

Lutheran Tidings

Volume II

MAY, 1936

Number 10

THE PRESENCE OF GOD

After the Flood at Brush, Colo., Friday, May 31, 1936

"Boast not thyself of tomorrow, for thou knowest not what tomorrow may bring forth." Prov. 27:1.

Friday night as I lay down to rest, one thought after another came flowing in upon me about the events that had lately happened in nature. And the experience of Elijah, the prophet, when he attempted to flee from all his troubles and from God, came to me with a new meaning. When things happen over which we have no control, we have little time for God, and yet he is in our minds, or rather the queer twists of Providence will not leave us alone.

But it is difficult to find God in them. The ruination caused by strong winds, by water, by fire, by earthquakes, has caused many to wonder: Why do these things happen?

As I tried to rest Friday night, I could still hear the roaring waters, I could see the loss of life and all the ugliness of the thing before my eyes. There are some who are inclined to scoff at God at such times, and to say mean things against God. Those things, Jesus said, should be forgiven us as long as we did not resist the Holy Spirit. But it is still true that we cannot see God in it.

When we awake the next morning and we see the day grow brighter and more beautiful, the skies become clear, the birds sing because Nature has adorned herself in all her beauty. Over the radio come the most wonderful harmonies of music. We are reminded that life is a mixture of shadow and sunshine and that we can not live without either of them. Again we begin to hear God in the still small voice. And perhaps, as silence enwraps us, we may admit that these things have a meaning. When we begin to grant that, we cannot turn to the future for a possible explanation, but we turn to the wisdom of the ages and find that men of old found a manifold meaning in the things that happened.

Let us read a few verses from Ps. 107:21-43. Whoever wrote that poem was sure that God was never remote from anything that happened in the world. And we will notice that his final exhortation is: *Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.* It is easy enough to renounce God, but when we do that we say that we are at the mercy of blind force, and that is the most foolish of all.

A man remarked to me the day of the flood, "We have been howling for a long time that it was too dry, not only on the hills, but also in the valley; so we resorted to pumps. And the government got so wise that they thought they possessed all wisdom and that the common man did not even have common sense, he was incapable of doing anything on his own initiative. Now we are all finding out once more that we are not the boss of this concern."

Let me ask this question: Is it good for man to be favored always with what he thinks he ought to have? Let us ask another question: Has the man who has raised a crop year after year always shown his gratitude for sunshine, rain and thunder?

Was there not a time, when we had great prosperity, when men reasoned that they would show their gratitude to the church after they got more? That day never came. And that day never will come, I am sure, for God expects us to show our gratitude from day to day with the means that we have now, and not with those that we may or may not possess in the future.

I am not attempting to speak with any certainty upon these things, but it seems to me that past history shows us that there is a connection between prosperity and generosity. *He that sows sparingly shall reap sparingly.* When Jesus spoke these words, He took a fact from the material world and applied it to the realm of spirit.

My conclusion is that the events which we call calamities in nature are permitted to happen every now and then to remind us that we are not the Lords of Heaven and earth.

On the coast of Cornwall, England, stands the famous Eddystone Lighthouse. It was first built in a fanciful way by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure and from his high balcony he used to defy the storm, crying: "Blow, ye winds, rise, oh, ocean, break forth, ye elements, and try my work." But one fearful night the sea swallowed up the tower and its builder.

The lighthouse was built a second time of wood and stone, by Rudgard. The form was good, but the wood gave hold for the elements, and the builder and his structure perished in the flames.

Next, the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rocks, as the oak is fastened to the earth by its roots. From the rock of the foundation he also took the rocks for the superstructure. He put upon it no boastful inscriptions like those of Winstanley, and on its lowest course he put these words: *Except the Lord build the house they labor in vain that build it,* and on the key-stone above the lantern the simple tribute, *Laus Deo*, praise God. The structure still stands, holding its beacon high to storm-tossed mariners.

Christ, the light, must be held up high before men, or they perish. and we cannot place Him upon any superstructure of our own device. Let us take Smeaton's humble inscription and put it above our life structure—and we may be sure that the structure will stand.

See Is. 25:1-5.

L. C. Bundgaard.

God Bless The Little Churches

*God bless the little churches
With their heaven-pointed spires,
With their message of salvation,
And their sacred altar fires;
Where the lips of little children
Learn to lisp the story old;
Where the aged dream of heaven
With its streets of crystal gold.*

*God bless the little churches,
Where the hearts with sorrow bowed,
Catch a gleam of heaven's glory
Through the rifting of the cloud;
Where the souls, grown coarse and sordid
In their daily quest for gold,
Come with humble hearts like children,
Seeking entrance to the fold.*

*God bless the little churches
Where we bring our treasured dead,
When our hearts are torn and bleeding
As the last farewell is said.
There the preacher-prophet tells us
Of a home where none e'er die,
Where our dear ones never suffer
And we'll greet them by and by.*

*God have mercy on the people
Where the little churches close;
Where the window panes are broken
And the "hoot-owls" calmly doze;
Where no chiming bells on Sunday
Call the people out to prayer,
Where no evening psalm is chanted
And no gleaming light is there;
Where no message from the preacher
Calls the sinner to repent;
Where no handclasp of a brother
Brings a smile of sweet content.*

*God have mercy on the nation
When its church bells cease to call
For a land is nigh to cursing
When its sacred altars fall.*

—Donnie Minton.

