

Lutheran Tidings

Volume II

SEPTEMBER, 1935

Number 2

BEARING FRUIT

Matt. 3, 8-10.

This text contains words of John the Baptist concerning the bearing of fruit. It is a just demand and a natural desire that our work should bear fruit. All would like to see that; and John was not the only preacher who had difficulty in recognizing fruits in the lives of the people with whom he had labored. Undoubtedly we all have difficulty in seeing the fruits of the spirit in ourselves, but especially in others. But we like to recognize the demand and to put it to ourselves—and especially others. Some also like to pronounce judgment on those who do not bear fruit, likely in the comforting trust in their own ability to pass the test. But such confidence in our own goodness is not always based on facts. It will be remembered that Jesus condemned most severely those who thought of themselves that they were just. And, to be sure, to everyone who loves the truth that little which he might call fruit will seem to be buried beneath the mountain of neglect and sin which looms up before his consciousness. The true fruits of faith will hardly be seen by anyone but God Himself, who with the eye of a creator sees fruits on barren trees.

Yet it is the just and inevitable demand of God that our faith must lead to a life of love, justice, truth, and every good toward our neighbor and brother, in whom Jesus Himself meets us and lays claim to us.

The demands of God, which were great in the words of the Baptist, reach an immeasurable and inconceivable height in the Sermon on the Mount: "Be ye therefore perfect, even as your heavenly Father is perfect."

We can not escape this demand by saying that it surpasses our ability, and that no one is in duty bound beyond his ability.

We are nevertheless obligated and would be so, even if Jesus had never said these strong words; our obligation comes from God's gift to us.

If He has created us in His likeness, we are obliged to resemble Him; if He has made us His children, we must perform His deeds; if in His Son He has given us all things, we owe all things to Him. And we shall acknowledge our debt and duty to Him in proportion as we accept and in faith appropriate His gifts. If we have seen but the faintest glimpse of what God did for us when He gave over His Son to the death on a cross, it will seem idiotic even to mention what we have done for Him. We hardly dare mention what we should do for Him; it is so great that it would subdue our thoughts and our hopes.

There remains no possibility for us to repay the goodness of God; in mercy He gave us all, and it remains as mercy, unmerited and unpaid.

Therefore this demand would crush us if it did not come to us in a way different from all other demands. "Without me you can do nothing at all," He says. "Unless you remain in me, you can not bear fruit. I am the vine, you are the branches."

It is very important in changing our human life into

Christian life that our attention is turned away from ourselves, our strength or weakness, our virtue or folly, toward Him who is the way, the truth, and the life. That is the first condition for bearing fruit.

This fruit is the involuntary and unconscious result, in conduct and action, of our acceptance of the word and the gifts of God. Therefore the fruits will be more genuine and enduring in those whose eyes and ears and hearts are turned to God than in those whose minds are always occupied with the suffering world; although the ideal would be to combine these two attitudes so that we see in the light of our Lord's life as a background the necessity of our brother and with a mind resembling Christ's seek to remedy the world's distress.

But the most fruitless and useless of all is to be occupied with our own excellence. This is the devil's slyest method of destroying us. If he can make us feel that now we are better people, now we have done some good, this self-satisfaction at once serves as an automatic brake, our endeavor changes imperceptibly from positive to negative, from quietly doing our duty to talking about what we have done. And it is a well known fact that those who actually have accomplished great things never found time or desired to demand admiration and appreciation, while those who always talk about their own accomplishments in the light of reality generally prove to be quite ordinary bunglers.

We may, of course, make our self-praise more decorous by giving God the honor for what we have done; then, too, the world can see how humble we are. Whether God sees us in the same light is another matter. It will always be more humble—and more fruitful—to proclaim the great works of God in Christ than to proclaim His greatness in us. But to many worldly people, who themselves seek to occupy the center of existence, the talk of what we can do and what we may become is a great deal more pleasant to hear than the old message about the grace of God as the only thing that can save sinners.

What fruit has the proclamation of this fact borne in the lives of Christian men and women? Oh, let that be mentioned in a whisper, or rather let us be quite silent!

Perhaps those hidden fruits are such that the God whose essence is grace will gather them together in His time. And perhaps it is this gospel which after all is the power that up to now has prevented the world from perishing in a deluge of selfishness.

This was the sum of the work of John the Baptist, as he referred his disciples to Jesus with the words: "See the Lamb of God, who bears the sins of the world! Follow Him!"

Only by looking to Him in faith for the forgiveness of our sins and by following Him in the way of love can we hope to bear the fruit which answers to a sincere repentance.

(From the Danish of *Uffe Hansen*.)

C. A. Stub.

Rev. N. C. Nielsen

In the stillness of death, fellow preachers and lay friends gathered at Greenville, Mich., on August 20th to pay a last tribute to the late Rev. N. C. Nielsen.

Rev. Nielsen was stricken while attending the Summer Conference and Meeting of District II held at Ashland College, Grant, Mich., August 2-6. He became ill, peculiarly enough, during the close of the session. His recovery was sufficient, however, for him to be removed to the home of Rev. A. C. Kildegaard at Greenville. He passed away at this home Friday, August 16. Rev. Nielsen was the third Danish minister to have died at the home of Rev. Kildegaard.

Services commenced at the parsonage, where Rev. Kildegaard led us in a short, but impressive, prayer service. The remains were then taken to our church at South Sidney for burial. After the singing of a hymn, Rev. Leo B. C. Broe opened the service with a prayer in English, after which Rev. Viggo Hansen spoke in Danish, Rev. A. E. Farstrup in English, Rev. H. Juhl in Danish, Rev. Otto Nielsen of the United Church, pastor of the English Lutheran Church of Greenville, in Danish, Rev. Ernest Nielsen in English. Rev. E. M. Back concluded the service with prayer in Danish and the benediction.

