

Lutheran Tidings

Volume II

AUGUST 1935

Number 1

WHY DO WE GO TO CHURCH?

Who of us asks, whether we go regularly, or seldom, "Why do we go to church?" or "What should we go for?" Why do we go? Many of us are church attendants from habit, from family or social custom. When Sabbath comes we go without thinking much about it. It is like putting on a hat when we go out.

Some of us are drawn to church by its social contacts—meeting friends, knowing the church people. The minister has called on us and we like to meet him, or his wife. If we are among strangers for a Sabbath, or on a vacation we don't go.

Others of us are fond of music, or think we are. We go to church if the music is good. It is the pleasure of a sacred concert. There must be many of us, if those who write church announcements judge us rightly.

Do not most of us go to church to hear the preacher? His eloquence and thought are something worth going for. If his sermons do not interest us, or we do not like them, we stay away or seldom go. We are not wholly to blame for this going to church for the sermon. The ministry have magnified their teaching office, and have led us to think that a church service is a sermon with the contributing adjuncts of song and Scripture.

Possibly our church attendance hangs upon whether radio listening, family visiting, Sunday paper, an auto excursion, late sleeping, seem more pleasurable, more profitable, for that day. We don't go if the church service strikes us as second best.

What do all these attitudes toward our church-going reveal as we find those that fit us? More than we have been aware we are going for something for ourselves, for what church, choir, and preacher can do for us. It is the worldly motive of "go-getting."

But is not all church-going a good thing? Yes, for even when selfish, it puts one in the way of going some day for a right motive. The Master said, "Seek ye first the kingdom of God, and all these things shall be added unto you." To go for the things that are added, is not seeking first the kingdom. An act may have good and bad motives, but its character is not mixed, but is of the determining motive. If personal ends of pleasure or advantage determine our going, we are of the world still.

First of all, to worship God, to offer Him at an appointed time and place adoration, praise, thanks, confession, supplication, and love. As did Israel of old, we enter the sacred courts to give there unto our Father the homage of our souls.

What for?—For public worship, a worship with others, that our fellowship in purpose and spirit, known to all by our presence, may run like a fire from soul to soul and from soul to God in worship. If only fifty are at the service when three hundred should be, do not the vacant seats give to the service and the church, the body

of Christ, a creeping paralysis of spirit? A member of the body is a member to give, not to be away.

What for?—To give to our appointed leaders in worship and teaching worshippers and hearers that their leadership may be with power. If we appoint them and then we are not present, it will seem to them and to us as if their service was for us, and not to our God with us. Even our seeking the rear seats at service must often make them and us feel that they are the performers and we are far-off listeners.

What for?—That our presence for worship may add to place, song, prayer, word, to offering, a conviction of the reality of the Divine presence, that the child and the stranger to our God may see and believe. It is a high service, yet the lowliest of us may give most in it, and no man may reckon its worth.

What for?—To give by our going to public worship our testimony to all, that God is in His world and there is a time and place to worship Him. Going to worship is public worship, worship as truly as any words of adoration in His courts. The street along which wends the worshipper echoes for neighbor and child with praise to God. After three-quarters of a century, I can see vividly our former neighbors driving to church. No organ ever pealed forth a loftier note of Divine praise than does the filling of the streets of Edinburgh, Scotland, at the hour of public worship. Loyalty to Christ and the Father is loyalty only when there are times and places sacred to their supreme claims. To put them aside now and then for other personal ends is to deny that they are sacred and supreme. It makes our neighbors say as one did to another, "You like to go to church and I don't."

What for?—To give our thoughts to the needs and growth of the kingdom, of our brother, of our own souls. We go because the day, the place, the fellowship in worship, the leadership in thought there help our thinking to those ends far more than elsewhere. Any business of ours will not prosper, if spasmodically we take days off for golfing. Our bodies will shrink if fed only occasionally. The Lord's business and soul life are under no different law.

To sum it all up, our going to church is for giving—giving, not for getting something for ourselves. We shall come away with something for ourselves, but love counts not the return to be made. It is the hireling who is not of love's circle who serves for the pay he is to get. The Master gave us the law of all our doing and living, "Thou shalt love the Lord thy God with all thy heart, soul and mind, and thy neighbor as thyself." Our going to church is giving, giving is loving. Let us "enter into His gates with thanksgiving and into His courts with praise."

—Selected.



Grand View College

I hardly dare assume that all readers of "Lutheran Tidings" are well acquainted with the ideals and the work of Grand View College. I do not possess the ability to establish such an acquaintanceship in a few brief words. But as I look forward to the opening of a new school year and endeavor to re-assess our purposes and our plans, I wish to share the thoughts which come to my mind in this regard.

Our American colleges and universities are today critically analyzing their own objectives and programs with a vigor and a vision hitherto unknown. Every practice is being tested to determine whether or not it serves a purpose; every time-honored slogan or traditionally-established ideal is being questioned to ascertain if its purpose is valid today; and in most instances the test is this: of what "human" significance is this practice or that purpose, does it serve "life itself"?

Though I am conscious of the seemingly unsurmountable difficulties that confront the leaders of American higher education, and though I recognize the utter futility of some of their plans and programs, I am, nevertheless, inspired and encouraged by their sincere search for paths that lead to a richer life, in school and out, by their new emphasis upon that which has human worth, and by their new insistence that educational practices and purposes be gauged by and stated in the values and the terms of "life itself." In the light of these "new" visions and these "new" purposes, many of which express in modern educational terminology or in popular phrases the ideals of Grand View College, I am moved with increasing aggressiveness and greater intensity to assert anew that G. V. C. does possess something of inestimable value which it is able and willing to share with our young people if given the opportunity to do so, and that it has, because of its purposes and because of its distinctive procedure, a place of its own to fill in the field of American higher education. It is with renewed vigor and courage, with greater hopes and expectations we contemplate the opening of a new school year. We ask much; not money or provisions, but your sons and daughters, your brothers and sisters; not to exploit, but to become richer and more powerful through sharing.