The Difficult Prayer

Softly the young mother tip-toes across the floor to the child's cradle. He is still sleeping. She falls to her knees and leans over her child trembling with anxiety. She touches his little hand; it is burning and hot. O, God! How the little bosom rises and falls, struggling for breath! Will he survive the crisis? For the first time she has let her mind hold that thought; for the first time she has thought of the possibility that she might lose him. Up until now that has not been possible; she *would not* let the thought enter her mind, for surely, the Lord would know that she *could not* live if He took her child. At the thought she felt her heart tighten and strain as if she might die on the spot. But if that happened! How many mothers had not, just as she, agonized in prayer in order that they might keep a child whom they had loved just as dearly; how many mothers had not bowed themselves in the dust before the One who rules over life and death, and who, nevertheless, had sent death! God! Almighty God! She folded her hands and began to pray the prayer

of her childhood; but she stopped, wide-eyed and fearful. No, she could not pray the third petition; she could only cry out that she might keep her child. God, God.

The night moved on, an endless night; a night in which she wrestled continually with God over her child.

The grayness of early morning covered the child who now lay pale and still and silent.

The doctor shook his head, "It's remarkable how the crisis continues to last." But the mother smiled; she knew the reason. She could not, she *would not* give up her child.

The day passed and again, a long night. The mother struggled unceasingly, and did not even turn from the child's bed. She would not sleep; she dared not sleep for fear that death would come and steal him away. And the doctor came again and shook his head, "Strange." But the mother smiled again; she alone knew the reason, and she *willed* to win.

Again a day passed, and a third night. The child was very weak, but she could clearly see that he was better. Yes, yes! The victory was sure!

But then, while she still lay on her knees by the cradle she began to doze; or was it a vision? No, no! It was a memory that became alive in her consciousness. It was a memory of something she had seen as a child; two people who kneeled each at a side of a cradle crying aloud to God for the life of their child . . . But—but—it was Father—and—Mother—and the child was—Aase! She leaped to her feet screaming. Her hands clutched at her bosom. To breathe was a struggle. Father and mother, they were permitted to keep Aase, but Aase lost her mind and died when she was eighteen in an institution for the insane. Ah, yes, how well she remembered father and mother when they came back from their annual journey to Brejning, where they had again been reminded that they had gained their own will and way.

Then the mother sank again to her knees, and now, as she surrendered herself and her child into God's Father hand, she could pray the difficult prayer.

(Tr. by Paul G. Rasmussen in "Ansgar Luth.")

Communication

To the editor of "Lutheran Tidings":

Your editorial in the April issue engages my attention. It seems to be directed to the young people of our synod, and as I belong within that category, I feel urged to try to answer some of your questions. I believe you have asked those questions in a spirit of kindness, and shall therefore try to disclose how at least one young man feels about what you mention in your pertinent communication.

You apparently would like to have us young people go to the convention and share in its exercises. I have been to several of our conventions and have no desire to attend another one at present. My impression of our church conventions is that of a large group of lay-delegates who come with the sole purpose of doing something for the good of the synod, but who seldom really attain fulfillment of the motives with which they arrived—as well as a great number of preachers who fail to show any evidence of love for their synod by fighting for its welfare. There are too few members among those who control the affairs of our assembly who are genuinely interested in all the phases of our synodical program.

My discouragement regarding our church keeps on growing as I realize how we are going backward. Our larger individual congregations are perhaps not going backward to any alarming extent, but as a synod we are failing. This is made evident by the fact that our synodi-

cal board within the past winter has turned over to an outside organization our mission field in Canada. This indicates that we not only are not progressing, but that we are failing utterly in that most important part of all church programs—the mission work.

Not that it was irrevocably necessary that we should quit on this vital phase of church work. There would have been funds enough to keep our Canada mission work alive, if we did not have a white elephant in the form of Grand View College, which swallows up most of the annual resources which could keep other synodical projects from being put aside.

You may wish to suggest here that Grand View College, our seminary, represents a most worthy endeavor in our church work and deserves all the support we can give it. This might be true if it were not for the fact that there are no theological students at the seminary; and I fail to recognize any readily perceivable benefit to the synod in developing students in commercial subjects at so great an expense to our combined interests. Our seminary, instead of being the heart of our synod, the source of inspiration as well as actual benefit to our congregations, has turned into the creature which can devour its own creator—verily a white elephant.

A church without missions is either a completely selfish or a dying congregation, and young people today are not drawn to that which is unprogressive. There are those who might wish to interpose that it may be the fault of the young people that it is not more progressive, but that is a defeatist's viewpoint, since the young people have had little or nothing to do with shaping the destinies of our synod, as far as regulating its policies is concerned.

Of late there is arising more and more agitation toward joining our church with the United Danish Church. A moderately discerning eye will recognize that suggestion in many of the communications to our synodical publications. Our own Seattle congregation has even sent in a motion to our next convention to the effect that our church should work toward a closer relationship with other Lutheran synods (see "Dannevirke," April 22, p. 3). In 1934 the president of the United Danish Church even suggested openly in his greetings to our church convention at Des Moines, Iowa, the union of the two churches, so we know that such a combination would be favorable to them; and I do not know that his presumption was rebuked to any degree (see "Aarsberetning for 1934," p. 63).