Rev. Nielsen was depicted as a man who had always striven to work for the cause of Christ. He was untiring in his efforts and scholarly in his presentation of spiritual values. He was, perhaps, a man little understood and in many ways a lonely man, but yet ever willing, ever anxious to work and to preach in the vineyard of the Master. And because of this, all were glad that he had died as he had wished, that is in the field of Christian preaching. For he was, at the time of his death, assisting Rev. Kildegaard in his charge, the latter still being incapacitated by his recent injuries. Those who spoke and who knew the deceased were glad that he was working and that his work was being accepted and bearing fruit. They were also glad that he had died in the home of a fellow preacher where he was cared for as a member of the family. To all, as we thought of his unexpected death, it appeared that the Divine hand of the Father directed his last days and his last hours, and for all of that we were thankful.

During the church service it rained hard. But as the hour approached when the body was to be committed to the grave, miraculously almost, it ceased. It was with mixed feelings that the following ministers carried Rev. Nielsen's body to its final resting place: Viggo Hansen, H. Juhl, Ernest Nielsen, A. E. Farstrup, E. M. Back, Leo B. C. Broe. Rev. Kildegaard officiated at the grave.

After the burial, but while we were still gathered about the grave, Rev. Kildegaard expressed thanks on his own behalf as well as that of his charge for what the deceased had meant to them and for what he had done in the short period he had been in their midst. A valedictory was received from Rev. Hakon Jorgensen expressing the gratitude of our Synod as well as of himself for Rev. Nielsen's well over a quarter of a century of work in the service of the church. Rev. Jorgensen described him as a zealous and a faithful soul. Truly a great tribute.

Of the hymns used we mention only those sung at the close of each respective part of the service. Even though Danish, they are known to all and speak for themselves: "Alt staar i Guds Faderhaand," "Herrens Venner ingen Sinde," "Dejlig er Jorden."

After the service, we ministers gathered at the parsonage where a refreshing meal was partaken of; we closed the trying day with song and prayer. Despite the sadness of the event necessitating our congregating, the writer feels that we shared much together. He believes

that he felt the need for constant prayer and communion with the Father and the Son, that we might ever seek for the best that we have, each and every one of us developing so that when death beckons us we can face our Maker in peace, knowing that we have endeavored to serve to His glory and man's benefit. And that is done only in love and harmony. May we all, then, not wait for Death to force that upon us, but may we rather exert it while we yet live.

L. B. C. B.

District II Summer Conference

It is not my purpose in this little article to "report" the proceedings of the first Summer Conference of the Michigan District, but rather to give my impressions of the conference as a whole. As far as I am able to ascertain, the conference was a new experiment, a new venture, a fellowship conference intended to enrich and inspire all those who were able to partake of the splendid addresses offered.

The conference opened Friday, August 2nd, with the first two days devoted entirely to the Danish language, Sunday to both Danish and English, and the last two days to English exclusively.

The subjects were many and varied, yet each dealt with problems vital to church life. Rev. Viggo Hansen, Racine, Wis., was the principal speaker at the conference. Each time he spoke his listeners heard something of real merit. Of special interest to me was his splendid treatment of the subject "Grundtvig Hymns." Rev. Holger Jorgensen, Troy, N. Y., who was kind enough to give us one day of his vacation, spoke in Danish on the subject, "The Church on the March," an address so timely in the opinion of the writer that it is hoped the readers of "Lutheran Tidings" may also share its benefits.

Professor Arthur Ammentorp of Grand View College gave two addresses. I particularly enjoyed the discourse on the American poet, Robert Lee Frost and the reading of his poems, "The Pasture," and "The Death of the Hired Man."

Tuesday was definitely set aside for lectures and discussions on Religious Education. The main lecture was presented by Mr. Harold Rader, County Commissioner of Schools of Montcalm County and former president of Pleasant View Lutheran College. One almost wishes that it would be possible to secure Mr. Rader as a speaker at one of our synodical conventions. He presents that type of Lutheran laymen which our church needs in this present time. The subject of Sunday School work and religious education proved so interesting that lively and helpful discussions ensued.

Other speakers during this five-day conference were Rev. P. Kjolhede, Grant; Rev. A. C. Kildegaard, District president and chairman of the conference; Rev. H. Juhl, Grayling; Rev. C. Graham, Ashland College; Rev. Ernest D. Nielsen, Muskegon; Rev. Leo Broe, Manistee, and Rev. N. C. Nielsen, temporarily of Greenville.

The vested choir of the Central Lutheran Church, Muskegon, rendered four beautiful anthems as part of the program Sunday afternoon.

I truly believe I am voicing the opinion of the majority of those who attended some or all of the sessions when I say that the conference, though in the experimental stage this year, was of such great benefit from the standpoint of educational merit, fellowship, and inspiration, that we owe it to ourselves to have such a conference every year. As a member of the District, I should like to extend a personal thank you to each of the speakers who made this conference a success, and to express a hope that plans will be formulated for the "Second Annual Summer Conference of District II."

A. Frances Nielsen.

Søren Kierkegaard—A Spiritual Knight Errant

By Thomas P. Christensen.

(Concluded.)

The fireworks of Kierkegaard's wit are displayed throughout his works. They are especially evident in the little book *Foreword*, which George Brandes calls "the pearl of his popular writings, one of the prettiest and wittiest of minor tickling books ever written in Danish."

The subject of anxiety had rarely been treated by psychologists before Kierkegaard's delving mind undertook to tackle it and the result was *Concerning the Concept Anxiety*, a psychological study pointing in the direction of the dogmatical problem of the origin of sin. Kierkegaard defines anxiety as a sympathetic antipathy and an antipathetic sympathy. Anxiety is not found in animals. As possibility for the possible, it is the equality of freedom.

Man is a synthesis of body and soul. A synthesis is not possible without a third element and that is the spirit. If man were at any moment merely an animal, he could never be man. The spirit is present as a "dreaming power." Since it disturbs the relation between the body and the soul, it is, in a way, inimical; but it is also beneficial because it constitutes the relation. Anxiety is the term which describes that relation. Man cannot rid himself of it, nor merge himself in the purely vegetative because he was determined as spirit. Flee anxiety he cannot because he loves it, really loves it, he can't because he flees from it. Innocence is thus pointed. It is ignorance determined by spirit which again is definitely anxiety because its ignorance is of nothing. Here there is no knowledge of good or evil, etc., but the whole reality of knowledge projects itself in anxiety as the immense nothing of ignorance.

