

# Lutheran Tidings

Volume II

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Number 7

## FATE OR PROVIDENCE

By Sigurd Thranaes

Within the Christian world there is much confusion and ignorance concerning the difference between fatalism and faith in the Providence of God. It is appalling how often we meet people whose religion and piety in reality amount to little more than a blind fatalism—a pious submission to what we say is “ordained.” “It was supposed to be so,” we say, and then we add, when something especially sad or terrible has happened: “Yes, it must have been God’s will.” This has almost become a common phrase, which by no means always conveys any clear thought, it is frequently nothing more than a habit of speech.

Fatalism is to be found in many varieties. Some people are aroused to express their belief in fate only by very important occurrences, while the more common and everyday events of life leave them unaffected and indifferent. Others see supernatural interferences all around them. In that way fatalism penetrates everything, from the horrors of war to a car run into the ditch.

It is quite comprehensible that men should ascribe war to God. In war they are confronted with their own doings, their own wickedness. A war never breaks out spontaneously, it is always the result of careful preparations. In reality war is nothing but accumulated wickedness. So when men are shocked because in a war their own deeds, the horror of their own wickedness terrify them, it is quite conceivable that a need to slough off the responsibility for something so fearful should arise; and then we give God the blame, men speak about war as a punishment from God. We are quite willing to admit that we are deserving of this punishment, if only the war is of God so that we may avoid responsibility for it.

This confusion of God and fate is not Christian, but Mohammedan. One of the chief characteristics of Mohammedanism is belief in unavoidable fate. This finds expression in the words: “Allah is great, and no man can escape his destiny.”

It is impossible to know anything about what is the will of God when it does not coincide with our will and our wishes. The world is not the kingdom of God, and therefore we are not justified in saying that the will of God is done in the world. If His will were done everywhere in the world, this would be a different world, it would not be a world in distress, nor would death longer exist. With this in mind it would be reasonable to put

the question: “But if the will of God is not done in this world in all things, how can we rely on God in all things?” We can not, at least not in the sense implied by the question. It all depends on what we mean. If by reliance on God in all things we mean that God must be an assistant to us in this life, a means by which this life is made to succeed—the question is then put correctly—the answer is also correct. In that case we should not expect anything from God. But is it not true that what we expect from God is assistance in this life—to put it more bluntly, that He must be a servant to our lives in this world? This we do because we continually forget that, though the kingdom of God is at hand, it is not on that account identical with our congregations and our churches, and because we also continually forget or do not understand the meaning of the words of Jesus: “My kingdom is not of this world.”

Jesus said to His disciples that He would be with them always, even unto the end of the world; but this certainly did not mean that everything they should meet in this world would be the will of God. “In the world ye shall have tribulations; but be of good cheer, I have overcome the world.” They were not to have tribulations because this pleased God, but because the world was wicked, because it was a world of sin and death, a lost world which was opposed to God. But even if all this is true and we think we have unraveled the problem, we still have a feeling that something is lacking, that one thing of paramount importance has not been mentioned, namely the Providence of God. Men know there is such a thing; but they do not seem to know that there is a difference between faith in the Providence of God and belief in fate. And because we do not realize this difference we go astray, thinking that to accept piously our fate is the same as to have faith in God’s providence.

What we call fate has to do only with life in this world; what we mean by fate is the shifting play of fortune and misfortune in our lives, of happenings for or against our desires. Always it concerns this life. The Providence of God, on the other hand, is not at all concerned with what we call fortune, but only with saving us from this world of perdition and death in which we live, and with granting to us eternal life with God and leading us toward that life.

The Providence of God does not aim at the success of

life in this world, but that it may succeed before God; it is not a problem of what we shall become in the world, but of what we attain to in the eyes of God. For honor, power, and riches are as dust in His sight. Therefore Jesus could say: "What shall it profit a man, if he gain the whole world, but loses his own soul."

Is the Providence of God then not at all concerned with the external circumstances of life? It must be. Jesus taught us to pray: "Give us this day our daily bread." That is true, but the story says that His disciples asked Him and said: "Teach us to pray." He answered and said unto them: "When you pray, say: 'Our father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven'"—thereafter they should pray for daily bread. God's name, God's kingdom, God's will—then daily bread.

This is exactly the same as Jesus says in another place with these words: "Seek ye first the kingdom of God and His righteousness, then shall all these things be added unto you." That is, for those who seek first the kingdom of God and His righteousness the Providence of God is concerned also with external things. Yet this is not to be understood to mean that if you first of all things seek God's kingdom and His righteousness, then you shall have success in the world. No; "in the world you shall have tribulation"; but you shall receive what you have need of.

St. Paul was speaking of the Providence of God when he said: "All things work together for the good of those who love God."

Whatever adversity or distress we may encounter does not indicate that God has forsaken us or that He is not able to accomplish our salvation. It is also true of us: "In the world you shall have tribulation, but fear not, I have overcome the world."

Those who put their trust in God, whatever befalls, their souls He will preserve. His Providence is no insurance against misfortune in this life, but it is like the shepherd who seeks and saves that which was lost.

The Providence of God is His holy Spirit, which calls us through the gospel; it is God's word of grace which comes to us with the promise of forgiveness of all our sins, the world of God which speaks to us continually in order to preserve us for God.

So the Providence of God is concerned only with our rescue from death and perdition.

For this reason it is not an indication of the wrath of God when we have misfortunes in the world; nor is it a token of His grace when fortune shines upon us. In this world we must be prepared to meet anything that may happen; we must be ready to empty the cup of suffering. "But blessed is he who fights the good fight, completes the course, and keeps the faith."

—Tr. from "Mghbl."

