

Lutheran Tidings

Volume II

JUNE 20, 1936

Number 11

THE GLORY OF CHRIST'S RESURRECTION

To apprehend the meaning of the glory of Christ's resurrection it is necessary to be mindful of the events of His humiliation. Only as we call to remembrance the dreadful, harrowing tragedy of His shameful suffering and death for us when "He bore our sins in His body on the tree," can we in any measure understand the significance and glory of His resurrection. The joyous Easter message tells us that we have a Savior who not only lived a life of love and devotion, who not only died the death of indescribable horror, but who burst asunder the bonds of death and the sealed grave. Thus when Christ arose from the dead a living Savior, sin lost its power and death its sting.

The resurrection of Jesus Christ is the most striking manifestation of the power of God over His enemies. There is no foe that can withstand Him. Even though it took the life of His Son, to carry away the guilt and condemnation of the sons of men, the Son broke the hold of death and the devil and came forth from the tomb with grave and hell vanquished. His enemies were His footstool, He had proven His claim of divine origin and power, He had maintained His Sonship with the Father, He had successfully completed His work upon the earth. The Christian cause is now secure and the kingdom of Christ is established forever. Every promise that God had made to His people has now been vindicated, the Messiah has come and conquered and has made deliverance available to all who will have Him.

There is now no gainsaying the covenant that God made with people, it has been made secure for all time through the astounding fact of the Lord's resurrection from the dead. He now lives to be the ever present fulfillment of the mercy and grace and love of God. As the resurrection of Christ is true, so are the proffered favor and forgiveness of God true. We can depend on His Word, for the incarnation of the Word, even Christ, is living and real and eternal. Surely, that is glorious.

Before Jesus arose from the grave the disciples were weak and vacillating in their faith. Though Jesus had repeatedly forewarned them, yet with Him in the tomb all their bright hopes of a Messianic kingdom changed to despair, sorrow, and bewilderment. But the resurrection of Jesus wrought a marvelous change in His followers. The disciples were by this incident transformed from fleeing cowards, appalled and dismayed at the crucifixion, into brave prophets who assailed a bitter and contemptuous world single-handed with the Gospel of their crucified and risen Lord. They did not merely whisper in the gatherings of the faithful that Jesus was risen, as a means of comfort for Christian souls, but they proclaimed without fear their risen Lord to the bitterest enemies of the crucified Jesus.

All that Christ had said, all that He had promised and foretold was now raised to the highest level of undisputed certainty. "Jesus lives! We have seen Him, heard

Him, touched Him!" With the mighty power of this reality, so certified, so impelling and sustaining, they who before were cowards fleeing in the hour of danger, stood declaring: "We ought to obey God rather than men." "The Lord is risen and hath appeared to us." From the east to the west throughout all the Roman empire their message resounded, "The Jesus whom the Jews denied, rejected, and crucified, Him hath God raised from the dead." Must we not exclaim: "This is the Lord's doing: It is marvelous in our eyes"?

To deny the resurrection is to deny the deity of Christ, and to set at naught over one hundred passages of the Scriptures. To deny that Jesus arose is to question and reject the truth of God's Word and to call hundreds of witnesses liars. To deny the resurrected Lord is to remove the last vestige of hope for this life and the hereafter.

No wonder Paul said: "If Christ be not risen from the dead, then is our preaching vain, your faith also is vain." Deny the resurrection and Christianity collapses as certainly as does an arch whose keystone is removed. But the fact of Christ's resurrection is one of the most definite and repeated assurances of the Word of God. The resurrection of Jesus is the only satisfying explanation of the existence of the Christian Church. The very foundation of our faith rests securely on the certainty of our Lord's resurrection. Read I Cor. 15.

Even as Christ *died for us* so He also *arose for us*. His victory was not for Himself alone, but "He was raised again for our justification." Through the resurrection of His Son, God broke the yoke of sin and death and offers in Him to lift men into spiritual fellowship with Himself. All that God offers us in His Church, in the Means of Grace, we receive in the living Savior. And when through the guidance of the Holy Spirit, a sinner looks to the risen and living Christ as his personal Savior, his life reflects more and more the victory of His Lord—victory over self, victory in temptation, victory over sin. It was Luther who wrote in bold letters on his desk and the walls of his room: "Vivit! Vivit!" He lives! He lives! when his enemies delivered many and foul blows at his own person and at his Lord, this glorious truth saved him from sinking with exhaustion under the burden. So also every child of God with full assurance in life and death can say: "I know that my Redeemer liveth."

The inevitable realization of the certainty of death brings to sin-bound lives bewilderment, doubt, and confusion. But when there is faith in the risen, living Lord, the whole conception of life and death is changed. Man's deepest longing, to conquer the horrors of death, is fulfilled in the triumphant note of confidence and hope in the glorious promise: "If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." The resurrection of our Savior Jesus Christ thus assures

us of our own resurrection. Men may doubt and deny it, if they will; but He who Himself was Conqueror of death and the grave gives the glorious promise of the blessed resurrection of the children of God: "Because I live, ye shall live also."

—Edw. Petrusson in "Ans. Luth."

Religion As An Adventure

The Christian religion is an attitude that is willing to risk Jesus being right about God and Man. He offered men a leadership which invited them to an adventure in the things of the spirit. Religion is dead when it loses this spirit of adventure. Will the fig tree yield to cultivation? A religion that is not willing to risk the labor in finding out, has lost its daringness. When a church loses its spiritual nerve and will not enterprise daring things, it loses the fellowship of Jesus. A religion that wants not leadership, but protection, not adventure, but safety, is not Christianity. Jesus did not promise men to act as custodians of their already achieved values, but he offered a leadership which would guide courageous spirits into the creation of new values.

