

# Lutheran Tidings

Volume II

OCTOBER, 1935

Number 3

## THE CHURCH ON THE MARCH

By Holger P. Jorgensen.

The first passage from Holy scripture that I wish to call your attention to, not as a text to be used as a basis for this discourse, but as expressing an important and indelible truth, is Mt. 28, 19—20: "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you." Here Jesus tells us that the church is by its very nature established and designated to be a church on the march. Go—make—baptize—teach! Notice that they are all words of action. They are words expressing definite, positive, creative, aggressive, and accomplishing action. You do not find in these terms the minutest hint of standing still, let alone retreat or giving up or giving over. It puts Christians on the march.

The second passage from Holy scripture to which I want to call your attention is Mt. 16, 18: "Thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." In this passage Jesus says that the church is by its very nature established to be an undefeatable and unconquerable church. No matter what may come, the rock (the confession of faith that Jesus is the son of the living God) shall stand impregnable. The church shall not be overcome by the prince of the evil powers. The church has a lease on life forever.

The third passage is the whole second chapter of Acts, in which we are told of Pentecost, the giving of the Holy Spirit and the founding of the church. Here we are told that the church is both and at the same time divine and human. God definitely established his church and endowed it with his Holy Spirit, the Power from on high. The church is a supernatural and superhuman institution. But it is also human, because God uses us as the instruments to carry out his work. It is, therefore, subject to the instabilities, weaknesses, fallacies, and imperfections of human nature, when we fail to give ourselves wholly over to the guidance of the Spirit. You will remember the story, the scene of which is in heaven. When Jesus had returned to heaven, following the resurrection and ascension, the angels asked him what provisions He had made on earth for carrying out His work to the finish. Jesus answers: "I left eleven men." "But what if they prove unfaithful?" remonstrated the angels. "I have made no other provisions," confirmed Jesus. See our responsibility!

Offensive and defensive are two terms with which we all are familiar. They are primarily used in regard to strife and contention, especially in warfare. We remember the offensive attacks during the World War. It is considered advantageous to be on the offensive. Concentrating one's forces and launching an offensive attack, whatever the cost might be, is the way troops gain territory. Sitting in one's trenches playing peek-a-boo

with the enemy doesn't gain you anything. Not only in warfare, but in all ways of life, launching the offensive is to be desired, for in so doing you are on the march and a step ahead of the defending side.

Now let us sum up as far as we have gone. The church is by its very nature definitely, positively, creatively, and aggressively to be on the march; also designated to be undefeatable on the offensive. It is to launch the offensive attack against all evil and unbelief; and it is by nature divine and human.

During the first centuries the church was on the offensive. Think back over your church history how aggressive the church was. It attacked; it flinched not. Nothing could stop its march. It was on the march. And it conquered. Why? Because it was alive. It had faith, a living faith. Nothing could rock its faith.

The lamentable fact is that during the last century the church has increasingly been on the defensive. Step by step it has retreated and given up part of its faith. We have seen the strange but lamentable spectacle that the church has had to defend its faith within itself, defend its own existence, its Lord, its God, and that it has retreated in the face of attack from without and within.

The reason for this retreat is modern thought. We are told that we cannot be a modern man, intelligent and educated, and remain a loyal adherent of the Christian faith in its original sense. Science tells us that the idea of creation is a childish bedtime story. Naturally, then, to be intelligent, we must follow along and give up our faith in God, the Creator. They tell us that God is only force, a first cause. Of course, then it must be so, for modern thought is infallible, and so the only thing to do is to give up our faith in a personal God. Philosophy tells us that sin is nothing more than lack of proper training and education. Then the only alternative for the church is to give up the idea of original sin. Psychology tells us many things about the mind. It explains to us what prayer is, and its answer. Also that the Christian ethics of restraint over ourselves is bad for us; it may give us some sort of inferiority complex, or set up a harmful struggle within our mind. By all means we must avoid that—of course we must give up our faith in prayer and let our passions have full sway, for that is modern, and that is the final truth. Hence step by step we retreat with our faith; we feebly defend it for a while, but then yield. Rather than going out with our faith from on high, listening for the voice of the Spirit, we listen from without. It is not that the church is adverse to research either in chemistry, biology or geology. We welcome all light and truth that may be shed on the world and all the work of God. For our Christian faith cannot be hurt by any attack from without. Its real enemies are those who are supposed to be its friends. Its danger is not in *hostility*, but in *disloyalty*. "A man's foes shall be those of his

own household," says Jesus. It is the fact that the leaders of the church who have lost part or all of their faith that comprises the danger. No cause is secure when its adherents have lost their morale and Christian morale comes from Christian assurance of faith. The sad fact is that a spirit of skepticism and denial that we should naturally expect to find outside the church has crept into the church. Its leaders are the skeptics. The church has retreated in the face of modernity, and it apologizes for its faith and finally changes it to the whim of the crowd. I quote from the recent book: "A Christian Manifesto," by Edwin Lewis: "Ethical, social, and humanitarian ends are desirable, but when they are divorced from Christian faith, they are powerless; more pathetic than an eagle whose wings have been clipped—great aspirations, but earth-bound feet." We as a church need to face about and stop the retreat, stop the silly apology for our faith and launch out on the offensive. Let me quote again from the above-mentioned book:

"The church's retreat before the forces of unbelief is a retreat that need not be, and therefore must not continue. We have mistaken the necessity of making peripheral adjustments for the necessity of excising the vital core. The loss is not only our own, but the loss is the world's as well. If anyone supposes that the world will be benefitted by the church's retreat, he is greatly mistaken. It is no small matter that the floodlight which the church's creed could have thrown over the accumulated riddles of the modern mind has been reduced to a flickering candle around which we place our nervous hands, lest that should be extinguished by the cold winds of doubt." "To the church of Christ has been entrusted the truth, and if we dismember it, it will lose its power. The church needs faith, the world needs faith."

The Church On The March—That is our call, our command, our nature. How can we become an aggressive church on the march, dynamic and authoritative?

