

Lutheran Tidings

Volume I

JULY, 1935

Number 12

SUFFERINGS AND GOD*)

(A sermon by Rev. Carl Knudsen of Bridgewater, Mass, Abbreviated by O. C. O.)

Of all the perplexing questions which arrest the attention of the thinking *Christian*, the most persistent is that of sufferings, calamities, and *God*.

How can a good *God* allow the tragedy of a hurricane, depriving thousands of families of their homes, and sending hundreds to premature and fearful deaths?

Why does *God* permit drought to bankrupt our western farmers and break their hopes and hearts?

How can a *Christlike God* strike men by lightning, drown them by flood, freeze them by blizzards, poison them with disease?

These are problems stirring us to the depths in our thoughts of the heavenly *Father*.

We should not be so disquieted if the revolting agonies were all heaped upon the sinful and guilty. But it is the maldistribution of pain that makes us think.

The wicked often prosper while their righteous neighbors languish in poverty; the selfish are frequently forced to the forefront of wealth and comfort and public esteem, while the altruistic and the unselfish are lost in oblivion.

Little children are torn with diseases that are more than their tender frames can possibly resist and are hurried off to an untimely death.

What, then, is our *Christian approach* to the problem of human distress? *In the first place, the end of life is not a painless world, but a race of moral and spiritual giants.*

Jesus never bade men follow him to a haven of rest. One day a young man in the crowd announced his willingness to follow Jesus. The *Master* saw that he did not measure his words or count the cost, and said, "Foxes have holes; the birds of the air have nests, but the son of man hath not where to lay his head."

The symbol of Christianity is not a pillow of ease but a roughhewn cross. If we remember that the apparent object of this universe is not to furnish a health resort for weary pilgrims, but to develop spiritual personalities worthy to live with God, the problem of human distress takes on a different angle.

We are all sure that there can be no character without human freedom and without responsibility.

If men were so created that they could not sin and could not bring affliction to their fellow beings, there would be no such thing as human character.

Spiritual strength comes from voluntarily choosing the right and spurning the wrong. If we *had* to observe the ten commandments: if we *had* to worship God; if we were compelled by nature to be kind and forgiving and patient; if it were impossible to do wrong, we should

have about as much personality as the privates in the parade of the wooden soldiers.

The price that God must pay for human freedom and character is the possibility of sin with all its heartbreaking consequences.

This is Christianity's first contribution to the problem.

Our second contribution to the problem of sufferings is the thought that a sure reward for right living and a certain punishment for sin would destroy the possibility of strong and noble character.

If the world was so ordered that the wicked apparently suffered and the righteous enjoyed comfort, everyone would try to be righteous for selfish reasons, which would be a contradiction of the terms. Moral splendor consists of willingness to do the right thing at a loss.

The typical Christian hero is not he who has performed valiant deeds of righteousness because it was the best policy. It is he who followed Christ to the cross.

Jesus did not promise prosperity to His disciples. He said, "If any man would be my disciple, let him deny himself, and take up his cross daily, and follow me."

See the glory in Stephen's face as he is being stoned to death and looks up to heaven, saying, "Lord Jesus, receive my spirit."

See Paul saying, "I have fought the good fight, . . . I have kept the faith," and then bending his neck to the executioner's stroke.

Then let us be ashamed of ourselves if we expect material reward for our small deeds of righteousness.

Our third contribution to the problem of evil is that *suffering is necessary for spiritual insight.*

No one can truly be a disciple of Christ unless he has paid a price for his discipleship. Suffering is a window through which a man sees the glory of God and is satisfied.

Let us look for a moment at some of the souls that have brightened earth with their discoveries of God and His world. Let us think of Milton, who gave us the priceless *Paradise Lost*, but who wrote every word of it while a prisoner of blindness. Let us be grateful for Beethoven's Ninth Symphony, but remember that he composed this classic under the frightful handicap of deafness; let us thank Francis Parkman for his famous stories of heroism and Christian example, but let us recall that Parkman was afflicted with a serious eye trouble when he wrote them and had to hold his pen in line by the use of parallel wires strung across the pages of his manuscripts.

When we measure our eternal debt to the saints of the earth who have forged our richest spiritual treasures out of their own sufferings, we can imagine what an inane and barren world this would be without the spiritual illumination that comes from bearing a cross.

Christianity's final and greatest contribution to the

* Rev. Carl Knudsen's book, "Renewed by the Spirit," a collection of excellent sermons, may be had for 50 cents by addressing him at Bridgewater, Mass.

problem of suffering is a faith that will not shrink though pressed by every foe.

Every man, woman, and child has a date with disaster which must be kept. We cannot be Christ's disciple without paying a tangible price for our convictions.

There is a cross for everyone. The question is not,

why do men suffer? But are we so close to God, so consecrated to our Lord, that, as with the disciples of old, our sufferings will only add to the luster of discipleship?

Can we see through the window of our sufferings the glory of Christ, whose cross is our salvation?

SØREN KIERKEGAARD—A SPIRITUAL KNIGHT-ERRANT

By Thomas P. Christensen

In the latter part of the eighteenth century, a species of English and French inductive thinking overwhelmed, virtually deluged Germany and the Scandinavian countries. Only the highest points in the landscape remained visible. But the spirit of the new thought penetrated rather than destroyed the old, and thus the older ideals stood as beacon lights to later generations.

Soon the voices of democracy mingled with the cadences of political orators and the measures of the Romantic poets, awed and charmed in some instances by the Hegelian system of philosophy.

Into such a world Søren Kierkegaard was born in the year 1813.

Kierkegaard was a Jute. That delightful Irishman, Shaw Desmond, writes in his charming book *The Soul of Denmark* that a stupid Jute is simply unknown. Among the Danes themselves the non-Jutes, at least in their lighter moods, think of the Jutes much as the English do of the Scotch, and credit the Jutes with being as keen in their thinking as they are close in their economy. But economical as the Jutes are, and able to do business on a small margin as they also are, they are spiritual minded and treasure the imperishable riches of the spirit above the perishable wealth of this world.