If ever our church is joined to the United Danish Church, many of us will have to look elsewhere for a church home. I for one have had a taste of the United Danish Church, and should never be able to accept it as my own. I am familiar enough with the history of our own church to realize that such a union as suggested would lose for me my church home, and the heritage from my forefathers should have been destroyed.

In your editorial you ask whether the young people are not willing to step into the active service of our church, whether they are not capable of shouldering the responsibility of shaping its policies, whether they are to be trusted to direct the destinies of our church, and more of similar order. To all this I can only answer—what good would it do, even if the young people were qualified in every way? At our last convention, in Texas, a committee composed of six of the most respected and worthy members of our synod, the Committee for Consideration of the College President's Report, introduced the following recommendation. "The committee does not believe that we, as a synod, are true to the Lord's Gospel, if we, at the expense of our mission work, apply so large

a part of our resources to the management of the college, while small congregations die."*

Not the slightest consideration has been shown by the synodical board toward the above recommendation, except to do just the opposite, by proposing this year to award out of our annual budget twelve thousand dollars (\$12,000.00) to Grand View College, as against three (\$3,000.00) to mission work.† If the recommendation of a

Figures computed as follows:

Missionskassen	\$3000.00
Grand View College	\$9000.00
Renter og Afdrag paa Skolens Gæld	2000.00
Reparationer og Assurance	1000.00

Total to G. V. C. \$12,000.00

committee of highly regarded people such as this, at the annual convention, can be so completely put aside, then why should we young people attempt to participate?

Arthur V. Jensen.

Cooperation

There is a constant struggle between the different varieties of small birds; but they fly and fight together against the big hawk. As I see the little fellows chase the big one in the air, I get a good picture of what business cooperation is. One man, or a corporation of men, runs a large factory. They abuse the rights of the workers, and the workers cannot fight back unless they do it collectively. Therefore, they develop a strong sense of comrade solidarity. The big packing house has become so acquisitive that it is blind in regard to the conditions of producers and consumers. The only available method of fighting the packers is the producers' and consumers' cooperative business.

Distress teaches the naked woman to spin. It also teaches the small workers to cooperate against the big fellow. We don't do it because we like it. The old system of independent farm and business is our favorite. Nor do we cooperate because we deeply love each other. No, but there is no other thing to do. It is expedient under the present circumstances. We realize that we must fight the big fellow in the economic field. He is ruining us economically. He is bringing us back into peasantry and forward into war catastrophe. We don't want a revolution, and we are politically helpless. We can, however, if we desire that our children shall progress, establish cooperative stores, creameries, canneries, gins, etc. It is not our intention to abolish private business, for we would then run into communism and stifle personal initiative. We can't spare competition just now when the United States is starting to really do something; but the present mode of competition must be socially controlled. No other agency can do that as well as cooperative business.

I have been among the unemployed and distressed people for several years now, and therefore I am in sympathy with the cooperative effort to distribute profits—and far be it from me to discredit the effort; but I do object when preachers try to say that cooperative business is more Christian than private business is. I call that

* "Komitéen tror ikke, at vi som Kirkesamfund er tro mod Herrens Evangelium ved, at vi paa Missionsarbejdets Bekostning anvender saa stor en Del af vore Pengemidler til Skolens Drift, medens smaa Menigheder dør." — Paragraf 9 i Rapport fra Komitéen for Skoleforstanderens Indberetning, Side 62 i Aarsberetningen for 1935.

† Figures taken from a communication concerning contributions to the synod, sent out by the church board to all churches in the synod.

(Continued on col. 160.)

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EDITORIAL

To the article "Communication" by Arthur Jensen in this issue of "Lutheran Tidings" I would like to comment briefly.

I understand Mr. Jensen's grievance very well. I think there are many who hold them against our church. They are not altogether unjustified. There are grievances and they will have to be redressed soon for the good of our church.

His attitude of impetuous dissatisfaction is characteristic of youth and is one of the greatest assets of youth. It is the hope of our church. This straining against the hesitancy, inactivity, and callousness of age, which has been a great hindrance to the progress of our synod, should be set free. We look backward more than forward; we have more reliance on the past than hope in the future; tradition is dearer to us than life, language more precious than thought. We must be dissatisfied with that. But to go to the extreme of saying that now we will have no more to do with our synod, as Mr. Jensen does in effect, is not looking to the future. It is not of the real spirit of youth, neither is it manly. No, the spirit of youth looks forward, wants progress, wants to tear down what is outworn, and puts theory into practice. To quit the church because there is something wrong will accomplish nothing but the decay of the church. Stay, work, make yourself felt, join with those who have the same sentiments as you have and fight for them as long as they are your convictions; but guard yourself against becoming opinionated.

Your opinion about our sister synod is a piece of bad tradition. The contempt which your article expresses, between the lines, is narrow-minded and unjustified, as well as uncalled for. There are differences between them and us; and yet there is no other synod so near to us in most things. Their ideology—"lingo"—is not the same as ours, but their underlying thoughts and feelings are not so very different. And what is more, we are becoming more and more alike year by year.

Let us discuss our affairs, but let us throw no stones. We have need of all our effort and all the strength and understanding God can give us in solving our own problems.

I am grateful to Arthur Jensen for his frank discussion and wish others would express their opinions as freely.