The first thing I would like to suggest is: a re-discovery, a new realization, a confirmation in our hearts and lives of our heritage of faith, the faith that God is our creator and Father: that Jesus Christ, the Son of God, is the one who redeemed us from sin and death. We might express it this way: 1) "What is Christianity as a belief: It is the belief that God of whom and through whom are all things, at infinite self-cost did in Jesus Christ manifest and satisfy His holy love for the purpose of making an atonement for the sins of the world and opening up a way for men from death unto life."

2) "What is Christianity as an experience: It is realization of sins forgiven; the knowledge of God reconciled; the sense of peace within; an inner glow which to the believer himself is the indubitable evidence of the presence and favor of his Lord; a satisfaction and inspiration in the fellowship of those who are of like mind; and the possessiveness of an expansive love which takes the form of an increasing passion for soul."

3) "What is Christianity as a way of life: It is such forms of behavior as are in every way compatible with the purpose to glorify Christ and exhibit Him before the world. It is Christliness. It is love triumphant; it is selfless living; it is sacrificial but joyous endeavor to make every individual life, every human relationship, every social institution so expressive of the will of God that 'in all things Jesus Christ, who is the image of God, might have pre-eminence'."

In other words, Christianity and Christian faith is supernatural, and any statement that excludes supernaturalism from Christianity is false.

Have you noticed the trend of the last two or three years? The world is beginning to look to God. Science

is turning back to faith in God, and to the reality of a spiritual world. There is more religion among great scientists today than ever before. Is it going to take the scientists to lead us back to faith in God?

Second: This really grows out of the first. It is this: a breaking away from the crowd. I suppose that you have all discovered that a crowd is fickle and usually leads the wrong way. A few Sundays ago we celebrated Palm Sunday and considered together that strange and remarkable triumphant entry of Jesus into Jerusalem. I think back over that procession moving along and gaining volume and enthusiasm as it approached Jerusalem. How enthusiastically they hail Him. Then furthermore, I think over the test of the stability of the crowd. The test was this: did he lead to *castle* or *temple*? Did He lead to the re-establishing of the throne of David; to an unmistakable political stand against Rome? If so, they would willingly follow. Or did He lead to the temple? He cleansed the temple and went back to Bethany. Daily He returned and taught in the temple where He pointed to another problem, inwardly to the heart and soul. Then the crowd was disappointed, and promptly they turned against Him: crucify Him, crucify Him.

But isn't that the test throughout all generations? Does He lead to the castle or the church, is the question. By castle I mean: all that is represented by a castle, namely, wealth, power and ease. Indeed, the crowd will follow to that. Or does He lead to the church; that is, service, unselfish living, character, soul power. If so, the crowd loses interest, for many are disappointed when Christ does not lead to prosperity.

A no doubt well meaning, but utterly unthinking, minister made the nonsensical statement in my pulpit that Christians never suffered want nor trouble nor unemployment. That sounds pious, indeed, but it just isn't true. We must understand that being a Christian will not assure us of business success or prosperity. Being a Christian is not an insurance policy against misfortune. Why? Because of the infallible law that we reap what we sow. When you sow carrots in your garden, you expect to reap carrots in due season, and you do. Now let us carry that logic on into the other realm, a thing which a great many people fail to do. If you sow honesty, integrity, purity, you do *not* reap autos, bank accounts, fine houses, etc. No. When you sow honesty, integrity, truth, purity (spiritual things), you also reap the fruits of the spirit, character, soul power, the power that makes you equal to anything you might encounter. Naturally that puts us out of the crowd, for the crowd is rushing towards the castle and is not in step with Jesus.

One of our Lenten speakers in Troy gave us a quotation which is worth remembering. I did not catch from where he got it. The quotation is something like this: "If anyone fails to fall into step with the crowd, it is because he is hearing the beat of another drum from on high." That is what we need in the church today, men and women who march in step with the beat of the drum from above. Indeed, a communion of such members inevitably would make a church on the march.

The third thing I would suggest to help us become a church on the march is enlisting the young generation with its unshattered hopes, ideals and aspirations. The church must have the young people. We complain a great deal about our young people. We say that they are irreligious and careless, and we hurl many other accusations at them. And I grant you that they are not perfect; neither were we when we were their age. But how could they be otherwise in such times as these? They are hopelessly confused. And let us not forget that the older generation (Continued on Col. 48.)



## District V Convention

About fifty ministers, delegates, and guests from the congregations comprising the fifth district of our synod gathered on September 27th to 30th at Alden, Minn., for the annual convention. Pastors present were J. C. Aaberg, J. P. Andreasen, Johs. Knudsen, M. Mikkelsen and H. Wulff, the local pastor. Delegates and guests were present from Askov, Hutchinson, Minneapolis, West Denmark, and Withee. The congregations in North Dakota, Montana, and Canada, belonging to the district, were not represented this year. The convention opened Friday evening with services conducted by Rev. Wulff, with Rev. Mikkelsen occupying the pulpit.

Saturday morning we met again in the attractive Alden church for a period of devotion led by Rev. Andreasen, after which the business meeting was opened by the president of the district, Rev. Mikkelsen. Rev. Andreasen was appointed chairman and Rev. Knudsen and O. W. Lund of Luck, Wis., secretaries. A letter from Rev. P. Rasmussen at Dalum was read, and greetings received from members who desired to be present at the convention, but were unable to do so. Rev. Knudsen was asked to bring to Revs. H. C. Strandkov and F. Støttrup the greetings of the conference, and through our president and some of the delegates greetings were sent to our Canada pastors and other friends of our synod.

The president read his annual report. He also read the report of the treasurer, Hans Jensen of Hutchinson, who on account of sickness in the family was prevented from being present. The report showed a balance in the district treasury of about seventy dollars. When later the question came up, how to assist those congregations in the district not able to support a pastor, it was voted to offer the Hutchinson congregation for the coming year a monthly amount of \$12.50 if a resident pastor was secured.

The pastors or delegates from each congregation gave a report of the work and conditions in their respective places. This was done on the recommendation of the president, that every delegate come to the convention prepared to give a report from his home church. It was getting late in the afternoon, and there was not time to take up new questions, but the president mentioned some of the things that needed the support of all synod members, especially the pension fund, the Santal mission, the Sunday School and our papers.

