



Lutheran Tidings

p. 75

Volume II

DECEMBER, 1935

Number 5

HAVE NO FEAR

"Have no fear. This is good news I am bringing you, news of a great joy that is meant for all the people. Today you have a Savior born in the town of David, the Lord Messiah."—Luke 2, 10-11.

There is more human appeal in the Christmas story than in the account of the events celebrated by Easter or Pentecost. For this reason, if for no other, the simple Christmas joy is far more widespread than the more solemn and mature happiness over Easter. And the consummate blessedness of the Pentecostal experience is still more rare. Most simple-minded people understand something of the meaning of Christmas, fewer experience the joy back of the tragedy of the events surrounding Easter, and not many of us have felt the full significance of the Spirit of God descending upon us.

These three sets of events all have tremendous implications. They are equally miraculous. They appeal differently, however, each one to people in different stages of spiritual development. The circumstances surrounding the birth of Christ, our Lord's assuming our form of flesh, are so beautiful and humanly tender that a child can understand and be touched by them. The gentleness and peace of the simple pair, their predicament in a strange place without physical accommodations and comforts appeals to our sympathies. The song of the angels, the star, and the shepherds stir our imagination.

But although this birth seems to be an event which has many elements of common experience, that which lies back of it is fraught with most stupendous meaning. God became a human being. He who is the founder of this universe and the race of man, He who is beyond the confines of space and time, He who is a spirit, has walked into this existence where men are limited by years and bound by matter. Who can think it through . . .

Men are given to fear when they feel the impact of God's unlimited power on the framework of our frail existence. The shepherds feared the angel, this glimpse from beyond our ken. There was no doubt also a good deal of

fear back of the hope and the expectation of the Messiah. There was fear in the situations which gave setting to the prophecies of the ancients of Israel, these sayings from God which raised the hopes of the chosen people when they were humiliated by their enemies. And I wonder how many of us come to a realization of the hidden meaning of Christmas except through some of this same fear.


The angels said: "Have no fear." It really was not a fearful thing. It really isn't ever a fearful thing when heaven and earth meet. When God descends to man, man need not be afraid. He has reason to feel honored—though he will probably be humbled. God is Love. Therefore He sent His Son down. That we might understand He is something besides Might and Justice, that He is Lord not only of the dead but of the living, Lord of Life itself. He came to identify Himself with life as we know and experience it. He came to demonstrate to us what Life really is, how real life is lived, what the principles of life, the Way of Life, are. And this is the Way: he who would save his life shall lose it, but he who gives up his life shall save it. Self-sacrifice, service for others for Jesus sake, that is the way of life. That was His way, He walked it, and the last incident on that way was the cross, the uttermost demonstration of this great principle.

It all lay in the event at Bethlehem that starry night. When Jesus took on our flesh, He also took on our death, and everything that lies between those two.

Yes, Christmas is a joyous season. It commemorates the sweet and happy event, the birth of the little Son of God, innocent and pure. But it also reminds us of God's side of what happened, and of our side. It was not only sweet tenderness and simple joy; it was the experience of the most stupendous fact in human history. God came down. He smiled and there was Light. The heavens were too small for His love. He says to those who would love Him but are afraid—of what, of what is man afraid . . .

"Have no fear!"

C. A. Stub.



Those Precious Moments

We are accustomed to think of time in terms of money. Each moment is valued as worth so many cents or dollars. Little do we think that often moments are worth more than money. Indeed, some moments cannot be bought for money and nothing can recall them.

We rush around madly, supposedly making use of our time. But what use? What value are we deriving through our use of time?

"I haven't time," is a phrase often heard among us. One wonders if it is that we have not the time or that we do not know how to *take* the time. In most cases I believe it is the latter.

It is strange how precious our moments are to ourselves when our children plead for a moment's attention. Grudgingly we give them a divided attention, and often put them off with a: I haven't time now; don't bother me.

"Daddy, fix it," or "Daddy, play with me," or "Daddy, read me a story." Perhaps at the time we are working on a sermon, or at our figures. Perhaps reading the evening paper and smoking the after-dinner cigar after a hard day's work; or perhaps getting ready to rush out for the evening. Regardless of the excuse, the child is put off. Our moments are too precious!

However, too often those moments become precious to us in an altogether different way. Instead of being as important to us as they seemed at the time, too important to give to our child, those same moments become moments lost, a wealth that has slipped through our hands, and we look back with remorse at empty moments which should have been filled. For there can be no more precious moments than those spent in true fellowship and comradeship with our children. Too late, often after they are gone, do we realize it, then we are filled with bitter regret. Let us not begrudge the moments our children beg to give them our undivided attention, but give them of our time, for they are the moments that count. They are the real precious and joyous moments, the most satisfying moments.

Listen to the following poem, give it your careful thought and let it touch your hearts. It is by Wilbur D. Nesbit.

THE LITTLE THINGS

I see them all about me, the little things undone—
The wagon that I promised to "fix so it would run";
The doll, the drum, the trumpet, are scattered here and there;
I promised I would mend them when I'd the time to spare.

And he—he was so patient; more so than I could be,
Nor minded when I tumbled the trinkets from my knee,
But went out softly singing, as do blithe little boys,
To wondrous make-believing with all his broken toys.

I call him in a whisper that trembles to a sigh;
I call him in a whisper—but wait for no reply;
And then as at an altar before the toys I bow,
And touch with fumbling fingers—I'm not too busy now!

Ah, now my hands are idle; my heart is idle too,
It does not thrill in cadence with all the laughs I knew.
I count the broken treasures he asked me to make whole,
And count the niggard minutes I gave him as his dole.

But I shall leave them broken, these toys that still are his,
And he must hear my whisper in what fair place he is:
"I wonder if in heaven they will not let me do
The little things—the little things I did not do for you!"

H. P. Jorgensen in
"Immanuel Messenger."

The Son of God

*A little child, though heaven born,
In humble manger lay;
The first, faint dawn of Christmas morn
Proclaimed a glorius day.
—Our Savior, suffering, crowned with thorn
For all our sins did pay.*

*Sent down from God, he lived and died
That we may ever live.
He spoke, he healed, was crucified,
Gave all that one could give.
He rose again, and glorified
In heav'n with God does live.*

*Our Savior was a babe on earth,
To us God's love him drew.
Through him we find eternal birth,
Through him our hopes come true.
Oh, let all Christmas joy and mirth
Proclaim his birth anew.*

*Praise be our Savior, manger born,
Praise be to God on high,
Who heals the wounds the world has torn
And comforts all who sigh.
Let every voice on Christmas morn
Join the triumphant cry.*

Johs. Knudsen.

