

Lutheran Tidings

Volume I

JUNE, 1935

Number 11

FINDING ONE'S PLACE OF SERVICE

Sermon held at Troy, N. Y., on Sunday of the Annunciation, 1935. Luke, 1, 26-38.

My experience makes me more and more certain that the assurance of having found our place of service in the world gives us a greater satisfaction than any other thing in life. Whether too optimistic or not, I believe that down at the bottom of every young Christian's heart is a desire to fill a place of service, a feeling that he wants to be about the Father's business. I rather think that desire grows out of the idea that God has a place for us in the world, which demands our particular ability. In other words, He has a life-work for us. And only when we have found that place are we really happy in our work.

It is the tragedy of many lives that they fail to find their place of service. We soon discover that they are not really happy and that their various abilities never attain full utilization. Never do they get the full opportunity to apply themselves, and thus they do not have the chance to serve their fellow-men to their fullest capacity. Something in them longed for release, but never attained it.

We see many misfits in all walks of life. Preachers, teachers, doctors, seemingly on the wrong shelf. We see office girls who would make fine wives and mothers, and wives and mothers who would make better office girls than what they are. Recently I had the privilege to preach at the service at the Troy orphans home. I was told that out of the 206 children, only 6 were real orphans; the rest were children from broken homes because of divorce, or from homes unfit for children to grow up in. That's tragic!

Why these misfits? There are many reasons; I will list only a few.

1) Failure to evaluate one's abilities. It is true both of under-valuation and over-valuation of our abilities. Moses undervalued his ability when he was summoned at the burning bush. It nearly ended tragically. Others overvalue themselves and get into positions for which they are not suited. A true valuation of ourselves must be had, first, through self-scrutiny; second, through the help of true friends; third and most of all, through communion with our God.

2) From a temporary fling of enthusiasm for a particular thing. No boy who has ever seen a motorman manipulate the controls of his street car has not determined to become a motorman, only to forget the decision when he saw a man at some other job. Some are always envying the other man's job and immediately run to his field of work. We might also call it instability of purpose.

3) Misinterpretation of a vision. Once a young man came to his pastor to consult him about a vision. In a dream the young man had seen two letters before him, namely,—P. C., and had interpreted this to mean that he was to preach Christ. The pastor, however, no doubt knowing that the young man had no ability in that re-

spect, calmly said that the letters might also stand for: Plow Corn. I have all respect for visions and calls; I believe they come direct from God. But we must also know how to interpret them.

4) The materialistic attitude towards our work. Perhaps most people are misled by this. Their eyes are fixed upon the remuneration a calling offers rather than the service he may render to mankind. "What can we get out of it," is the cry, not, "What can we give."

5) Lack of stamina in following the call. The first job we get is not always our life-work. Generally we have to go through a period of preparation. Step by step we reach our goal. Some become satisfied with a job and the real call drops into the background, for they had not the stamina to follow the call.

6) Lack of opportunity. Especially in our day does lack of opportunity keep many from getting into their field of work. We soon discover that pull is necessary to get work. Therefore young men and women who are idealistic and have moral independence and character will not stoop to the necessary untruths and degrading methods to obtain work. I know young men and women who perhaps will miss the opportunity of marriage because they have character and moral independence enough to refuse to follow the silly fads of the crowd in order to be popular. The tragedy of the depression is not that stocks have dwindled, bank accounts shrunk to nothing. No, the tragedy of the depression is the apparent unwanted generation. We have a generation on our hands which we have no room for. There is no room, no work for the young people. In their idleness they are being wrecked and ruined; their morale is being broken. In home, school, and church we try to instill ideals in them. We preach to them that there is a place for them in the world. They prepare themselves, and then they face the fact that there is no place for them. No wonder their enthusiasm for life wanes, indifference takes its place, and cynicism becomes deeply rooted. How could it be otherwise?

And yet, young friends, in spite of all, I still believe we can cling to the belief that God has a place for us. We must fight through so that man does not hinder us in finding our place of service. Had we had a stronger sense of stewardship, that we are God's servants, we would have done differently; perhaps so differently that we would have avoided the mess we are in. Young people, hold fast to your ideals, seek your place, and I am sure you will find your place of service. It will no doubt take lots of struggle, work, and prayer, but you will win if you have stamina in you.

How are we to find our place of service? I have listed a number of causes for misfits. To find our place would be to avoid the cause for misfits. But furthermore, I feel that it can all be summarized and included in: establishing communion with God with an open and recep-

tive mind and heart. Live daily with Him. Give not a spasmodic cry. While I believe that is often answered, I believe that daily contact with God in prayer is the better way. Then sometimes suddenly, though most often gradually, the conviction comes as to our course, we are guided around mistakes and we find our place.

Mary is an example of one who found her place of service. No doubt she had never dreamed, let alone prayed, that she was to be the mother of the Savior. But the hope of Israel's redeemer was glowing in her soul. She was truly close to God. As someone has said, the Savior was already conceived in her heart before he was conceived in her womb. She was ready to receive the revelation. Faithfully and whole-heartedly she accepted the service.

Our supreme ideal and example is Jesus himself. No one has ever been more sure of his place of service than He. Naturally that was because He was the son of God. True. But He lived in daily and close communion with His father, and time after time received divine confirmation that He was in the Father's service and had His approval.

We cannot attain that perfection, it is true; but we can aim at the ideal. Each individual can strive towards that by making use of the means we have for our guidance. I therefore urge you young people to seek the positive assurance of a place of service in the world. For, I assure you, that gives real and satisfying joy in one's work and life.

By the help and grace of God. Amen.

Holger P. Jørgensen.

About Prayer

One of the things all of us need to do is to correct the wrong notions we have about prayer. One of these notions is that we need to go to God only when we are in some kind of trouble. There are multitudes of persons who never think of praying unless they are in danger, or there is sickness in the family, or they are facing financial loss, or they are suffering from a drought. These are times when we should pray about these things, to be sure, but they are not the only times.