## The Love of God

Could I with ink the ocean fill,  
Were all the world of parchment made,  
Were every reed on earth a quill,  
And every man a scribe by trade,  
To write the love of God alone  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Though stretched from sky to sky.

## A CHRISTIAN CONFESSION

In a recent reading of Frederikke Johansen's little book "Fredelund" I came across the following passage. It is of the nature of a confession of faith and seems to me worth reading by those also who do not read Danish. Therefore I have translated it into English. She writes:

"During my childhood I had many things to struggle against, many personal weaknesses which had the best of me, but often, however, I got help to conquer them.

"As I grew older, especially after I had begun to attend confirmation classes, these things seemed to clear up for me more and more, and help was ever close to me; for Jesus was as living to me as my own mother or sisters, even more so, though I could not see Him. This was a joy without measure. I would wake up in the morning with the joyful thought: He is here! It was like the happiest Christmas all the time.

"But I kept all this to myself, which I should not have done. I should have gone out and cried out on the streets and by-ways: 'He lives! I know it, for He is here with me. It is not something merely to read about or hear about on Sunday, which in that case would be quite unreal. No; it is a reality, the greatest and best reality one can experience.'

"Saa er vi da alle Kongebørn  
skønt fattige og ringe.  
Og højere end nogen Ørn  
sig Haabet kan opsvinge,  
naar Jesus er vort Hjerter nær  
som Herre mild og Broder kær,  
som Barn med Englevinge.

"Unfortunately things did not remain so with me always later on in life. It was not His fault, however, but mine, and mine alone; for like Martha I often forgot the one needful thing.

"But it has ever after been so with me that when I have gotten away from Him, I can only yearn until I get back to Him again; for there is nothing at all in the world which can compare with being close to Him.

"Let me say here at this time that I have never felt wholesome fun, happiness, and merry-making to be a hindrance in my relation to God. I say this because it is often claimed that in order to be Christians we must put on a sober face and refrain from all merry-making. No; if we are Christians we have especial reason for being the merriest of the merry.

"On the other hand I have found envy, indolence, and greed to be great hindrances; but the great hindrance for me, as perhaps also for others, is this: to allow all those things which belong to this life to hold the first place in our lives, and to let Christian life have a modest second place. As long as it is so, it will never be quite well with us. No; first we must be glad to let go all else that we might be left with this one thing; then only can we fully possess this joy."

This very simple and straightforward statement is worthy of perusal by everyone.

C. A. Stub.

The issuance of this number of "Lutheran Tidings" was considerably delayed on account of recent snow storms, mail from the editor to the printers being held up for several days enroute.



## LANGUAGE---SUCCESS

I should be very hesitant in applying such a term as selfishness personified to people who realize that they must pass into oblivion with the Danish language, for if I came as a stranger to a place and needed help of one kind or another, I would most likely go to such people. They are rather hopeless as to the near future, for the present age has taken away from them whatever gave meaning to their existence. They are so poor, and yet they are the ones who really can hear the evangelical voice.

A thousand times have I observed that people who take leave of their native languages, Danish, Swedish, etc. develop unconsciously a condescending, critical, if not sneering, attitude toward those who remain faithful. Why? Because our one-language culture is imperialistic through and through. We did not throw the Danish language and the Danish values overboard because it was spiritually necessary, but because we would otherwise be socially degraded. The English language, which has been stagnantly imperialistic for more than 600 years, exerted itself here and demanded total subordination and extinction of all other languages. That is why teachers were constantly sent out to depreciate the native tongues. The Indians were crushed because they loved their native languages so much that they could not relinquish them.

We left the Danish language, our free schools, etc., because they would have inhibited young men and women in their pursuit of position and honor. We could see that fidelity to the Danish mind would leave us among poor and depraved tribes.

National imperialism is not natural and it is the antipode of the Holy Spirit. Had America been a land of love there would today be spoken as many living languages as there are living plants in the woods. There would be no artificially organized set-up which demanded a choice between languages. But Satan would not have it that way.

We deserve not a particle of honor for having left the Danish hymns and the Danish schools, from which our ugly contest procedures were eliminated. I am sure there will be no Pentecost until the Christ Spirit has revived all the languages of the world and thrown all imperialism into the bottomless pit.

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Sincere thanks to the editor for quoting my namesake from Rønshoved. He is justified in warning people in regard to a religious movement which promises a godgiven success in the world. Tune in on God in the morning and He will tell you what to do in order that you may secure smooth sailing.

Jesus never promised any such thing. He could see that His spirit would destroy all romantic illusions about the world. It would make it clear that the world is governed by Satan. It is impossible to make and have success in the world if you do not trust it. Jesus saw that faith in Him would inevitably antagonize the world and evoke friction. The author of the James epistle tells his readers plainly that faith in the gospel is synonymous with enmity between the world and the believer.

Is ease and success awaiting the person who in Germany says that God makes no discrimination between Jew and gentile? Can a man expect anything but pilgrimage in the U. S. if he bluntly says that God and Mammon are irreconcilable? Will the government of Russia sustain a man who says that the magnificent political dream called communism is a castle of air?

Aage Møller.

## If Christ Should Come Tonight

*If you could know that Jesus would appear  
Before another moon should give its light,  
Ah, would your heart be filled with joy or fear,  
If you could know that He would come tonight?*

*The things you'd do, the words that you would say,  
Perchance the letter you had thought to write,—  
How many plans would have to change today,  
If you were sure that Christ would come tonight?*

*How many acts would then remain undone!  
How many wrongs would have to be made right,  
If you should meet Him 'ere another sun,  
And knew for sure that He would come tonight?*

*How many things would you find time for then,  
Now crowded out or else forgotten quite,—  
The kindly deeds, the hour of prayer again?  
Would ought be different, should He come tonight?*

*Some day that dawns will mark all time as past;  
Then may we keep our lamps all trimmed and bright.  
Ah, may we live each day as 'twere the last,  
And ready be, if Christ should come tonight!*

—Pearl Waggoner.

