

# Lutheran Tidings

Volume II

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## LOVE YOUR ENEMIES!

(Math. 5, 43-48)

In the law of Moses it says: "Love your neighbor," but the words: "and hate your enemies" are nowhere to be found in the Old Testament. They were an addition, a commentary, a human adulteration by the scribes. They are not of God, but of impure origin. And yet they were considered a good rule of conduct in Israel. Nor is this rule unknown among other people; it is the most generally accepted moral law all over the world. Its force is so deeply ingrown in the nature of fallen man that it thrives and holds sway even in Christendom. 'The old man' speaks through that statement, and 'the old man' is tenacious of life, and its power is extensively felt, and long, even where a life in faith has begun.

Jesus takes up the fight against this statement. He gives it not the least justification. It is entirely false. He offers to His disciples the exact opposite. "You have heard the saying: You must love your neighbor and hate your enemy! Such is the teaching of the scribes. But I say to you: Love your enemies! bless those that curse you! do good to them that hate you! and pray for them that injure and persecute you! that you may be the sons of your Father in heaven. He makes His sun to rise on the evil and the good, and sends rain on the just and the unjust!" This is the new statement. In our day we have heard it often enough, but in those days it was something entirely unheard of. For those who heard it at that time it was undoubtedly both a surprise and a scandal. I imagine many have said in their hearts: "Oh, that is impossible!" And perhaps that is true. It is an impossibility for a human being. It requires a miracle from God to make it possible. God did perform this miracle. Its history began as follows: "For so God loved the world that He gave His only Son so that every one who believes in Him shall not perish, but have eternal life." (John 3, 16). It was from God this new law of life came. He did not write it on a stone tablet, nor as a decree given by Him which in itself should exact obedience. No, He used a different method. He did it all Himself; He fulfilled this law Himself by the very act of giving it. He made it a living part of life. And by this he brought something new into the world. He loved this inimical and rebellious world and sacrificed Himself to save it from ruin.

By accepting this love from God it becomes a power in the human heart. Some of it is deposited in the soul of man. Then he begins to understand the power of this new law and to feel its rightness. He will no longer say that it is stupid and scandalous, but will say that this law is holy and good. He will be convinced that it is right and that nothing better and more fortunate could happen than its fulfillment. But still he feels how difficult it is to do this. In daily life when there is nothing which especially tempts him, he may think perhaps after all it is not so difficult. But when temptations come, when we suffer injustice, when we are insulted, wounded and injured, then we do find it difficult. Then waves of anger surge up in

our hearts. We picture to ourselves our own obvious right and see the obvious injustice of the others, which makes it difficult to forgive, to forget, even to consider our antagonists justly.

Therefore what our Lord said: "Love your enemies! bless them that curse you! do good to them that hate you! pray for them that injure you!" is still a long way off. Let us see this thing as it is,—see how great the command is, how difficult, yes, humanly impossible! Let us be confronted with this and say to ourselves: "This is really the Lord's command, His command to me!" And we would not run away from it or turn a deaf ear. We will bow our heads, fold our hands, and pray God for mercy and His mighty help. When Satan tempts us angrily to justify ourselves against our antagonists, we will remember God's love for us, the love which liberated us from death and the judgment. We will remember Him who prayed for the enemies who had hanged Him on the cross; Him who gave to His disciples the same attitude so that they went out into the world which persecuted them to death, heaping blessings upon it; Him who taught Stephan to pray for his judges and murders. But first and last we will remember what He has written in our hearts with His love, what the still small voice in our hearts tells us in our best and brightest moments: that this great and good law is the holy law of our being, and that we shall never reach the goal unless this law is fulfilled. If we strive and pray to attain this goal, a cooperation will be established between God and us. Then will we give anger and revenge no peace in our hearts, but fight against them with the help of God. Our lives will strive toward this great and holy goal—we will pursue it, grasp for it, as we ourselves have been seized by Christ.

When Christianity came into the world, it was this attitude in the friends of Jesus that gave them the victory over their bitter and hateful antagonists. The same has been true at all later times. On the mission fields there is ample opportunity to practice this command. One can hardly be a missionary and not practice it. Can one be a pastor, a good pastor, in truth a servant of the word of God, without such practice? Can one be a good Christian without doing so? Didn't our Lord Himself give us this sign: "By that shall all men know that you are my disciples, that you love one another." Was this not the sign that wonderfully shone forth in the eyes of the pagans when Christianity was being established in the world? "See, how they love one another." And this love permeated all their life and their work. When Christianity is not making so great conquests as it could and should, when it suffers from weakness and impotence and its prestige is lowered among the nations, it is undoubtedly because this great sign of divine justice and divine origin is frequently lacking or appears all too faintly.

