside or entirely put out of the believer's mind. Anticipation is weak and uncertain. We have become resigned to what we have already received and assimilated as best we could, although we very well know that if anything is dangerous it is resignation. Remember the rich man!

What is the meaning of this that our Lord Jesus is coming again? It means that He continues the work He has begun — He continues His work until it is completed. It is the anticipation of this to which we are called in baptism. We live so to speak in the midst of events. The work is in full swing. The shepherd does not cease his calling and searching for the lost sheep, before it has heard him and he has found it. Jesus himself lives in anticipation, He would not be able to accomplish His work of salvation if He did not have a living hope that men would listen to His voice and follow it. And that which kept the old father alive — was it not the hope, perhaps an anxious and uncertain hope, but a hope it was, that his young son who had journeyed to a strange land, sometime would return.

The anticipation that Jesus will come again and continue the work which He has begun is an inalienable part of our faith. If this anticipation is weak, the whole of faith is weak.

* * * *

Fear not, you little flock! In such manner spoke Jesus. The little flock has perhaps feared that the good work should not be continued. It has been filled with anticipation, with hope and longing. And he who has this feeling has no reason for anxiety. He, on the other hand, who hopes for nothing and has no longing is in a real predicament.

Where your treasure is there will your heart be also! If the treasure we have is a hope for something of this world, our hearts also will be in the world and will die with it. But if our treasure is hope in God, who has revealed Himself in Jesus Christ who is coming again, then will our hearts be in God and with Him. — (From the Danish by P. Augustinus.)



METHODIST REVOLUTION?

It is hardly short of revolution within an old established church body that seems to be taking place in southern California with the proposal of a new pledge to take the place of an old time-honored one. The "Christian Century" quotes the new proposal made by the leagues of southern California to be laid before the national council of the Epworth League, the young people's organization of the Methodist Church. The proposed pledge is as follows:

"I pledge myself to put first in my life the building of God's co-operative community. I believe that this task demands of me the living of the highest New Testament ideals, through the identification of myself with the disinherited and the workers of the world, whose struggle for justice leads to a classless society. I pledge myself to live Jesus' mandate of service by working for a social and economic order where power will be transferred from those who own to those who serve, where the basis of production will be for the use of the masses of mankind, rather than the profit of the privileged few. I pledge myself to Jesus' mandate of brotherhood by permitting no barriers of race or social condition to limit my friendship with those who are the dispossessed of the present system. I pledged myself to the fulfillment of the true missionary spirit by refusing to take up arms against my brothers of other lands at the command of national rulers. In struggling against the oppressor, I pledge myself to avoid vindictiveness and hate, recognizing in my own soul the elements of greed and self-assertion which I condemn in him. I pledge my income, my talents, my time and my life to bring to fulfillment a Christian world of equality, of service, of brotherhood and of plenty. Only so can I adequately obey the command to feed the hungry and clothe the naked; only so can I help bring to reality Jesus' prayer for his fellow workers: "Give us this day our daily bread." Only through such living can I obey the command: "Go ye into all the world, and preach the gospel." Only so will I truly confess Jesus before God and man."

I can hardly conceive of a responsible religious organization adopting such a pledge for a young people's society consisting of ordinary young people. Not that it would be wrong to live up to such a pledge, on the contrary, it would solve a good many of the ills of the world as we know it today. It is a very idealistic pledge. But it is hardly realistic enough. Some will think it is the very essence of realism. Perhaps so on the side of what is needed; hardly on the side of the ability of these young people to perform. Nor do I think it has been made after sober thought and self-examination, but rather at a moment of high enthusiasm.

For this reason I think it would be wrong for young people to take such a pledge. They do not know what they are doing. All honor to their high ideals and their enthusiastic ardor! But such a pledge must wear if it is to be of any value, it must stand not only against active opposition but, what is much more difficult, it must be able to endure indifference, which become much more irksome than the former because of their persistency.

I also think it is too much tinged with party feeling to be a true Christian pledge. Such a pledge is going to cause strife, not about Christian truths but about political beliefs; it is going to rend asunder the religious body which undertakes to make it its platform.

It would be desirable if many people truthfully could take such a pledge. It would be wonderful!

But for all those who become members of a young

people's society to take this pledge would be nothing short of hypocrisy or presumption. To any soberminded person it would be evident that all but a very few of those young people would never be able to live up to the pledge in a crisis. Perhaps but few would even make an effort to live up to it.

The whole thing seems to me another example of the well known American trait of immoderacy. We go to extremes, first to the one side, then to the other. We are ultra-conservative and condemn everything which has the slightest tinge of pink as Communism, or we drive into the opposite ditch and become rabid radicals.

A college president recently said that drinking in France can be productive of good conversation, in Germany of music, in England of social living, but here it makes fools out of gentlemen — another example of American immoderacy.

If we want to apply our Christian ideals it is best to begin at home. We are not so perfect in our nearer social relations that our conduct can bear the light from the life of Christ. And so long as we can not order our own small domestic affairs, let us not presume too high flights or too far in the realm of Christian ideals. It is almost most becoming for us to show humility in our assurance of what we are going to do in the matter of following after Christ, lest we fall into the error which Peter did when he assured his Master that even if all the others left Him he would not. Yet the same night he denied Him three times, even swearing that he knew Him not.

C. A. Stub.

"Der er et yndigt Land."