C. A. Stub.

To the Danish Church

A few days ago I received the following letter from the ordinator of the synod:

"Dear President, Rev. Hakon Jorgensen:

"I hereby terminate my services as ordinator of our synod, 'The Danish Church in America,' because I am no longer able to perform it as I wish; but I have never thanked the synod for entrusting me with this service during 35 years, which I now do from the bottom of my heart: I thank heartily for everything which my synod has entrusted to me. I came with this one desire: that I might be used, that I might be used up. This desire has been amply fulfilled. I have never wanted for work in America, for a home and daily bread. Thanks, hearty thanks, dear God, our Father, and fellowmen, for that.

"Now I am ready to set out on the long journey when God calls me.

"I commend myself to God and His care.

Peder Kjolhede."

To our old friend and servant shall thanks be given. We are many who owe much to him. Early did he give to the Danish Church his faithful love, and a long, diligent, and active life. May we be worthy of such a gift. God bless our aged chief and bishop in Jesus' name.

Hakon Jorgensen.

The 1936 Convention

As already announced, the annual convention of the Danish Evangelical Lutheran Church in America will take place at the church at Kimballton. It is the hope of this church that many of our friends from other churches will come to participate in the work and the Christian fellowship of the convention. In order that the task of caring for such guests may be lightened I will ask them to enroll by sending their name to Mr. T. G. Jensen, president of our church, or to me, before very long.

The last convention that our synod held at Kimballton was in 1907, just a half year before the farmer-built and operated Atlantic Northern Railroad reached the town. This same railroad suspended operations January first this year. It seems to be the fate of Kimballton to have no railroad facilities when needed for church conventions.

Perhaps this fact makes very little difference to the great majority of those who plan on attending the convention. Since the paved State Highway No. 7, one of two direct routes connecting Omaha and Des Moines, was laid right by our door, the services of the railroad have diminished in importance until they are hardly missed. We expect that most of our guests come by car and will have no difficulty in locating Kimballton. As already indicated, State Highway No. 7, terminating at Council Bluffs and Des Moines, comes right to our door. From the north, follow U. S. 71 to Hamlin, thence 10 miles west to Kimballton, or U. S. 50 to Harlan, thence 14 miles east till you drop into our hillside abode. Bring your tire chains along!

I would advise those coming by railroad to let us know whether they come to Harlan by the Great Western Route (running between Omaha and Minneapolis twice daily) or to Atlantic by the Rock Island Route (running between Chicago, Des Moines and Omaha four times daily). This last town is 17 miles distant by dirt road.

The Interstate Transit Company bus serves Kimballton, reaching our town 9:40 each forenoon from Omaha and 8:20 each evening from Des Moines.

The program for the meetings is now entirely com-

plete. This year there will be an evening for the Santal Mission, one for D. S. U., and as usual one for Danske Kvinders Missionsfond. A detailed program will be published later.

We expect there will be some mothers with small children who would like to participate and get something out of the meetings. For their convenience a nursery has been arranged in the school close to the church. This will be under the supervision of an experienced practical nurse and will be at the disposal of any mother for a moderate outlay. Please advise us if you wish to make use of this.

Many hearts and many homes in our church and town are busy these days getting ready to receive our guests. Whether these are already acquainted with us or not we know they are our friends. As such we will receive you and try to make your stay here a pleasant one. Many speakers have been asked to share their thoughts and experiences with us during the five days of the convention. Quite another group is busy preparing for the business the convention is scheduled to take up. It is a common thing to hear the wish voiced that the convention may be a good convention. Only the blessing of God through His word and the Holy Spirit can make it that and only on the condition that we will be led by the Word and the Spirit.

One more serious thought: May all those who start out to go to the convention arrive here safely!

Alfred Jensen.

Kimballton, Iowa, May 8, 1936.

Let Us Go to Kimballton!

The National Convention of the Danish Lutheran Church in America is to be held June 3 to 7 in Kimballton, Iowa. Kimballton is located in one of the largest Danish settlements in U. S. A. We expect a number of our members to drive to the convention, which always is a worthwhile experience for all who participate with open minds and willing hearts.

Christians are unable to live a Christ-like life without real fellowship with other congregations and kindred souls. Anyone with a fair knowledge of church history is aware of the risk a congregation is taking when it, through its members, refuses to partake in the uplifting and strengthening experience found in true fellowship and meetings with our own people. I feel that Danish-Americans more than ever must unite in a deliberate effort to avoid the growing tendency toward congregational independence.

From the Atlantic to the Pacific Coast, from Alberta to Texas, representatives of about 20,000 people will meet and live together for one week, sharing each others experiences, renewing old friendships and making new ones; we are to find renewed soul-strength in the spiritual nourishment we as a group are able to give to all who are willing to share with open hearts and sympathetic minds. Ill can we afford to reject the invitation of the Danish Church in America and this year especially that of the congregation at Kimballton.

We are to study the work in all our congregations, our Missions in U. S. A., Canada, and India, our Old People's Home in Des Moines, our Children's Homes in Tyler and Chicago, our Seminary and Junior College in Des Moines, and our Folk High Schools in Alberta, California, Minnesota, and Nebraska. Our editors will present the reports from "Lutheran Tidings," "Kirkelig Samler," "Børnevennen," and "Child's Friend." The needs and activities of the Ministers' Pension Fund, the life at

the Sanitarium in Brush, Colo., and the efforts of Danske Kvinders Missionsfond are also of vital interest.