Kierkegaard's father, Michael P. Kierkegaard, was born in western Jutland where there are fertile fields, but also sandy wastes and broad heather-covered heaths or moorlands. Like so many other little Jutish boys—and girls—it fell to his lot to herd sheep on the moorlands. One day while he was thus engaged he was so overcome by loneliness and felt so bitter against everybody that he walked up on a hillock and dramatically cursed God who had permitted him to lead such a miserable life.

In our day we have heard of public speakers defying God for the amusement of their audiences and little has been thought about it except that it was a part of the show. But scarcely were the words out of the little Jutish boy's mouth before he was weighed down by an awful sense of guilt. Had he not committed the unforgivable sin—the sin against the Holy Spirit? The fear that he had, continued to haunt him throughout life, and to ease his mind in old age he shared the knowledge of it with his sons, casting thereby a shadow on their lives also.

Aside from this, there was no outpouring of divine wrath. Was God too great or too good? Too great to care or too good to punish? At any rate, this boy as he grew was constantly showered with blessings. In a few years we find him in Copenhagen, working his way upward in the commercial world as a hosier and general merchant, accumulating a fortune, much of which he wisely invested in government bonds. Thus he was able to live the latter part of his life in leisure studying German philosophy, then in full bloom, with such leading thinkers as Fichte, Schelling and Hegel, and becoming a skillful dialectician in the opinion of his sons, one of whom, Peter Christian Kierkegaard, became a bishop, another, Søren Aaby Kierkegaard, the greatest Danish prose writer, excepting

Ludvig Holberg (1684-1754), as well as the most outstanding religious thinker of the Scandinavian countries in the nineteenth century, a knight-errant in that "world power for the cause of the heart on earth" of which the Norwegian poet, Jonas Lie, later so beautifully wrote.

Søren Kierkegaard was the youngest of seven children. At the time of his birth his mother was 45 and his father 57. From this fact of the ages of the parents it is easy to conclude, but vastly more difficult to prove, that he became an old-fashioned child. Certain it is, that he was devoted to his parents, and that like his father he became at an early age an introspect, a child accustomed to the in-doors rather than the out-doors. If, for instance, he asked permission to enjoy himself in the open, he was often advised to stay at home. Then his father might take him by the hand, and the two would pace up and down the floor making imaginary journeys through Copenhagen and its environs. Some biographers of Kierkegaard mention this as a proof of what he himself said as a mature man, but in great bitterness of heart, that he had been "insanely brought up."

Children may love or dislike their parents and teachers, but even as mature men and women they are often poor judges of them because it is so difficult to analyze human relationships. Kierkegaard may have inherited his "heavy blood and heavy mind" from his father, but that he also acquired some of his dialectical skill from him seems certain. "The child is father of the man." His mother was a healthy, happy creature and Søren loved her dearly. May it not also be that her happy smiles beckon through the scintillating wit of the immense literary production of her son?

The home was strict. Always authority, paternal authority, was in evidence, but it was an authority with a deep sense of responsibility to seen and unseen powers. The school—the *gymnasium*—was no less strict than the home. That, too, was pervaded by a deep sense of duty, the duty to make every youthful mind drink deep of the Classical springs of knowledge. Latin especially was taught with a vengeance, and while Søren was not really a brilliant student, his proficiency in Latin was of distinctly superior grade.

From the *gymnasium*, the young *Student* stepped into the freer life of the University of Copenhagen. While he never became either rogue or rake, he, nevertheless, indulged in that freedom which European university students have in such abundant measure, not without straining the relations with his father. But while these relations might become tense, they never broke. For that, they were of too enduring texture!

He took up the study of theology, which also opened wide the door to the humanities—literature and philosophy in particular. As was said above, it was an age of Romanticism in literature and Hegelianism in philosophy. Romanticism had swept the Scandinavian countries and produced the golden age of Danish Literature with A. G.

Øhlenschläger as the heir-apparent in the realm of poetry, "for the crown was Goethe's." Hegel shone as no other luminant in the world of philosophy. Momentarily at least, his splendid system dazzled Europe. It was an all-embracing synthesis of the facts of life. Man had risen until he touched the very heavens, through his institutions of which the state capped the climax, and in which the Church was relegated to the status of a department of the state.

The humanities drew him as much as theology proper, but in neither was he overly ambitious. His father was becoming impatient and a break between father and son was imminent. For a while he left the parental roof, but he continued his studies since his father did not punish him by withdrawing financial support. Never in his whole life did he have to work for a living—always there was food, clothing, lodging, and a coach, and always for his father's money.

The loss of his mother in 1834 affected him deeply. Only four years later, he also lost his father. Søren Kierkegaard was then twenty-five years of age. The father was gone, but the memory of him remained a vital force in the life of the son. It was a constant reminder to him that he must complete his studies, and accordingly there stepped forth a theological candidate two years later, though he did not seek ordination in the church.

Young Kierkegaard felt the call to write as much as to preach; or perhaps it would be more correct to say, that he felt called to preach by writing, for he was not well equipped physically for public speaking while he was generously endowed for writing.

During his university career he had occasionally contributed to the current press. In view of his later career, one notes with interest such a contribution in 1834 defending the high capabilities of women, but in a style somewhat mock heroic.

In 1838 he made his debut as an esthetician, with a criticism of H. C. Andersen as a novelist "with constant reference" to his last novel *Only a Fiddler*. The paper bore the title *From the Papers on One Still Living*, published against his will by Søren Kierkegaard, and thus by its form foreshadows the later pseudonyms. The style is cumbrous. Some sentences are long enough to be paragraphs. In places the thought is highly attenuated and not infrequently obscured by a complicated sentence structure. That this work should be a hostile criticism of Andersen's novel may surprise the reader. Why should a man of as tender sensibilities as Kierkegaard attack Andersen who was then "the hunted stag" in Danish literature? The reason was that Andersen in his novel had defended the theory that the genius needs care and comfort to attain his highest possibilities. Kierkegaard's work is a caustic repudiation of such a theory. The real hero, he holds, must hew his way in spite of all obstacles. In this view of the hero, we hear the first faint notes of what was to become a resounding chorus in Kierkegaard's writings.