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## Those Straight Trees.

The realization of what lies hidden as a germ in our natural capacities may often bring suffering to us. In particular if a person has a special bent or some peculiar impediment to struggle against or does not fit into one of the many niches which social life holds in readiness, his fellow men will be after him. This has been described by the Swedish Prof. Carl Pontus Wikner as suffering from induction. Whatever is fitting in the majority of instances must in the opinion of men be fitting in every instance. "But," says Wikner, "the induction which seeks that which has general validity has made a nuisance out of the idea of what is natural, which in well-meaning cruelty surpasses anything in the world.—When we note the trees, we find that nearly all of them shoot their trunks straight upward. From this phenomenon we inductively declare: the natural direction for the trunk of a tree to take is upward in a straight line. Accordingly we call any other direction of a tree trunk unnatural. It does, however, occur from time to time that the seed from a tree falls into a depression on a mountain side overhung by rocks. The trunk which grows up from this seed bends outward; for it can not help growing, nor can it grow through the rock. We say: that the tree has had an unnatural growth. This is true in the sense that it has had an unusual growth and in the sense that its growth, according to our taste, is not beautiful. In the eyes of God, however, I suppose this tree has followed its own inalienable nature when under the circumstances it grew as it did. If we, however, want to apply the fine idea we have arrived at inductively about a tree trunk, according to the pleasure of God and man, we would say to such a plant which is about to grow up: To grow straight is the only natural way for all young trees, hence also for you; therefore either you must not grow at all or you must grow through this rock."—And man has less faith in the God who has created us all different than he has in his own inductions and demands in regard to what is natural and general.—From Even Marstrand's "Pontus Wikner."

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## EDITORIAL

On another page of this issue is found an article from the Federal Council Bulletin, entitled "Spiritual Certainties for the Peace Movement." I think it is a good article. Yet, short as it is, it only touches some of the problems. It suggests many thoughts.

Let me emphasize one phase of life which is just mentioned in the article. We need "economic readjustments as a condition of the establishment and maintenance of peace." Nothing is clearer, it seems to me. Perhaps there have been wars we could not call economic; if there have, this country, I am sure, has not been involved since the Revolutionary War. Oh, yes, there have been other reasons in the minds of many, perhaps most, men. Nevertheless, economic forces have been a major contributing cause of them all, in some the chief cause. The Senate investigation which is being carried on at the present time is a clear proof of this.

So long as the economic interests of our country can dictate our government's peace and neutrality legislation, as it seems to be doing at present, there is little chance of keeping out of a major war.

Concerning the peace movement, it seems to me, we have no reason to despair. Remember this is a new movement. Within the memory of people of middle age now there was a time when there was very little thought of working for peace among the rank and file of the people. Now a great deal of such work is being done; public sentiment is responsive to peace influences. We can not expect to accomplish wonders in one generation. The war psychology has been centuries in developing. No doubt it will take, if not centuries, a long, long time to produce a similar peace psychology.

We need not despair. We have many on our side, we have our Lord, Jesus Christ on our side. "Blessed are the peace-makers." We must keep working and reminding each other of peace and the things that lead to peace, and we must do them. If we do not see great tangible results of our peace efforts, neither do we always see very great results of our work in preaching the gospel. We do not despair on that account, though God knows there might be reason enough, for we know the spirit of God is with us in whatever we do in His name.

C. A. Stub.

## BOOKS

St. John's Church, Clinton, Iowa.

St. Johannes Evangelical Lutheran Church at Clinton, Iowa, celebrates this year its 60th anniversary. On that occasion the congregation has published a book of memories, a beautifully constructed book made of very fine material throughout, somewhat in the style of college annuals. It contains many pictures illustrating the life of the congregation.

Sixty years is a long time in the life of a local church, two generations have lived in that time. The grandchildren of the founders are now passing through that period of life which the founders were living when they began this church. Many things have happened in the congregation during that time. Those who were the founders have passed on, those who were children then are now old, their children are in the prime of life. All the vicissitudes of life are encompassed in those years; the births, the christenings, the teaching, the confirmations, the marriages, the deaths and the burials, all fall to the lot of every family in a congregation in such a length of time. And there are many things besides, which occur in the hidden recesses of the heart, in the privacy of individual and family life, which also touch the life of a congregation.

These things, of course, are not revealed in this book of memories, but when one has read it and stops to think, he senses these things, which make up life, throb beneath the story of the more external life of this church. A number of people contribute, in Danish and in English, to tell the story of the church from its beginnings in 1876 to the present time. The various activities of the church are described by different writers. Each article is illustrated with photographs. There are pictures of all the pastors who have served the congregation, of the church building in its various phases of development, and of groups which have been active in the work of the congregation.—This fine book of memories should appeal to many, especially to all those of our synod who at one time in their lives have been connected with the church at Clinton. It may be had from Rev. J. C. Kjaer, 405 N. 4th St., Clinton, Iowa, for 75 cts. postpaid, in quantities of 6 or more, 65 cts.

C. A. Stub.

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**Education for Life, A Danish Pioneer.** By Noelle Davies; Williams & Norgate, London, 1931.