Christmas 1935.



The Church on the March*

This was an interesting article. We have need of a reawakening within the church; the church needs to face problems and issues squarely and not retreat in the face of new and modernistic cults and theories.

There is little doubt that the position in which the church finds itself today is due to the fault of the church itself. Throughout the history of the church and Christianity it appears we have had too much emphasis on theology and not enough on Truth. Too much emphasis on creeds, doctrines, and various human theories and misconceptions, and less on the real basic truths as found in the Bible and the teachings of Christ. These too materialistic concepts and doctrines of the church permeate the pages of history and philosophy. At times the theories and the conduct of the church has almost bordered on the agnostic, instead of setting forth those simple truths that the Master taught.

Christ did not advocate or wish that Christianity should be crystalized into so many different sects, orders, creeds, denominations, and doctrines of theology. He taught and demonstrated the reality of universal love, of the perfect man as created after God's image, and that man is spiritual and not material.

His teachings were entirely free from materialistic concepts of learning and knowledge. Not only did He heal the sick and present many other proofs of God's love for man in support of His divine commission, but He taught from the scriptures and spoke with such clarity, logic, and intelligence that His adversaries were confused. It is recorded that "the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus

* This article has come to the editor without any name. A contributor need not sign his article, but the editor must know where the article comes from. Hereafter no article unaccompanied by the name of the writer will be published.—C. A. S.

answered them and said, My doctrine is not mine, but His that sent me."

Therefore those who would accept Christ Jesus as the way are led to the conclusion that nothing should be considered sound theology and philosophy which does not tend to guide human thought upward, and to free it from enslaving and debasing material beliefs.

From a Seeker of the Truth.



New Church Bell at Ringsted, Iowa

February 26, 1934, on the birthday of our pastor, a fund was started for the purchase of a new church bell. The old bell, which has served the congregation, called us together so many times since 1900, was cracked, and a new bell was needed. It was during depression times, and we had no idea when or how the goal should be reached, but nevertheless the first steps were taken.

We knew the truth in the old saying, "Mange Bække smaa gør en stor Aa." Now and then small personal donations were made, the ladies in our church made quilts and sold them; the Ladies' Aids gave helping hands; and sums were given to the bell fund in memory of two of the oldest members of our congregation, who passed away in 1934, namely, Mrs. Karen Pedersen and Mrs. Sophia Skow; and before we realized it, we were ready to send for our new bell.

Saturday, November 30, the old bell was taken down and a new 950-pound bell hung in its place. Sunday morning after the usual services the new bell was dedicated. The choir sang "Hallowed church bell, not for earthly centers wast thou made, but for the village small." Rev. Stub then spoke a few words about the meaning and the value of the church bell to a congregation and to the community, and after prayer and thanksgiving he dedicated the new bell to the service of the kingdom of God and of St. John's Lutheran Church.

Thereafter a tribute was paid to the old bell. Rev. Stub reminded us of the many times it has called us together, not only for our weekly services, but also in times of joy or sorrow. I think each one of us had his own personal memories in which the bell had participated, memories in which we love to dwell. Now while the new bell was ringing for the first time, paying its tribute to the past generation and to the old bell, the congregation rose and sang the old and beautiful hymn, "Kirkeklokke, ej til Hovedstæder støbtes du, men til den lille By."

It was an hour of joy, and I'm sure all those who were present will cherish it as a fond memory. Let us all hope and pray that the new church bell shall not call in vain, but that we will flock together in the house of God and there receive nourishment for our souls, and strength and understanding to live better lives.

Rev. Stub had promised us that he would ring the new bell every evening at sundown; and now, if we listen when the sun descends into the horizon, we may hear the chiming of the bell, reminding us that the day is ended, and the time for repose and rest has come. For those who will, let us pause a moment and give thanks to God for the day, and ask for His blessings in the night.

Marie B. Thomsen.



Twenty-fifth Anniversary of G. V. C. Gym.

During the past twenty-five years, the gymnasium at Grand View College has seen a great deal of things. It has seen class after class, day after day, march around

and around the gym, changing to exercises of all kinds, and then rushing down to the showers, and return again the next day to do approximately the same thing. Gradually this constant use changed the appearance of our gym, and as it neared its 25th year of service, Harald Knudsen and President Olsen decided to redecorate, or refinish, the interior of the gym.

Shortly before the ninth of November, we beheld the gym in all its glory. The walls were painted light cream instead of the varnished finish, making it seem much lighter. All the finishings and equipment were stained dark, and the floor looked like new.

Such was the appearance of the gym when at last the guests arrived to help us celebrate the day. At three o'clock, President Olsen opened the program with a speech, telling us of the history of the gym. We also sang a number of songs. Mr. O. C. Olsen and Rev. Hakon Jorgensen, who were present twenty-five years ago when the gym was first dedicated, spoke to us, telling us several little incidents from that day, and also other memories of G. V. C. Harald Knudsen, instructor of physical education at Grand View, then spoke to us, outlining the aim of the work to be done in physical education, and also the values of it.

The program for the afternoon concluded with a folk-dancing exhibition. We had been practicing a great deal on these dances for this occasion, and it was a great delight to see the appreciation the audience showed.

At eight o'clock in the evening, our newly refinished gym floor saw its first real dance. After various trials, we found a compound that made the floor as smooth for dancing as anyone could wish. Perhaps even a few wished it not quite as smooth.

Although the number of guests was small, we hope they enjoyed the little celebration, and we certainly wish to thank them for helping us make the day successful.

Now, as our gym starts on its next twenty-five years, and I look forward, I hope that many more students will be able to take advantage of the wonderful opportunity we have here, with a good gym and an able instructor. I also hope those who come to participate in the activities in our gym, as well as our other school activities, will be able to bring some of our gymnastics and athletics back to their own home communities, so that those who are not able to attend the gym classes here may also derive benefit from the values we receive in this work.