There is still innocence, but let there be the sound of a word and ignorance is concentrated. This word innocence naturally can't understand, but in a way anxiety has gotten its first victim. Instead of nothing there is an enigmatic word. When *Genesis* says that God forbade Adam to eat of the tree of knowledge, it naturally followed that he couldn't understand, for how could he know the difference between good and evil since that separation first followed the indulgence in the forbidden.

If one assumes that the prohibition awakens desire, then there is knowledge instead of ignorance because Adam must have had knowledge of freedom since the desire was to use it. The prohibition awakens anxiety because it also shows him the possibility of freedom.

Then follows the fall which psychology cannot explain because it is "the qualitative leap," and when this has set there is original sin.

George Brandes considers the essay *Concerning the Concept Anxiety* weakened by "the biggest dogmatic crudities," but he concedes that its author had more "mental keenness and was endowed with a psychological power of observation" far in advance of such apologists for Christianity as Joseph de Maistre.

In *Philosophical Fragments* he raises the question of historicity in religion and maintains that the historical fact is of no more value to the contemporary than to the later disciple; for against an eternal understanding of oneself, a knowledge about the teacher is of casual value; and, as historical knowledge, a matter of memory. When the historical and eternal stand face to face, the historical can be but an occasion for the acceptance of the eternal; and this can only take place in that happy passion which we call faith, the object of which is the paradox, but the

paradox makes the historical eternal, and the eternal historical.

Kierkegaard continued the subject of the *Fragments* in the *Final Unscientific Postscript*, which in spite of the name is a much longer work than the *Fragments*. The two, with several of the devotional addresses, constitute the core of his contribution to theology, a contribution which shook the foundation of the Hegelian system and laid the basis for the present theology of crisis, which, as Count Keyserling said, has saved contemporary Protestantism.

It was in December, 1845. Kierkegaard had just sent the manuscript of the *Postscript* to the printer. He felt that he had written himself empty and was seriously thinking of becoming a parish minister in some quiet nook on the moorlands of Jutland.

Just then a review of the *Stages* appeared in one of the literary journals of Copenhagen. It was an unworthy evaluation of Kierkegaard's work, and what was worse, unnecessarily offensive by mentioning the gossip about his engagement. Always ready for replication, he wrote a sharp reply branding the review as "one of those detestable Corsair attacks on peaceful people," and expressed the wish that he also might be scolded in that paper which so far had praised the pseudonyms. He did not want to be the only respectable person who had not been scolded by *The Corsair*. He signed the article Frater Taciturnus and thus publicly acknowledged the pseudonyms.

The Corsair was a comic paper, read by all and feared by many for its bold criticism, especially of public men. The editor, though really a genuine admirer of Kierkegaard, took up the challenge and the feud was on. *The Corsair* pictured Kierkegaard in its cartoons as he "stood and went," and held him up to public scorn in a series of short, but well-written articles. Once more public opinion was turned against him, and the super-sensitive Kierkegaard keenly felt the sting.

A new fact had entered the life of a man who had the healthy feeling that no one should suffer injustice, not even himself. Had he not in the interest of all fought an evil? Yet no one had come to his assistance. As he had seen Abraham right opposite himself after the broken engagement, so did he now more clearly than ever detect the footsteps of the suffering Christ; and as the broken engagement had been the occasion for his major literary production, so now the Corsair attack became the immediate cause of a second period in his life of fruitful literary activity.

In the works which now came from his pen such as *Devotional Addresses in a Variety of Spirit*, *The Gospel of Suffering*, *Training in Christianity*, *Deeds of Love* and *Sickness unto Death*, he sees life as a series of sufferings for him who would be a witness to the truth, and he draws a picture of the Christ, not as Raphael painted the God-child, nor as Thorvaldsen chiseled the beautiful Reconciler, but as Rembrandt painted him, in the dress of his times, the friend of those who labor and suffer. Only the followers, not the admirers, of the life of Christ, can be true Christians. Only the one who in the contemporary situation will join with suffering truth and take the consequences—and they are the same in all times—only he can be called a real witness to the truth. "And though all ministers, be they in velvet, in silk, in broadcloth, or in bombazine, would speak to the contrary, I would say, 'You lie, you deceive the people in your Sunday addresses'."

With his soul thus attuned Kierkegaard began the "fifth act" of his life.

(Continued on Col 32.)

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EDITORIAL

"While churches are being sold for debt, people still have money for ball games, motor cars, movies, cigars and beer," said Mrs. E. Stanley Jones, Indian missionary, in a recent speech at Atlantic City, according to an associated Press report.

No, she wasn't talking about our church. She was speaking about conditions in the United States, however, deploring our retrogression in matters moral and religious. Just home from India, she doesn't think the Indians have anything to learn from our people in those respects.

Let us not pridefully think that this does not concern us in our synod. Perhaps none of our churches have been foreclosed for debt. Yet some of them might almost as well have been so for the amount of use they are being put to. According to the secretary's report of last month there are a goodly number of churches in our synod without regular weekly services, churches which once had their own pastors and seemed to flourish in their modest way.

Why do these churches not have pastors? For several reasons. They are few in membership. They have had crop failure. They can't find the man they want. And other reasons. But one very important reason is that they have to use the money which they could spare for automobiles, movies, and sundry other things. They don't want pastors, because they do not want to pay for having them. You say there are no pastors to be had. It is true, there are not enough to go around; but it is not true that none are to be had. Hitherto there have been several, but none called them.

Furthermore we have no right to expect young men to enter the service of the church as long as we are not willing to give them a living wage. Several ministers in our church with families receive no more compensation for their work than a young 18-20 year old girl teaching a country school. That is not much inducement for a young intelligent man who might want to become a minister of the gospel.