He called men to an adventure in faith. He said to men, God is as great and as good and as loving as you dare to believe He is. Without faith that is willing to venture, no man can find God, but no man has ever found God to be less in experience than he made him in faith.

Not only did Jesus challenge men how daring faith could be, but he called upon them to risk love as the final and ultimate relation between men. Here the risks are great; for there is no guarantee that "the other cheek" will not be smitten also. But love does not ask for guarantees.

Jesus does not offer men a social order, but he offers them leadership in human relations. Would love create a human order which hoards wealth? Would it permit millions suffering for the necessities of life? If not, then the church cannot sanction that order without surrendering its ideals to gain security.

We have trembled at the thought of the disturbance in the economic and social order which might follow if the Kingdom of God were set up. We have wanted safety, not adventure.

Can the world be led to believe that God is the Father of all men? That is where the adventure lies. We cannot save our souls unless we have a positive answer to these issues.

—"Wesleyan Christian Advocate."

Defeatist

A man went to the store to buy five articles for his wife, and when he had the four he could not remember the fifth. He slapped his head and knitted his brow, but he had to give up. He was not defeated, however, for he knew that the article would be procured. A block away from the store his memory told him that it was powdered sugar, and so he went back to get it.

A man is in prison and he knows that for years nothing can be done to release him. Has he therefore submitted to the prison as the haven of life?

Is a man a defeatist because he comes to see that free enlightenment (folk school) is inseparably related to the absurdity of the gospel and cannot be mated to present day totalitarian humanism, for which reason he is put out? He is defeated, but does that mean that his attitude is changed?

Was Jeremiah defeated during the thirteen years he

lived in solitude. He lost the last shred of his optimism; but he certainly became the very opposite of a defeatist. Did Luther become a defeatist after he had seen the fundamental disparity between his own rightness and the rightness of God? Did the church of Christ become a defeatist church during the dark ages when synodical dogmatism and haywire politics obscured it?

Need a person be a defeatist because he realizes that military death determinism must bring about the collapse of nations?

So please think it over once more, you people who so glibly use the term defeatist.

Aage Moller.

His Voice.

*Are you listening, brother Christian,
For His voice so strong and true—
Bidding you to follow onward
With the blest, anointed few?
They who tarry for the promise
Shall be filled with power divine;
Unto you saith He, "Drink freely
Of the Spirit's heavenly wine."*

*Are you listening, yearning, follower
Of the lowly Nazarene,
For His voice that speaks of service
In some place you've never seen?
Other voices may call elsewhere,
Other hands beckon here—
Listen for the voice of Jesus,
Then obey His call so clear.*

*Are you listening every moment
For the accent of His voice
Calling you to close communion—
His sweet will your highest choice?
They who company with Jesus,
Leaning on His word always,
Constantly show forth His beauty,
And His loveliness betray.*

*Are you listening, holy watcher,
For the Bridegroom's yearning tone,
"Come, My love arise to meet Me,
Share My glory and My throne?"
He will come some blessed moment—
Soon me thinks that hour we'll see;
Straining ears 'most catch His message—
O what glory that will be!*

Alice Flower.

Future Hopes

Mrs. Marie Laurberg Petersen writes in "Dannevirke" of August 14, 1935, as follows: It is clear to all that the division of our Danish church has been very harmful. What must our countrymen who came to this country after that event have felt at seeing our Lutheran people divided into two groups, who still had the very best things in common! That which divides us is comparatively of smaller value, and with a little good will it should be possible to straighten it out. Here we have stood on the watch for each other to see if we could find anything to point out in the other party that was not to our liking, yet which could easily have been righted with a little understanding and love. We could have gone hand in hand in the way of faith, which after all is the way we seek as best we can in both synods. If it had been

left to the laity, the division would probably never have been made; but a few pastors who walked at the very edges of the "way" formed private paths there, on which groups of people followed them. In that way there came to be two divisions in our church.

But go into the churches where our Danish people congregate, and there is no difference. There baptism, the Lord's supper, the prayers, the hymns, the benediction, the reading and the expounding of the Bible is the same in both synods. Why, then, remain in two parties? Our common Confession of Faith is heard at every service in both synods so that no one shall go wrong concerning salvation by faith in Jesus, the crucified and arisen redeemer from all our sins. Is that not the best of all, to have all these blessings in common! "Have you courage to follow Jesus?" is the question which we, during our short earthly lives, should answer, and that includes everything of importance, both in this life and the next. It would bring joy to the hearts of many Danish people if the day might come when there are no longer two Danish evangelical Lutheran synods, but only one Danish Lutheran Church.

Our Heritage

To speak of our heritage does not mean that we want to live in boastful, clannish exclusiveness, though we are not unmindful of the fact that this is often the outcome.

When attending the seminary, I had a friend of Jewish extraction. One evening someone remarked in his presence that the Scandinavians had a tendency to be clannish, to which my friend retorted: "That's all right, they have something to be clannish about." It is not without significance that such a remark should come from a youth of Hebrew descent. As a people they have a rich cultural and religious background, and I do not admire the Hebrew who has forgotten, or is trying to conceal, the religious and social soil in which his ancestry has been rooted for generations.

There is a deep significance in the fact that there has been no separation of religion from social life in the life and history of the real Hebrew. To understand why this is so one must read the book of Deuteronomy. Those who understand how deeply the streams of racial blood runs, will not scoff at the idea of loyalty to ancestral traditions. These things cannot be wiped away because we speak another language—the English—which our country has seen it convenient to adopt.