K. M. T.



A Lot of Loving

*Folks need a lot of loving in the morning;
The day is all before, with cares beset—
The cares we know, and they that give no warning;
For love is God's own antidote for fret.*

*Folks need a heap of loving at the noontime—
In the battle lull, the moment snatched from strife—
Half-way between the waking and the croontime,
While bickering and worriment are rife.*

*Folks hunger so for loving at the night-time,
When wearily they take them home to rest—
At slumber-song and turning-out-the-light time—
Of all the times for loving, that's the best!*

*Folks want a lot of loving every minute—
The sympathy of others and their smile!
Till life's end, from the moment they begin it,
Folks need a lot of loving all the while.*

Strickland Gillilan.

Lutheran Tidings

PUBLISHED BY

THE DANISH EVANGELICAL LUTHERAN
CHURCH IN AMERICA

Office of publication, 211 Wash. St., Cedar Falls, Iowa
Rev. C. A. Stub, Editor, Ringsted, Iowa
Rev. Ernest D. Nielsen, Business Manager,
211 Washington St., Cedar Falls, Iowa, and
25 Merrill Ave., Muskegon, Mich.

Subscription price, 50 cts. a year.

All contributions to the contents of this paper should be sent to the editor.

All matters concerning subscriptions, payment of subscriptions, change of address, etc., should be sent to the business manager. Advertising rates on request to the business manager.

Second class permit pending.

Volume II DECEMBER, 1935 Number 5

EDITORIAL

MERRY CHRISTMAS

Once more the year has rolled around and bids us rejoice at this happy season. We stop just a moment in our much ado about nothing—sometimes—to exchange a glance, a handshake, a Christmas wish. What wonderful time! What a happy way of punctuating the old year, a sort of thanksgiving for what it gave! What a joyful greeting to the new year!

A King is born. He is the Christ, our Savior. He is our Lord. To Him in his lowly bed we bow down our hearts in humble joy. We feel something new, something strange and different has come into the world. A different feeling is abroad among men. The atmosphere has been loaded with expectation. All sorts of men and women feel this newness in human relationships.

And the newness is real. The Christ child did bring something new into the world. It was faith, hope, and love. He brought faith in life, made us realize the value of life, faith in the future. He brought hope to despairing men, kindled hope where the prospects were nothing but darkness, hope of life where sin and death were the ruling powers. He brought us the love of God. He was the Light that lighted up God so that we can see Him. With these three: Faith, Hope, and Love, in the world, though it may seem dark around us, though sin and its fellow death may still be fearful in their power over men, man needs to have no fear.

"Fear not!" was the angel's greeting.

And the heavenly hosts responded:

*Glory to God in the highest
On earth peace,
To men good-will,
Whom God loves.*

Could that only be the burden of our "Merry Christmas!" even ever so little! What a greeting!—Yet this is the greeting "Lutheran Tidings" would bring to all those who lay their eyes upon it to read, whoever they may be, wherever they live. God's peace! God's good-will! God's love! May they be with us all.

"God bless us every one."

C. A. Stub.

BOOKS

The Sky Is Red

By Jean S. Milner. 322 pages. \$2.50. Bobbs-Merrill. 1934.

The author modestly dedicated this book on revolution and religion to the rank and file. I hope the preachers are included in the same category. I think it is a frank statement given to the Christian world by a great heart. It is an important expression of modern Christian scholarship.

A reviewer is permitted to dissent. I do. We are informed that "there has never been any one creed—in which all Christians believed" and further that there is "no final creed in Christendom." In the most humble spirit I venture the suggestion that the so-called Apostles' Creed is final and that the Primitive Church *una voce* confessed this very faith as the firm foundation on which they built their lives and their hope of eternal salvation. Consequently I do not submit to the author's demand for a "third creed" brought forth by "patient working together of many Christian minds." If the future of Protestant Christianity really belongs to this "third, brief and simply phrased, rewritten creed"—the author says so—then the future of Protestantism is black indeed. I hope I shall die before this third creed is finally adopted.

Here is another remarkable statement: "There is no modern Christian scholar, whose scholarship is generally accepted, who is today seriously contending for a liberal acceptance of the story of the Virgin Birth." Well, but our Lord was not "generally accepted," either. He was crucified, wasn't He? Second, may I point out that "scholarship"—even of the most exclusive type—has never been the final authority in the Christian church. The final authority is inevitable, but it has tremendous powers. The Christian faith is a gift from God to the church—with or without scholars. From the beginning, the Word of God has been sown in simple hearts. And this fact is still valid in our conceited world of modern scholarship. In this soil only the seed of the Kingdom will take root and grow. All honor to genuine scholarship, but in the Realm it is distinctly of secondary rank. Unadulterated Christianity has never yielded to any kind of brain trust. For, after all, what do scholars, *as* scholars, know about the counsels of the living God? They don't even know whether He is Ultimate Reality or, maybe, only sheer imagination (Auguste Comte). *Soli Deo Gloria!*

Third, there might still be a few real "scholars" who accept V. B. Here is no space to discuss this mystery, even briefly. May I suggest that ministers re-read International Critical Commentary, Romans, p. 6, if they don't have Charles Gore in their libraries. Even Dean Inge will not impugn the doctrine. But, as we said, the church has not been founded by scholars. They are a by-product. If scholars had built the church it probably would have belonged to some kind of British museum for about two thousand years.

Fourth. Here on my desk I have a copy of "Science and Experience," by Herbert Dingle, professor of astrophysics. Regarding the Apostles' Creed this distinguished British scientist suggests that the miracles of this creed do not, perhaps, seem so repugnant to the scientific temper as once they did. "The most objectionable," he goes on, "is the resurrection of the body. It is the creed of one eminent scientist at least that there is an entity which we may call the 'soul' which uses matter as its instrument and which survives death. Whether this creed is scientifically permissible or not, there is no doubt that it may conceivably become so." It surpasses the reasoning faculty of this humble reviewer why Dr. Milner feels com-

pelled to reject V. B. and *not* the other "medieval concepts" of the Apostles' Creed—the resurrection of Jesus, eternal life, God the Creator, etc. As I see it, the whole creed is "medieval" from beginning to end and positively outside the jurisdiction of science and scholarship. Too bad for the church, somebody might say. We reply: Thank God!