*I know a lovely land,
Sublime with spreading beeches
Along the Baltic strand,
Its rolling hills and valleys all
Proclaim the name of Denmark,
And it is Freya's hall.*

*Here sat in Odin's day
The champions in armor
When resting from the fray.
Eftsoon they conquered hostile ground;
Their bones now rest serenely
Where boulders mark the mound.*

*Behold that country sheen!
Blue belts and fjords enlacing
Soft slopes of sylvan green;
And noble women, comely maids;
Strong men and sturdy younglings
Make up the Danish race.*

Tr. by Alfred G. Andersen.

The wanderings of this most intricate universe teach me its nothingness of things. — Tennyson.

Truth from falsehood cleansed and sifted lives, like days in summer lengthened. — Longfellow.

THE ORGAN AND THE ORGANIST

IN THE NARRATIVE which follows, concerning certain events which happened last year, I shall try to be as objective as possible, though I refer to things that appeared to me to take place in the unseen world of spirit. The reason for telling this story will be made clear in the conclusion.

During the earlier months of the year 1933, I had been engaged in writing a book called "Christ in the Silence," which I had dedicated to my friend, John White, who was dying of cancer. A considerable portion of my time was spent in his room, and our love for each other had grown very deep indeed. When the call came suddenly to me to sail for India to help Mahatma Gandhi, the hardest trial of all was to part with John White at a time when his own death was so near. Yet he earnestly encouraged me to go out to Mr. Gandhi without delay and bade me not to think of him or to stay behind on his account. It was only with the greatest difficulty, however, that I could make up my mind to leave him, when he needed me so badly in his pain.

The last hours in England were spent with him. He said good-bye to me, after we had prayed together with great earnestness for the journey which was before me. Every day, for many months before he died, he and I together in his sick room had prayed for Mahatma Gandhi. On that last morning he himself, in a very low voice, which was almost a whisper, prayed to God for Mr. Gandhi and me together. Then I went away.

Though we were unaware of it at the time, he was even then on the point of death. Three days after I had left him, he passed away amid great suffering bravely borne. The news of his death reached me when I arrived in India. On the voyage out, I wrote to him from day to day, posting letters at all the different ports, and these letters have been opened by his widow. For not one of them could reach him while he was still living. Yet, while writing these letters, I was even more conscious of his spiritual presence with me, and of the effectual fervency of his prayers joining with mine, than I had been when I prayed with him, in his own sick room, before leaving England. It was this that made me write so frequently to him during the voyage, for the impulse came to me very strongly indeed to do so.

At Aden, the Indian newspapers were handed me on board the ship; and as I anxiously looked through their columns, I could realize from one phrase that was used that for Mahatma Gandhi himself another fast was impending. This made me so anxious that I could hardly keep my inner distress under control. For long periods, both in the day time and at night, I used to walk up and down the deck hoping against hope that such a calamity might be averted. The steamer was not so full of passengers as it had been before we reached Port Said, and I could spend most of the time alone.

When the ship reached Bombay, reporters crowded round me, but only one thought was in my mind. Hurriedly, I gave them a few words about the state of affairs in England and then asked about Mahatma Gandhi. One of them told me that he had begun to fast, but later on had decided to take food again and this cheered me more than I can say, for I thought the crisis was over. But just at the last moment before landing, another reporter ran up and told me that the fast had begun again. Immediately all the dreadful anxieties I had experienced during the last days of the voyage returned in fuller measure than before. It was clear to me, in a moment, that I must take the first train and go to Poona. So I

started by the night train and reached there at 5 o'clock the next morning.

When at last I met Mahatma Gandhi in prison, permission was given me, while avoiding politics, to talk with him about the deeper things of a personal and spiritual nature. He was clearly feeling this fast more acutely than others; and although at first his strength seemed to be maintaining itself, it soon became apparent that he was becoming very rapidly weaker. Therefore I did not wish in any way further to impair his powers of resistance, and so these daily interviews became shorter and shorter. Nevertheless, in them I was able to appreciate certain spiritual truths in a manner that threw new light upon them. These memories are very precious and they have been stored up in my mind.

One thing very deeply moved me, on account of the recent experience I had received in the sick chamber of my friend, John White. It was to find how, in spite of great physical suffering, the inner joy remained almost invariably constant beneath the outer surface. For instance, I had seen John White, suffering terrible pain as he lay slowly dying from cancer—a pain which no morphia injection could control—yet even though his mind was dulled to some extent by the powerful anodyne administered to him, his brave spirit seemed to gain wings of light while the body suffered. So toward the end of a whole week of Mahatma Gandhi's suffering, when it was clear that his physical exhaustion had become excessive, I questioned him concerning this inner peace; and when I told him the story of John White, his face immediately lighted up. He said that on this occasion, though the nausea and dislike to drink water was far greater than in the former fast, and the suffering at times was agonizing, the inner joy remained steadfast. It was indeed even more constant than it had ever been before. This he related to me with such intense realization that I could at once feel its truth. Just in the same way that I could feel the same reality of spiritual experience with John White, even so I could feel it also with Mahatma Gandhi.

On the last day before his release, Mr. Gandhi's suffering had become almost unbearable. This became visible in his very countenance. His mind also, at that dark moment, seemed under a cloud and he spoke with great difficulty. His voice continually faltered. He mentioned to me how he felt that the time had come to give up the struggle for life altogether and quietly resign himself to that preparation for passing away in peace, which he called Samadhi.