"They are very weak, dear Lord! They are willing

to do what is good, but they are unwilling to suffer evil!" This was the prayer of Savonarola for his congregation. We all need to pray likewise for ourselves and for each other. Amen!

V. J. Hoff in "Sermons."

## Value of Worship

Once upon a time the pastor received a letter from a young woman who stated that she had been in a back seat of his large, wellfilled auditorium for several Sabbaths past. She said she had been through a tough experience. Her parents were dead, and she was in the great city alone, and had been grievously buffeted about by circumstances. She had lost all faith in God and had no use for religion in any form. One Sabbath morning she rose early, walked many miles in an effort to get up her nerve to jump into the river to end her life. Going by the pastor's church, she heard music and went in. She wrote: "No sooner did I get inside, and took a rear seat, than I was sure that God was real, that there was One I could trust. I gave up the notion of suicide. I have been in the back seat for six weeks, speaking to no one and allowing no one to speak to me. Now, as I am going away and affairs have turned for me since I gained faith, I though I should tell you that worship in your church brought me to God and God to me." This was the best letter the pastor remembers to have received. Not a word of his was noted, there was no greeting or act of kindness from him, just the spirit pervading the congregation. While worshiping God brought hope, life and vigor to a soul in utter despair.

That is what assembling ourselves together for worship is meant to do. Any pastor can be grateful if the members of his congregation assembled give the impression that God is with them. It is quite possible that non-ritualistic churches make too little of worship, and ritualistic churches too much. One old Presbyterian was accustomed to speak of the several items of church program, other than the sermon, as 'chores,' thereby belittling their importance. He was wrong, good man though he was. Few sermons are equal to the task of filling the sanctuary with the presence of God without the aid of prayer, praise and Scripture reading. Each has an important but not exclusive part. It is very important that people as well as leader should have a part in each gathering for worship.

The pastor recently attended a service away from home, and was impressed with the size of the audience, the manner in which the people joined in the singing and the attention given to the prayers and Scripture reading. He realized that all felt the very presence of God Himself in the midst. There was a good sermon, but there were also excellent reading of the Bible, very impressive prayers, and singing that was uplifting.

We pastors depend on our sermons, and we should never be careless in them, but we should see to it that we read God's Word as if it were God's Word, reverently and clearly, and with understanding, not mumbling indifferently as if God's message to his people were of trifling importance. Then the prayer. To uplift others in prayer is a thing to be coveted and cultivated. That good lady who told her pastor very often that his prayers had enriched her, was his greatest helper. All parts of a service are important, and each has its place in aiding the people to find God. To do this, pastor and people must prepare beforehand and go reverently into the house where His name is written. Pastors must prepare carefully, not only in mind, but in heart, and the people, likewise. Both doing so, the church service will be as it ought, the "gate of heaven."

—Presbyterian.

## The Touch of The Master's Hand

'T WAS battered and scarred, and the auctioneer  
Thought it was scarcely worth while  
To waste much time on the old violin  
But he held it up with a smile.

What am I offered, good folks? he cried,  
Who'll start the bidding for me?  
A dollar—a dollar—now two, only two—  
Two dollars, and who'll make it three?  
Three dollars once, three dollars twice,  
Going for three, but no!  
From the room far back an old gray haired man  
Came forward and picked up the bow,  
Then wiping the dust from the old violin,  
And tuning up all the strings  
He played a melody pure and sweet—  
As sweet as an angel sings.

The music ceased and the auctioneer  
With a voice that was quiet and low  
Said, "What am I bid for the old violin?"  
And held it up with the bow.  
A thousand dollars—and who'll make it two?  
Two thousand dollars—and who'll make it three?  
Three thousand dollars once, three thousand dollars  
twice

And going and gone said he—  
The people cheered—but some of them cried,  
We do not quite understand  
What changed its worth; a man replied,  
"The touch of the master's hand."