The ministry of the gospel a question of money? Yes, indeed! That question is: Do we serve God or mammon? And that applies especially to the church members in relation to their church, as well as to pastors. There is much for us to think about in the above item. And let us not make the mistake of crying "unspiritual" when the talk is about money. The suspicion of self-interest lies too near. And let us remember that niggardliness in church finance is the result not of thin pocketbooks but of thin souls, and the cause of spiritual degeneracy. A vicious circle!

C. A. Stub.

Convention Notes

District VII of our Synod held its yearly meeting at Brush, Colo., August 24th and 25th.

In spite of the many miles separating Brush from the other congregations of our district, a very large group of visitors attended the meeting—70 in all. I believe it is legitimate to take this as a sign of growing interest in the work of our Church—or is it an expression of a new desire for fellowship? Perhaps both. Whatever our motives for going may have been, I dare say none were disappointed. We came and we received!

Very fittingly the convention opened Friday morning with services in the Bethlehem church. Rev. J. L. J. Dixen led in prayer, and Rev. N. P. Gravengaard preached an illuminating sermon in which he centered our thoughts around Peter's draught of fishes. Luke 5: 1-11.

The local Pastor Rev. L. C. Bundgaard, welcomed all the guests and expressed the hope that two days richly endowed with fellowship and spiritual inspiration would be had.

Saturday morning the devotional period was led by Rev. J. J. Lerager. In his discourse—based on the 84th Psalm—he especially emphasized the importance of the church edifice in developing the Christian life.

After our morning devotion the district president, Rev. J. A. Holst, opened the business meeting by extending a hearty welcome to all.

Perhaps the most important business before us was our share of the synodical budget, which was somewhat higher than last year. Although no definite promises were made by the delegates, all expressed willingness to work intensively in order to raise the necessary funds for our work.

Our home mission work was also discussed. All the district officers were re-elected: Rev. Holst, president and treasurer; Rev. Dixen, vice-president, and Rev. Bundgaard, librarian.

During the afternoon session Rev. P. C. Stockholm introduced the subject: "The Social Demand in Christianity," for discussion. It would be interesting to give a detailed account of the lecture and the ensuing discussion, but time and space do not permit. Suffice it to say that both the lecture and the following comments were very illuminating and challenging. In one respect the discussion was rather unusual, it was so blessedly free from arguing—rather, it was a genuine sharing of our thoughts on a very vital problem.

The remainder of the afternoon was spent visiting Eben-Ezer. A delightful time was had in its beautiful park, where the sisters served ice cream and coffee, and an interesting tour through the whole institution was enjoyed by all.

At the evening session the writer spoke on the subject: "Is the Steel of Human Nature of Supreme Quality?" (Er menneskenaturen af godt nok staal?)

Sunday morning worshippers gathered in the First English Lutheran Church to hear Rev. Stockholm preach in the English language. At the Bethlehem Church the Danish sermon was preached by Rev. C. P. Højbjerg. Rev. Bundgaard served at the Communion table.

Sunday afternoon Rev. Dixen lectured on the topic: "The Challenge of Youth to the Church and the Challenge of the Church to Youth." A spirited discussion followed the lecture, and it would be unfair not to state that the session was as interesting as the Saturday afternoon session already mentioned. So absorbed were the participants and the listeners that the ladies finally had to stop the discussion, as the delicious odor of coffee drifting

through the open windows failed to exert its usual powers over the assembled Danes.

After a 15 minute intermission we assembled again in the church to enjoy a beautiful concert given by members of the local congregation.

Sunday evening we all gathered for the closing session. Rev. Højbjerg spoke to us on "The Poverty of India" in the powerful, challenging manner characteristic of the Nysed pastor.

Rev. Holst gave a stirring talk on "Our Duty towards our Children," especially stressing the obligation we as sponsors of our children take upon ourselves, when they are received into the Christian fellowship through baptism. We were then led in prayer by Rev. Holst in which we endeavored to give thanks to our Father for the spiritual riches received during our two-day sojourn in Brush.

Many were the expressions of gratitude for the hospitality of Bethlehem congregation, for the words spoken, and for the splendid tables spread for us by the local ladies. The First English Lutheran Church must not be forgotten. Through the whole meeting their church parlors were at our disposal, and all the meals were served there.

The convention of District VII has passed into history. It will be remembered as one of the best.

Erik K. Møller.

BOOKS

THE CHURCH AND SOCIETY

By F. Ernest Johnson. The Abingdon Press, \$1.50.

This is a settlement with all experiments in religion and theology, past and present. It does one good to read a book that in a lucid language discusses frankly every conceivable evil in church and society today. I am not thereby saying that Dr. Johnson does not jar us. He does, but it is the kind of a jar that creates a feeling of well-being; especially when one feels that he, with his institution, has degenerated into sluggishness and selfcomplacent worship of age-worn misconceived traditionalism.

We may even be jarred to the extent that we begin to think that we should render the church and society a service by letting both go into "a far country" to be fed upon the husks of their own choice in order that they may have a chance to "come to themselves."

I know that it will astonish many to hear that "tithing is only ten per cent stewardship" but that "the first principle of Evangelical Christianity is the entire transformation of life." Protestant Christianity has become dependent upon privileged classes, "while at the same time so small in proportion to possessions as to interfere not at all with prevailing modes of life." This to the author is denying "the first principle of Evangelical Christianity." Let those who understand plain English, and who have been inclined to think that "Jesus did not speak of money," ponder thoughtfully this book; let them rethink the parable of the rich young ruler. The indictment is as if directed against us in the Danish Church when we read: "The scriptural indictment is precisely this: that a gospel that does not render a man's possessions *spiritually as if they were not* that does not remove the barrier to brotherhood, which wealth almost universally is, whether its quantity be great or small, is not the good news of The New Testament."

Barthian Theology is "fatal to the Christian social drive," but the author does not deny that this is "a wholesome challenge to our easy optimism. Even the 'Oxford Movement' is in for its share, of which the author,

though reserving his opinion, says that it is "difficult to imagine this religion as finding any use for the 'Magnificat'."