The young theological candidate did not go into any kind of practical church work, but continued his studies at the University, and in a year presented himself as a candidate for the degree of Master of Arts with a thesis on *Concerning the Concept Irony with Constant Reference to Socrates*. The subject matter of the thesis had a peculiar fascination to him. It challenged his highest intellectual powers, and the finished product is in every way notable.

In the thesis he calls attention to three contemporary interpretations of Socrates, respectively by Xenophon, Plato, and Aristophanes. Xenophon gives some facts, Plato idealizes them, and Aristophanes takes a middle ground. The same relation holds between the views of

Xenophon and Plato as between the Synoptic gospels and the gospel of St. John. Plato dreams all that the dialectician Socrates sought. In the realm of dreams the unhappy love of irony finds its object. Where empiricism ends, there the idealized Socrates begins. He leads thought out of the limitations of finality, and steers boldly out on deep waters of ideal striving where ideal infinity knows no ulterior obstacle, but is in itself an infinite goal. Each interpreter has tried to represent Socrates fully: Xenophon by placing him in the realm of the useful, Plato by lifting him into the theal regions of ideas. Midways lies a point invisible and difficult to determine, that of irony, which oscillates between the ideal ego and the imperial ego. One wanted to make a philosopher of Socrates, the other, a Sophist: but that which makes him more than a Sophist is that his imperial ego has universal validity.

Kierkegaard also treats later representatives of irony, especially Friedrich Schlegel (1772-1829), the author of *Lucinde*, which became gospel and "a system of rehabilitation in the flesh," to Young Germany. When the Romanticist Schlegel maintains that the poetic life is the indulgent life, Kierkegaard protests vigorously that only through resignation emerges the true inner infinity which alone can be truth infinite and truth poetic. Through this thought we enter the portal to the kingdom of Kierkegaard's literary production.

Like negative criticism, so is irony the way, not the truth, but nevertheless the way. It makes both poet and poetry free, providing the poet is the master of his irony as Shakespeare was. Irony reveals truth, reality, and content. It reproves and punishes and thereby gives poise and consistency. Those who do not understand it, lack something indispensable for individual life, lack that means of renewal and rejuvenation, that baptism of purification which saves the soul from a life of finality.

While writing his thesis, the philosophical knight-errant had become engaged to Regine Olsen, a young girl of seventeen whom he had known for some time. Affections had drawn him into the relation, philosophical considerations made him withdraw and break the engagement after a duration of about a year. He could not fully explain to her the reasons, and broken-hearted she declared it would mean her death.

The reason which induced him to break the engagement was, as he termed it, "my thorn in the flesh," a maladjustment between body and soul due to various causes—a brooding melancholy which he had inherited partly from his father and possibly a weakness of the spine which medical authorities gave him no hope of remedying. With such prospects in life, he did not feel that he could possess her fairly and that therefor a loyalty to the best interests of both made the separation imperative. But none could fully understand this, and amidst the general condemnation of Copenhagen he fled for a few months to study at the University of Berlin.

(To be continued.)

I will breathe with rapture the verdant air,
Thank, the Lord who gave me this day so fair,
And that, though surrounded by sin and death,
I am still enjoying His life and breath.

Praise the Lord, who makes me, as day is born,
In my soul and body to feel the morn,
And that night is vanquished, and griefs are gone,
When I dare to whisper: "Thy will be done".

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,
211 Washington St., Cedar Falls, Iowa, and
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 I

JULY, 1935

Number 12

EDITORIAL

This year's convention is behind us. As I think of it, I ask myself: What is there that characterizes this convention of 1935?

The place was unique. Never before in the history of our Church has a convention been held in the Southland, never in a congregation so far removed from other congregations of our Church. But the hospitality was great. Everything was done to make us guests comfortable and at home. I think we did feel at home among the Danevang people; we felt that they were people of our own kind, that there was fellowship between them and us. . . . The outward appearance of the Danevang community was one of prosperity and good living. I won't say it was the most scenically beautiful place we saw on our trip, but it was one of the best kept communities we saw between Iowa and the Gulf. . . . We are sincerely grateful to the Danevang people and their pastor for their kindness and fine hospitality!

The attendance at the convention was unusually small, due no doubt to the great distance and the fact that many of our people are in straitened circumstances because of the recent depression and the drought of last year.

No very great decisions were made at this convention, which was as it should be, since our congregations were not very well represented. But some very pertinent discussions took place; some very fundamental principles in the life of our Church—or of any church body—found expression.

The attitude that our synod should take home mission work more to heart was strongly emphasized. Very outspoken language was used in these discussions, which all centered about the issues in hand and were quite free from personalities. That is as it should be. Our fellowship should be strong enough so that we can iron out our differences without rancor. There has been much in the times through which we have passed which has tended to dissolve the bonds of fellowship. Rather than to fight out their differences people have parted and gone their own ways, to their own impoverishment and the ruin of their cause. There has been enough of this influence at work also among us. But, thank God, we can still take issue with each other and end it in peace and brotherhood.

We shall continue to have issues to differ about. May God strengthen our fellowship so that it may never break!

C. A. Stub.

BOOKS

Thomas Mann's Story of Joseph

Thomas Mann: **Joseph and His Brothers**. (New York, Knopf, 1934.)

Young Joseph. (New York, Knopf, 1935.)

Thomas Mann is one of the most profound of living novelists. The problems that have occupied him in his work are those of deepest significance, life and death, reality and illusion, decay and resurrection, the mystery of existence with its apparent contradictions; and the story of Joseph provides him with another opportunity for a re-statement of the problems.