It was at once clear to me, by his use of this technical word, that he meant to die. So I asked him earnestly to continue his struggle for life a little longer. He promised to do so. Then I questioned him whether even under these trials of physical suffering, which had become so intolerable, he was conscious inwardly of the joy in the spiritual life about which he had spoken before. His face lighted up again immediately, and his answer in the affirmative was emphatic. His whole soul seemed to be expressed in the few words he uttered.

Then the order came for his unconditional release. My own joy may be easily imagined. At first I could think of nothing else except his release itself and the happiness it had brought. Yet at night time, when I remembered the whole scene, while he lay near to death, and his answer to me about his inner peace and joy, the true meaning of all this seemed to present itself before

(Continued on column 26)

Lutheran Tidings

PUBLISHED BY

THE DANISH EVANGELICAL LUTHERAN
CHURCH IN AMERICA

Office of publication, 211 Wash. St., Cedar Falls, Iowa

Rev. C. A. Stub, Editor, Ringsted, Iowa

Rev. Ernest D. Nielsen, Business Manager,
25 Merrill Ave., Muskegon, Mich.

Subscription price, 50 cts. a year.

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

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

Second class permit pending.

Volume 1

SEPTEMBER, 1934

Number 2

EDITORIAL

"Lutheran Tidings" is now appearing for the second time. Our paper is not yet firmly established. We have not yet caught the confidence of all our people, but I feel we are going to. The number of encouraging comments received from our readers are many and heartening. This is a great help to an editor. On the other hand kindly criticism is not to be despised. Of this I have not received any, nor any unkindly. I invite criticism, however, not because I like it, but because I need it. In it may be found suggestions for improving the paper. Now is the time when changes are easiest to make, before our paper becomes an institution.

*

Regarding content, "Lutheran Tidings" leaves something to be desired. I think the contents of a paper like this should be more of a co-operative product than has yet been the case. I have not so far been able to establish relations with contributors. Perhaps they are waiting to see if these pages turn out to be of such a nature that they safely can entrust their names and reputations to the mercy of these pages. Let me assure such that our paper is a creditable undertaking and ask them to help make it an honor to be counted among its contributors.

*

I have received a number of definite promises of material, but as yet these promises have not materialized. I do not despair, however. I am sure that soon I shall have enough and to spare. — At present the pastors are just back from their vacations and busy catching up with their neglected duties.

*

A campaign is on throughout our synod to get subscriptions for "Lutheran Tidings". Pastors and committees appointed to do this work are getting started. Subscriptions are beginning to come in to the Business Manager. I have not the figures, which are increasing from day to day. We are not overenthusiastic, I think, in expecting to have 1500 names on our mailing list be-

fore next convention. I am sure that 500 more than this would not be at all unattainable, but I like to take our natural weakness in such matters into account. Let us make it 1500 this year and add 500 next year. This can easily be done.

*

This is the month when many of the districts of our synod meet in convention. This year these meetings are more than ordinarily important. The synodical convention urged upon us more home rules and added to the duties of the districts by making them responsible for the budget of our church. This should help to bring us into closer cooperation with each other.

*

Of even greater importance for the future of our Church is the new emphasis on home missions which was felt at the Des Moines convention. This is an undertaking for our districts to assume. Our church needs growth both inwardly and outwardly. The inner growth should especially concern the individual and the congregations, while the outward growth is also the affair of the district.

*

There are many groups of people who need the ministration of our Church. And many of these people would bless us in time and eternity for bringing the blessings of our church and its spiritual values to their doors. They are helpless themselves, perhaps they have the longing for the fellowship we could give them, but they know not how to begin. Do we know how?

*

There are several places in our synod where we used to have organized groups or small congregations served by our Church. Some of them have ceased to be, others are sickening for lack of . . . what? These groups need help to keep the work for the kingdom of God alive. It is our business to render this help, especially the concern of the local districts. We could render some help if we will stand together and take up this work as a duty laid upon us by the Master and Author of our Church Himself. The blessings to us and to the recipients of our aid would not fail.

C. A. Stub.

The Cosmic View

The supreme tragedy of our day is that men are not steering by the stars. I mean they are not at home in the universe. The universe to them is dead and without moral significance. But it is not a dead universe, and some day, somehow, there will come back to men a sense of the unity of life, a reborn conviction that after all we have got to organize the whole of life in terms of the universe. We have not just got to plunder the earth to get what goods are locked up there. We have not just got to jostle our fellowmen to get whatever advantage we may gain in competition. We cannot really live until we live in unity with the Creator and the creation. We still must steer by the star of the influence of

Christ, and that has to be tested at last as trees are tested by their fruits. The strange and wonderful thing is that the pull of this Man has held humanity as no other grip has held it, and led humanity and lured it and inspired the hearts of the noblest among men. "The foolishness of God," as St. Paul says, "is wiser than the wisdom of men, and the weakness of God than the strength of men." I am not proclaiming the monkish idea of the cross, as a sacrifice to appease the Deity, but men must learn to be willing to suffer for the salvation of mankind and cease to call those great who plunder mankind.—Selected.

—o—

FROM OUR PRESIDENT

In accordance with the decision of the convention held at Des Moines there should be held a meeting this fall in each of the districts of our synod, at which the procedure of soliciting funds for the synodical budget is to be decided.