Another wrong notion is that we are to pray only when we want something. I hope you do not speak to your neighbors only when you want to borrow something from them or have them give you something. But that is the way many people treat God. They do not think of Him except when they are in need, and then they try to make themselves believe they are praying. What they are really doing is begging, and it is not because they think so much of God, but that they think much of themselves.

Another wrong notion is that we should pray only when we want some material gift, like health, or a good position, or lots of money, or advancement above someone else, or comforts equal to those of our neighbors. Some of these things God would have us bring to Him, but in most of them we see a desire to make a good thing of God and to get the most out of Him we can.

What is prayer? That is an important question. Most of us would like to know; and we may know, though there is no definition of it in the Bible. But we may make a good definition of prayer by bringing a number of references to it in the Bible. Prayer may be defined as talking with God. The poet says that prayer is, "The soul's sincere desire, uttered or unexpressed."

But let us think of prayer as talking with God. There are many things we may talk to God about. We may

adore Him, that is, reverence and worship Him. We may confess our sins to Him and tell Him all our unworthiness. We may thank Him for all His good gifts and for everything He has done for us. We may supplicate His favor, asking Him for such things as we need. We may also submit or dedicate our lives to Him, pledging Him our obedience. All of these things we are to speak with Him about and talk over with Him, imploring His wisdom and guidance. We can therefore see how much more there is to prayer than asking Him for the things we need or want.

But now the further question is, does God hear and answer prayers? That is what all of us who pray would like to know. There is not much gained in arguing the question. The best way is to pray and to do it so sincerely that we may be sure to find out. While some people are debating the question as to whether He answers prayer or not, others go right on praying and getting rich blessings for an answer.

It is probable that when most of us ask whether God answers prayer or not, we mean, does He give us everything we ask for. And I may tell you right here and now that He does not give us everything we ask for. When Jesus prayed in the garden that the cup of sorrow might be taken from Him, God did not take it away, for the reason that it was not best. When Paul asked God to remove some physical infirmity, God said He would not do that, but that He would give Paul grace to bear it. It may be said that God answers all our prayers, but many of them not in the way we ask. When He does not give us what we ask, He gives us something better.

God often withholds from us the things for which we ask. This would be an awfully confused and disappointing world if each of us got everything he asked for. There is little, if any, chance of God hearing us if our hearts are not upright and pure.

(Adapted from "The Augsburg Teacher").

Soviet Russia and Christianity

On the basis of the "World Dominion" Rev. Henry Christoffersen writes an article in which appears a number of interesting observations by a former Russian G. P. U. commissary who at present is living outside Russia. He begins by relating how he came to Russia as a prisoner of war before the revolution; he was struck by the patience with which the Russian people were able to bear want and suffering. He came to love these people.

The communists convinced him that the sufferings of the Russian people were due to the capitalistic system. They assured him that as soon as communism was established all this suffering and want would disappear. He was thrilled by these ideas; and in the belief that the sufferings of the revolution were but the birth pangs of a new society, which must be passed through before a new and happy era would dawn for all, he threw all his energy into propaganda for hastening this new era.

Everything was done with thoroughness. Social differences and class privileges were abolished at once, the educational system was improved, industry was fostered in every way, and finally began the war against the worst enemy of communism, namely religion. Yet the whole atmosphere was saturated with religion. When churches were closed, people knelt down in snow and ice with their hands lifted up in prayer. Neither prisons nor swords could accomplish anything in this situation. The crosses were taken out of the churches, and thousands of churches disappeared, but the millions of the people held on to their faith. There was nothing to do about it. Thousands

were persecuted; but they bore their sufferings with joy. "I do not believe we shall ever succeed with our anti-religious efforts in Soviet Russia. Religion will continue to live."

And then he mentions how the communistic youth movement time and again has had the experience that young people reared in an atmosphere filled with hatred toward every form of religion, when they have served their term in the Red Army, have turned against atheism and attached themselves to some circle of believers, so that everything which had been sacrificed to educate them to become materialists was wasted. "The fight against religion eventually began to get on my nerves. And I am not the only one who has had that experience, thousands of the leaders in Russia feel the same. The fight is lost. To be sure, a great many leaders will not admit this failure, is is nevertheless the truth. I am overcome when I think of all the wasted effort and all the human lives which have been lost in our war against religion."

So much for the former commissary. That the fight against the Russian Church and the efforts to carry on the communistic revolution have demanded great sac-

rifices is substantiated by the statements of the French sociologist Henri Bero. He gives the following number of victims: 28 bishops and higher ecclesiastics, 6,778 priests, 6,585 teachers, 8,800 physicians, 51,850 officers, 210,850 other officials of the czar's regime, and 11,486,520 artisans and peasants. It is not surprising that its position as servant of the czarist regime should have compromised the Church in its relation to the Soviet state. Yet, on account of this very fact, it is the more remarkable that the Church is able to stand up against the wave of adversity which has come upon it. In May, 1932, a five-year plan for the eradication of religion in Russia was ordered. According to this plan all priests were to cease their activity and quit the country by the end of 1935; 1936 was to see the remaining churches turned into ordinary public meeting places, moving picture shows, etc. After May 1, 1937, no house of God was to be found in the Soviet Union. God would have been driven out of Russia.

In view of the statements of the above mentioned G. P. U. commissary one is justified in doubting the success of such a plan.

THE LOST EFFECTIVENES*

By James L. Gray

"And the sons of the prophets said unto Elisha, Behold now, the place where we dwell before thee is too strait for us. Let us go we pray thee unto the Jordan, and take thence every man a beam, and let us make us a place there where many may dwell. And he answered, Go ye. And one said, Be pleased, I pray thee, to go with my servants. And he answered, I will go. So he went with them. And when they came to the Jordan they cut down wood. But as one was felling a beam the axe-head fell into the water; and he cried, and said, Alas, my master; for it was borrowed. And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it thither, and made the iron up to swim. And he said, Take it up to thee. So he put out his hand and took it." II Kings 6. 1-7.