And many a man with life out of tune  
And battered and torn with sin  
Is auctioned cheap to a thoughtless crowd, much like the  
old violin;

A "mess of pottage"—a glass of wine  
A game—and he travels on.  
He's gone once, he's gone twice—  
He's going and almost gone.  
But the Master comes, and the foolish crowd  
Never can quite understand  
The worth of a soul, and the change that is wrought  
By the touch of the Master's Hand.

—Author Unknown.

## Death Stone

Sometimes, I think we should arrest all archeologists and clap them into jail on the general charge of stirring up the people, for while they look like so many harmless inoffensive little fellows, they're really the worst "stirrers up" we have. They're forever digging up some old tablet or parchment that completely upsets what we've been thinking for years about Egypt or Palestine or Africa, or blowing the dust off some old inscription that proves the truth of some Bible passage we've doubted since we were children. My newspaper this morning tells of the work of one of these arch-disturbers, who has just dug up an old stone in Jerusalem. The stone bears these words:

"No man who is not of the Jewish religion may pass this boundary. Any who does so pass has himself to thank for the penalty that will follow, which is death."

They call it the "Death Stone," and they say it was once set in the wall of Herod's Temple which divided the Court of the Gentiles from that of Israel.

Now that was mean of the archeologist; he's poked his spade into our ribs and reminded us painfully of an old truth we'd like to forget, the old truth that exclusiveness is as deadly as rattlesnake poison. "Death Stone" is a good name for it; this exclusiveness of the Jew has been deadly to the Jew. It has been a wall that has shut him in, narrowed him, stunted him. That's the trouble with a wall; it not only shuts others out, but it shuts you in! It doesn't hurt your neighbor much, but it makes you little and shortsighted. When we see a spite fence, we never ask, "Who was it built against?" We ask, "Who built it?"

I wish we could send that Death Stone on a tour of our churches. We need to look at it, and consider it. We've built too many walls around the Church, and inside it; too many churches are cliques, saying to those outside: "You can come in here if you do just as I do, and think and talk just as I think and talk; if you can't, you'll have to stay out." That has been deadly; according to a late report, there are nearly seventy million Americans who have preferred to . . . stay out. Seventy million is too many. The Church can't afford that; neither can the seventy million.

Personally, I'd like to get rid of these trafficcop walls of churchly exclusiveness, and put in their place a statue of the all-inclusive Christ, with his arms outstretched. And maybe under the statue we could carve the lines of grand old Edwin Markham:

"He drew a circle that shut me out—  
Heretic, rebel, a thing to flout.  
But love and I had the wit to win:  
We drew a circle that took him in!"

"Christian Herald."

## Our Funeral Philosophy

"Well, I'll say this for them, they gave him a nice funeral." "My, weren't there a lot of nice flowers!" "When I have to go all I ask is that I can go quickly like he did."—Our funeral philosophy.

The pastor returns from the cemetery with a heavy heart, possibly due to the fact that in the midst of his multifarious tasks the funeral has descended on him like an unexpected houseful of guests. The usual strength-conserving routine has been upset; and the pastor has had to dash hither and yon arranging this and attending to that. More than likely the hymns in our regular hymn books are not desirable—in the opinion of the family of the deceased, at least—and so there is some more time and gasoline wasted hunting up hymn books put out by some mail order concern or merchant of nursery stock. Ah, well, the pastor thinks within himself, let them sing what they will, I have the opportunity of preaching the true gospel. But he returns from the funeral heavy hearted, nevertheless. He overheard a chance remark that made him wonder if it would not have been just as well to have omitted the sermon altogether. He had so much wanted to make use of this opportunity to speak a word for his Lord, to remind his hearers of the uncertainty and the brevity of life, and, if possible, to stir someone to a new interest in spiritual things. Or there may have been some family misunderstanding that he had hoped would be ironed out in the moments when death spoke, but he is afraid death has spoken in vain. And so it goes, funeral after funeral.

Not but that there have been times when the funeral has been an experience of real spiritual joy, when he has felt that he was permitted to bring balm to an aching heart, and perhaps made a friend for life. With these rare experiences comes courage to tread hopefully the way of

the funeral. He does his best to be sympathetic without being false or maudlin, he tries to speak an encouraging word without arousing false hopes. His every effort is bent to make the whole funeral service dignified and in keeping with a spirit of solemn worship. But his heart sinks when he hears the dreaded thoughtless words—"Well, they gave him a nice funeral."