I do not feel so sure that the devil is imported from Persia. I certainly wish he were. For in that case we might have his deportation papers ready before Christmas. "Der alte böse Feind," as Luther says.

Be it far from this amateur reviewer to presume to rewrite Dr. Milner's excellent book. I have taken this original expression of Christianity as a test case, so to speak. From now on I shall become more modest and brief. Where the author is dealing with Jesus' healings of sick people, his explanation is that Jesus used certain creative powers "we all have within us." Well, maybe—and maybe not. But would it be too "medieval" to risk the hypothesis that the Son of the living God (the author accepts this term) may have been in possession of *some* superhuman powers? Or was he only a Jewish Freud?

It is not the duty of a reviewer to find faults, but to be sincere. The value of this book is considerable. May I recommend it most heartily to all my friends in the Danish Lutheran Church, especially to my "fundamentalist" friends. It should prove a great experience to meet a positive and outspoken Christian who is not, indeed, killed by the letter—and who bows humbly before the Spirit of God? His modernism is manifest. His essay on the Old Testament is great in spite of some shortcomings. Israel's Messianic expectations are barely mentioned once. Not even Isaiah 53. The great hope of Israel is certainly the core of the prophetic message. The author's attitude toward the Old Testament is beautifully and conclusively given in these words: "The Spirit of God came upon them [the prophets] and His Word was spoken through them. When we make such a statement, we but state a fact, not an explanation of it. Before that fact we stand in awe with bowed heads and humbly grateful and reverent hearts." Thank you, Dr. Milner, for this confession.

We also read: "We have in our possession, in the Bible and in Christ, the Word of God to man, a revelation final and absolute in its infallible moral and spiritual truth." "Humanism" is denounced without mercy elsewhere—I hope, also, in the above quotation.

I have already used more space than permitted. The last part of the volume is dedicated to vital issues of our time. It is a penetrating analysis. "Our economic systems as we now permit them to operate, are the breeding ground of war." That's true. May God open the eyes of the ruling class before it is too late! The author declares that "at least half of the human beings who live on this planet lie down at night to sleep positively hungry." This sounds incredible. But it is probably not far from the truth. One billion hungry bellies. Homo sapiens! How long, o Lord?

My last suggestion. Dr. Milner cordially accepts the so-called profit motive. May I recommend an article by Kirby Page in the *Christian Century*, March 20, 1935?

C. P. Højbjerg.

Dannebrog, Nebr., Nov. 17, 1935.

P. S.—A word about the Reformation should be included. Dr. M. tells us that Erasmus was the Father of the Reformation. "Had his advice been followed there would have been no Protestant schism." Certainly not. *And there would have been no Reformation!* According to Egon Friedell the great Harnack said: Luther *was* the Reformation. I, for one, think this is history. Erasmus

did not believe that a man should risk his life for the sake of truth. And he did not. Luther did. An important distinction between two great men, indeed. Call it an abyss, if you please. Erasmus was a great scholar, but Frater Martin wrote "Ein feste Burg." The inner core of the Reformation was not, as Dr. Milner seems to believe, a question of morals. The main issue was "der Glambe"—see, e. g., Adolf Hausrath's interpretation of what happened at Worms.

C. P. H.

All Things Are Possible

A novel by Lewis Browne. The Macmillan Co. \$2.50.

This is the story of Mary from Magdala, known to us from the gospel, and her coming to Jesus told in a fascinating and very realistic novel.

A poor peasant girl experiences life under most tragic conditions. She is despised because of demoniac powers attributed to her by her townspeople, as a heritage from her father. Gripped by the coming of Jesus, the Messiah, to Magdala to teach and to heal, who is driven out by the leading men there, she escapes from her father's hovel to seek Jesus and his followers. On the road she is kidnapped by a bandit, suffers the mistreatment of many others of her sisters and is sold to the keeper of a cheap brothel. From the shame and horrors of the life of a harlot she escapes in the guise of a leper and finally finds the band of none too perfect disciples of Jesus about to leave for the Paschel feast in Jerusalem. There Mary becomes involved in a clash between the mob and Roman soldiers about the time Jesus is captured. She dies from her wounds but in death bears witness to the great comfort of her sorrowing friends that she sees Jesus, the now resurrected and living Lord.

Fiction it is, but written out of the author's thorough knowledge of the historical background. Terribly realistic in some places, and only fit for mature readers. The best thing is undoubtedly the author's description of the followers of Jesus, who are not nearly so perfect as we in our day are apt to think of them. A reminder of the words of Jesus, "How long shall I endure you."

A. E. F.



Golden Jubilee at Oak Hill Church

The Oak Hill Danish Lutheran congregation held its 50 year jubilee festival Sunday and Monday November 10 and 11, 1935.

The Oak Hill, Iowa, church was beautifully decorated with golden oak leaves and many bouquets of fine flowers. The church was filled to overflowing at the opening of the service, and it was well filled at all the meetings. There were many present from St. John's congregation and guests from Kimballton and other places.

Rev. Henrik Plambeck spoke and served at Holy Communion, and Rev. Hakon Jorgensen, the president of our synod, and one of the former ministers of the congregation, preached the sermon. His theme was the story of Jesus and the rich young ruler. He could not follow Jesus, when he was told to sell everything and follow Jesus, but we should do that by the grace of God, if we are to inherit eternal life. Through the work of the church God helps us to grow in grace. He brought greetings and congratulations from his home and from the Danish Church.

The ladies of the congregation served a fine meal both at dinner and supper at the parish house.

The morning service was in English. In the afternoon

(Continued on col. 80)

THE MISSION FIELD IN CANADA

The editor of this paper, following the clue given by Rev. P. Rasmussen in "Dannevirke" for October 30, looks with a certain amount of disfavor upon the decision of the synodical board of directors to discontinue the service of Rev. P. N. Christiansen as the travelling pastor of our synod in Northern Saskatchewan. The main fault that both find with this is that it is a backward step, that it means a retreat from that particular field, that it perhaps was taken in undue haste.