The last question to come up before election of officers for the coming year was in regard to our share of the synodical budget. This year it was set at \$2000, \$800 more than last year. With the past year's experience in mind, nobody dared promise anything, but a resolution was finally passed promising to do the best we could to raise the amount.

The present officers: Rev. M. Mikkelsen, president; Rev. H. Wulff, secretary, and Hans Jensen, treasurer, were re-elected for another term.

The convention will be held at Minneapolis next year.

At the communion service Sunday morning, Rev. Aaberg preached on the text for the day, and Rev. Wulff served at the Lord's supper. In the afternoon Rev. Knudsen conducted services in the English language, and in the evening Rev. Andreasen preached.

Free meals were served Sunday noon and evening, and at the close of the evening service all were invited to a "Kaffegilde" in the basement, where as usual solemn and gay talks mingled for a couple of hours.

The Alden congregation and its members deserve gratitude for their hospitality. With pleasant weather both days and an abundance of cordiality from our hosts, the remembrance of this district convention will long linger with those who participated.

## Three Books

Of the books that I have read during the past few months, three stand out above the others. I recommend these books to anyone who likes good books and has not read these. All three are positive, Christian, refreshing and thought-provoking.

### I.

**A Christian Manifesto**, by Edwin Lewis, professor of Systematic Theology in Drew Seminary, Drew University. Published by Abingdon Press, \$2.00.

No better characterization of this book can be given than is given on the cover. "Prof. Lewis," said one of his students, "I think that something has happened lately down inside of you." Something had, and the book explains what.

A look at the table of contents will convince you of the positive Christian faith of the book. Here are some of the chapters: The Needless Retreat; The Goodly Heritage; The Impregnable Rock; The Inescapable Supernatural; The Atoning Deed; The Incarnate God; The Affirmative Faith. Everyone of the 245 pages speaks out loudly of affirmative, positive Christian faith. It is one of the most stimulating books I have read in years. Read, it, pastors and laymen.

### II.

**Psychology and Life**, by Leslie D. Weatherhead, Abingdon Press, \$2.00.

"I want to write a book on psychology and life, entertaining, popular, and yet accurate, a book which ordinary people will read, and which will suggest to them ways of becoming master of their lives, ways of escaping some pitfalls, and climbing out of others. Here is that book," says Dr. Weatherhead, himself.

There are so many books on psychology, many of them pseudo-psychology. Here is one written by a Christian and from a Christian viewpoint. Every pastor, Sunday School teacher and parent should read this book. No one need be afraid of scientific terms. Every term is fully explained so that everyone can understand them. It is entertaining and easily read. The outstanding chapter to me was: Repression and Self-control. This is very timely in our modern day. The chapters: The Inferiority Complex, and The Mind of the Child, are also very excellent.

### III.

**Green Light**, by Lloyd Douglas, \$2.50.

This is fiction, but of the very highest type. So many reviews have been printed in nearly all magazines, that I shall only mention the book here. "Personal Adequacy" is the theme of the book. It is highly recommended to those who are anxious to read good fiction. (In parenthesis let me add that "Magnificent Obsession" by the same author is highly recommended. I like Magnificent Obsession the best.) Green Light heads the list of what America is reading today.

*Holger P. Jorgensen.*

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Volume II

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## EDITORIAL

The following is a letter which has been received from an Iowa subscriber. It is published here by the writer's permission.

"Yes, certainly I take 'Lutheran Tidings.' Have I not always hollered for a paper like that—. I like it, and read every word in it, then pass it on to Louise and family. Now I am going to say some things about it. One reason for non-support here ('L. T.' has more than one dozen subscribers there) is that it isn't interesting enough. One couple read it and said: 'I won't care for it because there isn't enough reading in it, only church reports etc.' There will have to be more articles on life, living, books, and some stories of good examples of living, and of history, etc. I believe that would get the younger people interested enough to read it. Naturally after reading a good story, and an article on church affairs came next I think it would be more apt to be read. Fiction? Yes, once in a while something worth while, for there is much that is worth reading; the stories in 'Dannevirke,' for instance, would be interesting to many, for they are of a type of story not familiar (the writer is not of Danish extraction, but reads and speaks Danish) and everything new takes. Would they welcome letters? I think a correspondence corner for young readers would work out OK too. There are many, many things to be in a paper besides reports, etc., and really need to be too, if one is to interest young folks. I realize that for 50 cents one can not expect much; but I do think there are many things of interest to be put in our paper. — But I am going to stop my preaching for I don't pretend to be any wiser than those who edit the paper; but even at that maybe I know young people better."

So much for that. This a real criticism; but it is criticism which does not hurt, because one feels a warm heart back of it.

Whether one agrees with it is a different matter. Yet one thing seems clear: the writer has the future of our paper at heart.

It is true that "Lutheran Tidings" has come far short of being what such a paper should be. The physical handicaps, such as too small size, too long time between issues, etc., account for some of its short-comings. No doubt the limitations of the editor's ability account for more.

We can perhaps agree that there are some things which the paper must contain as the official organ of our church. Other things are needed to carry out its purpose to be a means of spreading information about our synod

and other churches. There should be some material of a devotional nature. But when these requirements have been met, how much space is left in our columns? As time goes on, I find it more and more difficult to get room for even these things.

I should like to publish "more articles on life, living, books, and some stories of good examples of living, and of history." But there simply isn't room. We will have to work to get more subscribers so that we shall be able to expand the size of the paper and send it out oftener. Let's make an effort to do that.

## A Cry in the Wilderness

After reading the letters of L. C. Bundgaard and Alfred Jensen in our church paper, "Dannevirke," I feel almost called upon to add a line in regard to those small congregations of our synod which are being "swallowed up" by stronger churches. I am not a minister but a friend to ministers, as several of our ministers could tell you were they to recognize my pen name. I am a member of one of those congregations which is in the serious situation either of losing out altogether, or of being taken over by a stronger church; perhaps it is, as Alfred Jensen said, God's will that it be so; I am not worthy to say, but this I know: if our little church comes to either fate, there will be aching hearts and tears in some eyes. To me L. C. Bundgaard's letter was the cry of a heart filled with sorrow and pain to see a dream that had meant much, broken and lost. Perhaps we are too easily hurt when our dreams are shattered; but our heavenly Father knows and understands our pain. Who knows, perhaps there were heavy hearts in Homer over the loss of our congregation there. We know that the majority rules; but that doesn't prevent heartaches at times.