We are not concerned with but a handful of the young people of the Danish church. We long to include all our young people in our fellowship, irrespective of the amount and the character of their previous education. It is human hearts and human minds we hope to reach, not formal courses we are required to teach. We are endeavoring more and more to shape our way of living so that all the riches we have in common may be shared by us all, teachers and students alike. We hope the day may come when most of our young people, irrespective of their previous schooling or their future work, will desire to share the visions of enlightenment which "life itself" unfolds in the fellowship of a group longing in heart and in soul for a more intensive experience of life.

We want to provide, both in the High School and in the Junior College, rich opportunities to secure the factual information and the technical training which is part of the cultural and the professional equipment required today. But technical knowledge is not going to save us. It is no adequate gauge of progress, and it is not empowered to provide happiness. We need, rather, increased efficiency in the great sphere of human relations, to learn how man can live as a family without trying to destroy one another, to improve distribution by learning to share what there is to share, and so forth into all the phases of our complicated living.

And yet, we want even more than this. Education in the ordinary sense will not save us. Neither will the most efficient and the most highly cultured enlightenment man's mind can fathom and shed. We need a living knowledge of the origin and the purpose of "life itself." We must serve the needs of our young people in this regard before all others. As the leaders of American higher education seek to improve human living, as they endeavor to measure their plans and procedures in the light of the issues of "life itself," the day of utter futility will dawn unless the source of their living and the heart of their procedure is inspired and moulded by Him who is life.

I believe that in a changing world, that is, in a living world, youth must become acquainted with the fact of change; but I believe it is even more important that youth comes to experience that there are abiding values in life. We welcome the challenge of new times and new forms, but there are fundamental values of the home and hearth, individual and social, ethical and religious, which do abide, and in the fostering and sharing of these we stake our future.

I long to share more intensively the riches of a joyful and living fellowship with the young people of our Danish church. To those young people who desire a year of High School or of college work or a year of work in a fine group environment, though you may not have any definite professional objective, we extend our invitation to come and to share with us by giving and living. If I can be of any service to you in your work, kindly write me. If you can come, come! Life, and with it the future, is ours so long as our faith lives, our hopes never die, and that charity which is love builds a new fellowship.

C. Arild Olsen.

Søren Kierkegaard—A Spiritual Knight Errant

By Thomas P. Christensen.

(Continued).

Kierkegaard's broken engagement opened the flood-gates of literary productivity in his soul, and a stupendous production burst forth without a parallel in Danish literary annals—a veritable "literature in the literature."

In March, 1842, he began to write a series of esthetic essays under the common title of *Either-Or*, which was published a year later. Its title page carried the stirring lines from the English poet Edward Young (1683-1765):

"Are the passions then the pagans of the soul,
Reason alone baptized."

Either-Or was followed in rapid succession by *Fear and Trembling*, *Repetition*, *Stages on the Way of Life*, *Philosophical Fragments*, *Final Unscientific Postscript*, *Concerning the Concept Anxiety*, and eighteen devotional (or edifying) addresses—all within the short time of about four years. Many a gifted writer would have needed twenty years for such a series of writings.

It is the ironist who speaks. Excepting the eighteen devotional addresses, all these works are pseudonyms. Kierkegaard has not only not written these books, he has not even edited nor published them. He is entirely outside, safely ensconced behind a double—sometimes treble—breastworks of pseudonyms.

In the first four works he calls Romanticism to account. The ideal of the Romanticist was "to live poetically." But such a life was in danger of becoming an indulgent life leaving emptiness and despair in its wake. Kierkegaard does not condemn "the poetical life" as sinful. On the other hand he strikes it where it felt strongest, by showing that it is unpoetical. Only the ethical life,

in which the individual himself in infinite clearness, is truly poetical. This is the theme of *Either-Or* which pictures both the indulgent and the ethical life and which closes with thoughts suggesting the religious stage: against God, man is always in the wrong; and only that which is true to the individual is truth indeed.

Either-Or is in two parts. Even the title is a flash of genius. It appeals directly to the reader by presenting a choice. "Every page of part one scintillates with wit and spirit, here an outburst of coquettish and ensnaring melancholy, there the self-forgetting and all-forgetting dithyrambs of the wildest enthusiasm, farther on items from the diaries of a demoniacally superior soul who with a strange frozen passion clear as crystal considered men and women as objects for his laughter and enjoyment, and who cool, quick, and flashing as a sword was enabled to pass in and out of the people with whom he came in contact. It was a personality who broke the firm and unbreakable principles of morality between his fingers with the same contempt and composure as a certain king broke a horseshoe, and who with light steps in a kind of moderate intoxication dashed on breaking the hearts which his foot touched on the way.

"And if one turned to part two, he met everywhere austere sincerity, calm dignity, a confidence which drew its strength from its limitations, a firmness of character which neither let itself be dazzled by the fireworks of a bountiful spirit, nor prejudiced in the cobwebs of a superior ability, nor astounded by the gymnastics of wit and juggler's tricks, or overawed with aplomb, but who was modest, proud, ingenious, conciliated.

"Not only was it a new book, but a new kind of book which was presented. Aside from the wealth of the contents, the unique relations of part one to part two would draw attention and awaken the most intense interest, since part two did not continue part one, but contradicted and refuted it. Part one did not prepare for part two, but defied it. The two parts form something like an ode and a palinode, like a colossal word battle between two personalities in an unfinished drama in which the first is *genius*, the second *character*. The whole book is like a twin mountain with two soaring peaks of equal height."

Repeating life on a higher level, is the theme which Kierkegaard amplifies in *Repetition*, an effort in experimental psychology. If God had not desired repetition, there would have been no world, and the world exists because there is repetition. Reality itself is repetition. Love of repetition is indeed the only love which makes you happy, for it is the love that brings the certain bliss of the present moment. Like a loved wife, repetition never tires, because it is only the new which is really tiresome.