The Old Testament is a treasure house for writers. It is not merely that its stories have dramatic possibilities; but many of them, so briefly told, demand elaboration, and they embody some of the fundamental experiences of the human race. Thomas Mann brings to his task a fund of knowledge and a scholarship that is rare in a novelist. He has studied the old civilizations and brooded upon the ancient mythologies. It is well, if the reader has read his Frazer carefully, or in some other way steeped himself in the folk-lore of mankind; if he hasn't, much of the symbolism in the story will escape him. In the author's hands, the story becomes a number of variations upon the ancient and universal theme of the savior-king, the descent into hell and the victorious emergence.

The author's purpose is not merely to re-tell the story. He supplies the flesh and the costume for the skeleton of the biblical narrative; he places the story in its proper environment in space and time and weaves a rich pattern of the surrounding civilizations. But even this is only of secondary importance. The real object is to show the eternal validity of the human experience embodied in the story, the struggle of man to realize the God within him. It is an interpretation of the human soul on its journey through Time, of human destiny in the face of Eternity.

The first volume begins with a long philosophical prelude, which one might call a prose poem on Time. It creates a feeling of the timelessness of events and the vastness and mystery of the background of the human race. Very deep, indeed, is the well of the past.

Although the story begins with Joseph as a youth, it is in a wider sense an epic of the House of Jacob. The author follows the biblical narrative closely, though the episodes are not given in the exact chronological order. Whenever he deviates from the original story, he gives his reasons why, even in such small matters as the number of years that Jacob served Laban and the place of Dinah in the list of Leah's children. Mann is a supreme artist besides being a philosopher. Every sentence carries its full weight of meaning and carries it gracefully. Certain episodes, particularly Jacob's wedding and the sale of Joseph, are unsurpassed in vividness and dramatic force.

The thoroughness with which the situations are worked out and the implications indicated point to a long period of brooding upon the subject. One may suppose, that the author is himself under the spell of the God of the House of Jacob, that mighty and yet tender God, whose majestic caprice in matters of sympathy and preference was a tribal tradition; he feels kinship with the passionate and brooding Jacob; he understands young Joseph, in whom every artist will find something of his own nature. And Thomas Mann has felt the spiritual unrest that was in the heart of the carrier of the blessing.

The two novels take up the story of Joseph to the return of the brothers and the grief of Jacob over the supposed death of his son. Another novel, on Joseph in Egypt, is still to come. This work will undoubtedly be

Mann's masterpiece. It is difficult to believe, that a man should be able to create another work of such magnitude in a life-time. We will have to defer judgment until the last volume appears; it seems, however, that in this work the author may finally succeed in giving full expression to his faith and his attitude toward life. The translation from the German is excellent.

C. H. Christensen.

Three Books

"Seeking and Finding," by E. Macmillan.

This is a book of Oxford Group sermons. The author, for many years a minister in South Africa, experienced an awakening through the witness of the Oxford Group, so he tells in the introduction. It made a difference in his life and in his preaching. We can sense to some extent the depth to which this new experience has gone through this series of sermons. They are vital, searching. They bring a message that knows no faltering and no compromise; the type of message that points clearly to God.

I shall not attempt to review this book here. It carries a challenge. If one does not wish to face that it is best not to read it. However, for those who are seeking for a closer contact with God it has a real message.

"He That Cometh," by Geoffrey Allen.

This is the second of two books by this author. The first, "Tell John," was an attempt to re-interpret Karl Barth's teaching in its application to the author's country (England). In his preface to "He That Cometh," Allen explains it in the following way: "... 'Tell John' was written in the spirit of the Baptist, and written to call others to the Baptist's mood of penitent expectancy. Now it is possible for me to reaffirm its message by bearing witness that my hope is fulfilled. Where the way has been prepared, the living Christ does come, bringing forgiveness and liberalism and the gift of His Holy Spirit of joy and love." After this experience he could write, "He That Cometh."

His presentation is somewhat unique. He does not give us a book of sermons, nor are we burdened with learned and tedious discussions. His is a story, simply told, of a life that is opened up to 'Him Who stands and knocks,' and the events and implications that follow when He is given entrance.

The first chapter is called, "The Guest," and begins thus: "When first he came to the threshold of my soul I know not. This at least I know, that as I went to open the door it dawned on my dull mind that his knocking had been going on for some time, and that I had half heard it without heeding it. For all I know, he may have called often before and failed to make me hear."

"The first time he came, I asked him to come into my front room, and there sought to entertain him. . ."

Then he goes on to tell how there were rooms in his house which he was ashamed that the Guest should see. They were not clean or aired out. But he and the Guest became more and more friendly, and at last it was the Guest who helped him to open up the closed rooms, and helped him clean and air them.

Mr. Allen pictures in a clear way the meaning and the implications of the fuller entrance of Christ, who of course is the Guest, into his life. It is well for us to read and to think about. Probably there are closed doors in our lives that we need help to get opened up.

Such a liberation of spirit as took place in Mr. Allen's life is beautifully and eloquently expressed in the follow-

ing quotation from his book: "Thus must the high mountain snow-field, rigid and firm and white, cling to the thought that its God-given destiny is forever to bear witness to an outward whiteness, until one day it finds to its surprise that God had for it the wholly different destiny of being a mountain torrent, strong and crystal clear, and free."

These two Group books can be obtained by writing to The Oxford Group, 61 Gramercy Park, No., New York, N. Y.

"The Splendor of God," by Honoré Willisie Morrow.

This is a book by a popular American writer. The reason I want to call attention to it is that it is the story of Adoniram and Ann Judson, the first missionaries to Burma. It is written in novel form, but is historically true. It is a most fascinating story; one can hardly put the book away when once it has been started, and it gives a vivid picture of pioneer missionary life.

E. Ostergaard.

E. Ostergaard:

He Maketh All Things New

The Santal Mission, Minneapolis, Minn. 35 Cents.

In this little book, which Dr. Erling Ostergaard, our medical missionary to the Santal people of India, has published, he tells the story of a spiritual awakening which swept across our mission field in India in 1933 and 1934. Dr. Ostergaard was himself on the field at the time. He not only saw the awakening as a spectator but was a part of the movement and experienced its effect in his own life. This can be plainly felt in the spirit of this short account.