Our little church is not as bad off as the one at Homer, for we do have services "once in a while." We are only a handful, not able to support a resident minister (although I'm sure we could do a great deal, were our spirits revived and if we had a leader), but because we are only a handful, we do need the services of a minister in times of sorrow and trouble—times when our very souls cry out for counsel and help and guidance, when we are alone. We can call on God and we do so; but I, for one, need my "faith revived" at times. Our young people are slowly and surely drifting away, and we stand powerless to prevent it; where if we had a leader, their interest could be revived and many brought back to the "faith of our fathers."

A church such as ours, which has services "once in a while" of an hour's duration, can not live, no matter how loyal the hearts that are interested. Of what interest is an hour's sermon to the young people and children to keep them interested in our church, when there are so many outside attractions in these times that glitter and call to our young people?

Is it any wonder that poor, small congregations are crying in their need and are being swallowed up by other stronger churches or slowly drifting down to nothing? What is to be done; we are oh so thankful for the "service once in a while," but oh it is so insufficient to our needs. Many in our small congregations are perfectly satisfied with such an arrangement; but they are the first to cry out when there is talk of letting a stronger church swallow us. Many say: "Oh, what's the use, let it drift where it will." It is a cry in the wilderness from the small congregations, a challenge to our synod; what is to be done?

Peter—

Oh Thou of Little Faith.



## District Convention at Marinette-Menominee

September 28, 29, 1935.

A district meeting held in the fall can be helpful and encouraging; at that time one knows what the national convention has decided, and one has been made familiar with the budget of the Synod. In hours of fellowship we are enabled to share the very best we have in common, and we are given a good opportunity to face our duties as stewards in the Danish Lutheran Church in America.

Five ministers met at 5:45 a. m. at Marinette, Wis., and, after a good breakfast served by Mrs. Farstrup in her attractive dining room, we were joined by the sixth minister of the district and were ready to start our round table discussions at 9:30.

The forenoon conversations took place in the study of our host, Rev. E. Farstrup, who introduced a number of interesting subjects which focused in: How to make the Gospel of Jesus Christ a living reality in the life of modern people. A great problem to all ministers of the gospel.

The business meeting was held at the Marinette church, an attractive and friendly house of worship. The congregations of Dwight and Clinton were represented by their ministers only, while both Chicago churches, Racine, and Marinette-Menominee also had sent a number of delegates.

We were informed that our share of the synodical budget was \$3000, which means that each paying member of good standing is expected to contribute not less than \$4.00 to benevolences. It is of vital importance to all members and workers in our synod and its institutions that honest efforts are made to raise the necessary funds for our synodical activities. This was realized by all present, and most of the speakers expressed willingness "to do their best."

There is a need of better business methods in our congregations. We encouraged one another to use the duplex envelopes; this would stimulate church attendance, guarantee a regular weekly income, make payment of church dues much easier, and increase the annual contributions.

We need education and information about our work in the Danish Lutheran Church in America; we therefore encourage all members and friends to subscribe to "Lutheran Tidings" and "Dannevirke-Kirkelig Samler." At least one of these two papers ought to be in every Danish-American home.

The officers of District III: Rev. A. W. Andersen, superintendent; Rev. Viggo Hansen, secretary, and Mr. N. J. Nielsen, treasurer, were reelected.

The Sunday was a day of joyful fellowship and holy communion, one of the religious experiences that make life worth while. Our stately district superintendent had charge of the morning service at Menominee and served at the Lord's Table; the sermon was preached by Rev. Jens C. Kjær of Clinton, Iowa. His subject was, "Money Dominance is God Dominance". The local minister, Rev. E. Farstrup, opened and closed the services with appropriate prayers and announcements.

An excellent dinner followed, and after a short rest we heard Rev. Svend Kjær of Dwight, Ill., deliver a fine Danish lecture. The theme was "Light," illustrated by many quotations from some of our very best Danish hymns and songs, and based upon the statement "I am the Light of the World."

The second afternoon speaker was Rev. Viggo Hansen of Racine, Wis. In his English address this forceful

preacher attempted to give us an understanding of "The Communion of the Saints." We confess that we believe in the Communion of the Saints, but do we realize what this means? (De helliges Fællesskab.)

Filled with inspiration and gratitude, we left the friendly Menominee church, took a ride out in the country, visited parks, dreamed on the shores of Lake Michigan until the setting sun and the lengthening shadows called us back to the evening services at Marinette, Wis.

Youth! Seeking youth! Young people have always been looking for Truth, guiding Light, and eternal Life. The rich young ruler who came to Jesus with his question: "Good Master, what good thing shall I do, that I may have eternal life?" was longing for more than justice.

The evening sermon, delivered by Rev. Enok Mortensen of Chicago was a beautiful and fine contribution, based upon the story of the rich young ruler whose longing for eternal life could be satisfied with nothing less than that which the Man of Nazareth was.

Refreshments served in the church basement, expressions of gratitude by the hosts as well as the guests, friendly greetings, and a prayer of thanksgiving terminated these two wonderful days of Christian fellowship with the Danish-American people of District III.