Each congregation should send delegates who in conjunction with the district board are to decide the budget quota.

May I ask the congregations willingly to support the district boards in this work, and likewise to be helpful in the collection of funds. As has been mentioned before, it would be a great help if it could be arranged so that at least a part of the contributions could come into the possession of the synodical treasurer as soon as possible.

Our activities demand money all the time, and we are often greatly embarrassed during the first part of our fiscal year because of the sad custom of putting off the collection to the last moment.

Some of our congregations are subjected to severe economic conditions. The drought has destroyed their crops, and incomes are very small. In several places it might be necessary for the synod to step in and render temporary aid, but we are capable of very little in that respect unless more of the congregations which are somewhat better situated will contribute freely to the synod and so enable us to help, and thereby also manifest such gratitude as should be felt.

Apparently all have enough in their own obligations, and yet I do not think it can be said with justice that the synod by far is demanding what is impossible of us. The budget is set at \$12,000. This may seem to be a lot of money in these times, but we ought to be able to handle this without feeling it as a burden.

The work which our church has to do is well worth the cost; and it is especially needful now that we stand together so that the spiritual values to which we as Christian men and women have access may henceforth be found in abundance among us.

Our synod has received from an elderly gentleman in one of our congregations a gift of \$1000, on condition that the donor receive annually interest at the rate of 6 per cent, as long as he lives.

He does not wish to be mentioned, which fact does not detract from the gift. I mention this that we, in the recesses of our souls, may give thanks for this important gift and for the attitude which prompted it.

Perhaps others, who have the ability, may be prompted to go and do likewise.

With best greetings,

Hakon Jorgensen.

The Organ and the Organist.

(Continued from column 22)

me in a vivid manner. For it came to me with a new power of understanding that the spirit in man is in some way independent of the mind and in a real sense immortal. The spirit passes through this physical frame with all its weakness, and yet appears to be distinct from the mental process which is more closely connected with the body. The mind and the body are both transitory, but the spirit in man is changeless.

I am not a philosopher and cannot define my terms. Neither have I any theories to offer, nor can I tell how it all happens. But I have had two remarkable corroborations of this thought during these recent months, which have almost made me a philosopher against my will; for I have witnessed in sacred moments two great souls who have been very near to death, and this has made me feel within my own spirit more vividly than ever before the distinction between the things which are temporal and the things which are eternal. While the body and the mind may be changed and transformed beyond all our present recognition, the Spirit in man seems to be immortal. There is now a certainty within me, greater than ever before, that our Spirit is independent and survives all change.

Such a truth I had learned from my mother's knee; for she knew it in her own experience. There are also the testimonies of saintly men and women constantly reaffirming it. But truth is never wholly gained till it becomes individual and personal. An inner conviction has now come to me which has made this realization more than ever before a part of my own being.

After I had written this record of my own personal experience, I came across a singular corroboration in the life of Sadhu Sundar Singh, narrated in Streeter and Appaswamy's book "The Sadhu." Sundar Singh had sought to follow Christ literally by fasting for forty days and forty nights. While he was not able to accomplish this, nevertheless some important results followed.

"Certain doubts," the book relates, "which he had entertained were finally cleared up. Previously he had sometimes wondered whether his sense of peace and joy might somehow be a hidden power of his own life welling up from within himself and not due to the divine presence. But during the fast, when his bodily powers were nil or almost nil, the peace increased considerably and became much stronger. This convinced him that this peace is a heaven-born peace, and not the natural operation of his human faculties. Another consequence of the fast was the conviction that the spirit was something different from the brain. He had been used to wonder what would become of his spirit after the decay of his body. But since, during the fast, he found that as his body became weaker his spiritual faculties became more active and alert, he drew the inference that the spirit was something altogether apart from the brain. 'The brain,' he said, 'is like an organ and the Spirit like the organist that plays on it. Two or three notes may go wrong and may produce no music. That does not, however, imply the absence of the organist.'"

C. F. Andrew in "The Christian Century".

—o—

In every person who comes near you, look for what is good and strong; honor that, rejoice in it, and as you can, try to imitate it. — Ruskin.

The Financial Budget of Our Synod.

35 years ago when the writer for the first time became a member of our synod board its annual budget was very small.

I am away from my office at present and have not the figures with me, but it will not be much amiss to say that \$2000 covered our annual outlay.

Grand View College was then in its infancy; its teachers few and their salaries small. The education offered our young people today must of necessity require instructors with a different training than it did 30 years ago. We can no longer rely on visiting teachers from Denmark at a salary of \$300 per year.

The needs of our congregations can no longer be met by pastors from Denmark, educated without cost to us. We must have our own seminary and pro-seminary, and that alone, if separated from the young people's college, would cost the entire amount listed in our budget for G. V. C. as \$6500.

Then we have the ministers' pension fund, Old Peoples Home, Tyler Orphanage, synod publications, traveling expenses, salaries, interest on indebtedness, printing etc. making a total of \$12,500, which is about one half of the ordinary budget prior to the arrival of this monster called depression.

I venture to say that our budget is smaller than that of any other synod in proportion to its size.

I am not proud of that. We should each of us give much more freely of our money for our synod work.

Such giving is not sending money away nor neglecting the local congregation.