"When you have circumnavigated existence, it remains to be seen if you have the courage to accept life as repetition, and desire happiness in life. He who has not circumnavigated existence before he began to live, will never live. He who circumnavigated life and was satisfied, had a poor constitution. But he who chooses repetition lives."

More specifically, he develops the subject by relating the story of "a young man" who wanted to live poetically, but fail because he did not have the strength and courage to really want repetition—unlike Job who desired repetition and was restored to happiness.

"The tempests have raged—the thunderstorm is past—Job has been reproved before the battle-line of humanity—the Lord and Job have understood each other and are reconciled. Again the confidence of the Lord dwells as before in the tents of Job."

Fear and Trembling is a paean in matchless prose to Abraham, the father of faith, who even more willingly

than Job bent under the will of God. Kierkegaard was never impersonal in the selection of his subjects and this was particularly true in this instance. Had he not himself also submitted when he broke with his beloved against his wish, but in response to a higher duty?

"It was as early morning. Abraham was up betimes and had the asses saddled and left the tent with Isaac. But Sara looked out of the window towards them, down through the valley until they were out of sight. They rode silently for several days. On the fourth day Abraham did not even speak a word, but raised his eyes and with Isaac by the hand walked up to the mountain.

"Abraham tries to explain to Isaac what was coming. But Isaac could not understand. His soul could not be raised. He embraced Abraham's knees, he prayed at his feet. Then it was that Abraham was forced to deceive. He seized the boy in the breast and threw him down: Foolish boy! Do you believe that this is God's command? No, it is my wish! And Isaac cried in his agony to God for forgiveness. But Abraham said to himself: God in heaven I thank Thee. It is surely better that he believes I am an inhuman father rather than lose faith in Thee.

"One more sentiment rises and there is a new beginning.

"It was an early morning. Abraham was up betimes . . . Silently he piled the wood and tied Isaac. Silently he drew the knife. Then he saw the ram which God had selected. He sacrificed it and went home. . . . From that day Abraham aged fast. He could not forget what God had asked of him. His eyes were darkened and he knew joy no more. But Isaac thrived as before.

"This is the lonely man's reasoning with God, having to no good endured all these agonies. He grieved because he had a murder on his conscience, and behold, none died. God did not at all want that any should be killed; he did not even want the sacrifice of a ram.—None died, and she married another."

About a year later, after the break with Kierkegaard, Regine Olsen married a former friend who later became the governor of the Danish West Indies. She became conciliatory to Kierkegaard, but her family never forgave him.

"And the third time sentiment sweeps on."

"The evening was calm as Abraham alone rode out, and he rode to Mount Moriah. He threw himself down before God and prayed that he would forgive him that he had wanted to sacrifice Isaac . . . He could not understand that he had sinned by being willing to sacrifice to God the best he had, that for which gladly he would have given up his own life many times."

"What is that but the whirl in Kierkegaard's brain, in moments when he could not himself understand all, when he alternately accused himself for having wronged her, and again did not understand how that in any way could be wrong to have given her up when after honest and painful consideration he saw it as his duty. It is, he says, the saddest affliction when one does not know whether the cause of his suffering is sin or insanity."

"And for the fourth time he attunes his mind to the praise of Abraham.

"It was an early morning. Everything in the house of Abraham was ready for the trip. . . . They rode happily together, Abraham and Isaac, until they came to the Mount Moriah. Quietly Abraham made everything ready for the sacrifice, but as he drew his knife, Isaac saw that Abraham's left hand shook in despair and his whole body trembled—but Abraham drew the knife. Again they went home . . . but Isaac had lost the faith."

(Continued on Col. 10).

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.

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AUGUST, 1935

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EDITORIAL

With this issue of "Lutheran Tidings," our paper enters into its second year of life. We who have worked with the paper are well pleased with the reception it has received at the hands of our people. We have met much good will, at least as much as we had expected. This undertaking was an innovation. Therefore we might have expected a good deal of opposition. This we have not found to any great extent. We have met more indifference, which also was to be expected, considering our traditional inertia.

Nor are we greatly disappointed at the number of subscribers we have gained during the year. It is not as great as it should have been. We are a little short of the first thousand. I think we should have had 1,500 subscribers by this time. But if the good people who have seen and read our paper the last year and discovered that it is no wildcat affair, if they will put in a good word for it here and there—that is, if they like it—and send us a new subscriber now and then, perhaps we can make up for our deficiency in the year to come.

One thing I will ask our readers to do. If you have suggestions to offer concerning the contents of "Lutheran Tidings," please send them to me. The same applies to criticism. Of course, I can not promise beforehand to follow suggestions or criticism, but I can assure you that it will be kindly received and sincerely considered.

Contributions to the contents of our paper are also welcome. We need contributions from our own people. Discussion in our columns is also invited. I realize that the size of "L. T." may be a hindrance. But if many of you will lend a hand in supplying interesting reading matter and in increasing our circulation, the time will soon come that our paper will come oftener and increase in size. We strain under this limitation. We want to publish "Lutheran Tidings" twice a month as soon as possible.

May I remind those whose subscriptions are run out to send in their renewal. This will save us and our Church the expense of sending out notices.

Finally, I want to express my deep gratitude to all those who have helped us in any way whatsoever in the past year. I thank you for your articles, your correspondence and news items, your work for subscribers, your good words, and your good will.

C. A. Stub.

The Implications

Will the editor kindly allow me a few observations in reference to the article on Sufferings and God?

The goal is doubtless man's perfection. We also admit that Christ did not promise prosperity, and who would deny that there is an element of truth in the old maxim that pain is power? These are real "contributions" and they have been proclaimed in all Christian lands during approximately two milleniums. So far the discourse should be appreciated.

Nevertheless, I am bound to state that, in my opinion, this very sermon is extremely vicious. Let it be said in advance, however, that the integrity of the author is, of course, not questioned.