Since no one else of the synodical board members seems to care to discuss this issue I shall try to deliver myself of some thoughts on the subject, which I hope may clarify it somewhat and perhaps point a way out. I am in the position of knowing less about the topic than the other and more experienced members, especially Mr. P. L. Lund, but I shall try to keep clear of misconceptions.

I can easily understand and sympathize with the "feeling of deep frustration" experienced by the two gentlemen mentioned above. I perceive that such a feeling may prevail generally among our people. Furthermore, I also realize that the appearance of the report from the board meeting announcing the decision to discontinue Rev. Christiansen's services and his article in the same issue of "Dannevirke" might lead to further confusion bordering on disgust. For that reason I must ask to be believed that I stated the truth, when I said, that after hearing the report of P. L. Lund about his tour of observation the board took the only action it could take, i. e. the discontinuing of Rev. Christiansen's services. A careful reading of Mr. Lund's report in "Dannevirke" and of Rev. Christiansen's article about his own work, the attempts to hinder it, and the final outcome will disclose that he had left the work in several of the old mission fields for new, and that, although reporting the organization of two new churches, these were only organized after the visit of Mr. Lund and that the bigger one of these two voted fourteen to one to get along without Rev. Christiansen. This was at Canwood, where Rev. Christiansen has lived for quite some time. Only the organized church at Alticane, a rather recent addition to the mission field, voted to keep him. The work so well started by Rev. Juhl at Saskatoon, Melfort and Clouston has been given up and Mr. Lund found no desire in those places to have Rev. Christiansen come back, although they wanted our synod to send some other pastor.

The above things are rather painful to dwell upon and I would not have done so except for the editor's misleading appraisal of the causes prompting the board to act as it did. In the report from the board meeting Rev. Christiansen's work, his zeal and sacrificial labor was recognized as well as that of his predecessor. However, to say that "it may be that the present pastor has not been able to gain the good will of some of the people on the field," is altogether out of line with the facts as reported by Mr. Lund.

But why, I would like to ask, does the editor as well as Rev. Rasmussen conclude so readily that we have taken a backward step? Perhaps we have taken the step which the conditions warrant and that the work will be found to have been served well by the board action. Mr. Lund reports that \$300.00 were subscribed among the small and relatively poor groups up there for the work in the coming year. He also is in possession of much other evi-

dence that the interest is far from lagging, on the contrary increasing with the prospects of a change in service, and this is but natural considering the situation as outlined above. Furthermore, why do both of these parties ignore the action of the board that "Dansk Kirke i Udlandet" be asked to find a suitable pastor for the work? Has not this organization just sent a pastor to Vancouver? and has one at Edmonton. I have been hoping to hear from our synodical president that he had received a favorable reply to that request, but it has not come as yet. I can understand the feeling that Rev. Rasmussen has about one of our own being ready to go up there. But after all, we don't have enough to supply the churches here in the States as it is, and no ministerial students either. Neither do I know of any way for the board to order a pastor to take up the work in Saskatchewan. I will admit, however, that this particular condition bespeaks a lack of devotion to the cause of the Gospel and of the church that is the real alarming factor in the entire situation.

And I admit that a cure for that can not be found until we center all our efforts as a church upon the calling we have to bring the life and fellowship of the church and her Lord to all our "neighbors."

I believe that more interest in carrying on the work in Northern Saskatchewan and more ability to direct it fruitfully can be found if it is in the hands of a different body than the synodical board, which is too far away and too busy with many other matters. I would like to suggest that a board somewhat like the Santal Mission Board be created to take charge. It need not be as numerous, but could consist, for instance, of two members from the States and three from Canada. I believe their decisions would be more welcome and apt to be based on more intimate knowledge of the situation. Besides, such a board would have ample opportunity to collect the necessary funds. I think it would be just as successful as the Santal Board in that respect. I believe a proposal similar to this has been made formerly. Perhaps its failure was a serious mistake. The synodical board has done and stands ready to do its best, but such a board could do better, I am sure.

I make the above suggestion not in the spirit of desperation or disgust, but because I firmly believe it to be the way ahead. I would like to hear what others think of the plan or if anyone else has something better to suggest.

Alfred Jensen.

Kimballton, Iowa, Dec. 10, 1935.

Our Church

Dr. Erling Ostergaard spoke to a large audience at Muskegon, Mich., Tuesday, November 19. The following forenoon he spoke over radio Station WKBC, Muskegon, on the subject, "Medical Work among Lepers." The same evening he also lectured and showed pictures at Our Savior's Lutheran Church, of the Norwegian synod, in Muskegon.

"Julegranen," which for many years was published by the late Mr. P. J. Falkenberg of Cedar Falls, Iowa, has been published again this year by the Holst Printing Company. It is more amply illustrated this year than usual. The price is 50 cents.

Rev. E. Back, Ludington, Mich., spoke to the men of our Muskegon, Mich., church November 24. His subject was: "The Minister and the laity."

Mrs. Frederikke Johansen, Luck, Wis., who has previously published two small books dealing with pioneer life, has just published a playlet for children. It is written in Danish. The title is "Jul i Wisconsin." The price is 25 cents, in quantities 20 cents.

A Bible Class has been begun by Rev. E. K. Moller of Omaha, Nebr. They meet at the parsonage to study the prophets of Israel.

"Ungdom," the official organ of the young people's societies of our synod, has issued a special Christmas number, which is being sold for 15 cents per copy. In larger quantities the price is as low as 10 cents.

Rev. and Mrs. B. A. Helland, missionaries to the Santals of India, who have been at home in the United States on furlough, sailed from Vancouver, B. C., on November 2, to return to their field of work. Rev. Helland is superintendent of the boys' school at Kaerabani, India. They expect to reach their destination on Christmas day.

The Winter Session at Grand View College began December 2, and it is expected that sixteen new students will be in attendance when the enrollment is completed. Students have enrolled from Washington, California, Montana, Minnesota, Iowa, and Nebraska. New classes have been organized and the new program for the winter months is under way. It is still possible for new students to enroll, and it is expected that some will arrive at the beginning of the new year. Students needing financial aid may secure considerable help by referring to the president.

English Services. Our congregation at Tyler, Minn., Rev. Strandkov, pastor, has decided to add one more English service a month to the program of its church work. They will have one service in the morning and one in the evening every month hereafter.