The person who thinks that it is has a very narrow vision, and I need not argue to prove it.

It is true that our budget covers only about one half of what we give to the various activities and missions of our synod, and that such subscriptions are included by other synods in their budget.

If we did the same our figures would be about \$25,000.

But even that amount is less than half of that of our sister synod of same faith.

This year each of our 9 districts will distribute their share of the budget among their congregations, and their officers will be active in helping the congregations to raise it.

The 7th district has had its meeting at which all but two of its congregations were represented. Willingness was voiced by the delegates to do their part.

The work of raising the funds is to be begun this fall, and not as in former years put off until after New Years, so that money may reach the national treasurer soon.

Delaying it not only works a hardship on the various activities of our synod but hangs as a cloud over the congregation.

Do have it over with quickly, please.

O. C. Olsen.

A Resolution

The following is an article by Rev. Ejnar Farstrup in his local parish paper, which we think has more than local significance:

The Danish Evangelical Luth. Church in America with a baptized membership of 18,000 assembled in Des Moines, Ia., June 6 to 10, passed the following resolution:—

"Be it hereby resolved that the Danish

Evangelical Lutheran Church in America, in convention assembled, heartily endorses the reform measures pertaining to the film industry adopted by other organizations. We pledge our support in seeking to prohibit the compulsory block booking system and the elimination of films establishing false human values; films contributing to the child and youth delinquency by establishing behavior patterns based on the desire for luxury, "easy money" and sex stimulation; films depicting and ingeniously glorifying gangster patterns, and films openly or subtly debasing love and destroying the noble human values of our basic social institution, the home.

"We condemn this traffic for profits through vile and degrading moving pictures and we urge all our members to protest against and boycott this grave menace to our youth, our home life, our country and our religion."

—Convention Secretary.

This resolution was unanimously adopted by our Synod at its yearly convention in Des Moines, Iowa. It puts our synod on record as protesting against the flood of immoral and debasing pictures which have issued from the Capitol of moviedom—Hollywood—for the last decade and a half. It points out the danger contained in such an element in our social life, as the filthy film. In it are mentioned several very fundamental problems which the film industry has brought upon us.

We enumerate them again for your consideration. 1.—The Compulsory block-booking system, by which a local movie operator agrees to take all the films sent to him by the movie syndicates, without any foreknowledge of the nature of these pictures.—In order to get into the game they must agree to this even though they may consider the majority of these films detrimental to the social life of their community. 2.—The elimination of films establishing false human values. There is no question as to the reality of this issue. Try to divide the films you have seen, by the supreme values which the Christian Church confesses and see what you have left.—There are a few pictures which do not need to be ashamed in this respect, but they are easily numbered.—Where our treasures or our values are, there will our hearts be also. 3.—Films contributing to child and youth delinquency, and films ingeniously glorifying gangster patterns. Some time ago one of the movie syndicates, in its news reels, managed to make one of the juvenile judges in one of our leading cities issue the statement that in his experience as judge he had not been forced to conclude that the movie had a bad influence upon the children of his city.—The facts, however, seem to be against him. Of course, movies in themselves are not a thing to denounce, what is to be denounced is the nature of films shown to the child. The portrayal of gangster life in such a manner as to glorify the daring and abandon of these men at the cost of someone honestly trying to bring about law and order cannot help having its effect upon juvenile minds. Let us say that the movies should try to show life as it really is. In that case a picture depicting the life of the various elements of our population would be desirable.—In all probability—this is a guess—the number of people making up our gangster population is but a fraction of one per cent of our entire population, and yet it is quite clear that the number of films centered about this group of people far

exceeds one per cent of the number of films shown. How much of the sense of justice and righteousness should Hollywood be allowed to destroy in her worship of the golden calf, before Christian men and women voice their protests? 4.—Films openly or subtly debasing love and destroying the noble human values of our basic social institution the home. The breakdown of the home in American life is one of the greatest tragedies in our history. We have had progress and success in many fields, we have been proud of it, and yet we have lost all ability, it seems, to evaluate the meaning of home life. After we are through with business we are empty, and the only conversation we are able to carry on with our nearest ones and our friends when we are with them is something in the bread and butter line or the latest neighborhood scandal. Now this is not the fault of the movies, but when home life and the basis of it, the love between man and woman, is shown on the screen it is generally the same empty affair that we have too much of in reality. There are still real homes in America, there is still a sense of what is basic in home life, but if the films that have been shown are to continue, this will become more and more of a curiosity.

The use of the film could be a blessing to our people. This has been proven by the fact that some good, clean, and healthy films have been shown and have had a favorable effect upon those who have witnessed them. It is not our purpose to make the impression that the worst thing this country ever saw was the invention of the moving picture. It is only a plea that we use this invention to serve a higher purpose than it is serving. This is not an impossibility.

The resolution asks that we protest and boycott degrading films. There is no doubt the the boycott is a very effective weapon and the Catholic "League of Decency" is to be commended for its effort to bring about a reform. Is it too much to ask that Protestants at least are willing to go to the trouble of choosing only worthwhile pictures? We do not believe that it will be easy to carry on a boycott, but it is a worth while undertaking and should not be taken lightly. In the last instance it resolves itself to the question of serving two masters—Mammon or Christ. We have heard some words concerning this, and these words spoken by "one who had authority," we must take notice of.