We wish to meet again! See you in Racine next year!  
*Jens Christian Kjær.*

## Contributions to the Santal Mission

Danish Sunday School, Omaha, Nebr. ....	\$20.00
Congregation, Des Moines, Iowa .....	18.05
Young People's Convention, Withee, Wis. ....	25.00
Chris T. Clausen, Kimballton, Iowa .....	1.00
A. H. and Meta Jurgens, Menominee, Mich. ....	4.00
Sunday School, Des Moines, Iowa .....	4.00
Friends in Salinas, Calif. ....	25.00
Young People's Convention, District V, Hampton, Iowa ....	54.82
Ladies' Aid, Ruthton, Minn. ....	14.75
Mildred, Norma and Louise Due, Exeter, Nebr. ....	3.00
D. S. U. District I, Omaha, Nebr. ....	27.00
The Danish Sunday School, Tyler, Minn. ....	8.00
Thorvald Jensen, Tyler, Minn. ....	.65
From Meeting, Diamond Lake, Minn. ....	5.95
From Meeting, Alden, Minn. ....	8.11
Joint Meeting, Omaha, Nebr. ....	20.36
Bethlehem Church, Davey, Nebr. ....	4.53
Ladies' Aid, Sheffield, Ill. ....	5.00
Meeting in Kronborg, Nebr. ....	5.00
Lars Hansen, Kronborg, Nebr. ....	5.00
Joint Meeting, Lindsay-Rosenborg, Nebr. ....	16.32
Ladies' Guild, Minneapolis, Minn. ....	10.00

### To Care of a Child

Sunday School, Clinton, Iowa .....	25.00
Mr. and Mrs. A. Henriksen, Askov .....	25.00
Ladies' Aid, Menominee, Mich. ....	25.00

### For Dr. Ostergaard's Return Trip

Rev. L. Hansen, Des Moines, Iowa .....	1.00
Mrs. N. Petersen, Des Moines, Iowa .....	1.00
Mrs. N. P. Hansen, Des Moines, Iowa .....	1.00
Johanne Hansen, San Francisco, Calif. ....	5.00
Johanne Møller, Chicago, Ill. ....	3.00
J. Johnson, Cedar Falls, Iowa .....	5.00
Jørgen Nielsen, Withee, Wis. ....	5.00
Chris T. Clausen, Kimballton, Iowa .....	1.00
Simon Hagedorn, Fenton, Mich. ....	5.00
Anna Rasmussen, Pasadena, Calif. ....	10.00
Stanley Eskesen, Newell, Iowa .....	5.00
Mrs. Chr. Holmgaard, Hetland, S. Dak. ....	2.00
Rev. H. Juhl, Grayling, Mich. ....	1.00
Mr. and Mrs. A. Henriksen, Askov, Minn. ....	10.00
Ladies' Aid, Diamond Lake, Minn. ....	10.00
Ladies' Aid, Askov, Minn. ....	10.00
Anna Møller, Withee .....	1.00
Arnold Rasmussen, Withee .....	1.00

### For Dagmar Møller's Work

D. S. U. District VII, California .....	9.17
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(Continued on Col. 48.)

## SYNODICAL BOARD MEETING\*

Des Moines, Iowa, September 13, 1935

Present at the meeting were all members of the board except Mr. Munk-Pedersen.

The purpose of the meeting was to discuss and act upon Mr. P. L. Lund's report of his trip to the mission churches of northern Saskatchewan, where the traveling pastor of our synod, Rev. P. N. Christiansen, has served for 3 years, and before him Rev. H. Juhl for 6 years.

Mr. Lund reported that there were people in this territory who desire the work of our church continued, but that most of them are poor. Also they would like to have a change of pastor. Mr. Lund visited Melford, Clouston, Canwood, Alticane, and Prince Albert. At the three first mentioned places Rev. Christiansen has given up the work. At Canwood a congregation was recently organized. They also ask for a change of pastor. Mr. Lund had called the people together at all the places he visited. And since he had acted in so thorough and advisory a manner, the board saw no reason to doubt the correctness of his views of the situation. There was nothing for the board to do but to ask Rev. Christiansen to resign from this work within three months.

Many will no doubt ask: Is that the last of the Canada Mission, which has cost much in money and effort on our part? To this the answer is: No, it is not, unless we permit it to end there. A good pioneer work has been done by the two pastors who have served there with much zeal and under great difficulties. The ears and the hearts of the people there have been turned to God by their efforts. That another man who appeals to the people there and can better accommodate them is desired is no new phenomenon in our churches. Mr. Lund has sent copies of our Annual Report and of our synodical papers up there. They are glad to receive what we have to give them.

But what is to be done. It was not possible for the board to think of a man whom they could send up there. The two men who have worked in this field offered their services. They have made an honest and earnest effort, but where is the man to carry on what they began.

We finally decided to ask "Dansk Kirke i Udlandet" to find a man in Denmark for the work, if possible. The people are immigrants, so their language is Danish. D. K. U. has shown its willingness to help in the case of Vancouver. Now we are asking them to do the same for Saskatchewan. Let us await the result of this appeal, but not forget that the Canada Mission needs contributions as before. It is necessary for us to show the people up there, now as before, that we are not minded to leave them in the lurch.

Mr. Lund's report was favorably received. We hope he will publish his impressions from the trip so that many can read them.

Mr. Lund also visited Standard and Dalum, Alberta. At Standard he sought to straighten out the financial affairs of a farm which the synod has had to take over. The handling of this affair was also approved.

Our financial affairs are always a difficult problem at our meetings. This meeting was no exception. The treasurer gave

a detailed report of receipts and disbursements. Although the receipts for this fiscal year so far have been quite good, disbursements have also been large. Grand View College has come into a good part of the receipts, because its endowment fund had received a good dividend on its Viking Pump stock and because some old accounts are in process of being cleared off. The budget for missions has already required \$700, nearly one-fourth of its \$3,000 for this year. Traveling expenses, support of our papers, salaries, etc., come under this category. Half of the \$700 has gone to pay old debts of "Kirkelig Samler." And there are expenses for interest, payment on accounts, and insurance premiums to be paid regularly.

I write all this that people may understand that money is needed constantly and that we must borrow unless the churches contribute. Many congregations have this year taken up collections for the Canada Mission, but few have made any effort to help old pastors who are in need. We need more energy and resoluteness in our activities. On the Sunday nearest Halloween the Pension Fund treasurer is asking for a collection or an offering. If this custom would only be observed, it would be a great encouragement for the old pastors. And the Santal Mission is calling for help. Dr. Ostergaard is ready to take up his service again. Isn't it a shame that he should not be permitted to do so for lack of means to pay the cost of his trip to India?