Our synod, as well as the individual congregations, is in a state of transition; we are in the middle of a reformation. We are facing a revision of the constitution; the Canada Mission, the Inner Missions, our school problem, are just a few of the issues soon to be dealt with.

Immigration is a thing of the past. A large number of our members and prospective members are descendants of people born in this country. The first generation built the majority of our churches and, where alive, is still loyal. It is the privilege and duty of the second, third, and following generations to continue the work of the first with the natural changes and improvements demanded by better living conditions and modern thinking.

Please keep in mind that you as a Christian, brought up or taken in as a member for our church, are a member of the Danish Lutheran Church in America; you may be sharing all the benefits of membership. You are a part of the work and must, with the rest of us, do our best. We are asking full cooperation from all our loyal members in the activities of our local congregation and those of our synod.

United we stand. Divided we fall.

Jens Christian Kjaer.

BOOKS

"A Way to Life"

By Ernest Fremont Tittle. Henry Holt and Co., New York, \$1.75.

It is as hard to classify this book as it is to classify life itself. Anything beaming with life is quite beyond classification. Organic life is always refusing to be pigeonholed.

Let not anyone begin to read this book expecting, by the suggestive title, that he will find "precepts upon precepts" which can be classified and put into handy compartments from which he may pull them out when needed. There are, indeed, plenty of principles in these six lectures, originally given at the Rochester-Colgate Divinity School and at Grinnell College; the careful young reader will find that the author has been very modest in calling these lectures "an attempt." The author is not searching for a new philosophy; each generation may rediscover life in the Christian religion. It is a square reckoning with personal and social application of faith, an honest and sound plea for better cooperation among Protestants, a recapture of lost convictions. Where have we read any challenge more clearly stated than this one: "We pay for our social cruelties by the loss of our religious convictions. We pay for our slums, our drab and smoky mill towns, by the obscuration of our vision of God. We pay for our trust in 'reeking tube and iron shard' by a growing blindness to those spiritual realities which have been the vision of seers, the experience of saints, and which alone have power to help us when our hearts begin to ache. All of which is to say that the divorce of religion is fatal not only to civilization, but also to religion. Shut up in churches and inner chambers, forbidden to enter the city hall and the market place, religion can neither redeem society nor keep its own soul alive."

Speculative philosophy finds no place in "A Way to Life," no matter how interesting it may be. Christianity has proven—if we want it proven—and is still capable of certifying the challenge of Christ, that it is the supreme and only way to life. All of this is beautifully stated in a language that any man can read.

With rare insight Dr. Tittle points out a way for the
(Continued on col. 159.)

THE CONVENTION

The Danish Evangelical Lutheran Church in America holds its 59th annual convention at Kimballton, Iowa, June 3 to 7, God willing.

Delegates and pastors are urged to attend. Motions and topics for discussion should be submitted to the undersigned in time to be published at least six weeks before the convention.

The meeting begins with worship Tuesday evening.

Hakon Jorgensen.

In accordance with the above the Immanuel Danish Lutheran Church invites all members and friends of the Danish Church to hold their convention here at Kimballton during the days June 3 to 7. It will be a great help to us if all will make reservations early.

Make reservations to one of the undersigned at least ten days prior to the convention.

T. G. Jensen, Kimballton, Iowa,
President of the Board.

Alfred Jensen, Kimballton, Iowa,
Pastor.

PROPOSALS TO THE CONVENTION

We the undersigned make the following motion for consideration at the convention at Kimballton, Iowa:

That the constitution of the synod be thoroughly revised before it is printed in the English language, and that this revision include a different arrangement for the engagement and change of pastors by the congregations. We propose the following changes:

1. When a congregation seeks the services of a pastor, it shall announce the fact in the official publications of the synod.

2. Pastors who seek engagement or a change of position shall apply directly to those congregations who seek a pastor.

3. When agreement has been reached between a congregation and a pastor, announcement of this shall be made to the president of the synod, and he shall announce the engagement to "Kirkelig Samler" and to "Lutheran Tidings."

L. C. Bundgaard,
Brush, Colo.,
Johannes Pedersen,
Junction City, Ore.

The congregation at Seattle, Wash., proposes:

1. That the synodical convention be held only every other year.

2. That the Danish Evangelical Lutheran Church endeavor to create a closer fellowship with other Lutheran synods.

John Hansen,
President of the Board,
Mrs. M. Sorensen,
Secretary of the Board.

The congregations at Marinette, Wis., and Menominee, Mich., propose: That the annual report of the synod be printed and published in the English language.

District I of the Danish Church in district convention at New York City, May 1 to 3, 1936, proposes:

1. As the time for holding district convention in the fall is very inconvenient for the Eastern District, the district requests permission to continue to hold its conventions in the spring.

2. It is the conviction of this convention that the seminary at Des Moines is not capable of educating ministers for

service in the Danish Church in a justifiable manner, and it is advised not to reopen the seminary.

A. Th. Dorf,
F. O. Lund Christensen,
Peter Hansen.

3. That the synod authorize a definite ritual for use in all churches, preferably to include as much as possible of the Danish ritual in translation.

The above proposals from District I have been submitted by the district secretary; and although they have not been received within the time prescribed, yet I publish them and expect that they will be taken up for consideration by the convention.

I am strongly tempted to make some remarks about the proposal not to reopen our seminary, but I consider it best that we first listen to what the sponsors of the proposal have to say.