Anyone who is at all familiar with the Oxford Group Movement will not miss the feeling that Dr. Ostergaard has been deeply stirred by this movement. Some of the same spirit which one finds in the Oxford Group books is also present in this little book, albeit a somewhat less robust spirit.

Dr. Ostergaard describes the origin of the Santal awakening, how it ran its course, and some of its effects. It is an interesting story, but it could have been more effective if it had been more concrete. It reproduces the spiritual experiences, but for the most part leaves untold the more practical story of the actions and doings of the men and women who were smitten by the Spirit. It is a difficult task to tell the story of a spiritual experience and its concomitant external manifestation without becoming sensational. This task has been well done here; there is none at all of sensationalism. The book breathes of spirituality. — I can honestly recommend it to all those who are interested in what is taking place in our mission in India. It will also be of interest to those who long to see a modern manifestation of the working of the Spirit.

The price of the book is 35 cents. It may be had from the Santal Mission, Augsburg Seminary, Minneapolis, Minn.

C. A. Stub.

Wheresoever the search after truth begins, there life begins. Wheresoever that search ceases, there life ceases. —Ruskin.

Our duty is to be useful, not according to our desires, but according to our powers.—Amiel.

Financial Statement for "Lutheran Tidings"

June 26, 1934-May 30, 1935

(Fiscal Year Closes July 31, 1935)

Receipts	
Subscriptions	\$388.40
Advertisements	4.70
Contribution from Synod	15.00*
Disbursements	
Holst Printing Company	\$273.00
Mailing Permit	25.00
Office Supplies	11.64
Postage	12.47
Federal Tax on Checks ..	.10
Fees on Bank Checks and Money Orders	1.01
Travel Expense (Stub and Nielsen)	16.50
	\$339.72
Cash on Hand	68.38
	\$408.10 \$408.10

* To date only \$15.00 of the available \$100.00 have been received by "Lutheran Tidings."

In compliance with the rules and regulations governing the publication and management of "Lutheran Tidings," an audited account will be rendered to the executive committee of the synod at the close of the fiscal year, July, 31, 1935.

Ernest D. Nielsen,
Business Manager.

Appendix to the Financial Statement for "Lutheran Tidings"

The matter of greatest interest and concern is unquestionably that of "Lutheran Tidings" circulation. Is the circulation sufficiently large to warrant a continued and augmented synodical support? We have to date 779 subscribers to "Lutheran Tidings." The table of circulation, which appears in the February issue, is still usable for the purpose of indicating the relative strength of "Lutheran Tidings" in the various districts of the Synod we are adding some new subscribers every month, although we have not had any large accessions. At the present time we are aiming to create an interest for "Lutheran Tidings" in those districts where we do not have a large circulation. This work is being carried on through correspondence with the district officers. We wish to express our thanks and appreciation to each and every one who has helped us to make the present circulation possible. A year ago our task was primarily that of securing subscribers; today we must cooperate not only for an increase in circulation, but

also for the renewal of those subscriptions that expire with the July issue.

The financial statement indicates that we have three sources of income, viz. subscriptions, advertisements and contributions from the synod. We will be in position to close our fiscal year without any indebtedness, provided "Lutheran Tidings" receives, before July 31st, the balance of the \$100.00 appropriated by the synodical convention of 1934. Our synodical appropriation for the next year should be determined by the advisability of issuing "Lutheran Tidings" fortnightly or continuing as at present with a monthly issue. We believe that "Lutheran Tidings" accomplishes a real missionary work among our English-speaking people, and we hope it may receive a liberal financial support that it may become an effective organ in promoting the work and the spirit of the Danish Evangelical Lutheran Church in America. It is apropos, for the sake of a correct and complete report, to mention that our present income does not allow any salary to the members of the staff.

"Lutheran Tidings" is anxious to secure advertisements from the various institutions owned or partly supported by the synod. We are offering exceptionally low rates to those institutions that desire to use our columns as a means of advertising. Our constituency reaches the homes from which we may expect to receive a personal, moral, and financial support. Advertisements displaying the products or merchandise of large business houses is frequently a lucrative source of income, but the circulation of "Lutheran Tidings" is too small to attract the advertising agents of such firms. Moreover, our paper is too widely distributed to appeal to small merchants.

It has been a gratifying experience to receive numerous testimonies from the readers. Their letters speak of pleasures and benefits derived from the paper, and nearly always conclude with an appeal to lend every effort to the continuation and extension of "Lutheran Tidings." It is my personal hope that the future of our paper may not be curbed by insufficient funds, but rather that we look upon it as a home mission work of first magnitude. In conclusion I wish to thank all those that have assisted in securing subscribers to the paper. The editor has always been ready to help and cooperate in every way.

Ernest D. Nielsen,
Business Manager.

Our Church

Trinity Church, Bronx, N. Y., celebrated its 25th anniversary June 30.

Silver Wedding anniversary was celebrated June 28 by Rev. and Mrs. Marchmann, Pasadena, Calif

A Memorial Tablet in honor of Rev Ole Jacobsen was unveiled in our church at North Troy, N. Y., June 16, at the district convention held there June 14-16.

St. Johns Vacation Camp and School. Rev. A. E. Sorensen's church at Seattle, Wash., has for a number of years conducted a vacation school in the form of a

boarding school. This method gives them more time for teaching activities. Teaching can be brought into all their daily activities. This school will be held again this year, July 8 to Aug. 3. The children are taught in both Danish and English. They are taught to read and write Danish. In telling stories from the Bible or about Denmark and life there English is used. Much of the story telling is done in the open air around a fire in the evening or on camping trips which the whole school makes. A three day camping trip is planned at the end of the term. The cost of all this is only \$2.25 a week per child. Miss Anna Nielsen and Mrs. Kilgren will assist Rev. and Mrs. Sorensen this summer.