First the little children. None of the "contributions" even touch their case. We are simply baffled. Second, the author asks the question: "How can a Christlike God strike men by lightning, drown them (sic) by flood, freeze them by blizzards, poison them with disease?" As I see it, the answer is obvious. We *don't* believe these "acts" to be perpetrated by God. We are not Mohammedans. Christ never taught that his heavenly Father drowned human beings and killed little children.

Third. My critical suggestions, however, are not centered on the assertions of the sermon, but emphatically on its implications.

Droughts and floods etc. are rather inconvenient, to state the case mildly. But we live in a world where human suffering from other sources or causes is so appalling that the mind almost instinctively refuses to listen to elaborations on natural phenomena within these categories. In point of fact millions and millions of people (including untold numbers of children) are being broken on the wheel of poverty in our western countries as well as in the East. Another major war is approaching, perhaps imminent. It may engulf the whole world. Imperialism, nationalism, racialism, and what not, endanger the very existence of large sections of the human race. *These* are our problems—not the blizzards and the hurricanes! The latter are distinctly secondary, the former are primary. Does the author imply—by his very silence!—that also these fundamental evils, these satanic causes of human misery and wretchedness, are acts of a Christlike God to which we should piously submit, well knowing that man grows by suffering? Maybe the author never intended any implications of that kind. I do not question his innocence, his purity of heart. But most readers will, perhaps unconsciously, draw their conclusions. And the result will be that they, once more, have been listening to "pollyanna slush," a saccharine sermon.

Regarding God's relation to "natural laws" (earthquakes, etc.), we had better confess our abysmal ignorance, but when we face those other evil forces, the Christian attitude should be resistance, not submission. Let us not yield to the prince of darkness. It is not God who enslaves human beings by the million, it is human injustice, greed, stupidity, blindness, selfishness. Sinful man.

July 20, 1935.

C. P. Højbjerg.

To Our Congregations

Our Synod treasury is, literally speaking, empty. Some money is needed at once. May I not ask the congregations that use the envelope system or a certain percentage of their income for the Synod, to send me what they have for that purpose, and do it *now*.

With best regards,

O. C. Olsen,

306 Omaha Loan & Bldg., Omaha, Nebr.

Something to Conserve

It should be clear to all parents that real education depends to a great extent upon the inspiration and direction given the children by their homes. An appetite for knowledge, facts, insight, and understanding is not absolutely inborn. It can be fostered and cultivated by the environment of the children. Perhaps many parents only grasp this important truth after they have blamed the school or the teacher for the unsatisfactory result of their children in school.

Our most sacred duty is to usher our children into the land of the future in such a way that they have a solid footing in the land of the past so they know whence came good, clean, upright living, high ideals, and how a pure heart and a good conscience may be kept in spite of the wiles of this trifling world. Youth demands contact with the truths of history, science, religion, and not formulas, symbols, and doctrines. In this they are right. But is it not also true that a youth would be lost in the labyrinth of modern knowledge were it not for the light that the past is throwing ahead over his path. Above all the inheritance of the past cannot be forgotten or neglected and the future still hold a carefree promise. Listen to this preacher:

"If we were in a wreck at sea, why would the women and children go first into the lifeboats, and why would you and I—mere landmen though we are—at once consent and vigorously repress all opposing instincts of self-preservation? Because it is the tradition of the sea. You and I could not trust ourselves in a crisis to extemporize conduct like that. The pressure must be very great. But we do not have to extemporize conduct like that. We are sustained and impelled by a great tradition. They say that when the Titanic sank, Captain Smith compressed everything he had to say to his crew into two words; he had no time to make a speech and luckily no speech was needed. "Be British" was quite enough. Ten centuries of a great tradition on the sea went into it."

These words carry great weight in my opinion. No tree can live on what it draws from the air. It must receive the major portion of its supply from the ground, and its livelihood therefore depends upon the root system that puts it into contact with the earth. Neither will airy promises and Fata Morganas of the future keep a human soul and character upright and noble and right doing through the changing fortunes of the present unless strong virile roots "contact" the deep, fertile soil of the past generations.

Why do I say all this? Because this and much more ought to be said not in defense of our schools, not even our vacation schools in Danish and English, but in order to convince some and to strengthen the conviction of others that we have worthwhile indispensable traditions of culture, religion, literature, that must be forwarded, or the future is imperiled.

Alfred Jensen.

(In his local bulletin.)

To the Santal Mission

Rev. H. Plambeck, Oak Hill, Iowa	\$1.00
The Oak Hill and St. John's Young Peoples Society	5.00
Sunday School, Withee, Wis.	3.85
Mrs. Stolee, Withee, Wis.65
For Dr. Ostergaard's Return Trip	
Mrs. Karoline B. Kjolhede, Grant, Mich.	\$5.00
Total	\$15.50
Previously acknowledged	\$1,647.64
Since January 1, 1935	\$1,663.14
Sigrid Ostergaard,	
1700 4th St. S. E., Minneapolis, Minn.	

An Appeal!

Whereas the synodical convention decided not to use of the Pension Fund in order to be able to give full pension to pastors families and widows, and whereas there seems to be no probability that sufficient means from other sources will be available for this purpose, I hereby, as secretary of the synodical board of the Danish Church and on its behalf, appeal to all those who have anything to spare and who feel they owe a debt of gratitude to the old pastors and their families to send a contribution to the synodical treasurer, Mr. O. C. Olsen, 306 Omaha Building and Loan Assn. Bldg., Omaha, Nebr. It has come to our attention from a reliable source that at least two of these families, whose members have grown old and feeble in the service of our congregations, are suffering need. We must not permit this. Remember, we are not asking for charity, but for emergency relief. To be sure, no disgrace attaches to being poor. We are not in a position to abolish poverty. Yet we can help when there is need. Remember, quick aid is doubly effective. May it still be said that when the need is greatest, help is nearest at hand.