50th Anniversary. Next year the Tyler, Minn., congregation will celebrate the 50th anniversary of its founding. A committee has been appointed to prepare for the publication of a commemorative booklet for this occasion.

Rev. J. M. Girtz, who has been supervising the boys' school at Kaerabani, India, during the absence of Rev. and Mrs. B. A. Helland, will take up work at the old Ebenezer station, founded by Missionaries Borresen and Skrefsrud. He reports progress of the Gospel and of the spiritual life in the Kaerabani district. Fifty-one natives have been baptized during the year, and many others are being prepared for baptism.

In Memoriam. The congregation at Clinton, Iowa, decorated its altar with flowers on December 1, in memory of Rev. P. Götke, who died five years ago. Rev. Götke served this church for many years.

"Santalmissionæren," the official organ of the American Committee of the Santal Mission, will be sent to all those who do-

nate to the mission after December 1. The committee decided at a recent meeting that the first 50 cents of every donation shall be applied to a subscription to this paper.

Golden Jubilee. December 5 a unique festival was celebrated at Clinton, Iowa. Fifty years ago, December 5, 1885, Mathias and Peter Thuesen, brothers, married Marie and Anna Kjaer, sisters. The ceremony was performed in the Clinton church by Rev. F. L. Grundtvig. The witnesses were Peter and Hans Juhl.

Dr. Erling Ostergaard, whose year of furlough ended this fall, has been advised by his physician not to return to India for another year. His work as head of a large hospital there is very strenuous, and the climatic conditions in India are not favorable for his health. The Mission Board has decided to abide by the doctor's advice and will not send Dr. Ostergaard out before the fall of 1936.

Mr. Theodore Andersen, Perth Amboy, N. J., has donated the handsome gift of a piano and other furniture to our Perth Amboy church.

Rev. Anders Hansen, Elk Horn, Iowa, who during the past summer traveled in several European countries and in the Holy Land, lectured about his trip and showed pictures from Palestine to the Young People's Society of our church at Kimballton, Iowa, on November 15, "Living and moving" pictures which give a genuine insight into present conditions in the land that is sacred to us in memory, writes Rev. Alfred Jensen.

The Students at Grand View College have pooled their resources, through the student staffs of "Unge Kræfter," "Echo," and the "Viking," and have in cooperation with the college purchased a cinekodak and a kodascope. They have begun to record student life and college activities on film, hoping to gather a series of records of value to them and to the college in years to come. The new kodascope is available for educational films and other projects.

Rev. M. A. Pedersen, for 30 years missionary to the Santals of India, who recently retired from active service in the mission, has suffered a paralytic stroke this fall. Rev. and Mrs. Pedersen are now living in Minneapolis, Minn.

"Danebo," Minneapolis, Minn., home for old people, held its thirteenth annual meeting in late November. Mrs. Meta L. Lillienskiold, St. Paul, Minn., reports that there are now 30 old people at the home, 15 men and 15 women. During the past year one old man has been admitted, and four have died. There has been much sickness during the year, but at present the health of the old people is comparatively good. This home is supported by circles and societies in the Twin Cities and other places.

New Textbook in Danish. Rev. Johs. Knudsen, Askov, Minn., who until this year was Professor of Danish at Grand View College, Des Moines, Iowa, has recently published a textbook in Danish, consisting of grammar and selections of readings. It is especially designed for use by Americans who are unacquainted with the Danish language. The price of the

book is \$1.50, and it may be had from Rev. Knudsen, Askov, Minn.

Rev. Peter Madsen, who received his theological education at Grand View College and for a few years served as a pastor in our synod, has been obliged by ill health to give up his service as a pastor. He has been a pastor on the Island of Mors, Denmark, for a number of years.

Memorial to Karen Jeppe. A committee has begun to collect funds at Gylling, Denmark, for the purpose of raising a monument to the memory of Karen Jeppe, the well known missionary teacher to the Armenians, who did Herculean labor in re-establishing refugee Armenians during and after the brutal Turkish deportations of these defenseless Christian people during the World War.

President C. A. Olsen of Grand View College has been asked to address the annual meeting of "The Cooperative League of the U. S. A." to be held in Indianapolis during the Christmas holidays. He will speak on "Cooperation and Its Culture" and will discuss plans for the establishment of a cooperative college as a phase of a more permanent educational program within the movement. He will also present the plans for the cooperative institute to be held at Grand View College in February.

Rev. J. C. Kjaer, Clinton, Iowa, in a recent automobile accident, suffered injuries of his knees and was taken to a hospital for treatment.

Rev. P. Rasmussen, Wayne, Alta., has opened his Folk High School again this year. The school opened November 15 and will continue till March 15. We congratulate Rev. Rasmussen.

Mrs. Ejvind Fenger, Minneapolis, Minn., recently passed away at a Rochester, Minn., hospital where she had been undergoing treatment for colitis. Many of our people will remember Dr. Ejvind Fenger from his years of attendance at Grand View College and will heartily sympathize with him in this great bereavement. He is at present on the medical staff of the Glenn Lake Sanatorium south of Minneapolis.

Dr. E. O. Geismar, Professor of Theology at the University of Copenhagen, who was to have visited this country last summer, postponed his trip until next summer. Dr. Geismar is a very prominent Kierkegaard scholar. He has received invitations from a number of the largest American universities to lecture on Søren Kierkegaard. Among them are Princeton University, the State University of Iowa, and the University of Minnesota. Professor Swenson of the Department of Philosophy at the University of Minnesota, who is one of the best known Kierkegaard scholars in this country, has assisted in arranging Dr. Geismar's tour. Also Dr. Geismar expects to visit a number of our Danish churches and preach there while he is in this country. His tour will be made in April and May of 1936.

Seaman's Mission. Rev. A. Th. Dorf, Brooklyn, N. Y., who for a number of years has been at the head of the work which our synod does for the seamen in New York, is appealing for help to make Christmas a little brighter for the sailors

who come to him or to his church to celebrate that happy season. They are far from home, family, and friends. They need a kind hand extended to them, especially at Christmas time. Some of them are unemployed and on relief. Gifts may be sent to Rev. A. Th. Dorf, 193 9th St., Brooklyn, N. Y.