What the Church Ought To Do

The Roman Catholic Church has in many respects accomplished with "unerring insight many of the things we Protestants have failed to do." It is refreshing for us to hear that! But we may not like so well to hear that "extensive lay control" slows down our action "pitifully." The reason is that the church has readjusted itself to social institutions which are largely represented in our lay group. Were Calvin living today, he would not only protest, but insist that we return to John Cotton's day, when "a just price" could be established by the institutional church. The church must do two things to be a social force, *first*, attain selfconsistency, which means a recovery of ethical discipline; secondly, use all means to influence public opinion; but in this attempt it must represent a body of convictions held by its own members. In other words, we cannot "shout from the housetops" that which is the conviction of the minister only. The author repeats this point quite often in different ways. That the church must "keep its heart warm to the prophetic voice" should be taken for granted, yet this "freedom" has often been lacking. Right or wrong, the real prophets perform a function "without which there would be no history."

A timely warning is the point that we are paying heavily for our inability as Protestants to maintain parochial schools. The secularization of thought and life is the inevitable result.

The Church and the Community

In this chapter, the author wrestles with many of our puzzling problems which as auxiliaries have confused the work of the church and to many have become an integral part of the church. The conclusive argument against the "activities" program is that "the larger the church budget for services and activities, the less challenging its message and the less decisive its position is likely to be." How then shall the church practice its ethical ideals? By taking an active part in community life and thereby "impregnating" our social work with a more Christian ethical spirit. Perhaps this situation as far as the ministry is concerned is best summed up in the words of Mary Richmond, the dean of American social case workers: "I want the ministers to know all they can about social work, but I hope they won't go in for a social service bargain counter. It is my business to make a social diagnosis, and I like to be able to put my hand on someone who can make a spiritual diagnosis."

The program of activities is not to be disregarded as a means of furthering fellowship, but its usefulness as a "bait" or an asset to the greater task of the church is practically none. The "genius" of the church is for "interpretation and motivation of life on all levels and in all aspects within a fellowship, the members of which play varied and significant roles in a functionally organized society."

The Church and Social Conflict

In regard to war, when it comes, "the Christian conscience seems to undergo little strain in making complete moral accommodation to it. That is to say a moratorium is declared on The Ten Commandments." In this issue the communist concept of war is "removal of exploitation once for all." The "validity" of war is not so different between Christian and communist, it's just a question of what kind of war? "The communist insists on being realistic about the economic struggle, just as the average citizen insists on being realistic about competitive national-

(Continued on Col. 31.)

NEBRASKA DISTRICT CONVENTION

The Nebraska, or 7th, district of our Synod comprises all our congregations in Nebraska, Brush, Colo., and Denmark, Kans. This year the district held its annual meeting at Brush for the very first time.

The meeting started Friday evening, August 23rd, with services at the church. According to the program published in this paper the writer should have been the speaker. But Rev. N. P. Gravengaard, who recently resigned as pastor at Los Angeles, Calif., on account of failing health and old age, was stopping at Eben-Ezer, Brush, together with Mrs. Gravengaard, on their way east to visit with their children. Rev. Gravengaard was asked to preach the sermon in my stead, which he did.

After the services the local pastor, Rev. L. C. Bundgaard, extended a word of welcome on behalf of the congregation to all the guests. He was very pleased to see that so many had accepted their invitation and he was especially glad to see that the great majority had started out so early that they were there for the opening services.

Saturday morning we assembled again in their beautiful church. A couple of hymns were sung, and Rev. J. Lerager of Cordova led us in prayer and gave a talk using the 84th Psalm as his text. (Hymn No. 18 in "Hymnal for Church and Home" is a paraphrase of the 84th Psalm.)

After another hymn, the district president, Rev. J. A. Holst of Marquette, took charge of the meeting. He expressed his gratitude for the welcome which had been extended to us the night before. He was also very pleased to see so many guests here at the beginning of the meeting. And he considered the fact that so many had come out for the convention, although it was at the extreme west side of the district, a promising sign. It indicated that we appreciated the fellowship, and were aware of the fact that there was work for us to do jointly. He mentioned two objectives that we should have in mind, namely the home mission of the district, and contributions to our synodical budget.

Then he read the minutes from the last district convention at Nysted and a short report of what had occurred in the district during the last year. Rev. Erik Møller had moved from Denmark, Kans., to Omaha, Nebr., leaving Denmark without a minister most of the year. Now, however, Harald Petersen had been ordained to the ministry and had begun his work there. Ryslinge had been served by the ministers of the district.

Then a roll call of the delegates was taken. The following were present: Miss C. Møller and Mrs. E. Møller, Omaha; Erik and Hans Nissen and Erkord Hoegh, Marquette; Th. Hermansen, Nysted; Wm. Christensen, Cozad; Victor Hermansen, Ryslinge; Fred Steffensen and Richardt Christensen, Brush. Davey, Cordova, Rosenborg, and Denmark, Kans., had sent no delegates, but the ministers from Cordova and Rosenborg were present and later, on request, expressed their opinions about the situation in their respective congregations.

Our share of the budget this year is set at \$2,400. The delegates were asked if their congregations could contribute their just share of that amount.

The delegates were all reserved and very careful in making promises. All, however, were determined to do their very best. And with the exception of one, they all thought they could promise to do at

least as well as last year and hoped to be able to do some better.

Our synodical convention last summer adopted a resolution urging all the congregations not yet using it to introduce the double envelope system. That was taken up for discussion next.

The first speaker was Rev. E. Møller. He stated that they used it at Omaha and it worked well; he considered it a good plan.

Rev. Bundgaard believed it made it easier to contribute. As an example he stated that Nebraska district of U. L. C. had only 10,000 communicants (confirmed members), but last year had a budget for the Synod of more than \$40,000, and paid it, which was much more than we had contributed.