I sincerely recommend to those who have a heart for this cause that they take the lead in this appeal to the people in their respective localities, and send their contributions to Mr. Olsen. He will acknowledge the receipt in our papers and will send the money on to those who need it.

Best greetings!

Alfred Jensen.

SØREN KIERKEGAARD—A SPIRITUAL KNIGHT-ERRANT.

(Continued from Col. 6).

"Therefore follows as refrain this last effort of sediment:

"When the child is weaned, the mother has other nourishing food at hand so that the child shall not perish. Fortunate, indeed, is he who has other nourishing food at hand."

In *Stages on the Way of Life* he continues with variations of the same themes as in the three works described above, variations spun from the very fibers of his soul. The *Stages* purports to have been published by Hilarius Bookbinder. It is really a collection of books or essays by different pseudonyms of whom Frater Taciturnus is the ostensible author of the principal one," a psychological experiment entitled *Guilty, Not Guilty* with the sub-title "A History of Suffering" consisting of a series of monologues in the form of journal notes, which Frater Taciturnus drew from the bottom of the lake. Wrapped in oilcloth the papers were enclosed in a wooden box with the key inside. When he thought of this incident later he understood that it was "a sigh from down there, a sigh *de profundis*, a sigh because I drew it from the deep, a sigh from the enclosed lake, a sigh from the enclosed soul from which I wrung its secret. If I had suspected all, I should not have dared to have drawn it up."

In the haunted gloom of Poe's fantastical tales and the somber thought of Hamlet, there follows the story of a young man torn with fear and anxieties about his beloved, a young man, "a demoniacal figure drawn towards the religious," but baffling even to the understanding of the pseudonym. Yet, the latter feels that the religious man is the wise man." And he who thinks that he is without being it, is a fool: but he who sees but one side of religion is a Sophist . . . I study religion from all sides and I have always one side more than the sophist,

(Continued on Col. 15).

SYNODICAL BOARD MEETING

The synodical board of the Danish Church met at Grand View College, Des Moines, Iowa, July 2. All members were present except Mr. Munk-Pedersen.

The Canada Mission

Since its appearance about ten years ago this designation, which is meant to indicate the work on several fronts by our Church among our compatriots in Canada, has given rise to much discussion at conventions and board meetings. As is well known, the visible results of this work do not correspond to the copiousness of discussion concerning it. The traveling pastor of our Church in northern Saskatchewan, Rev. P. N. Christiansen, is working with much zeal. Yet he does not seem to get the desired response to his work. It is hardly possible for the board or for the convention to decide as to what should be done in this matter. After examining much correspondence on the case we have concluded that we must at least give Rev. Christiansen a salary of \$50 a month until it is definitely decided what future course to take, when Mr. P. L. Lund comes back from the tour of the field which he is taking this summer. Because of the meagre supply of cash in the synodical treasury we decided to appeal to our congregations with the request that they take up a collection Sunday, August 11th for this cause.

We discussed conditions at Vancouver. The pastors of the ninth district of our synod are serving the congregation there. But the work is made more difficult there by an attitude of aloofness particularly on the part of some of the members of the local board. At one time this went so far that the congregation forbade its own board to take any action to secure pastoral service. This was to be done privately. During our meeting the message came to us that "Dansk Kirke i Udlandet" had decided to do something for Vancouver on its own account: a pastor from the United Danish Church had paid a visit to the congregation there, had conducted services and had let it be understood that this would be continued. It was decided to seek fuller information from Vancouver and from the president of the United Danish Church.

Home Mission

From the forceful manner in which this question entered into the discussions of our convention it was to be expected that the synodical board also would be occupied with it at its meeting. We were all agreed that if our common cause is to succeed and prosper it is necessary that we live and strive for this faithfully and devotedly in every congregation, as well as in our separate homes. Our services, meetings, and all other work are for the purpose of strengthening this life and these efforts. Consequently it is important to awaken and strengthen the desire to partake in worship and edification. A good servant of the word, a true and humble preacher may be of great help in this. Not only that. This service is indispensable. It can be made more effective in many ways: by the intercessory prayers of devoted souls, sometimes also by their anxieties and longings.

It is useless to deny that greater zeal among us would insure growth and progress in many places where we must admit losses and defeat. The synodical board cannot change this condition. But the question is: Can we do anything that those congregations that have given up having a pastor of their own may regain the desire and the courage again to seek the services of a pastor? Can we encourage each other

so that the stronger congregations will be willing to assist those that are weaker?

There is no human power that can make any real change in this, at least not the synodical board of the Danish Church. It can only endeavor to make the best use of the means entrusted to it, which in itself is a great responsibility. If we who live and serve in the Danish Church have faith in what we confess and preach, we have the greatest of all powers at our disposal: God's Holy Spirit. Have we been faithless stewards? Who is there who is not compelled to say yes. Here we are with a seminary without students, for the present at least. Perhaps this is not especially the fault of the seminary. There are very few, if any, who will take up the Christian ministry unless the seed has been sown in their homes by father and mother. At the same time there are congregations, e. g. at Salinas, Watsonville, Vancouver, Flaxton, Diamond Lake, Hutchinson, New York, Juhl, and other places, which are without the services of a pastor. And we know that it is not overabundance of spiritual riches which is the cause of this situation. As never before men and women are in need of guidance, fellowship, and confirmation in the things that are good; for spiritual and moral courage thin under the impact of modern conditions. We in the Danish Church need faith, faith that it is worth something to live and die with peace and love in our hearts. We are under the deep influence of the evils of our times.

All of these things did not come in our discussions, but there were glimpses of them now and again. It is not always so when serious-minded men meet in these days.

It is but as a drop in the bucket our decision to give aid to the Oakland congregation to the amount of \$25 a month, and to the Nysted congregation, which has been hit especially by hail, drought, and many other troubles, with a like amount. From the practical point of view it would seem that this home mission work is particularly a district problem, since the district leaders are in a position better and more directly than the synodical board or the president to enter into the needs and difficulties of the various local situations. The district conventions of last fall seem to bear this out.