I suppose it is only natural that we should, in a day when living has been embellished with refinements of every sort, carry on in the same style to the very end. No one indeed could be heartless enough to deprive aching hearts of the consolation of seeing their departed one beautifully laid away. One could not advocate going back to the old methods of burial.

But how easily we substitute the show for the real values even here. And the show always puts an undue burden on the already overtaxed resources of the average family. An article in "Common Sense" (January 1935) states that the American standard of living is surpassed only by the American standard of dying. Even in these lean years the undertakers have a \$400,000,000 volume of business, the monument makers \$40,000,000, and the retail florists \$60,000,000 for the dead—more than they have for the living. But this half billion is but a small part of the cake. Then follows an outline of other burial costs, "caskets of walnut, rosewood or bronze, fitted with silver or chromium hardware and lined with puffed satin and velvet. The most recent imaginative addition is an inner spring mattress." The business of providing burial sites and perpetual care has in some places nearly approached the racket stage. The article concludes, "The American cost of dying has in all truth reached absurd heights. We forget the simplicity of an earlier time. Only the great in those days had elaborate tombs. Even that of George Washington, however, was much plainer than the mausoleum of many a small town business man today."

There will surely be those who remonstrate: "But what shall we do since everybody else does it in this way?" The difficulty is quite apparent, but still not impossible of solution. The evils of our funeral practices are in a large measure due to the extensive advertising of burial goods, but in a larger degree to our life philosophy. Too little do we adopt the poet's aspiration—"Build thee more stately mansions, oh, my soul," and instead let the tombstone maker prepare a perpetuation of our loved one's memory in dead, cold stone. The greatness of purpose and life that we did not attain to because we could not forget ourselves, we attempt to impress on the world with "Eternity" granite. The financial difficulties of our churches are attributed to the comparative poverty of our people; and yet \$2000 funerals and \$2000 monuments are not unknown among us. And saddest of all, we have to such a degree lost the real conception of what a Christian burial should be that we are guilty in the face of life's most solemn reality of uttering such inconsequential things as "They certainly gave him a nice funeral." But the quintessence of all funeral foolishness is a little episode from a recent funeral in one of our congregations. Flower girls—mind you—were a part of the funeral procession, and doting mothers were heard to whisper: "My, aren't they cute!" It is this state of mind which wants to make of even our most solemn rites a show that has brought on us our funeral evils.

Now we realize fully the delicacy of such a discussion as this. We will admit that there might be some virtue in providing a nice funeral for our dead if the right motive was behind our providing. But that is the sad fact, the motive is so seldom a right one. The bereaved may think that their motive is that of love for their lost one. In the

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## EDITORIAL

Our Church has often been accused of lacking in missionary spirit. Our zeal has been inverted toward realizing a more congregational life. There is no doubt much truth in such an accusation, though just why it should be an accusation is not quite clear, in so far as it is not given to Christians to accuse or judge one another in matters of conscience. Only God is competent here.

Nevertheless I feel this state of affairs is true. We have not been zealous for what is called mission work, neither inner nor outer. Other problems have occupied our attention. Perhaps these problems have not always been the most essential. If so, this is to be deplored, and should be corrected as quickly as possible. Let us remember, however, that this is the work of God's Holy Spirit in our hearts. We should not fall into the error of thinking that this is merely neglect on our part and that it can be remedied by merely deciding that now we will have more missionary zeal.

When it comes to practical life and action, however, we can do something. We can pray God to give us more faith, more obedience to His will, which will bring more zeal for His kingdom into our lives. And we can open our hearts to the need of our fellowmen in this country and in foreign lands; we can try not to close our hearts and our pocketbooks when the appeal comes to us to help relieve such need. Just that is the issue before our people now.

A campaign is being arranged to solicit aid for that special mission which our church has adopted, the Santal Mission. Dr. Erling Ostergaard has now been at home on furlough for more than a year. He should have returned to his work last fall, but was hindered by failing health. Now, however, that his health has improved and would allow his return this fall there is not money enough in the mission treasury to send him out and to maintain him in his work there.

When Dr. Ostergaard, who is the head of the mission hospital at Benagaria, India, left for this country, an Indian physician, Dr. Banerjee, was left in charge. The enormous amount of work resting upon the head of this hospital, however, has broken down Dr. Banerjee's health, as it did Dr. Ostergaard's, and he has been compelled to leave. At present there is no doctor at the hospital, only the nurses, who are doing the best they can. But they cannot very well get along without a doctor. That is the situation.