There is a very graphic incident told us concerning the students of the theological college conducted by Elisha. He had evidently not only been able to lead them in matters spiritual, but to have been able to instil very practical ideals of self-help and self-support. It may have been that the modern methods of pedagogy, such as the Project Method, are not just as modern as we like to think they are, and that Elisha used them long ago. At any rate, the incident tells us that when the students increased so greatly that there was an insufficiency of accommodation for them, they came to Elisha with an interesting proposal. I suppose that in those unsophisticated days there were no mission councils to whom they might appeal so it was a case of getting to work themselves. With the consent and, we can be sure, the hearty approval of Elisha, studies were set aside for a time, and each student, procuring an axe from somewhere, set out for the wooded banks of the Jordan there to prepare the timber required for the extension of the buildings. As one of the men was working away, possibly with unskilled but enthusiastic ardor, he

was horrified to feel his axe-handle suddenly become light in his hands, and see the head describe a circle in the air, and disappear in the waters of the river. The story records how he reported the loss to Elisha, and how the axe-head was restored.

I venture to see in this incident a parable of a very profound truth; that when this student lost his axe-head, he had parted with the *effective part* of his implement, and from that time on, as far as wood-cutting was concerned, he was quite useless. It was, of course, possible for him to have taken very little notice of his loss, and to have made a brave show of laborious toil by thrashing away at the log with the axe-handle, but the incident records that the man was too honest and too wise to take such an attitude, which would have deceived no one, except himself, and produced no result. For, after all, the main thing was not that he should merely be busy, and strenuously busy at that, but he was there to take his place with his fellow-students in a real piece of work, and at the end of day to show the definite results of his day's labor. It would not be sufficient for him to say, when asked what he had done, 'Behold the fragments of my axe-handle! Behold my utter exhaustion! Behold the long hours of my labor!' No. The proof of his effectiveness as a co-operator in the great project in hand lay in his being able to say at the close of day, 'Behold the fruits of my toil.'

Which is all a parable, a living parable of much of our life and service today. If we would but be honest with ourselves, would we not again and again bow our heads in shame and grief that all our labor and striving seems to produce so very little that is of real value in the great project in which we are engaged—the establishment of the Kingdom of God on earth? We seem somehow to have lost the cutting edge of a real effectiveness. We started out on that morning of life with high hopes and well-sharpened instruments to do our best in ungrudging service, but noon, and possibly evening is upon us, and we cannot see much to offer as the result of all our labor.

(Continued on column 175)

* This talk was given before a district gathering of missionaries and Indian Christians. Rev. Gray is a missionary in northern India. The article here is copied from the "Journal of the Christian Medical Association of India." E. Ostergaard.

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EDITORIAL

My mind has recently been much occupied with the future of our church, as well as the future of our particular group of people—whose parentage is Danish. It is no easy thing to come to any conclusion in respect to the future. The present is so complicated, and our aims are so different.

When we consider the past the lines are much clearer. Our pioneer fathers and mothers had a closer view ahead when they blazed the trails in the forests or on the prairies. They wanted homes for themselves and their children. They wanted a church where they could worship in the same spirit in which they had worshipped in the homeland. They wanted to center their lives here around the sentiments and traditions which had been instrumental in forming their personalities, and which had become the topsoil of their souls. They wanted their children's lives moulded in the same pattern, which to them was good. They also wanted their children to have the advantage of education and culture, which they felt they themselves had missed. And these aims were very definite. They wanted houses, farms, churches, schools of their own. They had a picture of the future, and they saw its realization—at least to some extent on the material side.

Their aims, ideals, efforts, and their realization are our heritage. How to use this heritage?

Some want our aims and ideals to be the same. They want us to maintain and preserve this heritage complete and unwasted. Our fund of heritage capital must not be used up.

Others think we have this capital as a fund to start us in the business of life. It is up to us to use up this capital wisely, and then when we come to our end to have laid up in our children a different capital, not less but more than we received. Some there are, we know, who have no thought for their inheritance except to live on it as long as it will last. When it is gone there is nothing, for they have laid up nothing.

I sometimes think that we in our church have been guilty of living too much in the memory of what our fathers did and not enough with our ideals in the future. We have hoarded our heritage instead of investing it wisely in the business of life.

Our life is like a house with many rooms in which we live from day to day. In the house is one room in which our treasure is kept. We do not live in that room; but we go in there every Sunday—and at other times—to look at and pick up and admire the treasure there.

Our dilemma: Life has to be lived. For some the treasure room is needed for living, the rest of the house is too small to hold their daily life. Some want the room for other treasures; they pitch out the old and put in some new ones. Some still go into the room, but time has gone by and they have forgotten the value of the treasure there. Some are in consternation because they have just discovered that the treasures are being used up, getting worn out, and no others have been put in to take the place of the old.—Many dilemmas!

We are at the cross roads between the past and the future! Which road are we eager to follow?

C. A. Stub.

Open Letter

Dear Friends:

There is something I feel it is my duty to tell you about, and that is the financial situation of the Santal Mission.

As treasurer I naturally follow closely how donations are coming in. This year they are not coming at all as they should, and not at all as they are needed. For comparison just this: In the first four months of last year we took in \$1,306.00; and during the same time this year only \$510.00. That is a very big slump. I realize that last year Dagmar Miller travelled in our churches and at her meetings collections were taken. But we need just as much this year as we got last year.