Rev. Holst stated that we actually contributed considerably more than the statement of our synodical treasurer showed, as he only kept an account of part of what our people gave for church work. But he (Holst) also believed we could and should contribute more than we had done. So far we had only contributed out of our superabundance; it had not been a sacrifice. "Try to double your contribution next year—will you try that? Our contributions increased from 1933 to 1934, even though we had a crop failure in 1934. Let us make still greater progress this year." He considered the envelope system good. Søren Knudsen of Cozad stated that they had tried to use the envelopes, but had not found them feasible and had gone back to their former practice. Envelopes might be very good in the cities where people had an income every week, but they were not so practical for farmers, who got most of their money a couple of times a year. Bundgaard replied that if they would give the envelope system a fair trial for a reasonably long time, he was certain they would also find it to be a good system in the country. We are actually practicing "the envelope system" in everyday life in buying gasoline, movie tickets etc., etc.

Dixen: Strictly speaking there is only one method of getting money for our church, and that is "taking it from our pocket." If there is none there, no system will help us and the same applies where there is no will to contribute. Nevertheless envelopes have proved beneficial in a great many instances, and sometimes very much so. He told of the experience of one family. They had always had great difficulty in paying what they had pledged and were always more or less in arrears; but after their church adopted the envelope system, they were not only able to pay what they had pledged, but paid their old debt as well. And best of all, they hardly noticed that they did it.

The explanation is simple; this family, like many others, used quite a little money for things not necessary. By the aid of the weekly envelopes the claim of the church was presented weekly and was taken care of together with other necessities, and they hardly felt that they were doing it. Of course, there was a little less for non-essentials, but they never missed that.

As I see it, the best thing about the envelope system is that it puts contributions for the church on a par with other necessities, as flour, butter, etc., while otherwise it is often not until all the necessary and a number of unnecessary expenses have been paid that the church gets anything.

And often there is very little left for it then.

An invitation was extended to Dr. Erling Østergaard, our medical missionary in India, to visit the district in the latter part of September and first part of October.

Rev. Bundgaard gave a report of the trip he made last summer, as a representative of the district, to Cheyenne and Laramie, Wyoming, and Ft. Collins and Greeley, Colo.

At the election Rev. J. A. Holst was re-elected president and the writer vice-president and secretary.

The meeting so far, Saturday noon, had been conducted entirely in the Danish language. In the afternoon and evening English was used exclusively.

At 2 P. M. we assembled again at the church. Rev. Stockholm introduced the topic for discussion: "The Social Demand in Christianity." Several took part in the discussion. This meeting lasted for about one and a half hours. Then we were all invited out to the Eben-Ezer Sanatorium, which is also a hospital and an old people's home, ½ mile west of Brush. It is only about 30 years since Eben-Ezer was founded; a small house was built and a few tents pitched on the open dry prairie. Now there are many large buildings situated in a most beautiful park. Many old people and people afflicted with different kinds of ailments find a home there, either for life or for a certain period of time.

Saturday evening Rev. Møller, Omaha, spoke in the church. After that there was an informal gathering in the grove behind the church.

Sunday morning we first had a children's service in English, conducted by Rev. Lerager. After that there were two services, one in Danish in our church, conducted by Rev. Højbjerg and Rev. Bundgaard, and one in English in the First English Lutheran Church, conducted by Rev. Stockholm. Both churches were filled.

In the afternoon the English language was used. We discussed the topic: "The Challenge of Youth to the Church and the Church's Challenge to Youth." A lengthy introduction was given by the writer. Several others took part.

Thereafter we enjoyed a musical program given by local talent, assisted by two young ladies from Cozad and Mrs. Hansen from Denver.

In the evening Rev. Højbjerg spoke in English about the relation between India and England. And Rev. Holst spoke in Danish about the significance of Christian instruction to children.

For certain reasons I have dwelt mostly on the so-called business session of the meeting. Let it be understood, however, that the business sessions occupied only a small fraction of our time.

Many weighty thoughts were expressed in discussing the topics mentioned above and some very good sermons and lectures were given.

The people of Brush were splendid hosts for the convention.

More than seventy guests were present.

J. L. J. Dixen.

Rev. J. C. Aaberg and family of Minneapolis, Minn., recently spent their vacation in a cottage by Lake Michigan near Menominee, Mich., and Marinette, Wis. Aaberg served the congregations at these places as his first pastoral charge.

Church News

New Santal Missionary. The encouraging news comes to us from Denmark that a meeting of the friends of the Santal Mission was to be held at Varde, Denmark on Sept. 3-5. At this meeting Bishop Oldenburg was to ordain two new missionaries, who are to take up work in the Santal Mission. They are Miss Otilie Petersen, registered nurse, and Mr. Jens Christensen.

September Festival. The congregation at Nysted, Nebr., held its annual September festival on September 8. Rev. Alfred Jensen, Rev. Aage Moller, and Rev. C. P. Højbjerg were the speakers

Rev. Ludvig Mehr, formerly of our synod, has been constituted pastor of the Rær, Hansted, and Vigsø churches in Denmark.

Rev. Hakon Jorgensen, Newell, Iowa, president of our synod, intends to pay a visit to our Eastern district this fall.

Sixtieth Anniversary. Our church at Portland, Me., F. O. Lund, pastor, completes its sixtieth year of existence on October 17. This is the date of the first Danish service held at Portland, at the City Hall, by Rev. Gydesen, 60 years ago. Mr. and Mrs. L. C. Pedersen are the only known persons living who were present on that occasion. It is expected that Rev. Viggo Hansen, Racine, Wis., will be present to speak at this time.

Rev. N. C. Nielsen. It was something of a shock to many to hear that Rev. N. C. Nielsen had passed away at Greenville, Mich., where he was helping Rev. A. C. Kildegaard with his work while he was recovering from his injuries sustained in an automobile accident. Rev. Nielsen was stricken with a heart attack on August 6 while attending the Summer Conference at Ashland College, Grant Mich., August 16 he died at Rev. Kildegaard's home. Rev. Nielsen was a very modest and unassuming man. Yet he was known to many in our church for his faithful service. For many years he has served as secretary at our annual conventions, a very arduous task. On August 20 he was laid to rest in the cemetery at South Sidney, Mich.

Rev. Johs. Mortensen of St. John's Church, Easton, Calif., entered the holy state of matrimony with Miss Oda Eskildsen of Easton on August 26. The ceremony was performed by Rev. M. Krog, Solvang, Calif., at the Easton church. Congratulations!