What shall be done about it?

Many of our people are praying to God for help in solving this problem. What is needed is money. Can God

fill that need? He can if we are willing to be his agents, if we are willing to open our hands and let Him take what is there. Money in our possession or at our command is not scarce. A great deal of it passes through our hands. It is only a question of where it goes from there.

God has been good to us. He has given us a prosperous land. He has made it possible for us to live in peace and happiness, in spite of the ills that beset us. He has given us all His holy gifts in the Church: His Spirit, His Word, Holy Baptism, Holy Communion, and all His promises. What more could we ask of Him! Don't we feel bound in our hearts to "render unto God some of the things that are God's," when we see His kingdom is in need of it?

Please be liberal, when the call comes to help the Santal Mission!

C. A. Stub.

## BOOKS

### Frontiers of Christian Thinking

By Frederick C. Grant, Willet C. Clark Co., Chicago, Ill.

This book is a thorough, clear presentation of great issues. The stamp of the Anglican communion is upon its pages; but only a stubborn denominational egoism could prevent a feeling of a common faith with the author as one runs through chapters dealing with such subjects as: God and Reality; the Spiritual Christ; A note on Christology; Why the Church; Christian Reunion; World Fellowship and World Cooperation through Religion.

The erstwhile question: what is ultimate reality finds a satisfying answer in the contention that we can safely accept the challenge of science in our search for reality. A few years ago it was science that kept our academic youth from accepting the life of faith; today is the greatest challenge to the seeker of ultimate truth; it has really always been so; the heavens have always declared "the glory of God," but many an academic youth has never been face to face with the glory in that charge. The intellectually minded youth should be glad to know that there are theologians who realize that "the great sermon this age is waiting to hear will be one in which faith and knowledge are shown to agree."—Was it Huxley who said many years ago that "true religion and true science are twin sisters?" The conflict about the two have come about through misunderstandings on both sides. It is the contention of Dr. Grant, and many others, that "no one can love nature and not love its author." (Hodge). That of course implies that we must seek to know both the author and his work.

The Christ we meet in this book is a sacramental Christ, one that is "divine because he has for us the value of God." Those that are familiar with the teaching of Grundtvig are quite at home when the author implies that his Christ could not be obliterated by any kind of book criticism; for in the Christ accepted upon pure traditional faith he has found, with many others, the Christ of the church, (Menighedens Herre) the Christ in the Sacraments in whose life was found the life of men and the light of the world.

Much is said in our day about church union. Dr. Grant's contribution to this vital question is basic in my estimation. In order that some of us may accept the new union it will be necessary to rid our libraries of some old books, or at least for some time forget their phraseology, and read more thoughtfully into the new that we might in our own words find expression for our variations.

I do not find myself at variance with very much in this book; in fact I find so many things said with which my subconscious mind heartily agrees, I am not thereby saying that I seek that in books which substantiates my own peculiar superstitions, quite the contrary, I can enjoy

# REPORT

of the

## Proceedings of the 59th Annual Convention of the Danish Evangelical Lutheran Church held at Kimballton, Iowa, June 3---7, 1936

Friends and Fellow Workers of the Danish Church!

In most of our congregations it is felt that we live in an age of transition. The older generation, to whom we owe a great deal, is giving way to a new generation which is born and raised in this country. The result is that the English language is being taken more into use. We want our children to follow the paths leading to the church and to share with them the riches we have found in the Church of God.

I would say in this connection: let us not be too precipitate. Let us seek to make this transition a natural one. I believe we are many in the Danish Church who are concerned lest we lose our connection with our mother church in Denmark when the Danish language shall be used no longer among us. Torn from the tree the branch will no longer bear fruit, and we are not yet sufficiently well rooted to be an independent tree. If we let go the connection with the church of the land of our fathers, which, it seems to me, has been singularly blessed by God, we imperil our right and our ability to be an independent Church.

### *Offer from Denmark*

In a recent issue of "Dannevirke" Rev. V. S. Jensen made public extracts from a letter from Rev. Niels Dael, Liselund, Denmark. I have received from Rev. Dael a similar letter, in which he offers to pastors of our congregations and to young men suitable for taking up the ministry among us, free attendance at the church school at Liselund for one winter in order that we may come into closer contact with the church in Denmark. I sincerely hope that this magnanimous offer will be accepted. For as Rev. Dael writes: "For the sake of life we must have very close and intimate contact with each other."