The reading of this account of the Danish Folk High-School movement and of its originator, N. F. S. Grundtvig, was a unique experience, written as it is in English by a Welsh lady. Noelle Davies has visited several Folk High-Schools in Denmark and is herself active in a movement for the furtherance of similar schools in her own country. In spite of the fact that she looks at the Folk High-School of Denmark from a foreign background, she has grasped the deeper meaning of this movement remarkably well. She seems to have made a thorough study not only of the schools themselves, but of the philosophy back of them and of the living realities which developed into this philosophy. She has studied Grundtvig in relation to this offspring of his fertile mind as well as in relation to the time and the circumstances which went into his making.

In this book the author briefly sketches the history of Denmark at the beginning of the nineteenth century and on this background proceeds to draw a picture of N. F. S. Grundtvig; then she describes some of the central ideas of Grundtvig's philosophy of life, his ideas about the "living word" and about a "school for life," and shows how intimate the connection is between these and between them and his whole life and development. From Grundtvig



as its source she follows the High-School movement from its small beginnings at Rødding, Slesvig, to its present status in Denmark and in other countries.

As one reads these pages he senses the author's warmth of feeling toward her subject. She has met something in this movement which has captivated her and which she wants to pass on to her readers. Although the book is written in a sober and objective manner there lurks behind the words an enthusiasm which is not entirely un-infectious.

It is strange for us Americans of Danish parentage to see this movement make its victorious march through the nations. Our fathers endeavored to establish this progressive form of education among us with great sacrifice to themselves, and many of us have had the benefit of their efforts in this respect; yet the schools which they established on those principles seem to be in the course of being abandoned by us and our children. While others study and adopt the principles of education contributed to the world by Grundtvig, we who are the direct heirs to this treasure care nothing for it, sell it for a mess of pottage.

Is it not so that our pursuit of material well-being has precluded from our lives any very determined pursuit of the things that belong to the spirit? Material well-being is not always conducive to the development of the deeper and obscurer side of life. The Folk High School movement had its greatest success in times of difficulty in Denmark. The same may be said of its rapid spread to other nations after the world war. These were times of stress in Germany, Czechoslovakia, Poland and the other war-worn countries. In such times, when the physical circumstances of life seem to have lost their stability, men turn to the more permanent things of the spirit—some men do. Those in whom the courage to live is strong refuse to despair, they turn back to the foundation of life and begin to build anew. That is the spirit which animates the Folk High-School: a courage to live and a reliance on the eternal verities of life as a foundation on which to build.

"A school for life"—a school for adaptation; a school for education—a school for learning. What a contrast! Grundtvig wanted a school for life, a school that would educate the people; the professional school men wanted a school which would adapt the student to his surroundings, a school which would impart learning. Grundtvig wanted a school which would develop not only the brain, but the will and the emotions as well, a school which would not only make people fit in, but would develop them into characters who would have something to say about the surroundings into which they had to fit, personalities who could shape the circumstances under which they lived. Is it any wonder that men in distress turn to a form of education which holds forth such promises, and which has gone far to make this promise good. It is more surprising that this really free and democratic form of education has not sooner come into violent conflict with our own formal and in spirit undemocratic system.

To anyone who desires a glimpse into another kind of educational world I recommend this little book, well knowing that it is only a glimpse. Yet it reveals an endeavor which has gone far in creating a life of culture among the common people of Denmark which few Americans have the capacity to understand, because we have nothing with which to compare it in this country.

C. A. Stub.

The rise in the road is never as steep when you come to it as it looked when you saw it ahead.

## Spiritual Certainties for the Peace Movement

The international situation is threatening, to say the least. The Naval Conference now in session in London is likely to see increases rather than decreases in armaments. The war in East Africa continues. Events in the Far East are disquieting. Germany is rearming on a gigantic scale. The smoke from the chimneys of the armament factories in many other lands hangs low upon the horizon.

Never was there greater need for realistic thinking among those who are working for a warless world. And there is evidence that such thinking is being done. Research bodies are laying the grim facts before the people. Church groups are not simply to pass general resolutions on the ideal of peace, forward-looking leaders in every communion are pointing out the need of economic readjustments as a condition of the establishment and maintenance of peace.

It is possible, however, to be realistic without being pessimistic. Yet there are indications that peace workers are succumbing to a mood of defeatism and despondency. There are far too many advocates of peace going about proclaiming the inevitability of another world catastrophe. A psychology of alarm is thereby engendered which in turn plays havoc with efforts to curb resort to war. Things are confessedly bad, but they will be worse unless those who believe in the ultimate triumph of spiritual values stoutly resist the present ominous drift of the world opinion in the direction of hopelessness.

It is precisely at this point where the churches can most effectively serve the cause of peace. Those who have come to see the world as something more than a soulless mechanism have the greatest of all grounds for faith that justice and peace can be achieved. They may find that their efforts for peace do not meet with as quick a success as they had expected. They may discover that war is a more deeply entrenched evil than they had realized, and not to be wholly uprooted in a few years. But that it can be uprooted those who believe in God cannot doubt. They know that those who fight for peace are on God's side. Knowing this they refuse to become hysterical every time the current moves against them, or to yield to the mood of pessimism which is so widespread today.

—Federal Council Bulletin.

## From My Reading

By Bundy

**Paul, Agrippa and Otto Møller:** On the great impression which the Apostle Paul made upon three great Roman authorities in the city of Caesarea Otto Møller makes a comment which seems to have a greater message to us today than at the time of its writing many years ago: "The highest conclusion they can reach is that he is not a great criminal. The greater truth of the gospel is concealed to them; they saw in Paul's testimony only a result of 'too much yearning' and fantastic dreaming. They are so ignorant about the things that belong to the unseen world, that it looks to them like 'a fight over the emperor's beard.'"