Since our past board meeting the congregation at Juhl, Mich., has asked for \$200 yearly to help them get a pastor of their own. It should be a pleasure to give this aid. Mr. Harold A. Pedersen has promised to go there this fall to serve the congregation. But we are short the funds which we have now promised the Oakland, Calif., Nysted, Nebr., and Juhl, Mich., churches. Would not the districts of our synod which have funds in their treasuries designated for this kind of work be willing to contribute for this purpose through the synodical treasurer. Consider this suggestion at the coming district conventions.

Three young men have been ordained to the ministry this summer: Johannes Knudsen, Askov, Minn., Harold Peterson, Denmark, Kan., and Harold Ibsen, Oakland, Calif. They have chosen this calling not for money, honor or fame, nor to live a life of ease. But there is courage back of their resolution to serve in the greatest of all causes. We have use for more pastors to serve in our churches. The kingdom of God always needs workers. God is a great employer, in His vineyard there is never unemployment. And strange as it may seem, He is nevertheless the one who does all the work himself. We are not indispensable to Him, but to be in His service is indispensable for us. Some of the churches who have been without a pastor all summer have not yet been successful in securing the services of one. Yet there are pastors and candidates who are out of work. Can these two not be brought together? Our synodical president is putting forth his best efforts to this end, but he can do no more than the churches permit him to do.

The president of Grand View College and his staff of helpers were busy putting the finishing touches to the great work of repair and renovation of the assembly hall, the gymnasium, the dining hall, the lobby, etc., which has been done during

vacation. They expected a goodly number of students. It was decided to have much needed repair work done in the professorial residences. Also a change in the water supply was to be made, by which the college will be saved considerable each year.

The contribution lists will be sent out to the district presidents soon. It would ease the work of the board if contributions could be made this fall. If there are Ladies Aids, Sunday Schools, or others who have something to spare, "Child's Friend" needs help.

The board met at the Old People's Home. We had an opportunity to meet the old people and see how life is lived among them there. Two good friends of our synod from Tyler, Minn., Mr. Jens Nielsen and Mr. Mads Bollesen, have recently moved into the home to live their remaining days there, in close proximity to the activities to which they have contributed for so many years.

Alfred Jensen, Sec.

Kimballton, Iowa, Sept. 23.

## The Canada Mission

The editor has received an article on the Canada Mission from Rev. P. N. Christiansen. Since it is written in Danish, only an abbreviated translation will be given.

Rev. Christiansen first expresses his heartfelt gratitude to Mr. P. L. Lund for championing the cause of this mission at the convention at Danevang, Texas, and for visiting the mission field in August, to the participants in the convention, and to the convention itself for its attitude toward his work and for the greeting sent him by the secretary of the convention.

By his visit Mr. Lund revived the hope we had for the future of this mission before the convention at West Denmark in 1933, writes Rev. Christiansen. In 1933 our Danish people at Canwood and Alticane had decided to organize congregations. We had sent a proposal to the convention concerning a practical method of providing means for the support of a pastor to serve these two congregations. But because of opposition to the mission at the convention, the synodical support of the Canada Mission was reduced to a small and indefinite amount. For the same reason our proposal was not laid before the convention.

It was very difficult under such circumstances to keep up courage for the work here during those two years. But the Lord of the vineyard did give us strength and courage to continue through the faith of a few earnest friends of this work in our synod.

As a result of the renewed hope of the support inspired by Mr. Lund's visit, we now have two organized churches.

The organization at Canwood has been in existence since the fall of 1931, but August 25, 1935, this church society took the shape of a Lutheran congregation. On September 1 we held a dedication service at the Canwood school house with communion service in which the whole assemblage without exception took part. After 8 years of mission work at Canwood we did get a congregation established. Mr. Jorgen Lidemark became its first president.

In the Alticane district our people organized themselves into a congregation after the services at Lake View school on September 8, 1935. The next service here will be one of dedication, with communion service. Here the organization has existed

\* This report has been somewhat abbreviated by the editor to conserve space.

C. A. S.



since 1932. Mr. A. Sorensen, Mayfair, Sask., was elected president.

The congregation at Lake View-Wanganui, the names of the two school houses, four and a half miles apart, where we hold our services, is the visible result in this place of three years of mission work. We held our first Danish service at Lake View school, October 23, 1932.

Each of these two small congregations intends to send a representative to the convention at Kimballton in 1936 to seek admittance to our synod, if they are financially able to make the trip.

If the same missionary spirit which prevailed at the convention at Danevang, Texas, had been present at the West Denmark convention in 1932, these visible results would have been present in the Alticane district after one year's work, and at Canwood after 6 years' work.

Now the banner of the cross of Christ has been planted among our compatriots in these two places in Canada. It is a joyful thing that this goal has been reached. But this also means that the home churches in the States and the mission friends of our synod must embrace these small mission churches with a love so great that they will remember them in their prayers to God and with support sufficient to continue the work. This involves the support of two pastors so that they can not only exist, but clothe themselves and live so that they shall not be a burden to the congregations. In both places the people are willing to contribute to the work according to their ability. But it is here as in most other places that those who are most willing are the least able to contribute.

The Danish people at Clouston, 10 miles south of Prince Albert, also wish our services to be resumed. It would be most practical for the same pastor to serve Canwood and Clouston. The distance between them is about 60 miles, the shortest distance between any two of our mission places.

The Lake View-Wanganui district is so large and so far from the other places that a pastor's whole time is needed here.

If we want to resume our Danish Lutheran mission work at Melford and Saskatoon, a third pastor will be needed for these two places. Railway connections between them are good.

Time did not permit Mr. Lund to visit the 25 Danish families at Bright Sand, a large settlement 100 miles northeast of Alticane. They are not receiving any service from our church.

Again Rev. Christiansen expresses his gratitude to our people and to Mr. Lund, and sends greetings to our synodical board and all friends of the mission.

## Church News

**Rev. C. P. Højbjerg**, Nysted, Nebr., who a year ago gave a course of lectures at the State University of Iowa, has now been engaged to speak at the Teachers' Institute at the University of Kansas.

**Golden Wedding.** Mr. and Mrs. John N. Rahr of Milltown, Wis., celebrated their 50th wedding anniversary, September 12. The following Sunday the church at West Denmark, of which they have been members for fifty years, invited the old couple to a festival in their honor.