In all we have taken in more than \$510.00 this year, that is true, but not from the Synod as such. Karen Hansen, Solvang, Calif., bequeathed \$935.55 to the Santal Mission. When I put that big sum on my list of donations, nothing more was said about it, for it was all I knew. The money had been sent directly from the bank in Solvang to Rev. M. C. Dixen, who is treasurer for all the synods in the U. S. supporting the Santal Mission. But through a recent letter from Solvang I have gained some information about Karen Hansen. She was a lonely woman who shared her life and her thoughts with no one. Some years back she lived in Chicago, and while there Mr. and Mrs. Nicolai Nielsen's home meant much to her. Later she moved to Los Angeles, and from there again to Solvang. At these three places she joined the Danish Church, and it seems from the way she divided her money that she must have loved and wished success to our work. She gave one-half of what she had to the Santal Mission and the orphans' homes in Tyler and Chicago, and the other half to a niece. We are grateful to her for her gift to the Santal Mission.

But her gift should not take the place of our usual donations, for we need it all. Besides money for the current expenses we should this year have enough so that we can send Erling Østergaard back to India this fall. In March he had a major operation and is now at home in Tyler recuperating. He is much needed at his hospital in Benagaria and will most likely be able to go back in August or September, if we can finance the trip. Can we? Will we?

Sincerely,

Sigrid Østergaard.

Corrections

In "Contemporary Christian Ethics in Review", Lutheran Tidings, May 1935, Column 150, II, line 22 read, *The Roman church furnishes a melancholy illustration of the fact that the survival-value of an institution has no necessary relation to its fidelity to its original principles, instead of The Roman church furnishes a melancholy illu-*

The Portland Convention

Troy, N. Y.

As you are aware, the first district of the Danish Ev.-Luth. Church in America held its meeting in Portland, Me., this year, May 17-19. In my opinion, after 20 years' attendance at these meetings, it was one of the best I have ever attended, both in results attained, program presented, and business methods. We all admit we have to have some business system in our church affairs.

The history of the state of Maine, as you know, goes back to about the year 1605, and it is one of the most interesting states in the union.

The honor of first making an accurate description of this beautiful state goes to an Englishman, Capt. Waymouth, and a Frenchman, Samuel de Champlain. Evidently some of our own countrymen also discovered the beauties of this state, as I was told that about 1500 of them are living in its cities and hamlets, and along its rocky shores. In Portland lives a lot of them, and their hospitality is "par excellence."

The good people of St. Ansgar's Church gave us a hearty and sincere welcome, led by Pastor and Mrs. Lund. We met dear friends whom we had associated with seven years ago, and we found that after all friendship pays the biggest interest, both in our church and daily affairs.

We were eight delegates from Troy, N. Y., in charge of our Pastor, Holger Jørgensen, and we arrived safe and sound after ca. 9 hours ride over the famous Mohawk Trail, through Massachusetts, New Hampshire, and along the seashore of Maine to Portland. We had the opportunity to view God's superb nature in its spring glory over hills, mountains, fields, and seashore.

The Ladies' Aid Society, God bless them, are the leading factors in our church work; I consider it my duty to give them credit whenever I have a chance. They served a fine supper to a hungry lot of delegates, and it was fine.

We know the state emblem of Massachusetts is a codfish, but the cod furnished us in Portland, by my old friend Ole Christensen, was supreme, and this from an old fish eater.

St. Ansgar's Church interior, and also the parsonage, have recently been redecorated and presents a fine appearance. It is a credit to the pastor and his able assistants.

The convention program began Friday, May 17, 7:30 P. M., English vesper service by Rev. Swen Baden, D. D. Both church services and business meetings met promptly, and attendance at both was very good.

We were glad to meet Pastor P. H. Pedersen, a newcomer in our district and located in Perth Amboy, N. J. He is a fine preacher and a very pleasing gentleman. We wish him and his family a hearty welcome to the east.

Our esteemed friend, Rev. V. S. Jensen from Hartford, was also present, and we all know his fine and en-

stration of the fact that the survival of an institution has no necessary original principles.

Column 150, II, line 37, read *church*, instead of *churrh*

Centre column on last page, line 19 from top, read *rational*, instead of *national*.

The article was shortened because of lack of space. In the closing paragraphs, not printed, I discussed the approach used by three men, Stump, Hirsch, and Ljunggren. All foot notes and references were eliminated.

E. D. N.

* * *

In the heading of the article on the first page of "L. T." for May "of" should have been "a".

C. A. Stub.

during sermons. Our old veteran, Pastor A. J. Tarpgaard, Bronx, N. Y., who after about 40 years' service in our church is about to retire, was with us. It is impossible for me to tell my readers the monumental work Pastor Tarpgaard has performed in all these years in the service of God and our church.

It made me feel sad to think how little we really can do to help our retiring ministers in their old age.

In the younger ranks, we had with us Rev. Swen Baden, D. D., Bridgeport, Conn., and Rev. H. P. Jørgensen, Troy. Both these young pastors are fine preachers and a credit to our synod.

Pastor Lund, as District President, conducted the business meeting in a masterly way, promptly and to the point, and I think we accomplished a lot, everything moved like clockwork with the assistance of Pastor Baden, secretary. There were 30 delegates present.

Our church services were fine and impressive, and the dear pastors present left messages with us all that we well can take home and keep in our memory. The church music was fine and impressive. The choir, composed of members from St. Ansgar church and the United Synod churches in Portland, under the leadership of Pastor Lund, presented a lengthy and wonderful program of sacred songs, Saturday night.

As an old singer, I can truly say that it was a sermon of beautiful harmony which filled my soul with emotion. Would to God, that when it reached our hearts, it would create a feeling of co-operation and good will towards our brethren in the United Synod.

I understand these choirs have helped to sing co-operation, friendship, and understanding into the souls of members of the churches of the two synods up there in Portland; let us all pray for them, and may God Almighty bless their work, and may it extend through the land. May God create within us, courage and conviction that co-operation and good will among the two Danish synods, as adopted in Portland, and for the last 6 years earnestly advocated by the undersigned; let it be taken up at our district meeting from the Atlantic to the Pacific. If success finally crowns our prayers and efforts, we can present to our children the greatest of heritages.

After the service Sunday night, the usual coffee and cake were served, and thanks to our hosts and farewell to our friends present, were the order of business. The delegates thanked their hosts, the pastor and his family, who kept open house during the convention, the cooks, the handsome waiters, male and female, and all who worked so hard to make the Portland convention a success.