One language is not more sacred than another, but as a medium of expression one language may express more sublime things than another.

If we had no Christian and cultural heritage, it would not make much difference what language we spoke; but because we have such a heritage, we cannot yield passively to those who think it a gain to speak only one language. The songs, hymns, and the abundance of good literature that is ours, should also be the heritage of our children. English we must speak, but we cannot follow the lines of least resistance and speak that only. Those who are born of Danish parents have a chance to have a double heritage. If they are wise they will aim to possess it.

There are many communities in the United States where this heritage has been preserved by a large number. The importance of this was realized by the superintendent of public instruction in the state of South Dakota a few years ago when he said that the language of parents ought to be on an equal basis with other languages now taught in the schools. And why should it not be so when there is a large number of Scandinavians or other races?

To think that we become more Christian, religious, or patriotic because we speak only one language, the adopted

language of the United States, is a superficial assertion of self-assumed patriotism, it is slavish conventionality, to say the least.

The first virtue Jesus praised in Nathanael, when he called him as one of his disciples, was his loyalty to his racial heritage. "Thou art an Israelite," that was one thing, the second thing, that there was no "guile" in this son of Israel.

Perhaps language means nothing in this modern world, but I cannot help being curious about the future. It may seem like a very foolish question to ask: What language shall I speak with my ancestors in the future world? Shall Grandmother not be able to speak with the children of her daughter?

We may lose all of our heritage in this turmoil; but if we do, let it not be called Christian.

L. C. Bundgaard.

The World Revolution

In a recent speech by the Bishop of Roskilde, Axel Rosendal, he said:

"The world revolution has its beginning in 'me.' It is within my world it must start. If I take that 'little step,' Denmark, the whole world, will be changed. If the world is to be made over, I must begin with myself.

"If you ask how this world revolution is to be made possible and have significance for the individual, I answer: As there is only one thing which can flow from person to person, namely the human word, so there is only one thing that can revolutionize the world, that is the Word of God. This word, the Word of God, is spoken into my world and your world at baptism. It remains there, and some day perhaps it will become significant and revolutionize my world and yours.

"I have spoken of this 'ego,' not that we should cherish it, but that we may understand that the responsibility lies with ourselves, and that God helps. Would that it might be said about many young people that they yearn for, desire, and pray for that world revolution which begins within themselves."

Giving and Believing

Dr. Dwight of America tells how, when the country near Albany was newly settled, an Indian came to the inn at Lichfield, and asked for a night's shelter—at the same time confessing that from failure in hunting he had nothing to pay. The hostess drove him away with reproachful epithets, and as the Indian was retiring sorrowfully—there being no other inn for many a weary mile—a man who was sitting by directed the hostess to supply his want and promised to pay her. As soon as his supper was ended, the Indian thanked his benefactor, and said he would some day repay him. Several years thereafter the settler was taken a prisoner by a hostile tribe and carried off to Canada. His life was spared, however, though he himself was detained in slavery. But one day an Indian came to him, and giving him a musket, bade the captive follow him. The Indian never told where they were going, or what was his object; but day after day the captive followed his mysterious guide, till one afternoon they came suddenly on a beautiful expanse of cultivated fields, with many houses rising amongst them. "Do you know that place?" asked the Indian. "Ah, yes—it is Lichfield," and whilst the astonished exile had not recovered from his surprise and amazement, the Indian exclaimed, "And I am the starving Indian on whom at this very place you took pity, and now that I have paid for my supper, I pray you go home."

—From J. Hamilton's "The Royal Preacher."

Lutheran Tidings

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EDITORIAL

The convention at Kimballton will, I think, in the future be found to be one of importance. Nothing revolutionary happened there; but a number of seemingly small things took place which if pursued will have great significance. To "Lutheran Tidings" this convention means much. It was decided that in the future this paper should be published twice a month instead of once.

This will necessitate a number of changes. The subscription price will no doubt go up. But of greater importance is the fact that we will need more material to print in the paper. We must have more contributions. People say: "'Lutheran Tidings' is a good paper, but you have too few contributors." This criticism is justified. We do need more articles, correspondences, etc., from our own people. It is up to you to supply this need. A fine literary style is a thing to be prized, but we are not all possessors of such a style. If you do not have a fine style, send in articles and correspondences just the same. Do not let that deter you. The editor is glad to make changes in grammar and spelling where needed without changing the meaning of the article.

And then we need many new subscribers. Our paper must grow. It has grown. We have made progress—but we cannot rest on our laurels. This matter of growth is not to be compared to a sudden series of raids the police sometimes enacts; growth is something continuous, it doesn't stop. We need more subscribers, and we expect our people to help us get them. This can be done in various ways. Young People's Societies have been known to take up this work. Why could Ladies' Aids not do the same? And the congregations! It should be of especial interest to them to see the efforts of our synod succeed. Some congregations have done splendid work in getting subscribers, others have done nil. Some churches have as many subscribers as they have members, in others the pastor alone subscribes, and he gets the paper gratis. The difference lies partly in the fact that in some churches the pastor is interested in the growth of our synod and the success of its institutions, in others he is more interested in furthering his own ends and ideas. And in some churches there have been individuals who have taken upon themselves this task. They are the kind of people upon whom the future depends. Their work may or may not have been so much in itself, "Lutheran Tidings" may not be so much; but they are serving our church, just as our paper is trying to serve. And the efforts of many put together make up a mighty force. It may be invisible, but it is continuous; and it does have

the power to move things. Also please send names and addresses of prospects to the editor, whether you have seen them personally or not.