**Rev. B. Jensen**, Hetland, S. D., reports that Mr. and Mrs. C. Holmgaard celebrated their golden wedding the 4th of Sep-

tember. A festival was held both at their home and at the church, where Dr. Ostergaard and Rev. Jensen spoke.

**District Meeting.** District VI of our synod, which comprises the churches of South Dakota and western Minnesota, held its annual convention this year at Hetland, S. D., September 22-23.

**Fall Festival.** The Kimballton, Iowa, congregation and young people's society held their annual fall festival October 11-13. The speakers were Mr. B. E. Squires of the Omaha Urban League. Rev. E. K. Moller, Omaha, and Rev. C. A. Stub, Ringsted, Iowa.

**Contributions to the Old Pastors' Pension fund** are now beginning to come in. It is hoped our churches will recognize their responsibility in this cause.

**Church Concert.** October 16 the Ansagar Danish Church, Pasadena, Calif., held a church concert in the large Reynold & Eberlee auditorium at Pasadena.

**Rev. S. Marckmann**, Pasadena, Calif., recently made a speaking tour of several California churches.

**N. F. S. Gundtvig's Birthday.** September 15, was celebrated this year at our Pasadena, Calif., church by a special morning service and a silver tea in the afternoon and evening.

**Speakers to our Eastern District.** The following is a list of the speakers who are expected to visit the Eastern District of our synod this fall: Rev. Viggo Hansen, Racine, Wis.; Dr. Erling Ostergaard, Rev. Hakon Jorgensen, Newell, Iowa, president of our synod, and Rev. Ernest D. Nielsen, Muskegon, Mich., business manager of "Lutheran Tidings."

**Rev. F. O. Lund**, Portland, Me., has resigned his charge at Portland to accept the call from Trinity Church, Bronx, N. Y. He will begin his work in New York on Christmas Day.

**Dr. Erling Ostergaard**, our medical missionary to the Santals in India, has just completed a tour of the Nebraska District of our synod. He travels to arouse interest in and understanding of the work of our mission in India.

**Rev. S. D. Rolholm**, Grand View College, Des Moines, Iowa, will be the principal speaker at a three-day meeting to be held at St. Stephens Church, Chicago, Ill., October 18-20.

**Homecoming Festival.** October 4, Trinity Church, Chicago, Ill., held a homecoming festival at the church. The program consisted chiefly of music.

**Perth Amboy, N. J.** Sunday October 6. Our church at Perth Amboy, N. J., Rev. P. H. Pedersen, pastor, held a harvest festival. Mrs. Thyra Dorf of Brooklyn, N. Y., was the guest speaker.

**Appeal to Young People.** Prof. Harald Knudsen, Physical Director of Grand View College, is appealing to the young people of D. S. U. to contribute to the purchase of new equipment for the gymnasium at the college. On November 9 this year will

be celebrated the 25th anniversary of the erection of this building, which was made possible by contributions from our young people. All young people of our group are invited to take part in this celebration.

**Harvest Festival.** The congregation at Ringsted, Iowa, celebrated this year's good harvest with a festival Sunday, October 6. Prof. Alfred C. Nielsen of the Fort Dodge Junior College was the guest speaker at the morning worship and also in the afternoon. An offering was taken for the relief of our old pastors.

**Rev. Ernest D. Nielsen**, Muskegon, Mich., business manager of "Lutheran Tidings," will preach on the "Lutheran Hour" of Radio Station WKBC (1500 kilocycles), Sunday, October 20, at 4:30 p. m., Eastern Standard time. Also the choir from his church will sing. Tune in, all who can!

**Ordination and Marriage.** At the morning worship in our church at Clinton, Iowa, September 8, Mr. Harold Ibsen was ordained to the ministry. Rev. Enok Mortensen, Chicago, Ill., preached the sermon, and Rev. S. D. Rodholm, Des Moines, Iowa, performed the ceremony of ordination. Rev. Ibsen has been serving the Oakland, Calif., church for some time. He will continue there after his ordination. In the afternoon Rev. Ibsen and Miss Asta Juhl were joined in marriage by Rev. S. D. Rodholm, who is an uncle of the bride. The church was beautifully decorated. This was a very festive day for those present. Congratulations and God's blessings!

**Oak Hill, Iowa.** Rev. H. Plambeck of our Oak Hill church writes that his daughter, Miss Eva Helen Plambeck, was married on September 4 to Mr. Wilbert N. Hansen at the church at Oak Hill, to which both the young people belong. The marriage was solemnized by the bride's father.

Rev. and Mrs. N. P. Gravengaard paid a visit to the church at Oak Hill, where he preached at the morning service, September 9. He also spoke in the afternoon. Rev. Gravengaard was at one time pastor of this church.

**Help for Dr. Ostergaard.** The national board of D. S. U. is appealing to all our young people to extend a helping hand so that Dr. Erling Ostergaard can be sent out to his work at the hospital at Benagaria, India, where his services are sorely needed. A contribution of 50 cents is being solicited from all who will participate.

**"Ungdom,"** the periodical published by the young people of our church, is now planning a special large issue for Christmas. It appears this special number will contain many excellent features.

**Vancouver, B. C.** According to report from a reliable source the church at Vancouver, B. C., is soon to have its own pastor again. Rev. Clemens Sorensen from Denmark is to take charge of the work.

**Rev. A. J. Tarpgaard**, Bronx, N. Y., announced some time ago that he would retire from active service as a pastor after September 8. The congregation, however, has not yet called another pastor, so Rev. Tarpgaard will serve the church a little longer. He has served our synod for 40 years and deserves our gratitude for faithful service. He has served mainly in the

larger cities: New York, Minneapolis, and Cleveland. In New York he has been of assistance to numerous immigrants who landed there, and wherever he has lived his home has always been a haven of hospitality. May God bless him and his family during the declining years.

## District Meeting at Des Moines

Friday, September 27, our Iowa people met at Des Moines, Iowa, to hold their annual church meeting in this district of our synod. About 60 had enrolled for the meeting, and most of them arrived the first evening.