Hampton, Iowa. St. John's Church, Rev. Edwin Hansen, pastor, held a fall festival November 15-17. Rev. Alfred Jensen, Kimballton, Iowa, and Rev. Holger O. Nielsen, Fresville, Iowa, were the speakers at the meeting.

Atterdag College. December 1 Atterdag College, Solvang, Calif., again opened its winter session. The school will continue till March 1. Rev. Marius Krog is the headmaster.

The twenty-fifth anniversary of the gymnasium was celebrated at Grand View College Saturday, November 9. Guests and student body gathered in the hall in the afternoon for a dedication program. President Olsen gave a sketch of the history of the building and the work conducted therein and expressed on behalf of the many students who had enjoyed the pleasure and the benefits of this work a warm and heart felt thanks to those who had contributed to the construction of the building and to the development of the program of physical education. O. C. Olsen, who had been present at the dedication of the gymnasium in 1910, told of the work carried on prior to the erection of the new building and expressed a sincere appreciation of the work which had been carried on since. Rev. Hakon Jorgensen spoke about the purpose of Grand View College, and renewed his appreciation of the work which has recently been done in improving the gymnasium. Prof. Harald Knudsen gave a brief survey of the purpose of physical education and led the students in a splendid program of folk dancing. Many friends had contributed funds to help purchase new equipment, which is soon to be acquired.

Contributions to the Synod

For the Budget

From Congregation at Manistee	\$ 10.00
From Congregation at Grayling	25.00
From St. Stefans, Chicago	101.30
From Congregation at Omaha	60.00
From Congregation at Withee	137.50
Formerly Acknowledged	1076.75
Total	\$1410.55

For Grand View College

From Kristen Sørensen, Denmark	\$32.23
--------------------------------	---------

For the Canada Mission

From Trinity Church, Chicago	\$ 6.60
From English Sunday School, Withee	10.00
From Someone in Ringsted	3.00
Formerly Acknowledged	427.11
Total	\$446.77

For Mission Work

From Kristen Sørensen, Denmark	\$ 11.00
Formerly Acknowledged	151.34

Total	\$162.34
--------------	-----------------

O. C. Olsen, Treasurer,
306 Omaha Loan & Bldg. Assn. Bldg.
Omaha, Nebr.
Omaha, Nov. 25, 1935.

Donations to the Santal Mission

Mr. Jens Miller, Withee, Wis.	\$ 5.00
Ladies' Aid, Marquette, Nebr.	10.00
L. P. Holgersen, Watonsville, Calif.	5.00
Mrs. Mathiasen, Minneapolis	2.00
Sophie Oleson, Cedar Falls, Iowa ..	12.00
Ladies' Aid, Rosenberg, Nebr.	5.00
Eng. Sunday School, Withee, Wis. .	10.00
Union Service, Brush, Colo.	15.00
Congregation, Nysted, Nebr.	6.60
Congregation, Cozad, Nebr.	27.38
Anonymous, Cozad, Nebr.	5.00
Congregation, Brush, Colo.	7.05
Congregation, Ryslinge, Nebr.	8.30
Congregation, Denmark, Kans.	8.53
Sunday School, Dwight, Ill.	32.63
Mrs. Ole Petersen, Marquette, Nebr. \$	5.00
The Danish Ladies' Aid, Marquette, Nebr.	5.00
Mrs. S. H. Sorensen, Santa Barbara, Calif.	10.00
Trinity Sunday School, Chicago ..	20.00
Trinity Ladies' Aid, Chicago	10.00
Congregation, Sheffield, Ill.	11.00
Congregation, Dwight, Ill.	17.80
Congregation, Greenville, Mich.	20.00
Congregation, Grant, Mich.	11.06
Congregation, Detroit, Mich.	20.00
Congregation, Juhl, Mich.	8.79
Congregation, Grayling, Mich.	10.36
Mrs. R. Hansen, Grayling, Mich. ..	10.00
Congregation, Manistee, Mich.	13.50
Congregation, Ludington and Victory, Mich.	8.30
Congregation, Ludington, Mich.	13.75
Trinity Church, Chicago, Ill.	19.50
St. Stefan's Church, Chicago, Ill. ..	16.00
Congregation, Marinette, Wis., and Menominee, Mich.	60.24
Mrs. Anders Johansen, Mankato, Minn.	2.00
The Danish Sunday School, Askov, Minn.	15.00
A Friend	10.00
Christmas Gift	
Betty and Einer Sorensen, Gardner, Ill.	\$ 1.00
Ladies' Aid, Oak Hill, Ia.	10.00
To Girls' School	
Mrs. R. Hansen, Grayling, Mich. ..	\$100.00
To Boys' School	
Mrs. R. Hansen, Grayling, Mich. ..	\$100.00
Dr. Ostergaard's Work	
Jens Bossen, So. Windsor, Conn. ..	\$10.00
Danish Ladies' Aid, Marquette, Nebr.	\$5.00
Dagmar Miller's Work	
Mrs. Marie Nielsen, Seattle, Wash. ..	\$ 5.00
Ladies' Aid, Seattle, Wash.	5.00
Alfred J. Grau, Storm Lake, Iowa ..	2.50
Sunday School, Junction City, Ore.	5.00
Danish Ladies' Aid, Marquette, Nebr.	5.00
To Work Among Lepers	
Mrs. R. Hansen, Grayling	\$100.00
Mrs. Ole Petersen, Marquette, Nebr.	5.00
Danish Ladies' Aid, Marquette, Nebr.	5.00
Care of Santal Child	
Ladies' Aid, Gardner, Ill.	\$25.00
Ladies, Aid, Withee, Wis.	20.00
To E. Ostergaard's Return Trip	
Ladies' Aid, Tyler, Minn.	\$25.00
Ane Nielsen, Des Moines, Iowa	5.00
Mrs. M. F. Nielsen, Manistee, Mich.	5.00
L. P. Holgersen, Watonsville, Calif.	5.00
Mrs. A. Winter, Kimballton, Iowa ..	5.00
Mrs. Henry Hansen, Kimballton, Ia.	1.00
Ladies' Aid, Hampton, Iowa	10.00
Ladies' Aid, Solvang, Calif.	10.00
Mrs. Thomas Thygesen, Solvang ..	2.00
Ladies' Aid, Withee, Wis.	10.00
Mrs. H. J. Grau, Newell, Iowa	3.00