In the May 6 issue of "Dannevirke," the reporter for the district meeting at New York mentions that the synod has not fulfilled its obligation toward the district. I suppose the reference is to the fact that the synodical president has not visited the district and that when a visit had finally been arranged, he cancelled the same. Let me offer the information with reference to this that the blame must fall upon the president alone and not upon the synodical board, which repeatedly has maintained that he should make the visit. It is my regret that the synod should suffer for my neglect.

Hakon Jorgensen.

Newell, Iowa, May 8, 1936.

Meeting of the Synodical Board

Des Moines, Iowa, May 10, 1936

This meeting of the board was held especially for the purpose of studying the present financial situation of the synod so as to enable us, if necessary, to make a last effort to remedy what has been neglected. Besides, the committee on valuation of the assets of the reimbursement fund was to give its report, and the board was to take its stand on this matter.

Four members of the board took part in the meeting. It was reported that Mr. P. S. Munk Pedersen is remaining in Washington for the present.

The president read correspondence with the president of the United Danish Church concerning a prospective revision of the music edition of "Hymnal for Church and Home," the publication of which is a mutual undertaking of our two synods. The plan was to correct some expressions in the present hymns and to add about 80 new hymns, chiefly of English and American origin. It was decided to support the plan in cooperation with the United Danish Church.

In consequence of the treasurer's report, which showed that only ca. \$6,500 had been received in contributions to date, the secretary was required to write to those congregations which had not sent any contribution for the last year, or whose contribution was entirely out of proportion to their ability. It was further shown that \$5,000 would go to Grand View College, besides \$1,266 for interest, insurance, and other payments. The Mission Fund would receive a little over \$2,000, while the balance would be distributed among the other institutions; this would

amount to at least their proportional share of the contributions according to the budget. It may seem to some that this amounts to more than has been contributed in all. Mr. Olsen explains that the synodical treasury has had some income from the reimbursement fund. This is true also of other funds which have an interest in the assets of the reimbursement fund. I shall go into no further details in these matters. The convention is not far off, where a better explanation than I can give will be forthcoming. If only all congregations would make an honest attempt to gather contributions to the synod, we should easily get money enough to carry on our work. Let me further say that our debts have been reduced by \$1,000 in the past year, not in order to deprive any synodical undertaking of a part of its income from the synod, but because payment was demanded of the synod.

The report of the committee on valuation was given by Mr. O. C. Olsen. Mr. H. P. Rasmussen and Mr. J. Fr. Petersen are also members of this committee. Mr. Petersen's and Mr. Olsen's report was accepted. Mr. Rasmussen's report varied from the former on important points; but it would be impossible for me to discuss this whole matter intelligently in this report. This will be done by the president in a special report to the convention. The board will propose to the convention on the basis of these reports that this whole matter be closed.

By discussion with President C. A. Olsen it was decided that the Grand View College budget for next school year would require \$6,000 from the synod, i. e., \$1,000 more than this year. The reason for this is the reopening of the seminary with the consequent engagement of one more teacher. The price for students for next year was set at \$240 for the college and the academy, and the same, less tuition, for the seminary. This is \$15 more than at present. This is due to an expected rise in prices.

Besides these rather dry affairs the board discussed many things concerning the activities and congregations of the synod. We discussed what has appeared in our papers concerning the Canada Mission. Unfortunately it is not possible for us to point out any man whom we felt justified in recommending for the work in northern Saskatchewan. Perhaps the convention can give a better solution to this problem.

Alfred Jensen.

Kimballton, Iowa, May 10, 1936.

Our Church

St. Stephan's Church, Chicago, Ill., had a visiting speaker on Sunday, April 19, Rev. Leo Broe, Manistee, Mich. He preached in the morning and gave a lecture on "War" in the evening. On June 13 and 14 Rev. P. Rasmussen of Canada will speak there.

"The County Fair," which the Young People's Society of St. Stephan's Church, Chicago, had arranged for April 17 and 18 gave them a net profit of \$300. This was to be used in aiding the church. St. Stephan's has a very active and efficient Young People's Society.

11 New Members. Palm Sunday, April 5, eleven young people were confirmed by Rev. Erik Moller of our Omaha, Nebr., church. The same day all of them were enrolled as members of the congregation.

Young People's Convention. The D. S. U. Eastern District will hold its annual convention at Perth Amboy, N. J., May 22 to 24. This meeting is intended also to be something of an athletic event.

Sunrise Service. Rev. Enok Mortensen, Chicago, Ill., will conduct a "Sunrise Service" on Pentecost morning, May 31, at Jackson Park. This has become a custom at St Stephan's Church and is a very impressive event.

District I of our synod held its annual convention in our Bronx, N. Y., church, May 1-3.

Scandinavian May Party. The Annex-Ladies' Aid of our church at Seattle, Wash., is sponsoring a May Party for May 20, at which the Swedes and Norwegians of the city will participate.

Rev. Aage Moller, Nysted, Nebr., preached at the services of our church at Seattle, Wash., May 3. In the evening he spoke again on the subject: "What to Think About in Our Day."

The California District of our synod held its annual convention at our Los Angeles church, May 1-3.

Rev. Harris Jespersen, Viborg, S. Dak., preached at the English service at Diamond Lake, Minn., on Good Friday.

The Dana College Choir of Blair, Nebr., gave a sacred concert in our church at Kimballton, Iowa, on April 19.