Rev. R. Jensen, Hetland, S. Dak., recently submitted to an operation to cor-

rect intestinal troubles. The operation was successful and Rev. Jensen is now recovering.

Mrs. and Rev. Halfdan Helweg, Copenhagen, Denmark, have suffered the great sorrow that their daughter, Ruth Elizabeth Helweg, has passed away. She died May 30 at the age of 24. The Helwogs are remembered by a great many of our people from the time when he served our congregations at Tyler, Minn., and West Denmark, Wis.

Rev. F. O. Lund reports to the convention of the Eastern District, of which he is president, that the work is going well at Portland, Me. The Sunday School has grown, church attendance is good, and cooperation with the United Danish Church congregations at Westbrook and Falmouth, Me., has been active. They hold 3 or 4 joint meetings every year, and for the past three years they have had a united choir under the leadership of Rev. Lund.

The Average Church Attendance for churches of District I has been as follows the past year, according to the district president's report for last year:

Troy, N. Y.	74
Hartford, Conn.	50
Perth Amboy, N. J.	65
Brooklyn, N. Y.	71
Bronx, N. Y.	12
Bridgeport, Conn.	100
Portland, Me.	110

The Teaching Staff of Grand View College, Des Moines, Iowa, is traveling again this summer in the interest of the school. They intend to visit our congregations as far as they can reach. We urge every pastor and church to receive them and make them welcome. It is important that we all have the cooperative spirit. Only in that way can we make our church and its institutions successful in the service of our people.

Mr. George Dupont-Hansen, who has been the organist of Trinity Church, Chicago, Ill., for 40 years, was honored on this occasion at a festival arranged by the congregation. Many expressions and appreciations, in the form of congratulatory letters and telegrams, came to the blind Mr. Dupont-Hansen for what he has meant to many people.

Danebod Folk High School, Tyler, Minn., which is holding a session for young women this summer, began with an enrollment of 20. This has later risen to over 30.

Rev. A. C. Kildegaard, Greenville, Mich., who was severely injured in an automobile accident while en route to the convention at Danevang, Texas, was taken to a hospital at Atmore, Ala., where he had to remain for ten days. After coming home in a Pullman bed he had to remain in bed for a week at least. His injuries were in the chest and back.

Mr. Viggo Jensen, Racine, Wis., who was injured in the same accident, had his back twisted. He is also at home, but will have to lie in a plaster cast for about three months.

Golden Wedding. Rev. Dorf, Brooklyn, N. Y., reports in his parish paper that Mr. and Mrs. Hess celebrated their 50th wedding anniversary on May 25 at the home of their daughter and son-in-law, Mr. and

Mrs. Chr. Andersen, with a beautiful family festival. A beautiful congratulatory message was received from President Roosevelt.

Rev. Ernest Nielsen, Muskegon, Mich., was invited by District I convention to visit the churches of the district for the purpose of furthering the cause of "Lutheran Tidings" and to take subscriptions for this paper.

English Services. At the congregational meeting of Our Savior's Church, Brooklyn, N. Y., June 5, it was decided to hold one service a month in the English language, beginning in September.

The District Board of District I was elected as follows at the recent convention: Rev. F. O. Lund, Portland, Me., president; Rev. S. A. Baden, Bridgeport, Conn., secretary; Mr. Marius Andersen, Brooklyn, N. Y., treasurer. They were all reelected, Mr. Andersen for the nineteenth time.

Cooperation. At the convention of District I the motion was passed to suggest to the congregations of the district that they invite speakers from the United Danish Church to their more important meetings.

A House Party. Mrs. Marie Hee Andersen, Brooklyn, N. Y., held a "house party," June 3, where Rev. Shoemaker of New York City, who was one of the Oxford Group representatives who visited Denmark recently, was present. The "party" is reported to have been a valuable experience for those present.

The Young People's Convention at Troy, N. Y., was well attended. Seventy out-of-town guests were present. Next year's convention will be held at Perth Amboy, N. J., on the invitation of the two young people's societies there.

50th Anniversary. This summer it will be 50 years since the church of our congregation at Marinette, Wis., was built. At the yearly meeting of the congregation in April it was decided to observe this anniversary some time this summer, the date to be announced later. Next year the congregation will be sixty years old. It had been organized 9 years before the church was built. Rev. E. Farstrup is the Marinette pastor.

The Oxford Group Movement. During the absence of Rev. A. Th. Dorf on a visit to Denmark a number of representatives of the Oxford Group Movement will give their testimony in Our Savior's Church, Brooklyn, N. Y. Rev. Dorf expects these services to be of great importance for his church. There are too many, he says, who are only interested in Christianity and church life, and that is not enough.

Menominee, Mich. Our congregation at Menominee, Mich., has begun a fund for the redecoration of its church. The Young Women's League has already contributed \$50 to the cause with a promise of more later.

D. S. U. District V Convention will be held at Fredsville, Iowa, August 23-25.

Midsummer Festival. As is customary at Dagmar, Mont., the congregation there again this year held its festival June 21-23. Prof. Johannes Knudsen, Tyler, Minn.,

LUTHERAN TIDINGS

and Rev. P. N. Christiansen, Canwood, Sask., Canada, were the speakers.

New Kierkegaard Book. It is reported from London, England, that the former Presbyterian missionary to China, E. L. Allen, is at work on a new book about the great Danish thinker Søren Kierkegaard. The title of the book will be "Kierkegaard, His Life and Thought."

St. Stephan's Church, Chicago, Ill., has now purchased the site for a new church and parsonage at the corner of 85th St. and Maryland Ave. They are planning to build the parsonage this summer.

Mr. Nels L. Andersen, Minneapolis, Minn. who died there recently, has willed the sum of \$3,000 to Danebo Old People's Home there and the same amount to Immanuel Lutheran Church of Minneapolis.