God bless you all, and may I add that I took home with me none but good impressions from the meeting, sincere friendships, real and abiding.

I also had the greatest pleasure to hear some very touching and impressing remarks from two United Church pastors present, Pastor Kloth from Falmouth and Pastor Stadby, Westbrook, Maine; may God's blessings follow them.

Little by little the seed we sow,
Into a beautiful yield will grow.

Oscar C. Tofte.

109 Rensselaer Ave., Cohos, N. Y.

—o—

God bless the little churches,

Where the hearts with sorrow bowed,

Catch a gleam of heaven's glory

Through the rifting of the cloud;

Where the souls, grown coarse and sordid

In their daily quest for gold,

Come with humble hearts like children,

Seeking entrance to the fold.

The International Folk School at Elsinore

By Peter Manniche.

This year it will be 14 years since the International Folk High School at Elsinore was started. In those years it has had 2,000 students during its regular terms from November to March and from May to July. Of these approximately 600 have been foreigners. During the 2 weeks international vacation terms, from July 17 to Aug. 27, no less than 1,700 of the 3,000 participants have been foreigners.

What is the reason for the continued growth of this school from its modest beginnings?

What is it especially that induces foreigners to attend this school?

Without a doubt the fact that Denmark is known as the home of Grundtvig's Folk High School has been an important reason for the visit of many foreigners.

There are not a few foreigners who, after an extended visit to the International Folk High School have attempted in different ways to put the idea of the Folk High school into actual practice in their homelands. The former students Myles Horton, and S. A. Mathiesen have both established schools in America. The latter has also been instrumental in sending several young Americans to Folk High Schools, not only in Denmark but also in Finland. Noelle Davies, another former student, who has written a book about Grundtvig, "Education for Life," has in co-operation with her husband begun a small Folk High School in Wales. In China several former students are working with the idea of establishing the Folk High School in that country; and Mrs. Chindon Tong, secretary of the committee on the International Folk High School in China, is also secretary of the Folk High School Society of China.

Several other instances of the active interest of foreigners for the Grundtvigian Folk High School might be cited. Some of them have not been able to understand or approve of its aims and methods; but there is no doubt that within Danish social life the Grundtvigian Folk High School, in conjunction with the co-operative movement, has made a deeper impression on the minds of the people than anything else.

Whether or not the teaching of this kind of school has a special attraction for foreigners I shall leave unsaid. There is nothing in it which they could not find in their homelands. The main subjects taught are International Relations, History of Culture, and Literature. Since the majority of the students during the regular winter and summer terms are Danes, most of the subjects taught are the same as those taught in other Folk High Schools, although we do especially emphasize education in mod-

ern languages, which are taught not only through the eye by the use of books, but also through the ear by means of daily conversations.

No doubt the international character of the school serves to attract students. Its chief aim is education for international understanding.

What is education? Not a storing up of knowledge. Not a widening of horizons. Not a sharpening of the power of evaluating men and events as we meet them. Education is all of these, but it is more. Grundtvig would say that education is the transference of life from one personality to another. But in a way education is more than life. The English poet William Wordsworth once said that poetry was emotional experience recalled in imagination. In the same way we may say that human beings are not being educated in those times when the storms and stress of life are upon them, but in times when gentle winds blow, when they meditate upon the experiences they have had and seek to interpret them in such a way that they become the basis for their outlook on life. And though it is true that men and women will not develop into that which they should until they have for some time been surrounded by solitude, away from other people, alone with God and their own conscience, yet they must not remain in that solitude too long a time. For we are not educated by introspection and reflection on self. We must reenter the fellowship of men and learn to interpret our experiences in fellowship with them. The exhortation, the teaching, and, not the least important, the fellowship experienced in Folk High Schools gave to the Danish peasant an orientation toward those experiences of life which he had met before he came to the school; this made of him a conscious member of Danish society. At the International Folk High School students from many countries with very different backgrounds meet. There are beginners and students more advanced, and many shades of political and religious convictions are represented. In the effort to create harmony out of these differences some of those qualities are developed and some of those experiences are gone through whose interpretation becomes the basis of a view and a conduct of life which lead to good citizenship in an international world, a world which not only has created an economic and technical internationalism, but also has the possibility of developing that human understanding which is the necessary spiritual content of the framework which men are attempting to set up for international co-operation.

Our Church

Danish Folk Dancers under the leadership of Mr. Peter Olsen recently gave an exhibition of old folk dances of Denmark at the Old Soldiers' Home in Minneapolis, Minn.

New Editor. "Menighedsbladet," a weekly church paper from Denmark which is being received by all our pastors, has a new editor. Bishop Axel Rosendal has been its editor since its beginning 19 years ago. When he was elected Bishop of Roskilde, he resigned from this work and Rev. Carl Hermansen, Ryslinge, was chosen in his place.

Reports to the Convention by the president and the treasurer of the synod have now been sent out to all pastors and local church boards. They are designed to be of use especially for pastors and delegates to the convention. Reports from the presidents of all the districts of the synod are also included.

Rev. J. Jorgensen, Kimballton, Iowa, celebrated his 82nd birthday May 23. In spite of his age Rev. Jorgensen is hale and hearty. He is able to drive his own car regularly from Kimballton to Des Moines to speak to the students at Grand View College.

55th Anniversary. May 26th our church at Marquette, Nebr., celebrated its 50th

birthday. For the celebration the congregation invited Rev. Holger Strandskov, who served as pastor some years ago, to be the main speaker.

Ordination. Mr. Leo Broe, graduate of our seminary at Grand View College, was ordained at Luther Church, Des Moines, Iowa, Sunday, June 2. Rev. S. D. Rolholm, assisted by Rev. Hakon Jorgensen, president of the synod, officiated at the ordination. Broe has been called by the congregation at Manistee, Mich.