"The world has not made any great progress since that day. The eternal questions about sin, grace, and death are still non-existent issues to the great majority of people; they are as obscure to them as music and philosophy are obscure to the peasant. The common man does

(Continued on column 111.)

## St. Johannes Danish Ev. Luth. Church, Clinton, Iowa, Jan. 19, 1936

St. John's Danish Lutheran Church celebrated its sixtieth anniversary Sunday, Jan. 19, with special services in the morning at which the Rev. J. A. Holst, of Marquette, Nebr., a former pastor, assisted at the Danish communion service and preached the anniversary sermon.

The altar of the church was gorgeously decorated with flowers and plants, the gift of the Gertrude Guild, and later the flowers were sent to "shut-ins" who were unable to attend the festivities.

Special music and solos were heard at the celebration, which was marked by simplicity and impressiveness. The anniversary continued during the day with the members of the congregation and visiting guests enjoying a covered-dish supper served at 6 o'clock in "Dannevirke's" Hall, with covers arranged for 200 persons.

Herluf Hansen, president of the congregation, as toastmaster welcomed the guest speaker of the day, Rev. Holst, and the guests, and gave a short resume of the church history. The church quartet, Miss Henrietta Knabe, Arnold Fredericksen, Miss Betty Sorensen and Axel Jorgensen, with Miss Julia Morsing as accompanist, sang three numbers, "Love Divine," "Faith of Our Fathers" and "Den store hvide Flok."

Mrs. Jens Juhl, president of the Danish Ladies' Aid society, told of the work of this organization, its relationship to the congregation and touched on the work done among the children of the congregation, going back to the time when she taught in the Danish school here.

Miss Knabe sang two solos, "Deep River" and "Calm as the Night," with Mrs. J. C. Kjaer as accompanist.

The object of the Gertrude Guild and its relationship to the Danish aid society and the congregation were presented by the Guild's president, Mrs. Carl Scott.

William Paulsen, who recently assumed his duties as president of the Lutheran Brotherhood, pointed out the ideals of the group, gave a brief history of the organization and what it expects of the men and the congregation.

Three representative long time members of the church were called upon for impromptu talks. J. C. Evers spoke in behalf of his wife, who was present at the first business meeting of the church sixty years ago, and who was the only living member present at the celebration. Peter J. Kair, who served as president of the congregation for 26 years, previous to Mr. Hansen's taking office, and also served seven years on the church council, spoke briefly. Soren Morsing was the third member of the group. He and Mr. Evers are the contributors of a chapter on the congregation's history from 1900 to 1931, appearing in the church souvenir book "Our Memories." This book contains notes from the past 60 years—and 36 pictures of Clinton, various groups, our churches and all the pastors who have served here. It contains Danish and English articles. It is sold for 75 cts., postpaid.

A group of appropriate songs were sung by the assemblage, after which the pastor, Rev. J. C. Kjaer, gave an interesting talk on the subject "The Future." Mr. Kjaer illustrated his theme with four R's, namely, the roads that lead into Clinton, (Lincoln Highway goes through—like the emigrants did after a short stay here), the river, which is the symbol for eternity, and the rocks, on which Clinton is built, the church and the spirit of the rocks on which one is

standing to face the future. In closing he blessed the congregation and the work of the future which they have planned.

The speaker of the day, Rev. Holst, gave an inspiring lecture in the Danish language. He pointed out three outstanding men who were Danish-American minister poets, the late Rev. F. L. Grundtvig, who was pastor of the local church from 1883 until 1900, Rev. Adam Dan, who served as pastor of St. Stephan's Danish church, Chicago, for a period of years before his death and who was the grandfather of Dr. Hubert Knudsen of this city, and Rev. Kristian Ostergaard, who also was a noted Danish poet.

The program closed with the doxology and a favorite Danish hymn.

## Our Church

**Synodical Convention.** Rev. Hakon Jorgensen, Newell, Iowa, president of our synod, reports that the convention of our synod will be held at Kimballton, Iowa, June 3-7, both dates included.

**Rev. C. P. Højbjerg,** Dannebrog, Nebr., reports that he is to make a speaking tour to the congregations of our synod in Canada in February.

**Dr. E. Geismar.** Prof. Charles A. Hawley of the Department of Religion at the State University of Iowa, writes that Dr. E. Geismar, Professor of the University of Copenhagen, and prominent Kierkegaard scholar, will be guest lecturer at the University of Iowa on Mar. 24, at 4 P.M. Our people are invited to attend the lecture. I hope many will take advantage of this opportunity.

**Rev. L. C. Bundgaard,** Brush, Colo., began a new experiment at Sunday evening service, Jan. 26. He will conduct these services in the English language. At the meetings he will take up such subjects for discussion as his people may suggest to him from time to time.

**Dr. Frederick B. Robinson,** president of the City College of the City of New York, spoke on Jan. 24 to a meeting arranged by the young People's Society of Our Savior's Church, Brooklyn, N. Y.

**Mission Meeting.** Our church at Omaha, Nebr., decided at its recent annual meeting to hold a two day mission meeting this spring. This meeting was to be held Febr. 8-9. As speakers the congregation has invited Rev. S. D. Rodholm of Des Moines and Rev. C. A. Stub of Ringsted, Iowa. The meeting will be conducted in both the Danish and the English language.

**The Parish School** of our Seattle, Wash. church, Rev. A. E. Sorensen, pastor, which is being supported by the Federal Relief Fund, is now fully organized. It opened for enrollment Feb. 6. Classes are offered in citizenship to candidates for naturalization, practical English, and Dramatics. Also piano instruction is offered. The school is free.