Our Church

Rev. A. J. Tarpgaard 70. It is reported in "Dvk." that Rev. A. J. Tarpgaard of New York, N. Y., celebrated his 70th birthday Sept. 15. Rev. Tarpgaard is also well known in the middle West. He was pastor at the churches at Hutchinson, Minn., Minneapolis, and Sheffield, Ill., before going to New York.

40th anniversary. Sept. 22-24 the congregation at Bridgeport, Conn., will celebrate its 40th anniversary. Rev. Swen Baden is the pastor of this church.

Rosenborg, Nebr. Our local church here was founded Oct. 14, 1884, and will therefore be 50 years old this fall. A festival is being prepared for Oct. 13-14th to commemorate this event.

District 6 meets. Rev. K. Jensen Hansen, president of District 6, announces their district convention at Viborg, S. D., Sept. 23-24. Registration is requested to Rev. Harris Jespersen or Mr. Niels Hansen, both of Viborg.

District convention at West Denmark was held by District 5 of our synod on Sept. 5-7. The congregations are asked to send delegates to this meeting. Rev. M. Mikkelsen, Withee, Wis., is district president, Rev. J. P. Andreassen, the local pastor, and Mr. O. W. Lund, president of the congregation, both of Luck, Wis. Register with them.

L. C. Laursen dead. "Dvk." reports the death of this well known figure of our church. Mr. Laursen perhaps is best known to many by his pen names Karl Marg and Per Nabo. He was a prolific and facile writer and contributor to Danish papers in this country and in Denmark. For some years he has served the congregation at Ryslinge, Nebr. Last spring he left his place to serve the church at Enumclaw, Wash. — "Lutheran Tidings" expresses its sympathy with the bereaved family of Mr. Laursen. May the peace of God attend their hearts.

New business manager. "Ungdom" announces the election of Mr. Folkvar Knudsen, Omaha, Nebr., as its new business manager to take the place of his brother Harold Knudsen, Des Moines, Ia., who resigned several months ago.

New church bell. A group of people has decided to donate a church bell to the church at Bridgeport, Conn., for its 40th anniversary celebration.

Guests at Eben-Ezer. Rev. J. Madsen reports in "Føbe" a number of guests who have visited the sanatorium recently. Among these were Mrs. Rev. A. W. Andersen of Chicago, who has gone west in search of health. Mrs. Andersen's health has been failing for some time and doctors have advised quiet and mountain air. Also Rev. Swen Baden of Bridgeport, Conn., has visited Eben-Ezer. His visit was short, however, as he was called home for a funeral. A picture of Rev. Baden appears in Rev. Madsen's paper.

An appeal. In "Santalmissionæren" Dr. S. K. Banerjee of the hospital of our Santal Mission at Benagaria, India, appeals for funds to install an electric plant at the hospital. His appeal is especially directed to the people of India. Friends in this country, however, who might feel prompted to help in this undertaking, are welcome to do so and their gifts will be appreciated.

Rev. O. H. Dyreborg, who until a short time ago served our congregation at Perth Amboy, N. J., has now been appointed to Storring, Stjer, and Galten congregations in Denmark.

Grand View College, Des Moines, Iowa, began its new school year Sept. 17. The winter session begins Dec. 3 and ends March 8. The school year ends May 31, 1935. This school offers to young men and women courses in theology, high school, junior college, business, gymnastics, and courses preparing to teach parochial school. The cost for tuition, board, room,

light, and heat is very low, only \$225 for the whole school year. The winter session costs \$100. Write C. A. Olsen, president, for information.

The Denmark tour. The committee in charge of arrangements for the Denmark tour in 1936, which is sponsored by D. S. U., is proceeding with its work. The treasurer, Mr. J. Fr. Petersen, Des Moines, Iowa, reports that reservations are beginning to come in. A committee has been appointed in Denmark to facilitate the tour in Denmark. — Here is an opportunity for young people who have never seen the land from which our race hails, to visit Denmark, which is one of the most progressive countries in the world.

Rev. A. E. Frost, Askov, Minn., who is the secretary of our synod, has accepted a call from the church at Danevang, Texas. He will move to his new home some time before winter sets in.

Mr. Harold Ibsen, a graduate of the theological department of Grand View College, who has been serving our church at Oakland, Calif., has had to submit to an operation at a hospital there.

Announcements.

District II Convention. District 2 of Michigan will, God willing, hold its annual convention at Juhl, Mich., Sept. 28-30. We hope to have a good meeting, which may bring blessings to the congregation at Juhl and to us all.

The meeting will begin Friday evening, Sept. 28 and continue till Sunday evening. A number of important things must be discussed: the affairs of our own district, the question of home mission work, and how to meet our share of the synodical budget.

Participants in this meeting are requested to enroll with Mr. Jens Rasmussen, R. 5, Marlette, Mich., at an early date.

A. C. Kildegaard.

Convention of District IV. District 4 of the Danish Church will hold its annual meeting at Kimballton, Iowa, Sept. 28, 29, and 30. Opening services Friday evening at 8 o'clock. A cordial invitation to attend is extended to all members and friends of our church.

Alfred Jensen,

Pastor of Immanuel Church, Kimballton.

T. G. Jensen,

President of Church Council, Kimballton.

Ottar Jorgensen, District President.