We are not asking the impossible, but we are soliciting the aid of all. Nothing of this world can help give us the sense of fellowship and oneness as pulling together for one cause. Now we are asking you to pull for our church and what it stands for through "Lutheran Tidings." Every service of whatever kind to that end will be appreciated.

C. A. Stub.

From My Reading By Bundy

A New Quarterly

Those who may think that the church in general is not awake to the issues before it and the world have not noted the great variety of literature in weeklies and dailies which in one way or another carries the fruits of the Christian thinking of fertile minds. To those who will sit down during "the peaceful eventide," turn off the noisy radio, and let more weighty matters sink in for a while, there is something worth our time in these periodicals. We have had "quarterlies" from many denominations, the Lutherans have had a good one for years; but we have not had a quarterly that gave us a general view of all Christian thinking.

Willet, Clark and Company, Chicago, have just started a very representative quarterly called "Christendom" with Dr. Charles Clayton Morrison as its editor *pro tempore*. It's a bulky magazine, 224 large pages in the first issue. Those who appreciate good book reviews and a cross section of contemporary religious thought will be glad to pay \$3.00 for this kind of reading.

Otto Møller on the Law and the Gospel.

"Those who think and speak so decidedly as if we were sent only to preach the gospel, and should therefore declare nothing but that, are talking to the wind and act contrary to what they say. It is true that no one is sent directly from God with anything but the gospel, for we have the law within us, and we can neither in life nor in preaching to others run away from our conscience, and conscience should be the last thing a preacher should be without; he could perhaps better be without his tongue. The prevailing talk against the preaching of the law is lawless talk. Seriously accepted and spoken, it is nonsense. "Thorns and thistles shalt thou bear," that is the law both of nature and of man. (Otto Møller in "Ordets Forkyndelse.")

Spirituality Supplies the Dynamic: "All great inventions and discoveries have come to Christian nations. The discoveries of pagan nations are trifles beside them. Did the pagan Chinese invent printing? Did heathen Norsemen discover America? No, they came to America, stumbled upon it, as it were, and returned to their houses no wiser than they came. The new continent still lay hidden from the eyes of men until a Christian Columbus found it and knew what he had found. Not only is the Christly character necessary to the complete interpretation to God's revelation in nature and in life, it is equally necessary to a clear and worthy interpretation to God's message in the Bible. As a leading thinker recently said: "Scholarship is important; the scientific methods are of inestimable value, but spiritual power and consciousness of the presence of God are absolutely vital."

(G. H. Hubbard, "The Teaching of Jesus in Parables.") The above is spoken in meditating upon Matt. 13:52.)

Danebod Folk School

Summer of 1936.

Plans are now complete for the opening of Danebod Summer Session for young women. We are looking forward to eight weeks of happy sharing—from June 15 to August 7.

This summer will be different from other sessions, in that our summer school will be supported with a Federal appropriation of money for adult educational work. Many educators are aware of its importance and are beginning to turn their attention to the folk school as a deciding factor in this field of education. The State Board of Education of Minnesota has for some time been interested in Danebod and its possibilities. This office has been instrumental this year in securing a Federal appropriation of SERA funds for student aid. From this fund student aid on a very liberal basis can be given to any girl who is a resident of Minnesota, and who otherwise would be unable to attend because of financial circumstances. Some work will be required of students getting said student aid, this to be done in dining room, kitchen, cleaning lecture and class rooms, etc. Out-of-state students will be given work also that they may earn probably half of the board and tuition fee. This fee is some higher this year than the previous years. This is due partly to rise in food prices, but mostly due to the fact that our schedule requires more teachers and that since this summer's work is supported as a Federal project we are compelled to meet certain standards in all details of our work.

Several new projects are contemplated this summer. Mr. Tarnow, the physical education director, invites us all to share in a leadership course in physical education, folk dancing, and various sports. Another project is a homemakers' course for all the young women who enjoy mixing cakes and collecting recipes. A series of lectures on personal health and hygiene is also planned. Some of these will be illustrated by moving pictures secured from the State Department of Health. Dr. A. L. Vadheim and Mr. James Vadheim, student in medicine, will be in charge of the promotion of the general health of the student body. A nurse will give demonstrations in first-aid, etc.

Our co-workers for the summer will be:

A. C. Ammentorp, Grand View College, English Composition and Literature.

Viggo Tarnow, Hutchinson, Minn., Physical Education.

Mrs. V. Tarnow, Dean of Women.

Miss Jean Oleniczak, Drama.

Miss Arenza Aaberg, Art, Craft, etc.

Miss Esther Grumstrup, Assistant in Music.

Mrs. Fred Bisballe, Chief of the Kitchen Staff.

Another teacher for the Homemaker's course will likely be added.

Several visiting speakers through the summer.

An "International Week," June 29 to July 4.

A "Folk School Seminar," August 2-7.

D. S. U. District 3 meeting in Viborg, S. D., June 19-21.

Fiftieth anniversary of Danebod Church, June 26-28.

Dana College Choir Concert July 17.

Board, room, and tuition, \$10 per week.

We expect a large attendance; therefore, if you are interested write immediately to:

Holger Strandskov, Tyler, Minn.

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Mennesker forsømmer oftere den gunstige Lejlighed, end den gunstige Lejlighed forsømmer dem.

Dine Venner skal Du tælle i Modgang.