Sylvan Lake Summer Camp. As in years past there will be held again this year a summer camp at Sylvan Lake, Alta., Canada from July 4 to the end of the month. The speakers will be: Rev. P. Rasmussen, Dalum; Rev. Vilh. Beck, Standard; Rev. E. Nommensen, Edmonton, and Rev. P. Nyholm, Dickson, Alta.

From the Convention

The Convention Officials, who led the meetings, were: Rev. A. W. Andersen, Chicago, Ill., chairman; Rev. S. Marekman, Pasadena, Calif., assistant chairman; Rev. M. Mikkelsen, Withee, Wis., secretary; Rev. F. O. Lund, Portland, Me., assistant secretary.

The General Budget of our synod was set at \$12,500. According to the report of the treasurer, Mr. O. C. Olsen, only \$8,431.14 was received. This was, however, \$1,487.00 more than was received a year ago. These receipts were distributed as follows by the synodical board:

For Mission Work	\$1,182.53
Pensions	600.00
Old People's Home	390.00
Grand View College	4,907.73
Tyler Orphanage	75.00
Interest	98.63
Insurance and Repairs ..	289.25

Grand View College reported 80 students for last year, 3 theological, 55 junior college, 9 high school, and 13 special.

Elections. Rev. Alfred Jensen, Kimballton, Iowa, was elected secretary of the synod to succeed Rev. A. E. Frost, who did not wish reelection. Mr. O. C. Olsen, Omaha, Nebr., was reelected treasurer, and Mr. P. L. Lund, Hampton, Iowa, was reelected.

A Committee to translate our synodical constitution from Danish to English, and also the Model Constitution for Congregations, was established by the convention. Rev. S. D. Rodholm, Rev. J. C. Kjær, and Rev. C. A. Stub were appointed on this committee.

The California Motion to permit the Pension Board to make up their deficits for pensions from the Pension Fund was voted down by the convention.

Anti-Armament Resolution. A resolution protesting against war, armament, and private profiting from the manufacture of war materials was passed by the convention as follows:

The Danish Evangelical Lutheran Church in America with a baptized membership of 18,000 assembled in Convention in Danevang, Texas, June 14-18, 1935, passed the following resolution:

Be it hereby resolved that the Danish Evangelical Lutheran Church in America, in convention assembled fully endorses other church bodies and peace organizations in their efforts to secure full publicity concerning the facts and forces of Armaments, in their efforts to create an enlightened public opinion against the outrageous increases of current appropriations for the war and navy departments and the naval maneuvers in the Pacific, creating unnecessary animosity and fear in otherwise friendly peoples.

We condemn the traffic in Armaments; the diversion of money from public funds to channels indirectly enlarging the power of the military establishments; the subtle basis of the militaristic set-up and spirit in various public activities such as, R. O. T. C., colleges, relief organizations, and economic agencies of control, and the taking of excessive individual and corporate profits in the production of Armaments.

We support the Nye Committee investigation and legislation instrumentalizing the Kellogg-Briand Multilateral Treaty outlawing war. We pledge ourselves to build a social order where allegiance to God and loyalty to Christ is supreme.

A Committee on Relations and cooperation with other Lutheran synods was established by the convention. The president of the synod was to be ex-officio chairman of the committee. The other two members were to be appointed by the synodical board at its meeting July 2. Any decision by the committee must be approved by the synodical convention to be effective. The committee as constituted consists of Rev. Hakon Jorgensen, Newell, Iowa, Mr. Aksel Holst, Cedar Falls, Iowa, and Rev. C. A. Stub, Ringsted, Iowa.

Next Year's Convention will be held at Kimballton, Iowa.

Danevang Community and Congregation celebrated its 40th anniversary during the convention. Sunday evening was set aside for this purpose. Mr. J. C. Evers of Clinton, Iowa, who was active in the work of beginning the settlement of Danevang, spoke about the pioneer days of Danevang. Rev. Holger Strandkov spoke as the representative of the younger generation. Mr. Agerskov-Petersen also spoke of the olden days. Also Mr. Chr. Madsen, president of the congregation, and Rev. Hakon Jorgensen, president of the synod, spoke.

A dramatic Entertainment was given to the guests of the convention by Mrs. Dagmar Potholm Petersen. Mrs. Petersen sang in Danish and English, and she gave readings in both languages. An evening of high quality.

Sunday at the Convention was a very full day. In the morning Rev. S. D. Rodholm ministered at Communion Service in Danish. After this, two services were held, Danish in the church by Rev. Alfred Jensen, Kimballton, Iowa, and English in a large tent set up for the purpose, by Rev. C. A. Stub, Ringsted, Iowa. In the afternoon two meetings were held. Dr. C. A. Olsen, Des Moines, Iowa, spoke in English in the church, while Rev. F. O. Lund, Portland, Me., spoke in Danish in the tent. In the evening was the Danevang anniversary celebration.

The Double Envelope System was recommended to all congregations by the convention as an efficient and orderly method of getting contributions for local and synodical work. Many examples were given of the successful operation of this system.

Contributions to Our Synod

For Missionwork

Offering at Convention\$97.54

For the Canada Mission

Rev. H. Strandskov	\$1.00
Rev. C. A. Stub	5.00
J. S. Jensen	1.00
Rev. M. Krog	1.00
V. Tarnow	1.00
Rev. M. Mikkelsen	1.00
Mrs. P. Levisen50
Theo. Andersen	1.00
Jens Andersen	1.00
A Friend50
V. Andersen	1.00
Hans Krag	5.00
C. Jensen	1.00
Nels Carlsen50
Anton Andersen	5.00
Rev. J. C. Kjær	5.00
J. C. Romme	5.00
Laurids Harton	1.00
Rev. M. Marckmann50
Martin Jensen	2.00
A. Hermansen	5.00
P. A. Thyssen	1.00
L. P. Holgersen	2.00
Chr. Madsen	1.00
N. J. Nielsen	1.00
A. P. Lauridsen	1.00
Rev. J. L. J. Dixon50
Ed. Housen	2.00
H. N. Hansen	1.00
Anna Nygaard	1.00
J. C. Evers	1.00
M. Thyssen	1.00
Carl Lerager	1.00
P. Jensen	1.00
F. Utoft	1.00
C. J. Christensen	1.00
J. Petersen	1.00
Rev. A. W. Andersen	5.00
Nels Rasmussen	1.00
Soren Hansen	1.00
Marius Hansen	1.00
Rev. V. Hansen	1.00
Dagmar P. Petersen	1.00
Geo. Thuesen	1.00
L. C. Larsen	1.00
Jacob Jensen	1.00
J. P. Johnson	1.00

\$75.00

Omaha, June 26, 1935.