Professor Eduard Geismar of the University of Copenhagen has been invited by Grand View College as a guest speaker at a meeting to be held at the College during the Autumn Quarter. Professor Geismar is professor of philosophy and ethics at the University of Copenhagen. He is renowned especially for his volumes on Søren Kierkegaard, a penetrating and scholarly analysis and exposition of the life and philosophy of the great Danish philosopher. Among Geismar's other works are "Kristendom og Udvikling, en principiel Redegørelse for Kristendommens Forhold til den moderne Udvikling", "Straaler fra Kristi Kors", and "Guds Naades Dyb". Professor Geismar has been invited

to deliver a series of addresses at a large eastern university, and it is expected that he will visit a few of the large Danish-American communities.

November 9th, 1910, the present gymnasium at Grand View College was dedicated. The gymnasium was built by funds contributed by the many young people's societies of D. S. U., "Dansk Sammenslutet Ungdom," and presented to Grand View College. Over the entrance to the gymnasium the alumni association, "Danelag," placed a stone with the inscription "Sunde Sjæle, Viljer stærke, Ungdoms Adelsmærke." The apparatus for the gymnasium were manufactured in Denmark and were secured through funds donated by the Danish government. The twenty-fifth anniversary of the dedication will be celebrated this fall. The plans and program for this occasion will be drawn by the present director of physical education at G. V. C., Harald Knudsen. Announcement concerning the anniversary will be made later. During the summer months the gymnasium has been painted and the floor reconditioned. It is now in excellent condition to receive the new students.

Kimballton, Iowa, is already preparing for next year's convention. Recently the congregation decided to make extensive improvements in their church basement.

Rev. Johs. Pedersen, Junction City, Ore., reports that on August 4 his congregation had invited the two congregations of the United Danish Church at Eugene and Dannebrog, Ore., to share the day with them at a picnic. About 300 participants responded, and they had a good day together with singing and speaking. The speakers were Rev. Hansen of Dannebrog, Rev. Nielsen, retired, and Rev. Lewis Larsen, both of Eugene, and Rev. Johs. Pedersen. "I think it is of great importance," writes Rev. Pedersen, "that we Danish people, though we belong to different synods, can meet and exchange ideas about the best we know; for through these very differences we may grow in fellowship."

Invitation

The congregations at Marinette, Wis., and Menominee, Mich., hereby invite all friends of our Synod to partake in the annual meeting of District III to be held here during the days of September 28 and 29. We hope that all congregations of the District will be well represented.

E. Farstrup, Pastor,
P. A. Hansen,
Pres. of the Board for Marinette,
A. H. Jurgens,
Pres. of the Board for Menominee,
A. W. Andersen, Dist. Pres.

UNGDOM

Magazine for Young People
Issued 1st and 15th of each month
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Bus. Mgr. Editor
Folkvar Knudsen Johs. Knudsen
7124 N. 33 St. Grand View College
Omaha, Nebr. Des Moines, Iowa

District Convention

District V of the Danish Ev. Luth. Church of America will hold its annual convention at Alden, Minn., September 27, 28, and 29.

PROGRAM

Program for the Meeting

Friday September 27

8:00 P. M.—Opening Service (Danish), Aaberg.

Saturday, September 28

9:00 A. M.—Devotional, J. P. Andreasen.
10:00 A. M.—Business Meeting.
2:00 P. M.—Business continued.
3:00 P. M.—Lecture.
6:00 P. M.—Ministerial Meeting.

Sunday, September 29

10:00 A. M.—Worship Service (Danish), M. Mikkelsen.
Communion Service (Danish), H. Wulff.
12:00 M.—Dinner.
3:00 P. M.—Service (English), Johs. Knudsen.
8:00 P. M.—Lecture (Danish), J. P. Andreasen.
Closing at the coffee tables.
M. Mikkelsen, District President.

The Danish Lutheran Church at Alden, Minn., extends to friends of our Church an invitation to share the three days with them. Kindly send in your names a few days in advance, and we shall gladly arrange for lodging and meals.

P. C. Petersen,
Pres. of Local Church, Alden Minn.
H. Wulff, Pastor,
Alden, Minn.

District IV Meets

District IV of the Danish Church holds its annual convention at Des Moines, Iowa, September 27-29, at the invitation of St. John's Congregation. Participants and delegates are requested to enroll with Mr. J. Fr. Petersen, 1312 Boyd Ave., Des Moines, Iowa.

Grand View College will assist the congregation in furnishing board and room to guests. Please announce your coming early so that the school may know how many to expect to provide for. The cost will be \$1.50 for the whole meeting, 75 cents for one day.

We hope many will accept the invitation to this meeting. The program follows below.

Ottar Jorgensen, District President.
S. D. Rodholm, Pastor.

PROGRAM

Friday

8 P. M.—Danish Service.
Rev. S. D. Rodholm.

Saturday

9:30 A. M.—Bible Hour.
Rev. S. D. Rodholm.
10:30 A. M.—Business Meeting, reports, etc.
2:00 P. M.—Business meeting continued.
3:00 P. M. Rev. H. Plambeck speaks.
8:00 P. M. Rev. Holger Nielsen speaks in English.

Sunday

10:30 A. M.—Danish service. Sermon by Rev. Alfred Jensen and Communion Service by Rev. J. Jorgensen.
2:30 P. M.—Rev. Hakon Jorgensen speaks. Also Rev. Ottar Jorgensen.
7:30 P. M.—Rev. C. A. Stub speaks in English.