Contributions to the Synod

Congregation at Parlier	\$ 55.00
Congregation at Viborg	50.00
Congregation at Ruthton	40.00
Congregation at Rosenborg	19.00
Congregation at Big Rapids	5.00
Congregation at Hampton	151.00
Congregation at Moorhead	30.00
Congregation at Kimballton	306.50
Congregation at Dagmar	62.00
Congregation at Hartford	100.00
Congregation at Cedar Falls	250.00
Congregation at Diamond Lake	50.00
Congregation at Ringsted	184.50
Congregation at Hutchinson	52.00
Congregation at Newell	222.75
Congregation at Perth Amboy	29.50
Congregation at Clinton	105.00
Congregation at Tacoma	15.00
Congregation at Cozad	70.50
Congregation at Pasadena	36.50
Congregation at Askov	200.70
Congregation at Salinas	144.50
Congregation at Omaha	40.00
Congregation at Brooklyn	100.00
Congregation at Grayling	25.00
Congregation at Bridgeport	80.00
Congregation at Seattle	23.03
Congregation at Los Angeles	45.00
Congregation at Cordova	2.00
Congregation at Detroit	100.00
Congregation at Juhl	10.00
Congregation at Exira	27.50
Congregation at Chicago, Trinity	100.00
Congregation at Oakland	35.00
Congregation at Menominee	50.00
Congregation at Junction City	20.00
Congregation at Little Denmark	54.96
Congregation at Ludington	7.00
Congregation at Alden	74.00
Congregation at Dwight	100.00
Congregation at Marinette	81.00
Congregation at Muskegon	5.80
A Friend	10.00
Meyer Hansen, Cordova	5.00
Mrs. N. Steffensen, Cordova	10.00
Marius Larsen, Viborg	5.00
Rev. H. A. Jespersen	10.00
Jens Hansen, Viborg	1.00
A Friend25
Ladies' Aid, Moorhead	10.00
Formerly acknowledged	5255.75

Total\$8466.74

The Canada Mission

Congregation at Kimballton	\$ 22.50
Congregation at Dagmar	14.00
Congregation at Ringsted	2.00
Congregation at Cozad	2.00
Congregation at Alden	4.00
Congregation at Marinette	13.00
Danske Kvinders Missionsfond	3.00
Formerly acknowledged	517.22

Total\$577.72

Received with thanks.

O. C. Olsen, Treas.

Omaha, Nebr., May 16, 1936.

SOLVANG FOUNDED 25 YEARS AGO

The Mission Padres, in early California days, were ever in search of localities beautiful, secluded and yet easily reached, as sites for their now historic Missions. This search led to the founding of Old Mission Santa Ines in its present setting. A search for the same things led a professor and two clergymen, and various others from the Middle West, to California in the year 1911, over a hundred years after the founding of the Mission. Their purpose in searching for such a spot was to start a colony of men and women of Danish descent, a place where they could till the soil, and cultivate what they had in common from the land of their birth, and foremost of all, to worship in their mother tongue and to bring into being a Folk High School patterned after the Danish folk high schools of their native country.

As in the case of the Padres, this search led to the beautiful Santa Ynez Valley and a tract of land 9,000 acres in extent, a part of the then San Carlos de Jonata ranch. This great tract was purchased and subdivided into small parcels, and the founders immediately invited people to come here and settle.

Many responded the first year. Men and women, mostly from the Middle West, came and made their homes. Since that time, the settlement has enjoyed a steady growth, never seeing a startling boom, but on the other hand suffering no great depression, in comparison to most other communities of its size.

Its boundaries lie along what was then the old Camino Real (King's Highway), the main road between Los Angeles and San Francisco. The town was reached by stage from either Gaviota or Los Olivos, the two nearest railroad points. Later, the new Highway 101 was built through the colony's land, where the town of Buellton is now situated, three and one-half miles west of Solvang.

In 1914 the community by popular subscription built Atterdag College, which lies on a hillside overlooking the town. This college, unique in its way, fulfilled one of the purposes of the founders, that of establishing a Folk High School. Atterdag College has been much publicized since its inception, with various articles concerning it published in national magazines.

Not many years later, the College Gymnasium was erected, and, as community center of Solvang, has made its impression on the lives of the citizens of this community since. In 1928, a Danish-Lutheran church was built from popular subscription at a cost of about \$15,000. Its architecture was modeled after that of the fourteenth century. These buildings, the college and its gymnasium hall, and the village church, stand as evidence of the work of those whom we, on this our twenty-fifth anniversary, honor for their thoughtfulness and foresight.

The town of Solvang is a progressive town, noted far and wide for its cleanliness and friendliness. It has its up-to-date buildings, its own bank, its own modern newspaper plant; it is modernly equipped with gas; automatic telephones were installed in 1933 in place of the ancient system in use before; it has its fine paved roads, and new and modern schools on a par with California's high educational standard. A \$93,000 high school is nearing completion two miles east of the town, and at present a memorial building that will when completed be a valley com-

munity center, is being erected in Solvang at a cost of \$35,700.

A very great deal more could be said about the surrounding country and its marvelous farming land, its dairy and cattle ranches, and its natural beauties in general. Solvang, the modern town, is ideally situated from every standpoint. As the Mission Padres chose, so chose Solvang's founders, and neither could have made a better choice.

June 5 to 7 the twenty-fifth anniversary was celebrated as a folk festival. The celebration began Friday night with a torch-light procession and organ recital in the out-of-doors. There was also out-door dancing, folk dancing and fairy dancing, in the natural amphitheater at Atterdag College.

Saturday was filled with out-door attractions; games and contests took place. At noon there was a barbeque at the Old Mission. Soon thereafter the Solvang Park was dedicated. In the afternoon a pageant was presented at the College Bowl. In the evening there was street dancing in the center of the town.