The following is the tentative program for the Kimballton meeting:

Friday: Devotional service by Rev. Hakon Jorgensen, 8 P. M.

Saturday: Bible hour by Rev. Ottar Jorgensen, 9:30 A. M. Organization of meeting and discussion.

Discussion by Rev. C. A. Stub, 3 P. M. Sunday: English services by Rev. Edwin Hansen, 9:30 A. M.

Danish services and Communion by Rev. S. D. Rodholm, 10:30 A. M.

Lecture in Danish by Rev. H. Plambeck, 2:30 P. M.

Lecture in Danish by Pres. Arild Olsen, 3:30 P. M.

English meeting by Rev. Holger Nielsen, 8 P. M.

Correspondence

I have just had the pleasure of spending a week at the Lutheran Bible Institute's camp at Lake Independence, Minn. The forenoons were spent in bible study and discussion of questions handed in by the students. Each evening there was an evangelistic service. I received a great deal of help and inspiration from my stay there. Each hour was so filled with interest that one was surprised to hear the bell ring, signifying the time for closing. That does not point to "dry" bible study. Nor was it dry or dead, but definitely alive or real. The whole atmosphere was one of sincere and prayerful seeking of the will of God through His word. Not for nothing is the motto of the Institute "Jesus Only".

Of course, one is met with methods, terminology, and some conceptions which may seem strange. If one comes with a chip on his shoulder, as it were, ready to attack the least little thing he cannot subscribe to, he will lose all the benefit of his stay there, but if he will recognize the Spirit of God working through the methods employed, he will surely receive much benefit.

This camp is held every year for four weeks, usually in August. There was also a similar camp earlier in the year at a lake in Wisconsin.

Another thing which has impressed itself upon my mind this summer, as I have attended various Young People's meetings, is that there is among some of the young people a definite seeking for the Way of Life. This is encouraging. But the other side of it is, at least I feel that it is so, that they are not being helped as they should in their seeking. The reasons for this may be many and cannot be gone into here. I believe that one way to help meet this need is in Bible study groups. It is wonderful what God can do to help us when we prayerfully seek the guidance He has made available in His Word.

We talk so much about our young people's problems. I am confident that there is no solution of the problems of our young people outside of Jesus Christ. That must be a Christian's answer, because that is the Way that Christ Himself pointed to.

E. Ostergaard.

THE ANNUAL DISTRICT MEETING

of District VII was held at Nysted, Nebr., from the 7th to the 9th of Sept. together with the traditional September celebration commemorating the birth of the great Nordic seald, bard, poet, and bishop N. F. S. Grundtvig.

The meeting was well attended. Several guests from most congregations in the district were there, and most of the congregations had sent delegates. A practice that had almost gone out of use but was necessitated on account of the resolution passed at the Synod's annual convention in Des Moines, Ia., last summer, concerning the synodical subscription. Ways and means to take care of the demands of the yearly budget was discussed at length. The responsibility for providing a certain amount—more definitely stated—was laid to each district—and hence again to each congregation—to contribute. As this likewise concerns all districts within our Synod it will be natural to expect that the treasurer, Mr. O. C. Olsen of Omaha, Nebr., will give explicit information through the columns of L. T.

The proposition was well presented by Rev. J. A. Holst, district chairman, and likewise well received by the delegates, all of whom gave assurance of their loyal support.

All the district officials were re-elected to continue in office.

The following is the program of the convention:

Friday evening: Rev. J. J. Lerager spoke.

Saturday morning: Devotional and Bible hour by Rev. Holst. Business meeting.

Saturday afternoon: Discussion about district missions by Rev. Dixon.

Saturday evening: Rev. Bundgaard spoke.

Sunday morning: Communion service by Rev. Højbjerg, sermon by Rev. Erik Møller.

Sunday afternoon: Speaking by Rev. Højbjerg and Rev. Lerager.

Sunday evening: Bundgaard, Dixon, Holst, Aage Møller, and Erik Møller.

J. J. Lerager,

General Church News

Rev. Paul G. Rasmussen of Kimballton, Iowa, was married Aug. 12 to Miss Lilie Petersen, Kenmare, N. D.

The Pocket Testament Movement is gaining headway in the United Danish Church. It is a movement to encourage Bible reading. The members pledge themselves to carry a New Testament with them always and to make it a habit to read a portion daily. Rev. Fred C. M. Hansen, Milwaukee, Wis., and Rev. Chr. Justesen, Minneapolis, Minn., are sponsoring the movement.

Rev. Carl M. Olsen died at his home at Elkhorn, Iowa, Aug. 19. He had for several years served as synodical secretary of the United Church. On account of ill health he was compelled to resign from this office, as well as from active service as a pastor. For a short time he was superintendent of the newly started home for the aged at Elk Horn, but also had to give up this work. Rev. Olsen was buried at the cemetery at Elk Horn.

Rev. Scriver Kloth, after a visit to his home in Maine, has now taken over his charge at Ringsted, Iowa. He was inducted into the service Sept. 2 by Rev. Herman Jensen, Exira, Iowa, district president.

Rev. and Mrs. H. P. Bertelsen, Penn Yan, N. Y., celebrated the 40th anniversary of their marriage Aug. 12. On this day it was also 40 years since Rev. Bertelsen was ordained to the ministry.