The Reimbursement Fund

That part of the synodical accounts which come under the above designation is not the most encouraging to contemplate. We admit its necessity, but it is a dark page in the history of our Church which has made it so. There is the prospect now, however, that it may be removed. The Surety Co.'s share of this account has now been liquidated, as announced in the treasurer's report for last year. The comptroller of our synod, Mr. H. P. Rasmussen, has announced to the synodical board his views on this matter. He recommends and desires a settlement and closing of this whole account. In conformity with this the following resolution was passed:

"Whereas the account with the Surety Co. is now closed so that the property received from Hostrop no longer is held in trust for the various funds and the Surety Co., the synodical board hereby establishes a committee consisting of H. P. Rasmussen, J. Fr. Petersen, and O. C. Olsen, whose duties it shall be to evaluate the property received from Hostrop and settle the account in such a way that these

properties may be entered on the books at the valuation thus established."

The work of this committee will be submitted to the next convention for approval. It was decided again to sell 1000 shares of Viking Pump stock at a price not below \$10 per share. It is claimed by experts that it is unwise for the synod to have so large a portion of its capital invested in what must be considered a speculative stock, which for several years has yielded no more than 50 cents per share in dividends. The treasurer was empowered to distribute pro rata to the different funds concerned the interest earned by the Reimbursement Fund and to invest the capital received from stock sold in other securities.

The Budget

The following budget was decided upon:

For mission work	\$3,000.00
Grand View College	9,000.00
Interest and payment on school debt	2,000.00
Repairs and insurance	1,000.00
Old People's Home	1,000.00
For pensions	1,000.00
Orphanages	300.00
Total	\$18,000.00
Folk High Schools	700.00

This budget was distributed for the districts to contribute as follows:

District I	\$1,400.00
District II	1,500.00
District III	3,000.00
District IV	4,000.00
District V	2,000.00
District VI	2,000.00
District VII	2,400.00
District VIII	1,000.00
District IX	700.00

It is the request of the board that all concerned make an effort to secure these sums. We are asking only that each one do his part. If that is done, the goal will be reached. It is encouraging to note that contributions to the work of our synod has increased the last two years. Yet it is unavoidable but that the work must suffer when the necessary amounts are not received. It would therefore be still more encouraging if we could work this year with all our might all along the line.

Appeal to the Synod.

The synodical board decided to have the secretary send out an appeal through our papers and ask our people to send contributions to the synodical treasurer for the purpose of helping those retired pastors' families who are in need because they have not received the pension to which they are entitled. Remember, we are not asking for charity, but for emergency relief. There are many who in these times have needed such help. Now we are asking the people of our congregations to help some of those who in times past have been a comfort and a guide to them, but who now are in need on account of sickness or other mishap, so that they may not lose courage in their old age. See the appeal on another page of this paper.

Appointments

From time to time questions come up concerning cooperation in various ways with other church bodies. The convention decided that the synodical board should appoint a committee with the synodical president as its chairman for the purpose of considering such questions. The board appointed Rev. C. A. Stub, Ringsted, Iowa, and Mr. Aksel Holst, Cedar Falls, Iowa, as members of this committee.

The convention either overlooked or forgot to elect editors for "Kirkelig Sam-

ler," "Børnevennen," and "Child's Friend." The board appointed the present editors to continue in their work until next year's convention. Rev. C. A. Stub and Rev. Ernest D. Nielsen were elected to continue their work with "Lutheran Tidings."

Grand View College

Mr. C. Arild Olsen, president of Grand View College, showed us how the work of repairing the lecture hall and the gymnasium was going forward. This will greatly improve these premises. The professorial residences have been painted. The cost of all this work has been met out of last year's receipts. It was decided by the board that the walls and woodwork of the main stairway as well as the student's reception room should be repaired in like manner. The work of renovating the school after the fire of 1929 has proven to be very well done. What has been decided to do now is necessary, but quite inexpensive to have done, since both the woodwork and the masonry are in excellent condition. The same is true concerning the dormitory rooms. Taken as a whole our school property is very well preserved.

Alfred Jensen.

Kimballton, Iowa, July 10, 1935.

Our Church

Low tuition for college students will prevail again this coming year at Grand View College. In spite of the rise in prices the cost for a whole year at G. V. C., including room, board, and tuition, will remain \$225 for the coming year. The cost for the Winter Session of approximately 14 weeks has been set at \$100. These low rates apply to all students. For further particulars write to President C. A. Olsen.

Ashland College, Grant, Mich., was the host to a district meeting and summer conference August 2-6. The conference speakers were Rev. Viggo Hansen, Racine, Wis., Rev. Holger P. Jorgensen, Troy, N. Y., and Rev. N. C. Nielsen.

Sheffield, Ill. Sunday, June 30, the congregation of Clinton, Iowa, had arranged a visit to the Sheffield congregation. The two congregations met for worship and communion service. There were 43 present from Clinton. After a good noonday meal and a rest a meeting was held in the church at 3 o'clock, where Rev. J. C. Kjør spoke about his trip to Danevang, Texas. It was a successful and enjoyable day for all.

Rev. A. T. Dorf, Brooklyn, N. Y., who this summer has made a trip to Denmark, where he participated in the 4th of July Celebration at Rebild Park as one of the main speakers, has now returned to Brooklyn, together with Mrs. Dorf and their daughter.

Rev. Leo B. C. Broe was inducted into the service of the congregation at Manistee, Mich., by Rev. E. M. Bach, Ludington, Mich., June 30. Rev. Bach preached and spoke briefly to Rev. Broe before the ceremony. Thereupon Rev. Broe spoke, and the choir sang several selections. After the service there was a festive dinner. Here many words of welcome and encouragement for the new pastor were spoken. In the evening the meeting continued with talks by Rev. Bach and Rev. Broe.