"God Maketh All Things New" is the little book written by Dr. Ostergaard about the spiritual awakening which has occurred on our Santal Mission field in India. The price of the book is 35 cents. It may be had from The Santal Mission, Augsburg Seminary, Minneapolis, Minn.

Bus Trip Cancelled. The bus trip to Danevang, Texas, which Mr. C. W. Bidstrup, Fort Dodge, Iowa, had planned, in order to accommodate convention guests by making their traveling expenses to Danevang cheap, has had to be cancelled because too few people expressed their desire to take advantage of it.

From Tacoma District Meeting. May 4th and 5th district 9 of our synod held its annual convention at Tacoma, Wash. The pastors present were Sorensen, Isaksen, Nielsen, and Pedersen. Worship Sunday morning with Rev. John Pedersen speaking. Thereafter business meeting. The president read his report. Each of the congregations gave a report.

After dinner the business meeting continued. The committee for the president's report had drawn from this report the following topics for consideration: the situation at Vancouver, travelling speakers for the district, vacation schools, and contributions to the synod.

At present there is no pastor at Vancouver, but the pastors of the district serve the congregation there. It was decided to invite Rev. C. P. Højbjerg and Rev. Marius Larsen to visit the churches of the district this summer. The vacation school was left for each local church to consider. It was decided to hold the annual district meeting in the fall instead of in the spring as usual. The world situation with respect to war was discussed, and a resolution of protest was drawn up to be sent to the convention of our synod to be acted upon. All the district officers were reelected: Rev. A. E. Sorensen, president, Rev. S. Isaksen, secretary and Mr. J. Jager, treasurer.

Saturday night Rev. J. Nielsen, Enumclaw, spoke about Christianity as an individual matter or something in which to strive to make the whole world a partner.

Sunday was the big day. Rev. Pedersen and Rev. Sorensen spoke to the children. Thereafter worship in the church with communion service. Rev. Isaksen served at the Lord's supper, and Rev. Sorensen preached on the subject, "My Father's House Is a House of Prayer." All the Sunday meetings were conducted in English.

In the afternoon Rev. P. J. Pfeleger gave an inspiring sermon about the human element in Christianity. At the meeting in the evening Rev. Pedersen spoke especially to the young people on the topic: "I Dare You—" This was an appeal to persevere in the work of the church. Rev. Sorensen spoke about the "New Church," concluding that at the end of all Christian movements we would always come back to the "old church." For there is given no

foundation on which to build other than the one already laid, Jesus Christ. Rev. Isaksen closed the meeting by expressing his gratitude to all who had participated in the meeting.

Accident. At their visit at Kimballton recently Rev. Ottar Jorgensen's son Erling had the misfortune to fall and injure his arm while at play. On their way home the arm got worse, and they had to take the boy to the hospital at Grinnell, Iowa, where it was discovered there had been a fracture. The arm was set, but the young lad had to stay at the hospital for several days, as it was a somewhat difficult case. A splinter of bone had to be removed.

Mrs. S. D. Rodholm, Des Moines, Iowa, who almost 6 months ago fell on the icy sidewalk and sustained a severe injury, is now able to sit in a wheel chair a short time each day. Recently she has been making good progress toward recovery, and she now seems to have a good chance to recover entirely.

Memorial for Jens Hvas. The congregation at Dalum, Alta., Canada, proposes to erect a monument to the memory of Mr. Jens Hvas, who was the moving spirit in the founding of the Danish colony and church at Dalum. The monument is to be placed on his grave at Dalum cemetery. "Dansk Folkesamfund" has been asked to co-operate in the undertaking.

Atterdag College. Again this year Atterdag College, Solvang, Calif., is inviting young and old to a summer meeting at the school. The first two days of the meeting will be devoted to the convention of D. S. U. District VII. The dates are July 13-15.

D. S. U. II Convention. The young people's society of Withee, Wis., is inviting District II of D. S. U. to hold its convention there July 26-28. Reservations should be sent to Inger Andreasen, Withee, Wis.

D. S. U. District II holds its convention at Troy, N. Y., June 14-16. Rev. Holger Jorgensen is the pastor of our Troy congregation.

Bridgeport, Conn. Rev. Swen Baden reports in his local church bulletin that the Dana a Capella Choir will give a concert at Bridgeport under the sponsorship of our church on June 19. The High School auditorium has been engaged for the purpose. The Dana Choir will be on their way to Denmark.

St. John's Children's Fund is the name of a fund created by our congregation at Seattle, Wash. The purpose of this fund is to help needy children. Rev. A. E. Sorensen is the pastor of St. John's Church.

District Convention. Rev. L. C. Bundgaard, Brush, Colo., reports that the annual convention of District 7 of our synod will be held at Brush, August 23-25.

Rev. A. Th. Dorf, Brooklyn, N. Y., expects to take a trip to Denmark this summer. He has been asked to speak at the 4th of July celebration at Rebild Park, Denmark, where the greatest 4th of July celebration outside the United States is held annually. Rev. Dorf is to meet Mrs. Dorf and their daughter there and accompany them home. Mrs. Dorf is at present travelling in Denmark on a lecture tour.

LUTHERAN TIDINGS

Crown Prince Frederik's marriage to Princess Ingrid of Sweden on May 24 was the occasion of a festive service at Gustavus Adolphus Church in New York. The members of Our Savior's Danish Church, Brooklyn, were invited to participate.

Invitations to the synod. The congregation at Kimballton, Iowa, has decided again this year to invite our synod to hold its convention there in 1936. It will be remembered that this church also invited the synod to meet there this year.

Also from the Tyler, Minn., church the synod has received an invitation for next year's convention. Next year will be the 50th anniversary of the Tyler congregation.

Rev. Axel Rosendal of Stefan's Church, Copenhagen, was recently appointed Bishop of Roskilde, Denmark. The new bishop was born in 1883. In 1914 he became resident chaplain of Stefan's Church and later became its pastor. In 1933 he was appointed provost. For 21 years Bishop Rosendal was a pastor among the poor. At his appointment he declared that he would aim in the future, as he had in the past, to bridge the gap between the Church and the working class.