**Rev. F. O. Lund,** recently pastor of our Portland, Me., congregation, was inducted into his new pastoral charge at Trinity Church, Bronx, N. Y., on Jan. 5. Rev. A. J. Targgaard, the retiring pastor, led the services; Rev. Lund preached and served at the Lord's Supper. After the service the congregation met at the Denmark Hall for a celebration in honor of their new pastor. Many talks were given by visiting pastors

and leading men of the congregation. Unfortunately Mrs. Lund was ill and could not be present.

**Sunday School closed.** The Sunday School of our Omaha church has been closed for some time because of an epidemic of scarlet fever in that city.

**Rev. M. C. Dixon,** Minneapolis, Minn., who has been traveling in the West in the interest of the Santal Mission, recently visited our church at Seattle, Wash. He preached at the morning service in the church; in the evening he spoke about the Santal Mission and showed motion pictures from the mission field.

**"High-School Week."** Rev. P. Rasmussen, Wayne, Alta., Canada, conducted this year again what he calls a "High-School Week" the week of Jan. 5-12. The people of the whole community were invited to come to Dalum High-School to take part in all the school activities for a week. This session was well attended. Many young people took advantage of the invitation.

**Pasadena, Calif.** Rev. S. Marekman, of our church at Pasadena, reports that the debt on their church is \$1200. At a recent meeting of the congregation it was decided to make an attempt to get this paid off, and to ask men and women who are friends of our church to send them a contribution for this purpose.—Rev. Marekman is giving active service to this congregation, which is small and comparatively new. A debt is a great burden for any church. But in a small church the burden of merely keeping the work going is difficult enough; when debt is added to this, the situation becomes serious. Please send donations to Rev. S. Marekman, 117 No. Oak Ave., Pasadena, Calif.

**Rev. Hakon Jorgensen,** our synodical president, made a tour of our California churches during the month of January.

**Deceased.** Mrs. J. M. Gregersen, Solvang, Calif., passed away Jan. 16. She was well known in the churches where she had lived with her husband, Rev. J. M. Gregersen, who died some years ago. He served the congregations at West Denmark, Wis., Kimballton and Cedar Falls, Iowa, and Solvang, Calif.

**The trip to Denmark** which our young people's organization, D. S. U., is sponsoring for next summer, will begin from New York in the latter part of June. Rev. Johannes Knudsen, Askov, Minn., and Rev. S. Marekman, Pasadena, Calif., will be the leaders of the tour. Rev. V. S. Jensen reports in "Ungdom" that 10 persons from Hartford, Conn., have signified their intention of making the tour.

**Los Angeles, Calif.** The congregation of our synod at Los Angeles is making rapid progress at the present time. Sunday, Jan. 12, twelve new members were admitted to the church. Others were coming back to the church. Rev. Carl Rasmussen is pastor of this church.

**Grand View College** has had a number of distinguished visitors during the school year. A correspondence in "Ungdom" mentions Dr. Harold Calhoun of the U. C. L. A., Dr. Tsurumi from Japan, Dr. Joseph Meyers, Mr. Harry Terrill, regional director of the National League for the Prevention of War, and Dr. J. B. Warbasse, president of the Cooperative League of America.



Rev. V. S. Jensen, president of the Danish American Young People's League, reports that the league will hold its convention (Fællestævne) this year at our church at Marquette, Nebr. The dates are not definitely fixed, but it will probably take place in August.

## Subscriptions to Our Synod

### Budget

From Congregation in Manistee ...	\$ 20.00
From Congregation in Des Moines ..	75.00
From Congregation in Greenville ..	16.00
From Congregation in Danevang ..	338.50
From Congregation in Cordova ....	20.00
From Congregation in Racine .....	100.00
From Congregation in Moorhead ..	25.00
From Congregation in Newell .....	125.50
From Congregation in Omaha .....	20.00
From Congregation in Hartford ....	50.00
From Congregation in Junction City	33.71
From Congregation in Dagmar .....	110.00
From Congregation in Fredsville ..	100.00
From Congregation in Hampton ....	67.82
From Congregation in St. Andrews.	10.00
From Congregation in Portland, Me.	30.00
From Congregation in Oak Hill ....	4.10
From Congregation in Grayling ...	25.00
J. Johnson, Cedar Falls .....	8.00
Rev. E. K. Moller .....	6.00
Miss Anna Rasmussen, Pasadena ..	25.00
From Ladies' Aid Society, Gayville.	115.00
Former acknowledgement .....	1410.55

Total .....\$2735.18

### For Grand View College

From Trinitatis Ladies Aid Society,	
Chicago .....	10.00
Former acknowledgement .....	32.28

Total .....\$ 42.28

### Pensions

From Congregation in Kronborg ..\$	21.35
From Congregation in Kimballton ..	25.25
From Congregation in St. Andrews.	5.00
Former acknowledgement .....	5.00

Total .....\$ 56.60

### For Canada Mission

From Ladies Aid Society in Gray-	
ling .....	\$ 5.00
From Ladies Society in Withee ...	5.00
From Ladies Society in Cedar Falls	5.00
From Ladies Aid Society in Water-	
loo .....	10.00
From Ladies Aid Society in Seattle	5.00
From Congregation in Oak Hill ...	11.45
Former acknowledgement .....	446.77

Total .....\$488.22

January 11, 1936.

O. C. Olsen, Treas.,  
306 Omaha Loan & Bldg Asso.,  
Omaha, Nebr.

## The United Danish Church

Rev. M. G. Christensen of Cedar Falls, Iowa, was married to Miss Ruth Fogdall of Cedar Falls, Jan. 15. Rev. C. M. Videbeck, Chicago, performed the ceremony, which took place in Chicago.