The Summer Session at Danebod, Tyler, Minn., is now at an end. The session lasted for 8 weeks. Thirty-four young women responded to the call, most of whom were able and glad to stay the full term.

Summer Festival at Dalum, Canada. On July 21 and 22 was held a summer festival at Dalum, at which Rev. P. Rasmussen, the local pastor, Rev. Vilh. Beck, and Rev. E. Nommesen were the speakers.

Moorhead, Iowa. The congregation at Moorhead, Iowa, had invited the Newell, Iowa, congregation, which is served by Rev. Hakon Jorgensen, to be its guests July 14. Seventy-one responded to the invitation. "In the beautiful setting among the 'mysterious hills,'" writes Rev. Bundgaard, they enjoyed a morning worship together. The Newell choir sang three beautiful selections. On the spacious lawn of Mrs. Camilla Hansen's farm home the guests enjoyed a dinner and other refreshments with the Moorhead people. Rev. L. C. Bundgaard of Brush, Colo., spoke in the afternoon.

Rev. V. S. Jensen, Hartford, Conn., is making a tour of the young people's societies of the Middle West to encourage the work and to promote the proposed Denmark tour of 1936.

Miss Karen Jeppe, Danish missionary to the Armenians, is dead. She died from malaria a few days after her 59th birthday, July 1, at Aleppo. With her death ends one of the strangest and most beneficent careers of our times. For many years she served as a teacher at Urfa, Mesopotamia. But when, during and after the war, the Armenians were persecuted and massacred by the Turks, she was chosen by the League of Nations to administrate the work of liberating Armenian women and children from Turkish imprisonment and slavery. She succeeded in saving 1900 women and children. After this work was done, she undertook to provide for 150,000 Armenian refugees who fled into Syria after the war. She built a whole town outside the walls of Aleppo, which is now inhabited by no less than 17,000 Armenians, exclusive of the children. Here she has housed as many as 50,000 people fleeing from the Turks. Besides she has established many colonies for Armenians in Mesopotamia where they could live in peace. This little woman has meant life and security and peace to thousands upon thousands of these harassed people. She might without exaggeration be called "the Angel of the Armenians."

D. S. U. District I Convention will be held at Omaha, Nebr., August 31 to September 2. Rev. Erik Moller is pastor of our Omaha congregation.

The Granly Quilt has been the instrument of much generosity from the Ladies Aids of our synod. The ladies of Granly, Miss., made it. It brought them contributions of over 200 dollars. The Guiding Circle of Ringsted, Iowa, won it. They sold numbers to the Ladies Aids of our synod to the amount of \$137.45, which they donated to the Canada Mission. This second time the Port Chester, N. Y., Ladies Aid was the winner of the quilt.

Rev. A. E. Frost and family, Danevang, Texas, is spending a six weeks vacation in the northern states. Mrs. Mailand, a sister of Rev. Frost, who has taught the Danish

vacation school at Danevang this summer, came with them to her home in Withee, Wis.

Rev. Hakon Jorgensen, Newell, Iowa, has been appointed a member of the committee to translate our synodical constitution and the model constitution for congregations to take the place of Rev. S. D. Rodholm, who did not see his way clear to assume this task.

Ordination Services were held at our church at Askov, Minn., August 4. Rev. Johannes Knudsen and Rev. Harold Petersen were ordained to the ministry. Rev. Knudsen is to serve the church at Askov. On Tuesday, August 6, Rev. Petersen was married to Miss Ardis Nielsen, a daughter of Mr. and Mrs. Clarey Nielsen of Centuria, Wis. The young couple will make their home at Denmark, Kan., where Rev. Petersen is to serve the local church.

Rev. and Mrs. J. L. J. Dixon, Lindsay, Nebr., celebrated their 25th wedding anniversary July 20. Their children and other relatives enjoyed the day with them. Sunday, July 21, they all attended communion service in the church, and at noon and in the afternoon the congregation celebrated with them. Rev. Elmer Andersen of the local church of the United Danish Church spoke.

Grand View College students who are unable to qualify for government help may secure some type of assistance in the form of college employment which will enable them to pay part of their tuition. The cost for a whole year, \$225, may be reduced by from \$45 to \$60 in this fashion, thus enabling a young man or woman to attend school for a whole year for \$165 to \$180. This offer provides an exceptional opportunity for young people of the Danish church.

Rev. N. C. Nielsen has been helping Rev. A. C. Kildegaard, Greenville, Mich., during his convalescence from the injuries he sustained in an automobile accident while en route to the convention at Danevang, Texas.

Rev. J. C. Kjør, Clinton, Iowa, recently received a scholarship from the University of Chicago, where he is now taking a course of study at the Divinity School, July 25 to August 30.

Rev. A. C. Kildegaard is still far from recovered from his accident, although he has improved much and it is expected that he will recover entirely. The trip home to Greenville, Mich., from the hospital at Atmore, Ala., was too strenuous for him and has set back his recovery some.

Rev. Svend Kjør and family of Dwight, Ill., have been spending their vacation at the home of Mrs. Kjør's parents at Ringsted, Iowa. Rev. Kjør formerly served the congregation at Ringsted. July 28 he preached the sermon at St. John's Church there.

Government help for college students seems assured again this coming year for students at Grand View College who are able to qualify. According to the first bulletin published concerning assistance under the college student aid program of "The National Youth Administration," the student must be able to do high-grade college work and must be financially unable to go to college without this assistance. Appli-

ications for college help under this administration and further information concerning this work are handled by Pres. C. A. Olsen.

New Book. Rev. T. N. Nielsen, Methodist Episcopal minister at West Union, Iowa, who is a Danish man, has recently published an autobiography under the title: "How a Dane Became an American."

An Appeal. Rev. Enok Mortensen, pastor of St. Stephan's Church, Chicago, Ill., in a short article in "Dannevirke" appeals to friends of his congregation who may be able and willing to lend a hand in the form of a pecuniary contribution to help them in their work of building a new church and parsonage. \$7,000 have already been collected, and a parsonage will be built this summer. Gifts may be sent to Rev. Enok Mortensen, 510 E. 64th St., Chicago, Ill.