Summer School will soon be operating in many congregations of the synod. At Kimballton three teachers have been engaged, two to teach in Danish and one in English. Mr. Frede Strandskov, Marquette, Nebr., and Miss Magda Hansen, Brush, Colo., will teach the Danish classes, and Miss Ella Sinding the English class.

Plans are being made at Grand View College for the publication of an American Folk Song Book. A group of songs has already been collected, some of which have been used during the current school year. It is the intention to gather a significant and representative group of songs, and requests have been made for the cooperation and support of all who have felt the need of such a song book and who are able and willing to contribute suggestions and materials to this work. The materials already gathered have been exceptionally well received, in American groups as well as among our own Danish-Americans.

Convention Speakers. Rev. Alfred Jensen, Kimballton, Iowa, in his local bulletin gives a list of the speakers at the impending convention to be held there June 3-7. The following pastors are mentioned: Holger P. Jorgensen, Clemens Sorensen, A. E. Sorensen, P. Rasmussen, C. P. Højbjerg, Holger Strandskov, S. D. Rodholm, Svend Jorgensen, Ottar Jorgensen, Erik Moller, J. C. Aaberg, Enok Mortensen, H. Plambeck, J. A. Holst, A. W. Andersen, Johannes Knudsen, E. Farstrup, Holger Nielsen, J. P. Andreasen, and V. S. Jensen. Dr. E. Ostergaard and Profs. C. A. Olsen and Alfred C. Nielsen will also speak.

The Santal Mission will hold its annual convention this year at Our Savior's Church, Waupaca, Wis., June 21-23. This

church belongs to the United Danish Church and is served by Rev. Henry N. Hansen, to whom reservation should be sent. Of our missionaries Dr. E. Ostergaard, Rev. and Mrs. M. A. Pederson will be present. Rev. Pederson, who last year suffered a paralytic stroke, is now able to move around on his feet a little.

Members of the Grand View College Faculty will again this summer visit the various congregation of the Danish Lutheran Church. Professor A. C. Nielsen, formerly Dean of Buena Vista College and of Fort Dodge Junior College, who will be a member of the G. V. C. faculty next year, will be among those visiting our congregations. A group of G. V. C. students is at present conducting a series of tours to ten congregations.

Mr. Svend U. Hansen, Tyler, Minn., who is well known to many of the younger people of our church, has recently bought the two local newspapers, "The Tyler Journal" and "The Tyler Herald." They will now be consolidated under the name "The Tyler Journal-Herald."

Mr. P. S. Munk Pedersen, who is a member of our synodical board, has changed his address to: 2000 R Street N. W., Washington, D. C.

Many New Members. It has been reported from Minneapolis, Minn., that the St. Peder's Church there admitted no less than 30 persons to membership in the congregation on April 26.

Rev. Hakon Jorgensen, who has served the congregation at Newell, Iowa, for more than a decade, has resigned from this charge in order to accept a call from the congregation at Salinas, Calif. He will move to the West in August.

President C. A. Olsen, Grand View College, has been called upon throughout the winter to address various American groups on the principles and methods of adult education. He will be guest speaker at the School of Religion, University of Iowa, where he will speak on the religious philosophy of Grundtvig. He has also been invited to speak before groups in Ohio, Indiana, Illinois, Wisconsin, and Nebraska, and has been asked to address several conferences of ministers and teachers on the philosophy and significance of Grundtvig and the Danish Folk-High Schools.

Rev. A. Th. Dorf, Brooklyn, N. Y., who is in charge of the Seamen's Mission of our synod, in his report to the District I convention emphasizes the need of a Home for Seamen, or at least a reading room. Why not take the matter up at the convention of the synod?

Rev. E. Farstrup, Marinette, Wis., who is "Ungdom's" representative on the national board of D. S. U., has recently sent out an appeal to the pastors of our synod for their support in extending the circulation of "Ungdom" and in sending contributions to its contents.

The National Convention of the Danish American Young People's League will be held at Marquette, Nebr., during the days of August 21, 22, and 23.

The plans for a National Recreational Institute to be held at Grand View Col-

lege this summer have been revised. Due to various circumstances the project will not be attempted this summer, but tentative plans are being drawn for next year. The experiment this year will be conducted at Columbus, Ohio, with Miss Neva L. Boyd, Mrs. Charlotte Chorpennig, Mr. Lynn Rohrbough, Mr. Carl R. Hutchinson, and others as leaders. It is hoped that G. V. C. will be represented at the coming institute.

Immigration Pastor. Rev. A. Th. Dorf, Brooklyn, N. Y., has now taken over the work as immigration pastor at New York harbor. This post was held for many years by the late Rev. R. Andersen, after whom Rev. A. J. Tarpgaard took it over.

"Lutheran Tidings." At the annual convention of District I it was decided to support "Lutheran Tidings" by working for its greater circulation. Other districts are urged to take the matter up at their conventions!

District Officers. At the recent convention of the Eastern District of our church the following men were elected to the district board: Rev. P. H. Pedersen, Perth Amboy, N. J., president; Rev. V. S. Jensen, Hartford, Conn., secretary; and Mr. Marius Andersen, Brooklyn, N. Y., treasurer.

Our Los Angeles Church has been sold "on certain conditions." If these conditions are fulfilled, it is planned to build a new church in a more suitable location.