General Budget

Congregation at Seattle, Wash	\$ 34.56
Congr. at Los Angeles, Calif.	30.00
Congr. at Little Denmark, Mich. .	32.74
Congr. at Dagmar, Mont.	2.50
Congr. at Oak Hill, Iowa	36.00
Congr. at Bridgeport, Conn.	78.00
Congr. at Marinette, Wis.	56.00
Congr. at Watonsville, Calif.	40.00
Congr. at Troy, N. Y.	200.00
Congr. at Manistee, Mich.	1.00

\$519.80

For Pensions

Congr. at Watonsville, Calif.	\$5.00
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For the Canada Mission

Congr. at Dagmar, Mont.	\$10.50
Congr. at Marinette, Wis.	9.00

\$19.50

Omaha, June 29, 1935.

O. C. Olsen, Treasurer.

Contributions to the Santal Mission

General

Mission Circle, Racine, Wis.	\$15.00
Young People's Society, West Denmark, Wis.	12.31
Maren Andersen, Kimballton, Iowa .	5.00
Mr. and Mrs. S. N. Nielsen, Chicago, Ill.	10.00
Rev. H. Wulff, Alden, Minn.65

To Lepers

Reading Circle, Grayling, Mich.	\$8.30
Ladies Aid, Alden Minn.	\$25.00

Support of a Child

In all	\$76.26
Previously Acknowledged	\$1,571.38
Total since Jan. 1, 1935	1,647.64

Thanks!
Correction: The \$25.66 from Tyler, Minn., last month was given by the Young People's Society, "Nordstjernen," and not by the church.

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

The United Danish Church

The Royal, Iowa, Church burned down, Monday, June 24. The cause of the fire is thought to have been lightning.

The Attendance at the synodical convention at Minneapolis was good. Already the first evening there were 349 guests registered, and this number later increased to the 500 mark. There were 76 pastors and 82 lay delegates present.

A Fellowship Committee was elected at the convention at Minneapolis to confer with similar committees of other church bodies.

Dr. and Mrs. N. C. Carlsen celebrated their 25th wedding anniversary at the convention, June 15. A surprise festivity was arranged by the convention guests at the dinner table, where words of congratulation, appreciation, and good wishes were expressed. A gift was presented to the honored couple with the words, "The blessing of the Lord maketh rich."

Accidentally Shot. Rev. H. P. Andersen, Denmark, was recently killed by an accident. He had gone into his garden to shoot crows, when he stumbled. In doing so he accidentally pulled the trigger of his gun, which went off and shot him in the head. His wife, who saw him fall, hastened to him. In a moment he was dead in her arms. — Rev. Andersen, who was 65 years of age, studied for the ministry at Trinity Seminary, Blair, Nebr., and was for a time a pastor in the United Church before he went to Denmark.

Mr. Ben Engskov, Omaha, Nebr., who was graduated from Trinity Seminary this year, was married on June 1 to Miss Nina Schultz, daughter of Rev. A. Th. Schultz, Winnipeg, Canada. The ceremony was performed at Omaha by the father of the bride. Mr. Engskov, who was ordained to the ministry at the convention at Minneapolis, is to serve the congregation at Dannebrog, Nebr.

New Synodical Treasurer. Mr. H. J. Hansen, Blair, Nebr., was elected by the convention to be treasurer of the United Danish Church to succeed Mr. Otto Han-

sen, also of Blair, who has served in that capacity for 24 years. The synod expressed its appreciation for these many years of faithful service by voting Mr. Hansen a yearly pension of \$200.

Large Gifts. Mrs. M. E. Hansen, Waupaca, Wis., who passed away on Easter day of this year, has bequeathed \$1,000 to Betania Orphanage and \$1,000 to Holy Ghost Church, both of Waupaca.

Prof. C. B. Larsen of Dana College, Blair, Nebr., will serve the Salem Church, Brooklyn, N. Y., while Rev. Jorgensen, the pastor, makes a visit to Denmark.

Dr. C. X. Hansen, Blair, Nebr., who this summer is director of the summer session at Dana College, has just completed his fortieth year of service as teacher at this college. Congratulations, Dr. Hansen!

New Danish Grammar. Prof. C. S. Fynboe of Dana College, Blair, Nebr., is revising the Danish Grammar for American schools which he compiled last year in connection with his teaching of Danish.

Dr. N. C. Carlsen, president of the United Danish Church, was chosen by the convention at Minneapolis to represent his synod at the Lutheran World Congress to be held at Paris next fall.

Summer Camp

The summer camp at West Denmark begins Sunday, July 14, with services at 10:30 and ends Sunday, July 21.

The price per day is 75 cts. for board and lodging.

The speakers are: Dr. C. A. Olsen, President of Grand View College, Des Moines, Iowa, and Rev. Enok Mortensen, Chicago, Ill.

Come and share the week of July 14-21 with us

For enrollment write—

J. P. Andreasen,
R 3, Luck, Wis.

UNGDOM

Magazine for Young People
Issued 1st and 15th of each month
by D. S. U.

\$1.25 a Year

Bus. Mgr. Editor
Folkvar Knudsen Johs. Knudsen
7124 N. 33 St. Grand View College
Omaha, Nebr. Des Moines, Iowa

Printing of
CHURCH BULLETINS
ANNUAL REPORTS
LETTER HEADS
ENVELOPES
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ETC. ETC.

HOLST PRINTING CO.
Cedar Falls, Iowa