At 8 p. m. we all assembled at the church for worship. Rev. Edwin Hansen, Hampton, spoke.

Saturday the meetings were held in the college assembly hall. Rev. S. D. Rodholm led us in a devotional hour before we began our business meeting.

The business meeting was conducted by our district president, Rev. Ottar Jorgensen, Cedar Falls, Iowa. He began the meeting by reading his report of the work of the last year in our district. The work had been carried on in the same old way. No great progress was noticeable in the district. The district president had endeavored to induce one of the small congregations in the district to call a pastor of their own. He thought there were possibilities for growth in the community. To this end the district had promised support, and the money was at hand in the treasury. But when the matter was finally put up to the congregation, it was unwilling to make the attempt.

A number of special meetings have been held in the district during the past year. Last fall a mission meeting was held at Grand View College, at which all the missionaries who were at home on furlough from our mission in India were present. Some time later the Santal Mission held its second annual convention at Hampton, Iowa. This summer Fredsville has been host to a very successful young people's meeting. Rev. C. P. Hojbjerg has held meetings at Newell and Ringsted, Iowa. Rev. N. P. Gravengaard has visited some of our churches and spoken there.

The treasurer reported the receipts and disbursements for the year. His balance was \$100. A committee consisting of Mr. Johs. Thomsen, Exira, and Mrs. C. A. Stub, Ringsted, were appointed to audit this account.

The president read the apportionment of the \$4000, which is the share our district should contribute to the synodical budget, among the congregations of the district. Not much was said about this by the delegates. No one would make definite promises; no great enthusiasm seemed evident for the privilege we have of supporting a great cause. Several delegates expressed that their churches would do their best to fulfill their quota.

The disposal of the balance in the treasury was taken up. Some would not have the money lie idle when it was sorely needed so many places. Others would have the treasurer keep the money for use in mission work in our district when occasion should present itself. The result of the discussion was a decision to give one-third of the balance to the Danish Young People's Home at Des Moines and the remaining two-thirds to the synodical mission fund. The whole district board was re-elected: Rev. Ottar Jorgensen, presi-

## LUTHERAN TIDINGS

dent; Rev. C. A. Stub, secretary; Mr. Alfred Lind, treasurer, and Rev. H. Plambeck, secretary of the book club.

Saturday afternoon when the business meeting was over, Rev. H. Plambeck spoke in the assembly hall. In the evening we assembled at the church, where Rev. Holger Nielsen spoke in English.

Sunday was the great day of the meeting. Rev. Alfred Jensen preached at the morning worship, and Rev. J. Jorgensen served at the Lord's Supper to a large number of communicants. In the afternoon Rev. Hakon Jorgensen and Rev. Ottar Jorgensen spoke in the church; and in the evening Rev. C. A. Stub spoke in English.

A word should be said about our hosts. The Des Moines congregation in conjunction with Grand View College had invited to the meeting. All our meals were taken at the school, and good they were. What especially struck most of us was the wonderful way in which everything about the school had been repaired and renovated with paint, varnish, etc. All floors had been sandpapered white and then refinished. Never before has Grand View College looked so well, not even when it was new, I am sure. And the hospitality was superb. We were made to feel at home at once and throughout the three days. We owe the Des Moines congregation and Grand View College deep gratitude for this meeting.

C. A. Stub, Sec.

## THE CHURCH ON THE MARCH

(Continued from Col. 36.)

eration is largely responsible for the mess we are in. We speak of the revolt of youth. Yes, it is a revolt, a revolt against sham. It is a revolt against pretending, against dishonesty in disguise, against a religiousness that does not mean anything to its professors. Some time ago there was a meeting of youths at which were such older leaders as Dan Poling and Mrs. Roosevelt. There were extreme radicals as well as conservatives represented at that meeting. The youth were permitted to ask or accuse freely. The tenor of the whole meeting was an ardent disgust, contempt, hatred towards the dishonest practices of big business and government leaders. All the corruption was an abomination to them. They were vehemently against the predominating principles of: get all you can no matter how. That is encouraging to me. A youth like that is our hope. Also, it has done my heart good to read of the grand demonstrations of thousands upon thousands of our youth against war. It is hopeful. From all sides we hear that youth is more religious today than ever before. I believe it. There are greater youth conferences than ever before. Recently 30,000 Christian Endeavor youth marched in Cleveland, O. From the Norwegian church comes the report that where 50 used to meet for youth conferences, 1500 now come. I am telling you that there is an awakening youth and it is going to be the hope of the church in the future, and it will make a church on the march, once it catches the beat of the drum from above.

Fourth, I suggest: A new consciousness of the real call and duty and purpose of the church. Take a look at our modern church of today. It suggests a restaurant, and at times assumes the appearance of a department store—I mean the church suppers and bazars. We are not afraid to compete with those businesses. At other times one would take the church for a social club. I am not adverse to play and

clean fun. But there is today so much stress put on the social life of the church work that it overshadows the real purpose of the church. It is the business of the church to preach the gospel, and that must be the first thing it does. Only as we become conscious of the fact that the church is called to preach the Gospel and minister to the sinful world in need of salvation will it again become a church on the march.

And finally, to sum up, the most important and most essential need of all is: The need of a revival, a re-vitalization of the church. The church needs a new experience of Pentecost. We, its members, need to feel the Holy Spirit of God come into our hearts, endowing us with the power from on high. Without that all else will fail. The Spirit from above is that which will bring about and give life to the other needs I have suggested. My earnest prayer is: God help us to open our hearts and minds to the voice of His spirit that we as His church can be re-dedicated to be a church on the march—going, making, baptizing, teaching—marching forward firmly, step by step, in step with the beat of the drum from on high.

## CONTRIBUTIONS TO THE SANTAL MISSION

(Continued from Col. 42.)

For Erling Ostergaard's Work

D. S. U. District VII, California ... 9.00

Total .....\$476.16  
Previously acknowledged .....\$1,663.14

Since Jan. 1, 1935 .....\$2,139.30

Kind greetings and thanks,

Sigrid Ostergaard,

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

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Bus. Mgr.

Editor

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