LUTHERAN TIDINGS

Young Peoples' Society, Hampton ..	10.00
Eng. Sunday School, Withee, Wis. ..	5.00
Margretha Hansen, Withee, Wis. ..	1.00
A Friend, Askov, Minn.	50.00
Alfred J. Grau, Storm Lake, Iowa ..	2.50
Rev. Ottar Jorgensen, Cedar Falls, Ia.	3.00
Ladies' Aid, Dagmar, Mont.	5.00
A Friend, Ringsted, Ia.	2.00
Danevang, Texas*	39.50
Young People, Des Moines, Ia.	10.80
Mrs. Bendix Brown, Cedar Falls, Ia.	2.00
Kirsten Poulsen, Chicago, Ill.	25.00
Tyler, Minn.†	44.35

Total	\$1,161.44
Previously Acknowledged	2,139.30

Since Jan. 1, 1935 3,300.74
Sincere thanks!

Sigrid Ostergaard,

1700 4th St. S. E., Minneapolis, Minn.
* Mrs. H. P. Jensen, Mrs. Viggo Juhl, Niels Strarup, \$2 each; P. Thygesen, Lars Wind, Theodore Andersen, Emilie Nielsen, P. J. Petersen, Mrs. A. P. Lauritsen, Axel Hermansen, \$1 each; Anker Jensen, 50c; A Family, \$10; Mrs. J. P. Olsen, \$3; Viggo Andersen, Mrs. A. E. Frost, each \$5.

† Lucille Petersen, Agnes Duus, Erling Utoft, Arthur Sorensen, Ingrid Markussen, Olga Johansen, Marvin G. Nielsen, Ernest Bille, Harald Schak, Dorothy Jensen, Marie Hansen, Althea Rix, Hertha Borresen, Erling Grumstrup, Sigfred Jensen, Ella Sinding, Ansgar Sinding, Harald Sorensen, Carl Sorensen, Christ Sorensen, Elmer Duus, Alfred Jensen, Bill Svendsen, Folmer Hansen, Svend Hansen, Folke Duus, Ingeborg Lund, Mr. and Mrs. Hjarne Duus, Mr. and Mrs. Harold Miller, Rolph Petersen, Eilif Johansen, Ove Johansen, Ernest Hansen, Evald Jacobsen, Elmer Jacobsen, Harald Sorensen, Verner Ollegaard, Harlan Jensen, Eva Whingelby, Minnie Whingelby, Elizabeth Whingelby, Carl Whingelby, Dagny Whingelby, Stanley Nelson, Peter Holm, Anna Holm, Anker Nelson, Gerup Larsen, Iver Andersen, Sigurd Holm, Alma Sorensen, Ethel and Niels Dam, Emma Petersen, Elliot Buhl, Lawrence Linnet, Donald Bornhoff, Elmer Kruse, Ralph Buhl, Ingvar Buhl, Reuben Bollesen, each 50c; Milton Nielsen, Ruth Nielsen, Ivan Nielsen, Viggo Nielsen, Ove Nielsen, Mildred Petersen, Norman Petersen, Ruth Ries, Aage Sorensen, Alta Sorensen, Ellen Hansen, Vera Jensen, Esther Ries, Vernon Rix, Carl Tambo, Christ Tambo, Rigmor Sorensen, Magda Sorensen, Orville Jensen, Ernest Christensen, Margaret Scott, Clara Utoft, Rudolph Utoft, Esther Utoft, Axel Hansen, Ralph Johansen, Roland Johansen, Kenneth Kuld, each 25c; Arnold Johansen, Axel Andersen, Rev. Strandskovs, each \$1; Eugene Clawson, 35c; Harold Petersen, \$2; Tyler Public School, \$2.

GOLDEN JUBILEE AT OAK HILL CHURCH

(Continued from col. 74)

we had a Danish meeting. Rev. Henrik Plambeck read a short history of the church. No less than 11 ministers have served the congregation, but some for only two or three years each. Only the ministers N. P. Gravengaard, H. C. Strandskov, and Henrik Plambeck have served for more than five years. Since the congregation was founded, 1046 children have been baptized, 433 young people confirmed, 226 people buried at the Oak Hill cemetery, and there have been 96 weddings. Rev. J. Jorgensen, Kimballton, spoke about churches, what it means to build a church, and what the church stands for among us. The churches have helped us to receive

God's grace, and to live a spiritual life.

Rev. H. Plambeck then read letters with greetings from four former ministers: Rev. Chr. Falek, Rev. N. P. Gravengaard, Rev. N. P. Hald, and Rev. V. S. Jensen.

At our evening service Rev. Alfred Jensen, Kimballton, spoke about the inheritance of our fathers. He pointed out the dangers of dead formalism, as well as the rich blessing this inheritance will bring us, if we use it rightly.

Monday evening we had a closing meeting, when Rev. L. Siersbeck, Atlantic, spoke about the rich treasures there are to be found in our Bible. Rev. Hakon Jorgensen spoke again, this time in Danish. He spoke about the eternal values which God gives us, and which we are to receive with thankful heart. At last Rev. H. Plambeck thanked the speakers for their messages, the congregation for its work and help, and God, from whom all blessings flow. It was a spiritual and helpful meeting. Henrik Plambeck.

UNGDOM

Magazine for Young People
Issued 1st and 15th of each month.

by D. S. U.

\$1.25 a Year

Bus. Mgr. Editor
Folkvar Knudsen Johs. Knudsen
7124 N. 33 St.
Omaha, Nebr. Askov, Minnesota

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

HOLST PRINTING CO.
Cedar Falls, Iowa

Grand View College

Des Moines, Iowa

WINTER SESSION:

Dec. 2, 1935—March 6, 1936,

includes:

1. **Winter Session Courses:** Arranged for students who do not enter other classes.
2. **Technical and Professional Courses:** Commerce and Business; Short Course in Physical Education, etc.
3. **Courses for Immigrants.**
4. **Special Lectures and Discussions.**
5. **Junior College:** All regular Junior College courses of the Winter Quarter. Open to all students.

Room, board, light, heat, and tuition for the 14 weeks: \$100.

For catalog and further information, write:

C. A. Olsen, Pres.