Sunday forenoon was given to worship; mass was celebrated at the old Mission Santa Ines at nine o'clock. At 10:30 there were Danish services at the Solvang church. The afternoon was filled with historic pageants; first a parade with floats representing historic events along the Main street, later a Viking pageant at the College Bowl depicting the life of our ancient northern forefathers. In the evening there was a church concert at the Solvang church, where the singing was accompanied by a modern electric organ.

Convention Notes

Rev. A. W. Andersen, pastor of Trinity Church, Chicago, Ill., was elected to succeed Rev. Peder Kjolhede as Ordinator of our synod.

Rev. Alfred Jensen, Kimballton, Iowa, was elected president of the synod.

Mr. Axel Thomsen, Marinette, Wis., was elected treasurer for one year to succeed Mr. O. C. Olsen, Omaha, Nebr., who resigned.

Rev. Viggo Hansen, Racine, Wis., was elected synodical secretary for one year to fill the place vacated by Rev. Alfred Jensen, who was elevated to the presidency.

Mr. Chr. Korsgaard, Chicago, Ill., was elected lay member of the synodical board instead of Mr. P. S. Munk-Pedersen, whose work keeps him in Washington, D. C., in the service of the government.

The Examination Board consists of Rev. J. L. J. Dixen, Lindsay, Nebr., who was re-elected, and Rev. Holger Strandskov, who was elected to succeed Rev. Viggo Hansen, and Rev. Svend Jorgensen.

The Pension Board. After the passage of a motion to increase the pension to old pastors and pastors' widows to double the amount which they have received in recent years, Mr. Jens Jensen, Racine, Wis., and Mr. Paul Steenberg, St. Paul, Minn., resigned from membership on the Pension Board. To fill their places were elected Mr. Thorvald Jensen, Kimballton, Iowa,

and Mr. S. Chr. Dixen, Askov, Minn. Rev. A. C. Kildegaard, Greenville, Mich., was re-elected as president of the board.

"Lutheran Tidings" is to be published twice a month henceforth, the fifth and twentieth of each month.

The Seattle Proposal to hold conventions every other year instead of annually was laid on the table.

A Synodical Budget must hereafter be prepared by the synodical board and presented to the convention for approval, amendment or rejection, according to decision by the convention. This is to include appropriations for all our synodical activities.

The Theological Seminary. The proposal by the Eastern District of our church not to reopen the theological seminary at Grand View College was defeated. Instead, a committee was given the task of reorganizing the curriculum and work of the seminary so as to make the theological training of future pastors fit the requirements of the work in the congregations. This committee is to consist of the synodical president, the president of Grand View College, the dean of the Seminary, the chairman of the Examination Board, and three pastors to be appointed by the synodical president; and the committee is to report its plan to the next convention.

Next year's convention will be held at Askov, Minn.

The English Translation of the synodical constitution was completed as reported by the committee appointed for this purpose at the Danevang convention. This committee consisted of the pastors Hakon Jorgensen, J. C. Kjaer, and C. A. Stub.

A new committee was appointed to revise the constitution of the synod before it is printed in English. This committee consists of Rev. A. W. Andersen and Mr. H. P. Rasmussen of Chicago, Ill., and Rev. C. A. Stub, Ringsted, Iowa. They are to report at the next convention.

Delegates and pastors. At the opening of the business session 103 delegates, pastors, and others entitled to vote were present. Their number was later increased to 140.

Organization of the convention. Rev. A. Th. Dorf, Brooklyn, N. Y., was elected chairman of the convention with Rev. Johs. Knudsen, Askov, Minn., assistant. Rev. Henrik Plambeck, Atlantic, Iowa, was elected secretary, and Rev. M. Mikkelsen, Withee, Wis., assistant secretary.

On recommendation of the president the convention voted to give a salary of \$100 annually to Rev. Ernest D. Nielsen, business manager, and to Rev. C. A. Stub, editor of "Lutheran Tidings."

Annual Report in English. The proposal from the Marinette, Wis., congregation to publish the Annual Report in English was amended to the effect that a report should be published in "Lutheran Tidings" this year.

Dr. Ralph H. Long of the National Lutheran Council, who was attending the convention of the United Danish Lutheran Church at Blair, Nebr., was invited to ad-

dress the convention on Thursday afternoon. He sketched briefly the purpose and the work of the National Lutheran Council.

Rev. P. Kjolhede, Grant, Mich., who recently resigned as Ordinator of our synod, was a convention guest at Kimballton. He is now 92 years old and has participated in 53 conventions.

Mrs. C. J. Skovgaard of Los Angeles, Calif., widow of the late Rev. C. J. Skovgaard, who was present at the convention at Kimballton as a delegate from California, made an urgent plea for an increase in pensions to old pastors and their widows for the next two years. This increase was granted.

The Ladies' Aid of Kimballton sold coffee and cake every afternoon during the convention, and they did a rushing business.

The beautiful decoration of the Kimballton church during the convention was the work of Mrs. L. C. Pedersen and her helpers. Mr. and Mrs. John E. Jensen donated all the fine flowers to decorate both the church and the dining hall.

Our Church

A Summer Meeting will be held at Atterdag College, Solvang, Calif., July 26 to August 2.

During the summer months June, July and August St. Stephan's Church, Chicago, Ill., will have no afternoon services. All other services will be held as usual.

June Festivals at Perth Amboy. June 16 the Ladies' Aid held its traditional "Strawberry Festival" in the church basement. Sunday, June 21, the Sunday School is holding its annual picnic. And June 24 the Young People's Society will have a "Garden Festival." This will be held in the parsonage garden in the evening.