The Dana College Student Body and faculty have been invited to attend en masse

the lecture by the famous Japanese Christian cooperator Kagawa to be given at Omaha, Nebr., Feb. 13.

Mrs. A. C. Weismann, wife of Rev. A. C. Weismann of West Branch, Iowa, died at the hospital at Oakdale, Iowa, where she has been a patient for many months. She was buried at West Branch.

**Pastoral Changes.** Rev. Elmer Christensen, recently of Des Moines, Iowa, was installed as pastor of the English Lutheran Church, Avoca, Iowa, Jan. 12.

Rev. Edwin Petrusson, Kankakee, Ill., has accepted the call extended him by St. Paul's Church, Boomer, Iowa.

Rev. Chr. Justesen has changed his Minneapolis pulpit for that of Golgatha Church, Chicago, where he took office Jan. 19.

Mrs. P. C. Ligaard, wife of Rev. P. C. Ligaard of Brisbane, Queensland, Australia, passed away Jan. 5, according to radiogram received by her sister. Mrs. Ligaard leaves behind her husband and five daughters ranging in age from 12 to 20 years.

**Graduating Students.** The following 8 students are expected to graduate from Trinity Seminary, Blair, Nebr., at the end of this school year: William Larsen, George Robertson, Emil Petersen, Ingvald Olsen, Wesley Andersen, Erwin Bondo, Alvin Petersen, and Johan Petersen. The first four mentioned have already received calls from churches.

## General Church News

Dr. G. A. Brandelle, for 17 years president of the Augustana Synod, died Jan. 16. Last fall Dr. Brandelle was succeeded as synodical president by Dr. P. O. Bersell.

**Unable to Sing.** Rev. Roy Olsen, chaplain at the Reformatory for Boys at St. Cloud, Minn., says that the singing at their worship periods is usually very inspiring. On Christmas Eve they sang the old Christmas hymns. When they sang "Silent Night, Holy Night," one boy after another was overcome by his emotions, heads were bowed and some sobbed audibly. When they came to the last stanza only a few were able to sing.

**Y. W. C. A. Conference.** National president, Mrs. H. Chamberlin, and national secretary, Miss Elizabeth Rogers, of the Y. W. C. A. have visited Colorado recently to make arrangements for the national conference of the Y. W. C. A. to be held at Colorado Springs, April 29-May 5. This organization refuses to hold its conference in any city where the hotels discriminate against Negro delegates. They met no difficulty of this nature at Colorado Springs.

**A Fight on the Slum.** A group of New York churchmen consisting of 29 Protestant and 3 Catholic clergymen and 3 prominent laymen recently issued a manifesto through the New York press in which they declare that slum conditions are a terrible crime against human life. The slums must be abolished at whatever cost. In the city of New York alone there are no less than 17 square miles of slums. 66,000 tenements house approximately one third of the city's population, including over 1,000,000 children. In the most congested districts child mortality is 100% higher than the average

mortality, and the general mortality 200% higher than the average. An investigation has shown that one sixth of New York's dwellings have no warm water, one eighth no indoor toilet, one seventh no central heating plant. In one police district alone there are over 4,000 sleeping rooms entirely without windows.

**Deported Missionaries.** Recently 9 Swedish missionaries were deported from Italian Somaliland. The reason given for the deportation order was that they carried on political propaganda; but the real reason is probably to be sought in the fact that Sweden is one of the sanctions countries. The missionaries, however, were treated with due respect and consideration on the trip home, though they were rated as prisoners and were not permitted to communicate with their homes or with the Swedish legation.

**New Headquarters.** The Swedish Augustana Synod has moved its headquarters to Minneapolis, where the new synodical president, Dr. P. O. Bersell, lives. Previously it has been at Rock Island, Ill., where the synod has its seminary, college, and publishing house.

**The Church of Denmark,** which is the evangelical Lutheran, now has 1585 pastors and 3,546,300 members. The membership has increased slightly in recent years. A very small per cent of the population has ever belonged to any other church, or severed connections with the People's Church. The average membership per pastor is 2,238; outside the capitol it is 1,988. Yet the church attendance is very small.

**Rev. Tange, Copenhagen, Denmark,** in an article about the Oxford Group Movement has this to say concerning the Lutheran church in Denmark: The fact that these visitors (the Oxford Group) by their agitation have been able to reach many of those we could not reach is a condemnation of us who in our church have a much richer and deeper message than they. The Oxford Group Movement has revealed that large sections of our church people, pastors included, were not so confirmed in their Lutheran faith as was to be expected. This must not have been a living faith and firm conviction to them since they have been carried away by a form of Christianity so much more meager and superficial in nature. The Oxford Group Movement has brought great shame upon the Danish evangelical Lutheran Church.

**Sussex Bible Translation.** The 70 year old lay preacher, James Richards of England, has translated the Bible into the Sussex dialect. From a report in the English press we quote after "Luth. Uglb.":

Richards began his unique translation with "De good news according to Mark," because, as he explained in his preface, "I be a regular ol' Sussex chep. When I was a boy at home 60 years ago, a lot of de folk dereabouts stuck to de dialect and, when I remember what dey used to say, I loike to remember how they said it. A dialect bean't maad up so much by de shaape of words as how dey be put together."

"About den, anoder gurt crowd had got togedder and, as dey haddan't anything to eat, He called He's 'prentices to him and said to 'hem: 'I be main sorry for de crowd acos day have now been wid Me three days and ain't got anything to eat; if I send 'hem away wid empty bellies to dere own homes, dey will faint on de way; for some

of 'hem have come a tejus way.'"

From the Gospel According to St. Mark, Richards passed to the Old Testament, choosing Amos, because, he explains, "like me, he wa'a working chep, and more like some of de old dialectors I used to know dan any oder write in de Bible."