June Festival in Custer, Michigan. About 70 people from Ludington, Victory, Ambler, and Manistee attended the annual June Festival at Custer, Michigan. The festival was arranged and sponsored by Rev. Erik Baek, Ludington. Rev. Ernest D. Nielsen spoke in Danish on the subject: The Way to Freedom. After the meeting the people were entertained by Mr. and Mrs. White, at whose farm the festival is usually held.

Muskegon, Michigan. The third annual Vacation Church School will open June 24th and continue to July 12th. The pastor and his wife will be in charge of the school, which will meet five days a week.

Religious Broadcast. Rev. Ernest D. Nielsen spoke at the religious service sponsored by WKBZ Wednesday, May 29th. A group of ladies from the church sang three Lutheran hymns.

Summer Meetings at Ashland College. District II is planning a series of meetings at Ashland College, Grant, Michigan. The tentative schedule is August 2-6 inclusive.

CONTRIBUTIONS TO SANTAL MISSION

General Fund

St. Peters Church, Dwight, Ill.	\$15.30
Gregorius Smith, Dwight, Ill.	1.50
Young Peoples Society "Danevang,"	
Los Angeles, Calif.	10.25
Ladies Aid, Dalum, Canada	10.00
Easter Offering in the Church in	
West Denmark, Wis.	19.10
Young Peoples Society, Kronborg,	
Nebr.	12.65
Union Sunday School, Brayton, Ia.	3.25
Johanne Hansen, San Francisco, Cal.	5.00
Ladies Aid, Fredsville, Ia.	25.00
Bible Class, Perth Amboy, N. J.	10.00
Anonymous, Kimballton, Ia.	5.00
Milda and Alfred Jensen, Kimball-	
ton, Ia.	5.00
Two Friends, Pokegama, Minn.	1.00
Jens and Lene Ibsen in memory of	
Ida Ibsen, Dooley, Mont.	5.00
Trinity Church, Chicago, Ill.	7.00
Kirsten Poulsen, Chicago, Ill.	5.00
The Congregation, Tyler, Minn.	25.66

Lepers

Anonymous, Cozad, Neb.	\$10.00
Dagmar Moller	
Alice Jensen, Minneapolis, Minn.	\$3.00
Erling Ostergaard	
Alice Jensen, Minneapolis, Minn.	\$3.00

Total\$181.71
Previously acknowledged\$1,389.67

Since Jan. 1, 1935\$1,571.38
Hearty thanks!

Sigrid Ostergaard,

1700 4th St. S. E., Minneapolis, Minn.

The United Danish Church

Rev. K. Knudsen, who for 8 years has served the congregation at Calgary, Alta., Canada, has now ended his task there. He was also the leader of Dana High School. Before the departure of Rev. Knudsen and his family a festival was arranged in their honor. Rev. Knudsen intend to make a visit to their children in the States, after which they will leave for Denmark.

Suggested Co-operation. The associate editor of "Luthersk Ugeblad" suggests that the two Danish synods co-operate in inviting a well-known Danish theologian or a Danish Bishop to visit this country in 1936. The plan was that he should deliver a series of lectures at Trinity Theological Seminary, Blair, Nebr., and again at a ministerial conference to be held at Dana College in conjunction with the synodical convention. Next year it will be 50 years since the school began. It will also be the 400th anniversary of the Reformation in Denmark.

Dr. J. P. Nielsen, president of Trinity Seminary, Blair, Nebr., has resigned from his position. A committee has been appointed to consider the matter.

Rev. Anders Hansen, Elk Horn, Iowa, is now on a three months vacation trip that will carry him to Egypt and the Holy Land. Mrs. Hansen and their youngest daughter accompany him as far as Denmark.

The Iowa District of the United Danish Church will hold its convention at Harlan, Iowa, Sept. 5-8.

Rev. P. C. Paulsen, Chicago, Ill., has accepted a call to serve the congregation at Calgary, Alta., which Rev. K. Knudsen has recently left.

Dr. C. B. Larsen, Dana College, Blair, Nebr., has consented to lecture at the National Lutheran Bible Institute for Pastors which is being arranged in New York by the National Lutheran Council.

General Church News

Scandinavian Songfest. Sunday, May 26 a large group of Scandinavian singers met at Fort Dodge, Iowa, for a great song festival, which was held at the High School auditorium. About 250 singers were expected. The organizations participating were the Norden Singers, Des Moines, Iowa, The Swedish Glee Club and the Norwegian Singing Society, Sioux City, Iowa, the singing society, Luren, Decorah, Iowa,

the Scandinavian Singers, Minneapolis, Minn., the Norse Glee Club, Sioux Falls, S. Dak., the Grieg Male Choir, Fort Dodge, Iowa, and the singing society Harmonien, Omaha, Nebr. Besides there were a number of soloists. There were no Danish singers, although invitations have gone out to Danish communities to organize musical groups and join The United Scandinavian Male Chorus of Iowa, which was the sponsor of the festival.

Back to Rome. The two Englishmen, Sir Thomas More and Bishop John Fisher, who were put to death by King Henry VIII 400 years ago for opposing his marriage to Anne Boleyn, were recently sainted by Pope Pius at Rome. The Pope took occasion at the canonization to pray for the return of England to the Church of Rome.

Antvorskov Folk School. Headmaster Fred. Nørsgaard of Antvorskov Folk High School has returned from his position because of his wife's health. This school has had marked success under the leadership of Nørsgaard. He took over the school in 1920.