Contributions to the Synod

For the Budget

Congregation at Portland, Me. . . .	\$ 64.20
Congregation at Grayling, Mich. . .	25.00
Congregation at Withee, Wis.	4.00
Congregation at Manistee, Mich. . .	20.00
Congregation at Gardner, Ill.	10.75
Congregation at Omaha, Nebr.	40.00
Congregation at Hampton, Iowa ..	24.00
Congregation at Menominee, Mich. .	50.00
Congregation at Nysted, Nebr.	15.00
Anna Rasmussen	10.00
P. R. Scheldt	5.00
Formerly Received for	519.80

Total\$787.75

For Mission Work

Congregation at Hampton, Iowa ...	\$27.55
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For Ministers' Aid

C. T. Clausen	\$ 5.00
Anna Rasmussen	10.00
Mrs. P. Hansen	1.00
Rev. J. P. Andreasen	1.00

Total\$17.00

For Canada Mission

Congregation at Hartford, Conn. .	\$ 25.00
Congregation at Newell, Iowa	18.00
The Guiding Circle, Ringsted, Iowa	137.45
Congregation at Hampton, Iowa ..	13.72
Congregation at Cordova, Nebr. . .	1.85
Congregation at Omaha, Nebr.	15.00
Formerly Received for	95.00

Total\$306.02

Acknowledged with thanks.

O. C. Olsen, Treas.

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THE CHURCH AND SOCIETY

(Continued from Col. 26.)

ism." All our inconsistency in the war question can be summed up as "slavery to the mores of a group." The author is frank in telling us that his own position on the war question qualifies him for Leavenworth.

A Program for Social Education

The book would have been a sad failure had it been without such a chapter. Realizing all the jobs before us we naturally ask: what must we do? What can we do except to inform our people—but how? How can the people be informed when they don't think they need the information?

It was to be expected that educational fallacies of all kinds should be sifted out—and they need to be—and some old ideals rediscovered; in this respect Johnson is not far from Grundtvig in some of his thoughts. What a challenge there is to Christian Education in the words of Professor Angus H. McLean: "It is easy for young people, even when reared in the best homes, to go out to make a living in the innocent belief that modern civilization at least approximates Christian standards. They will adjust themselves to the standards of business and industry with so little shock that they will never see anything wrong at all, and if they ever do become awake to the facts, it is likely to be when they have so compromised themselves with unchristian standards that there is no turning back." That there is a contrast of ideals between the competitive spirited public school and the church school does not seem to trouble the parents.

In spite of the confusion of tongues in

LUTHERAN TIDINGS

the church today, there is an honest search for "the way." To find the way it is necessary that there be a frank expression of convictions. This book does not only offer a way out in many things, but it also acquaints the reader with the issues at stake.

L. C. Bundgaard.

SØREN KIERKEGAARD—A SPIRITUAL KNIGHT-ERRANT

(Continued from Col. 22.)

With his soul thus attuned Kierkegaard began the "fifth act" of his life.

The primus of the Danish Church, the Bishop of Seeland, J. P. Mynster, died in 1854. He had been a friend of the Kierkegaards, had confirmed Søren Kierkegaard, who as a mature man considered Mynster one of the greatest pulpit orators of his time, and who imitated—in some ways surpassed—Mynster in his devotional addresses. This did not blind Kierkegaard to the real character of Mynster, who, as the stern ecclesiastical bureaucrat that he was, had gone so far in upholding the authority of the Church as to call in the police to assist the ministers in the forcible baptism of the children of the Danish Baptists. With his ingrained respect for all constituted authority, Kierkegaard shrank from hostile criticism of Mynster even in the matter of the compulsory baptism, but when Professor H. L. Martensen, who became Mynster's successor, in a memorial address referred to Bishop Mynster as one in the chain of witnesses to the truth, which reached across the ages from the time of Christ to the present, Kierkegaard at once wrote a scathing denial, but did not publish it until nearly a year later. As there were angry replies, he poured forth a series of broadsides which were published under the common name of *The Present Moment*, and in which he denounced official Christianity as a mere travesty upon real Christianity. Never since the French Revolution had there been such an onslaught on the established Church, but this time it was made from within, by a trained churchman, in the interest of a clarified and purified Christianity, for, to use one of Kierkegaard's own terms, he really pleaded for "repetition" in the Church, for a Church functioning on a higher level.

The very violence of the onslaught, however, weakened it, and it was fatal to Kierkegaard himself, for he died in the midst of it at the untimely age of 42. A life-long friend asked him on his deathbed if he wanted a sacrament: "Yes," he answered, "but not from a minister in the established Church." That Church, nevertheless, took him in and gave him a Christian funeral. But what is more significant, the church itself gradually saw the real meaning of his wonderful message, and today through Barthianism, it is destined to aid Protestantism in a much-needed "repetition."

"A tremor passed through the North when Kierkegaard died," wrote a Norwegian admirer. Not that the common people knew him except for his criticism of the established Church, but the intellectual leaders in Denmark, and especially in Norway, read him with receptive minds. The readers of Henrik Ibsen suspected the dramatist of having taken Kierkegaard as the model for the leading character in *Brand*. Though Ibsen denied this, it is clear that though the hands may be Esau's the voice is Jacob's. Kierkegaard affected Bjørnstjerne Bjørnson deeply, and he became a dynamic force in the life and

works of George Brandes much as Kierkegaard and Brandes differed, outwardly at least, on some fundamental points. Brandes wrote an evaluation of Kierkegaard's personality and writings, which, in spite of some ill-considered opinions, is still a good general introduction to a study of the Danish thinker. But the most up-to-date and comprehensive work on the subject is Professor E. O. Geismar's *Søren Kierkegaard* (1929).

Outside of the Scandinavian countries Kierkegaard has long been well known in Germany. He is not unknown in the Orient. But only yesterday did France, England, or the United States give him much attention. Any yet there are already now a number of budding Kierkegaard scholars in these countries.

Kierkegaard did not seek to found a sect or a school of thinking. He even professed abhorrence for adherents, but that he longed to share the best he had we know from one of those tense expressions which he loved so much. It is this: "I would rather be a swineherd and understood by the swine than a poet and be misunderstood by men."

Most of the works of and about Kierkegaard have been translated into German. In English there is very little except A. Grieve's article in *The Encyclopedia of Religion and Ethics*, and L. M. Hollander's translation of portions of Kierkegaard's writing published in *University of Texas Bulletin* for 1923. An interesting article on Kierkegaard entitled "That Tremendous Dane" by Eric Tomsen appeared in *Religion and Life* (1933).

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