Rev. A. W. Andersen of Trinity Church, Chicago, Ill., reports that Mrs. Anna Rasmussen is a member of the first confirmation class of Trinity Church, which was confirmed by Rev. J. A. Heiberg in 1874.

Retired with pension. Bishop Göttsche of Viborg and Rev. H. E. Schiörring of Lemvig, Denmark, have applied for retirement with pension, which has been granted them.

Rev. C. C. Rasmussen, Los Angeles, Calif., and his family are taking a vacation in June and July. In his absence Rev. N. P. Gravengaard and Cand. J. Chr. Jensen will preach. Rev. Rasmussen has pursued some courses of study at the University of Southern California during the spring.

"**Bud og Hilsen**," the joint parish paper of our Chicago churches, will not be published in July and August.

St. Stephan's Church, Chicago, Ill., has now rented its old parsonage. Also there is a possibility that they may sell their old church building before long. This will involve the building of a new church. "In the meantime let us get closer together! It is not enough to collect the money

needed. We must have greater spiritual fellowship before we shall have the strength to take another step," writes Rev. Mortensen. Trees, shrubbery, flowers, and grass have been planted on the grounds of the new parsonage.

Fiftieth anniversary. The congregation at Tyler, Minn., is celebrating its fiftieth anniversary June 26-28. A number of former pastors and teachers in the church will be speakers on this occasion.

Rev. Ernest D. Nielsen, Muskegon, Mich., who is the business manager of "Lutheran Tidings," is the representative of our synod at the World Sunday School Congress being held at Oslo, Norway, this summer. He will also visit his mother, who lives in Copenhagen, Denmark.

Prof. P. Jorgensen, Grand View College, Des Moines, Iowa, has taken over the editorship of "Dannevirke" during the absence of the editor, Mr. H. B. Holst, who with Mrs. Holst is taking a vacation trip to Denmark this summer.

Sunday School closed. The Sunday School of Our Savior's Church, Bridgeport, Conn., Rev. Sw. Baden pastor, will be closed during the summer months. The Men's Club will not meet during June, July, and August; and the Young People's Society suspends activity during July and August.

New Sunday School started. Sunday, May 31, Rev. H. Strandkov, with the assistance of four local ladies, started a new Sunday School at Ruthton, Minn.

Rev. E. Farstrup, who serves the congregations at Menominee, Mich., and Marinette, Wis., reports that their Sunday School on June 14 closed for the summer months. The same Sunday church services began half an hour earlier than usual, at 10 a. m. This will continue during the summer. The decoration of the Menominee church is now almost completed. Walls and ceiling have received a new coating of a wood material, and the church has been painted inside.

Th. Knudsen monument. Rev. H. Strandkov, Tyler, Minn., reports in his local bulletin that to date \$49.50 has been contributed to the erection of a monument in memory of Rev. Th. Knudsen, who served for so many years as pastor of the Danebod Church and headmaster of Danebod Folk High School.

Dr. Erling Ostergaard, mission doctor of the Santal Mission in India, who at present is at home on furlough, was married to Miss Alma Skovholt of Mooreton, N. Dak., on May 23. The wedding was celebrated at the home of the bride.

The outside repair of the Tyler, Minn., church is progressing satisfactorily, according to the committee in charge of financing the work. A new roof is being put on the church and a coat of paint is to be applied.

Rev. Hakon Jorgensen, Newell, Iowa, who had accepted a call from the congregation at Salinas, Calif., has on the insistence of the Newell church consented to stay there. At present he and Mrs. Jorgensen are on their way to Denmark with the "Denmark Tour" sponsored by our synod, the young people's societies,

and Dansk Folkesamfund. Almost at the last minute Mr. Arthur Jensen of Hartford, Conn., who was one of the leaders of the tour, was prevented from taking the trip; so his place was given to Rev. Jorgensen.

Rev. Enok Mortensen, Chicago, Ill., is editing "Ungdom" in the absence of the editor, Rev. Johs. Knudsen, Askov, Minn., who is participating in the Denmark Tour.

New Business Manager. "Ungdom" reports that Rev. E. Farstrup, Marinette, Wis., has been elected business manager of that paper.

D. S. U. District III Convention was held at Viborg, S. Dak., June 19-21. The speakers were Rev. Harris Jespersen, the local pastor; Rev. Holger Strandkov, Tyler, Minn.; Dean Alfred C. Nielsen, Fort Dodge, Iowa; Prof. Erling Jensen, Des Moines, Iowa; and Superintendent Otto Hoiberg, Askov, Minn.

District V of D. S. U. holds its annual convention at Des Moines, Iowa, July 31 to August 2.

West Denmark, Wis., held a three-day summer festival June 19-21. Rev. P. Rasmussen, Dalum, Alberta, Canada, was the main speaker.

District VII of our synod will hold its annual convention at Davey, Nebr., September 18-20.

October Meeting at Nysted. Rev. C. P. Hojbjerg has announced his intention to hold meetings for a week at Nysted Folk High School, Dannebrog, Nebr., in the first part of October. He plans to have as speakers besides himself Rev. Alfred Jensen, Kimballton, Iowa, president of our synod, Rev. Erik Moller, Omaha, Nebr., and Rev. Aage Moller, Nysted Nebr.

District Board re-elected. At the convention which District VIII of our synod held at Los Angeles, Calif., in May, the entire board was re-elected: Rev. M. Krog, president; Cecilie Sick, secretary; and Chris Jensen, Solvang, treasurer.