The Advanced Cooperative Institute held at Grand View College, April 19 to May 2, drew 38 participants, among them leaders from twelve states. The institute surpassed even the highest hopes that inspired its purpose and plans. For almost two weeks this group of leaders and workers listened to significant lectures, discussed vital, current problems, experienced the bonds of fellowship that come when "we patiently and with understanding talk things out," and adjourned so convinced of the significance of the purpose and the method of the institute that plans are already being drawn for a similar institute for next year.

Rev. F. O. Lund Christensen, New York City, will also serve our congregation at Newark, N. J., beginning May 1. Rev. A. J. Tarpgaard was pastor of this church up to that time. He is also serving the Port Chester, N. Y., church.

At Ringsted, Iowa, the congregation is at present doing a good deal of remodeling at the parsonage which will improve the house greatly.

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Contributions to the Synod

For General Budget

From Congregation at Detroit, Mich.	\$ 50.00
From Congregation at Omaha, Nebr.	40.00
From Congregation at Watsonville, Calif.	50.00
From Congregation at Kronborg, Nebr.	117.00
From Congregation at Perth Amboy, N. J.	98.50
From Congregation at Fredsville, Iowa	200.00
From Congregation at Tyler, Minn.	328.00
From Congregation at Manistee, Mich.	20.00
From Congregation at Davey, Nebr.	19.50
From Congregation at Withee, Wis.	46.00
From Congregation at Des Moines, Iowa	25.00
From Congregation at Denmark, Kansas	13.00
From Congregation at Bone Lake, Wis.	46.00
From Congregation at Muskegon, Mich.	63.77
From Congregation at Oak Hill, Ia.	35.00
From Congregation at Hetland, S. D.	18.00
Mrs. Anders Johansen, Alden, Minn.	10.00
Ladies Society, White, S. D.	5.00
Pastor E. K. Moller	1.00
Christoffer Petersen, Friend, Nebr.	5.00

\$1,190.77

Formerly acknowledged 4,064.98

Total to date \$5,255.75

For Grand View College

From Mrs. Anders Johansen, Alden, Minn.	\$ 5.00
Formerly acknowledged 52.28	

To date \$57.28

For Canada Mission

From Congregation at Perth Amboy, N. J.	\$ 10.00
From Congregation at Withee, Wis.	13.00
Formerly acknowledged 494.22	

To date \$517.22

For Mission Work

Offering in 8th District	\$ 44.54
Formerly acknowledged 162.34	

To date \$206.88

O. C. Olsen, Treasurer,

306 Omaha Loan & Bldg. Asso. Bldg.
Omaha, Nebr.
Omaha, April 17, 1936.

Correspondence

Reception for Rev. Broe

At least 125 members and friends of the Danish Lutheran Church attended a reception at the schoolhouse recently in honor of Rev. Leo B. C. Broe on the occasion of his birthday. Rev. Broe will have been in charge of the Manistee pastorate a year in June.

Easter lillies and a variety of spring flowers colorfully decorated the school hall.

Opening with songs by the choir and congregation, a short program included recitation of an original poem written especially for the occasion by Ole Hansen. In behalf of the church, Thomas Knudstrup, chairman of the church board, presented the guest of honor a wrist watch, and Rev. Broe acknowledged the gift with a personal response.

The evening was concluded with the serving of refreshments at prettily appointed tables, adorned with flowers.

BOOKS

(Continued from col. 154)

individual and for society, and the only kind of a society that a Christian can be interested in is a cooperative society. This ideal is far from being the practice of Christianity at the present time; but can it be realized in the future? The task seems a hopeless one, for certainly at present it is "the man of great wealth who has been accorded preeminence," but Dr. Tittle does not despair even of the possibility of lifting up the standard of the one who said, "Whosoever shall be great among you, shall be your servant."

True reforms are slow in their process, for human minds are bound by traditions and prejudices; but Dr. Tittle believes it possible, in spite of many handicaps, to transfer public sentiment, so that honor shall be accorded only those who serve.

Men's clubs, study groups, and young people's societies—ladies' aids will not have the patience—could spend many hours in valuable study and discussion of this book.

L. C. Bundgaard.

COOPERATION

(Continued from col. 150)

heresy. A man does not become more Christlike because he joins a cooperative, and people who do belong to cooperative concerns can just as well devour each other as the ones who do private business. I have lived where there was a clear cut struggle between the two business methods and I couldn't detect more brotherhood spirit in the one circle than in the other. Cooperative business does not convert the individual soul from egotism, vanity, and conceit into truth and love. There is no more discernible Christian fellowship in Denmark now than there was before the era of economic cooperation. Some say there is less. Again and again I have asked people from Denmark whether or not there was a free interrelationship between cooperative business and the spiritual values of the country. They have all answered me in the negative. I am certain that if we falsely align cooperative business enterprise with the work of God, we will become more callous than we were before.

Cooperation is a fight for existence and social standing, and there is no essential difference between the lone hawk and the small birds. The ones who fight collective-

ly try as hard to exert and protrude themselves as the man who fights single handed. Let us not forget that there will be plenty of loopholes in the cooperative system if it once gets above board. Should it develop into state cooperation, which I am sure it will, we shall lose our much beloved liberty.

We may launch the strongest cooperative movement and permeate all social affairs with the cooperative idea, the Christian fellowship will still be ahead of us, subject only to faith and hope. There will be no need for a militant cooperative organization in the kingdom of God.

Aage Möller.

UNGDOM

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