The congregation at Blair, Nebr., celebrated its 50th anniversary Aug. 26. In honor of this day "Luth. Ugl.", which is published at Blair, carried a full page of illustrations of the nine pastors who have served this church during the last 50 years.

Rev. Holger Bertelsen has suffered the loss of his wife, who died Aug. 6. Rev. Bertelsen is pastor at Oshkosh, Wis. They had been married only a little over three years. Mrs. Bertelsen was born at Clinton, Iowa, where she was buried.

Povl Hansen dead. The well known former head master of Vallekilde Folk

High School in Denmark has recently passed away at the age of 78.

Infantile Paralysis at Tyler. In order to prevent the spread of infantile paralysis at Tyler, Minn., the opening of the public schools has been postponed a week, likewise the annual harvest festival. Vincent Kelson, a 15 year old boy, died as the result of this disease.

60 years. "Decorah-Posten", the Norwegian paper published at Decorah, Iowa, celebrated its 60th birthday Sept. 5.

Growth of Indian Christianity. We have reason for joy when we read the last census figures for all India. Concerning religious affiliation these figures bring out that the Hindu population has increased by 10 per cent, the Buddhists likewise by 10 per cent, the Mohammedans by 13 per cent. But the number of Christians has increased by 32 per cent, while the heathen tribes have decreased in population by 15 per cent.

Among the caste people of India there is a steady movement toward Christ. This is due not only to the influence of missionaries, but especially to the changed lives of the Christians among the outcasts. It is also worthy of note that Christian principles have an increasing influence upon many of the institutions of India, and a greater and greater number of Hindus take Jesus Christ as their model, even while they remain outside the church. This does not make them Christians, but it shows that they are affected by Christianity.

New Bishop. The campaign for the appointment of a new bishop to take the place of Bishop H. Ostenfeld of Copenhagen, Denmark, has now been terminated by the appointment of Dr. H. Fuglsang-Damgaard.

75th anniversary. The Swedish Augustana Synod will next year celebrate its 75th anniversary at Rock Island, Ill. The synod was founded in 1860 at Rock Island, where also Augustana College was founded the same year.

Ancient bell. According to a report in "Kr. Dgbl." the oldest church bell in Denmark is still in regular use in spite of its great age. It hangs in the tower of the church at Smøllerup. This bell was cast about the year 1150, but still has preserved its tone quality.

Dr. and Mrs. L. W. Boe, Northfield, Minn., celebrated their silver wedding Aug. 19. Several hundred friends gathered at St. Olaf College to do honor to the couple. Dr. Boe has been the president of St. Olaf College since 1918. He was ordained a minister in 1901 and served as a pastor for a number of years.

Sodom and Gomorrah. In the southern part of the Jordan valley there has been a search for these two cities. The Papal Academy has undertaken the investigation, and many ruins have been found: the remains of solid foundations of masonry, cracked by heat. A great deal of volcanic dust was found among the ruins, which date back to about 3000 B. C.

Of Russia's 1600 Churches there are only 187 in use at present. Russian pastors do not receive food rations as others

do. The church members must actually bring food to them, which they do in small packages at the Sunday services. And what the pastor receives in this way on Sunday must suffice for him until the following Sunday. There are still two bishops and 41 evangelical pastors in active service in Russia, besides others who are in prison.

Back to the church. In Vienna, Austria, there was a few years ago an away-from-Rome movement, and many Catholics left the church. Now the movement is reversed. Roman priests claim that 20,000 have returned. Old Catholic congregations announce as much as 3,000 new members, and the evangelical churches 10,000. Also in the provinces there seems to be a movement back to the church. Many former Catholics come back, but to the evangelical churches.

The Vatican State. "Die Christliche Welt" reports that a large state was not necessary for the Pope, but that a small and rich state was more important to him. And such was the final outcome of affairs. The Vatican State received a bank check for over 700 million and other papers to the value of one billion Italian Lire.

Finnish Mission Society 75th Anniversary. This year is the seventy-fifth since The Finnish Mission Society was established. At the celebration in 1858 of the 700th anniversary of the coming of Christianity to Finland it was proposed to form a mission society, to which the Czar of Russia gave his consent. In 1859 the society held its first meeting. Missionary organizations had already been begun in the other northern countries, The Danish Mission Society in 1821, The Mission of the Swedish Church in 1835, and The Norwegian Mission Society in 1842.

Growth of Atheism. During the decade 1920-30 the number of evangelical Christians in Amsterdam, Holland, has greatly decreased. The number of Catholics has decreased somewhat. On the other hand atheism has been on the increase, from 21% to 34%.

Politics and the Church in Austria. Political events in Austria are having a marked effect on the people in respect to the church. By the middle of last February, just before the revolution broke out, the rank and file of Austrians had begun to return to the church in a veritable stream, which is still continuing. The Roman Catholic church in Vienna has increased its membership no less than 20,000. The number of those who have come to the evangelical churches is about 10,000 in this city. Seventy-five per cent of these formerly belonged to the Catholic church, having left it chiefly because of their Marxian conception of life.

This great influx places responsibilities upon the evangelical churches which they are hardly able to carry. To be able to render this new membership sufficient care not only schools and personnel are needed, but also other necessary buildings and money. But because of the economic condition of these churches there is a distinct shortage of these things.

The Lutheran church in Vienna comprises about 100,000 souls divided into eight congregations with only one pastor each. The largest of these has a membership of 10,000.