To the Santal Mission

General Fund

The Congregation, Grayling, Mich.	\$ 5.72
The Congregation, Hartford, Conn.	22.50
The Congregation, Bronx, N. Y.	9.80
The Congregation, Port Chester, N. Y.	6.00
Mrs. Bjorn, Brooklyn, N. Y.	1.00
Anonymous, Ithaca, Mich.	5.00
Young People's Society, Brooklyn, N. Y.	16.00
Neta Andersen, Brooklyn, N. Y.	10.00
The Congregation, Bridgeport, Conn.	17.00
The Congregation, Hartford, Conn.	14.00
The Congregation, Troy, N. Y.	10.65
The Congregation, Portland, Me.	20.41
Ladies' Aid, Easton & Fresno, Calif.	5.00
Sunday School, Exira, Iowa	2.94
Ladies' Aid, Dalum, Canada	10.00

E. Ostergaard's Return Trip

Iver, Herluf, and Christine Nielsen, Ringsted, Iowa\$1.50

For Dagmar Miller's Work

Alice Jensen, Minneapolis\$4.00

Total\$ 161.52
 Previously acknowledged 899.33
 Balance in Bank from Dec. 5.09
 Total since Jan. 1, 1936 1,065.94
 Gratefully received!

Sigrid Ostergaard.

To the Santal Mission

General Budget

J. L. Jorgensen, Kimballton, Ia.	\$ 5.00
Ladies' Aid, Menominee, Mich.	12.00
Mr. and Mrs. Jurgens, Menominee, Mich.	1.60
Congregation, Brooklyn, N. Y.	10.00
Congregation, Minneapolis, Minn. ...	27.39

To Lepers

J. L. Jorgensen, Kimballton, Ia. ...\$5.00

To Care of Child

Ladies' Aid, Alden, Minn.\$25.00

Dr. Ostergaard's Work

Johanne Hansen, San Francisco ...\$5.00

To Dr. Ostergaard's Return Trip

St. Peter's Ladies' Aid, Minneapolis, Minn.\$20.00

Total\$ 113.99

Previously acknowledged 1,065.94

Since Jan. 1, 1936\$1,179.93

Many thanks to all who have contributed.

Sigrid Ostergaard,

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

The Hymns of All Churches Radio Program

The Hymns of All Churches radio program, which comes over the air daily each forenoon has several times featured one of our good old Danish Lutheran hymns in English translation. On January 24 we were glad to hear "Kirken, den er et gammelt Hus, staar om end Taarnene falde." A few weeks ago we heard "Jert Hus skal I bygge, paa Ordets Klippegrund." And some time before this we heard "Denne er Dagen, som Herren har gjort." These hymns are all found translated in our Lutheran Hymnal. See No. 133, "Built on the Rock, the Church Doth Stand," No. 159, "Your Home Must Be Founded Upon the Rock that Stands," and No. 15, "This Is the Day Which the Lord Hath Us Given."

It seems to me that this is cause for rejoicing among us. Our Danish Lutheran Church has a wealth of hymns equalled by few and surpassed by none. This priceless treasure, however, has hitherto been more or less hidden from the outside world, as it was kept within the walls of the Danish Lutheran Church; but now it is beginning to find its way to others and the radio is helping to spread it out so that hundreds of thousands may hear, and men and women all over the country and elsewhere share the blessings which these wonderful hymns may convey to them and rejoice also over our hymns. Yes, the Danish Lutheran hymns have a rightful and well deserved place among "Hymns of all Churches." They are not the least. Tune in on these. You can find them each forenoon. They are given several times from different stations at 8:45, 9:00, or 10:00 E. S. T., depending on which station you get the program from.

—A. C. Kildegaard.

Union and Reunion

The ecclesiastical tea-pot has just been stirred by a passing wind—a result of the plea of a group of High-Church Episcopalian ministers for union between Protestantism and the Roman Catholic Church.

The Episcopalians, in the course of their plea for an approach to Rome, declared themselves convinced of the virtual bankruptcy of Protestantism and insisted that only through a united Christendom—of the Papal sort—could the church establish its moral leadership in contemporary society.

This plea and attack brought forth heated denials and repudiations from both Episcopalians and Protestant leaders in general. Dr. Ivan Lee Holt of St. Louis, Mo., president of the Federal Council of Churches, declared: "There is another way in which we may really promote a worldwide Christian Church. The Protestant churches must first unite. Then a Catholic Protestant church could meet the Greek Catholic Church and the Roman Catholic Church to work out a plan for a world Christian Church." And Dr. Holt called upon Protestants to pledge themselves—in 1936—to do something constructive and concrete to aid the cause of Protestant unity.

The churches—in this post-war period—have been accused of many things—often unjustly. One indictment—that of divisiveness—remains. A few years ago talk of church unity was general. Almost every major denomination—under the emotional urge of the moment—established a commission to "study" the subject—as the saying goes. With the exception of the union between the Congregational and Christian churches all this talk and grandiloquent gesturing has—to date—accomplished nothing definite. Meanwhile—the progress of the United Church of Canada stands in graphic contrast to the overlapping and competitive situation that prevails among the 207 denominations which are fighting for the soul of America. It is doubtful if the Protestant churches—in the United States—will ever get people to

agree upon their gospel until they have been able to establish some fuller agreement among themselves.

—"Christian Herald."

Santal Mission Convention. The annual convention of the Santal Mission is held this year at Waupaca, Wis., in Our Savior's Lutheran Church, Rev. Henry N. Hansen, pastor, June 21-23.

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