THE LOST EFFECTIVENESS

(Continued from Col. 166)

Not that we have been idle; for to the contrary, we are worn out with our efforts, and the sweat of great toil is upon us. As Marcus Dods has vividly said, 'We pant so loudly that all can hear us across the field of God's service.' But the results are so disappointing. We are tremendously busy, and grievously futile. Our days are full of jobs, but the great, divine task which we were really set out to do, is not getting done. We are perplexed about it, as verily we should be, but do we realize that what is wrong is just what happened to that student of long ago—we have lost our power, the axe-head of spiritual effectiveness has disappeared.

There is another interesting thing to note and it is this. He lost the axe-head as he labored. Scripture tells us of different ways of losing the high and holy gifts of God. There was the man who lost his talent simply because he did not use it. He was unfaithful, and in the midst of his unfaithfulness he lost his all. There were the five foolish virgins who lost their one precious opportunity through sloth, and as they slept the bridegroom came. There was that weak strong man, Samson, who lost his power in a broken vow, and passed in darkness to his dungeon. But none of these causes operated in this case. The student was not unfaithful or slothful or morally weak. He was laboring with all his might and main, but in the midst of his labor, he lost it.

How true to life. Busy with the things of God; seeking to obey with faithfulness the manifold calls of life, we find that somehow, somewhere our effectiveness is gone, and those high results which alone will please Him who called us, seem to evade our fevered grasp. We have tried to be faithful and diligent, but we seem to have very little to show for the days and nights of labor, and we are perplexed, for we cannot see that 'much fruit' which Jesus promised to those who obey. So, gradually, we are tempted to disregard the matter of results, and to comfort ourselves with such trite observations as, 'Results are in God's hands,' or, 'We must just do our best.' Which both facts are true when used as a *stimulant*, but perilous

LUTHERAN TIDINGS

when used as a *soporific*. To be busy is duty; to be effective is joy.

I see in this incident suggestions as to how effectiveness may be recovered, and the first step undoubtedly was that he *recognized and confessed* his loss. He was not content to waste his strength in futile and resultless toil. He refused to keep on working without an axe-head! He might quite well have done other than confess his loss when, after all, the axe was a borrowed one. He might have hidden the now useless handle, and made a brave showing of working till dusk, but he knew that sooner or later his deception would be discovered, and he would be covered with confusion. He could hide his loss for some time, but not for always, so his honesty prevailed, and his loss was confessed.

And to whom? To his master, Elisha. 'Alas, Master,' he cried, as if he had firm confidence that his guide and leader was the one most likely to give him the advice necessary in face of the disaster. Probably his exclamation of dismay as he saw the axe-head fall, attracted the attention of his fellow-students, but he did not feel that they could help him in any way. If anything could be done, his master was the one to do it, and so straight to Elisha he went, and poured out the tale of his loss and discomfiture.

There is another Master, infinitely understanding and patient and mighty, Who alone can deal with that ineffectiveness, that loss of power which you so much deplore. Why not take it at once, even now, to Him. Be not content to cloak your loss in a garment of excessive and paraded busyness, for there is always some revealing rent through which all who look can see the sack-cloth upon the flesh within. Do what the disciples of John the Baptist did in their hour of profound grief, 'they went and told Jesus.' Do what the Baptist himself did with his torturing doubt, 'he sent to Jesus.' Do what this troubled student did, 'Alas, Master!' It is this frankness that will save us.

Another very practical and suggestive part of the incident is that question of Elisha's, 'Where fell it?' What may have been the significance of that question we cannot guess, but we can be thankful for the profound spiritual truth enshrined in it. 'He showed him the place,' pointing carefully among the branches on the river bank. The great lesson lies here, that in the place where he had lost it, *in that place* he found it again. Thus did Pilgrim have to retrace his weary steps to the arbour in order to recover his precious Roll, lost as he slothfully slept. Thus did Abraham have to return out of the wilderness and deceit of his prayerless sojourn in Egypt 'even to Bethel, . . . unto the place of the altar.' For the divine law is this, that the place of loss can and must be the place of recovery.

In more direct language the truth is this. Have we lost our effectiveness in the place of neglected prayer? Has our life no oratory where in secret we meet the living God? Then in *that place*, in the restoration of the altar, shall we regain that vanished power. Has our axe-head fallen in the place of disobedience? A call to a difficult and uncongenial task came and we set it aside, and ever since a blight seems to have settled upon our service, and ineffectiveness has dogged our steps. Or, with all our religiousness, is there some dark and shady spot in our life that evil lurks, and ever and anon devastates the sanctity of the soul? Is there some secret enmity which we cherish, or some personal wrong which we cannot forgive? I can hear that Other Masters' voice as, with

concern and love, He asks of you and me, 'Where fell it? Show me the place—the place of that neglected prayer-life, of that disobedience, of that secret sin or cherished enmity, for only there can I bring that which you have lost back to your longing grasp.'

The story indicates that the axe-head was restored by a miracle, and although iron does float today, to that student of old it was a divine intervention. And I do not hesitate to say that it takes the operation of a divine and supernatural power to deal adequately with our lives, and to change them from fussy, futile machines into effective and spirit-filled servants of Jesus Christ. Nothing less will avail, and that is why we have to take the whole situation to Jesus in faith and honest confession. For when that Master takes us in hand and deals lovingly and mightily with those hindrances within, we shall find ourselves in the position of that young man when, we are told, 'he put out his hand and took it.' How profoundly simple it all seemed, and how gladly he seized it, and took his place again amongst that laboring throng.

St. Paul once visited a little group of Christians at Ephesus. As he stayed with them in their homes and watched their lives, he was amazed at their ineffectiveness and lack of power. What could be wrong with them? The solution suddenly suggested itself to him, and one day he called them together and asked them a pointed question. 'When you became Christians, did you take also the gift of the Holy Spirit?' He found that they had not even heard about His coming, and His gracious and mighty work in the hearts of those who accept Him. We read that they were led into the knowledge of the great truth, stretched forth hands of faith, and took that gift of God, and with that group as a nucleus there was built up such a church as took the Word of God to all Asia Minor.

'He showed him the place. . . . He put out his hand and took it.' It is all there—confession and appropriation.

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