Scandinavian Festival. Sunday, July 28, a great Scandinavian festival was held at the Iowa State Fair Grounds, Des Moines, Iowa. The affair was arranged by a committee representing Danish, Norwegian, and Swedish organizations in Des Moines. An excellent program was given at Machinery Hall in the afternoon with many good speakers, music, and singing. Mayor Dwight R. Lewis of Des Moines spoke. Professor S. D. Rodholm, Grand View College, Rev. Wm. Eldien, Swede Valley, Iowa, and Mr. Carl G. O. Hansen of Minneapolis spoke for the Danes, Swedes, and Norwegians respectively. About 3,000 people attended the festival.

Rev. Thorvald Knudsen. On July 14 a memorial statue was unveiled at Ryslinge, Denmark, in honor of Rev. Th. Knudsen. This memorial was raised by the Ryslinge congregation, which Rev. Knudsen had served. He is also well known in our synod for his many years of good service here as Head Master of Danebod Folk High School, Tyler, Minn., and as President of Grand View College.

Hail at Dalum. It is reported from Dalum, Wayne, Alberta, that a hailstorm passed over the community there on June 19 and again July 6. Considerable damage was done to crops. Several people of our congregation there were hard hit.

Grand View College begins its fall term September 16, 1935. The school year is divided into various sessions. The Junior College year is divided into three quarters, Autumn, Winter, and Spring, each of approximately twelve weeks each. Students wishing college credit may enroll for any or all of these quarters. Credit for work done at G. V. C. can be validated at all of the colleges and universities of the Middle West and at most of the universities in the country. Students desiring no formal credit but days of happy living and rich experiences are most heartily invited.

SØREN KIERKEGAARD—A SPIRITUAL KNIGHT-ERRANT

(Continued from Col. 10.)

but that which makes me a sophist is that I do not become religious. The least in the sphere of religion is infinitely greater than the greatest sophist. For that reason, the gods have alleviated my sorrow by giving me the gift of observation and armed me with a certain amount of wit of which I would be deprived, if I used it against the religious."

(To be continued.)

LUTHERAN TIDINGS

District Meeting at Brush, Colorado

August 23-25

Program for the Meeting

Friday evening: Opening service led by Rev. J. L. J. Dixon, Lindsay, Nebr. (Danish).

Saturday morning, 9:30: Bible hour by Rev. J. L. Lerager, Cordova, Nebr. (Danish).

Business meeting led by Rev. J. A. Holst, Marquette, Nebr.

Dinner.

Saturday afternoon:

2:00: Rev. C. P. Stockholm, Cozad, Nebr., will introduce the following topic for discussion: What are the social demands in the gospel? (English).

3:30: Visit to the Sanatorium—Rev. J. Madsen takes charge.

Saturday evening: Informal meeting for the ministers in the parsonage.

Sunday morning: 9:45 Sunday school. J. J. Lerager will speak to the children. (English).

10:45: Service in the Danish language. Sermon by Rev. C. P. Højbjerg. Communion by Rev. L. C. Bundgaard.

At the First Lutheran Church. Sermon by Rev. P. C. Stockholm.

Dinner.

Afternoon: Discussion on the following topic introduced by Rev. J. L. J. Dixon: The church's challenge to its youth and the challenge of youth to the church. (English).

Concert by the choir and musical talent.

Supper.

Evening: Lecture by Rev. C. P. Højbjerg. (English).

Closing: Rev. J. A. Holst (Danish). Short remarks by anyone.

The Bethlehem Congregation invites friends of our synodical work to be our guests and to share with us the hours of Christian fellowship. Come from the beginning, and after the last meeting you may take a trip to the mountains, which can be seen from Brush, in the evening.

Provide for your lodging and meals by sending your name a few days before to Rev. L. C. Bundgaard, Brush, Colo.

For District VII of the Danish Evangelical Lutheran Church.

Rev. J. A. Holst,
District President.

District V Convention

Fredsville, Iowa, August 23, 14, and 25

Friday, August 23

9:00 A. M. Devotional period.

9:30 A. M. Meeting organized. Discussion of our young people's work.

1:30 P. M. Discussion and plans for our Y. P. work continued.

3:00 P. M. Lecture by Prof. Erling Jensen.

8:00 P. M. Lecture by Rev. Alfred Jensen.

Saturday, August 24

9:00 A. M. Devotional period.

9:30 A. M. Lecture by Mr. Roy Clappitt: "The Farmer's Interest in Peace."

Open Forum.

2:00 P. M. Athletic events. Short talk by Prof. Harald Knudsen, folk dancing, tennis tournament, etc.

8:00 P. M. Fredsville Y. P. S. presents a three-act play.

Sunday, August 25

10:00 A. M. Danish services by Rev. Otta Jorgensen.

11:00 A. M. English services by Rev. Edwin Hansen. Communion.

3:00 P. M. Lecture.

8:00 P. M. Lecture by Prof. A. C. Nielsen.

Closing meeting at the coffee tables.

We must have a large group of young folks for our convention this year. All the young folks in Iowa that belong to our Church are invited to come. Let us put our convention over with a will and a purpose. The days of the lukewarm attitude belong to the past. Enroll promptly and early. Write to Miss Vera Petersen, Dike, Iowa, or to Rev. H. O. Nielsen, Cedar Falls, Iowa, R. 1. All roads lead to Fredsville. All roads are paved or graveled. Bring "Sanghefte." Also bring your "Hymnal for Church and Home."

May these few lines serve as a kind invitation to the young people in our Iowa district to be with us in Fredsville, August 23, 24, and 25.

Holger O. Nielsen.

Grand View College

Des Moines, Iowa

Sept. 16, 1935 - May 29, 1936

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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

Etc. Etc.

HOLST PRINTING CO.

Cedar Falls, Iowa