Here is Amos, Chapter IV, Verse 1, in the Sussex tongue:

"Here dis word, you cows of Bashan.

"Wro be on de mountain of Semaria,

"You who ha' gride de poor and crush de needy,

"And nag your husbands for money to git drinks."

"De Letter of James."

Richard's translation of "De Letter of James," Chapter II, Verses 2, 3, 4, is this:

"If dere comes to your meetings a man all toged up wid gold rings and fancy clothes and anoder man in poor clothes, you wait on de one in dear clothes and choose a good plaace for him, and say to de poor man, 'you can stand or set back in dat corner,' don't dis prove dat you be lopsided judges?"

Richards is a gaunt gray-bearded man with an ascetic expression. In his youth he was a lay preacher and studied English translations of the Bible from John Wycliffe's in the Fourteenth Century to Robert Moffat's in the Nineteenth.

In his old age, house-ridden by illness, Richards became a translator himself, working nights in his bedroom above his small bookshop in the town of Tonbridge Wells. There, by candlelight, he sets his own type with bony fingers and works his own hand-press, printing one page at the time. He has produced 250 copies of his neat little book bound in brown paper.

"I should like to do more," Richards told an interviewer, "but my strength is gone. I think that will be the last book I shall do, for it tires me to pull the lever of the printing press any more."

\* \* \*

In Palestine there are 91,000 Christians, of whom about 6,000 are Protestants, and 700,000 Mohammedans. In Jerusalem are 100 missionaries representing 42 different languages, but work in the rural districts is somewhat neglected.

#### FROM MY READING

(Continued from col. 106)

not yet argue against the gospel; the schools (in Denmark) still keep them exposed to it. Reluctantly it is at least still accepted as the highest truth. The people keep still, for in reality they do not see the key to the whole teaching, they are bored in listening to it; they regard it as a high priced mortification paid in respect to its propagators.

"The educated class does not look upon the gospel with more understanding than did the sophisticated Romans, they have a kind of sympathetic pity for a class of people whom they regard as too 'light-minded.' This class does not understand the gospel better than the other class, but there is the difference between them that the latter do not hesitate to express their ignorance. They are frank in saying that anything outside the world which they know must be nonsense.

"So low can the world sink in its degradation that it does no longer understand when God speaks. His words are only nonsense.

"Children can understand God's language, so can the average man; but the

## LUTHERAN TIDINGS

self-exalted class of educated people cannot! We learn languages best while we are children; but a generation which is growing up in godlessness will not learn easily the greatest of all languages. We are facing a serious crisis when our generation no longer can understand when Christ speaks. Our young people are on the way to many places—but not to Christ—and the reason is undoubtedly that we in our perverted belief have given them so many things in lectures and reading to absorb them that these things have become sufficient to them. We intend to do good, but in reality we hasten a calamity."

(From Bible hours in Gylling Kirke.)

\* \* \*

**Glenn Frank, the Church and War:** "From the beginning of time war never has stimulated, and to the end of time war never will stimulate spirituality in anything or in anybody. War is the utter negation of all that the religion of Jesus stands for. It is easy for the church to say that it will not bless any war, and then attach the weasel phrase 'except wars of defense and wars waged in a righteous cause!' In all the nations involved in the world war, the church followed obediently the lead of the state and press-agented the war aims of the rival powers." This may sound like so much negativism and does not tell us what the church must do. Dr. Frank suggests three ways, vs. First, we can hold to the dogma that the church exists only for spiritual regeneration and the taking part in worldly affairs is the concern of the individual. Second, the church can say that it does not represent the religion of Jesus but the opinions of the majority of nominal Christians and that the church can go no further without destroying its machinery—than the majority is willing to go. Third, the church can run the risk of losing its life as a popularly supported institution. "It can assume that it is obligated to exalt the things that hasten and to exorcise the things that hinder the supremacy of spiritual values in human affairs." Declaring that the church is not "an end in itself" but a means to the accomplishment of a new order, it is the latter position that Dr. Frank would have the church take.

\* \* \*

**The Sky is Red:** "It is to be hoped that many will follow the advice of Rev. C. P. Højbjerg and read this book. To many of us there is nothing particularly new in the book, but it will do many people good to face some of the modern controversial subjects in a new and stimulating way. Many contradictions within the book will be apparent to the thoughtful reader. Those familiar with Danish theology will rejoice in the fact that we have had better teachers in Grundtvig, Otto Möller, J. Madsen, J. P. Bang, P. Severinsen, and the Geismar brothers.

\* \* \*

**What has taken or is to take the place of it?** There was a time when lay people in our church would buy religious books and read them patiently. Many homes during the pioneer days had many such books; some were used for the daily devotions in the home, others were read from time to time when the head of the house felt the need of going to the eternal well-springs. If this generation cares to read books of a like nature, they are at a loss as to where to find such books. Should there not be done more among us to spread the good religious literature that is available. Danske Kvinders Missionsfond has

for years done a good piece of work in publishing an annual book which carries much valuable reading, but we have little or no literature in book form for the English reading and English speaking generation of our church.

\* \* \*

**The best kind of preaching.** Says Oscar Geismar, minister of the Castle Church in Copenhagen: "The best kind of preaching, the kind that I could wish for all Denmark, is the kind that is purified of all Grundtvigian sweetness; Grundtvigianism, salted by Karl Barth, is the kind of preaching I deem the best." We wonder if that would be true here in America also, where some have heard of Barth, read about him, but where hardly any, even among our own people, know Grundtvig. Would we not come nearer the truth if we say about American conditions: The majority doesn't care what we preach just so we go through the routine.

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