By this I do not mean to indicate that we should give up the education of pastors at our own school, by no means. I consider it a necessary condition of our very existence as a synod that we get young men raised in our own congregations to attend our seminary. This question will be further discussed when the strange proposal from the district convention at New York is taken up.

### *Mission*

Because of the lack of men and means our synod has not been able to support home missions as it should, and as the board has desired. Juhl, Mich., has been promised a yearly support of \$200.00 as soon as they get their own pastor. For some time we were in hopes that Cand. Harold Pedersen would accept this charge. The congregation extended a call to him, but when I sent him the letter of call, he had already sent a letter in which he informed me that he would not be able to take up work in the Danish Church. This he repeated after he had received the letter of call. Since then we have not been able to find a pastor for this church. We hope that this may be possible, however, as it has been reported from different sources that future possibilities at Juhl are good, but that most of the work must be carried on in the English language.

The church work at Oakland, Calif., is being supported with \$25.00 a month, and a similar amount is given to the church at Nysted, Nebr., where a destructive hail-storm struck just before harvest time last year. For several

years previous to that they had almost complete crop failures from drought.

We have promised a small amount in support of the work at Pasadena, Calif., in case we can get the money, which is doubtful, since already we have used more than the share which is due to Mission Work from what has been contributed to the budget.

### *Contributions to Our Work*

It seems that this year again we are going to get only approximately one half the amount for which the board asked of the congregations. It is discouraging that we can get only \$8,000 for the activities of the synod. The reason must be that we lack understanding and love for the work of our church. We suffer from spiritual poverty more than from a need of money. Only faithful and constant work for our common undertakings by all who perceive their importance, laymen and pastors alike, can overcome this indifference.

Our Lord has said: Seek first the kingdom of God, and the rest shall be added unto you. We reverse it and live as if the kingdom of God were of second or third rank. Seek first that which the world gives is the cry of too many voices, and we are led astray by that because the world has too strong a hold on us. It ought not to be so. We must seek to get closer to our strong Savior, who was able to renounce all the kingdoms of the world and their glories.

### *Canada Mission*

Last summer Mr. P. L. Lund, Hampton, Iowa, paid a visit to those places in Canada where for several years the Danish Church has carried on mission work. It was strongly impressed upon Mr. Lund on this tour that in this field there are many hearts and minds receptive to what we have to offer, but also that Rev. P. N. Christiansen did not fit into conditions there and that it would be best if another pastor could take his place. This is not said to minimize Rev. Christiansen's work. There is no doubt that he has been zealous and faithful in its performance, but his methods did not seem suitable for winning over the people and bringing them together. It would have been desirable if at times he could have used a little more discretion and tact. But in saying this, it must not be forgotten that the conditions under which he labored were anything but good. We must as a synod bear our part of the blame. We did not support him, either financially or spiritually, as we should have done. I am mortified to think that we did not back him up in his work better than we did.

The outcome was that Rev. Christiansen was notified his work would cease. About Dec. 1 he left for Denmark, where as far as I know he still is.

### *The Danish Church Abroad*

The board decided to consult the Danish Church Abroad (Dansk Kirke i Udlandet), which has taken over the work at Vancouver, B. C., as to whether they would be able to support the work in those places where Rev. Christiansen had served and to find a man who was suitable for this work. Besides it was suggested that they send a representative to the field who could report to them.

Since we did not hear from the Danish Church Abroad

for some time, we asked Rev. P. Rasmussen and later Rev. C. P. Hojbjerg to visit these places. We knew that both of these men had a good message to bring our fellow-countrymen. Rev. P. Rasmussen has reported in "Dannevirke" about his visit. Rev. Hojbjerg has not yet been there, as his trip to Dalum was postponed.

I agree with Rev. Rasmussen that it is a sad state of affairs that seemingly we are not able to carry this work on, but I absolutely disagree with him when he seems to think that by consulting the Danish Church Abroad we have indicated our unwillingness to have anything more to do with this work. The important thing is that the Word is preached and the Sacraments administered in our Danish tongue for the fellowship and salvation of our people there and not that this be done in one particular manner. Another thing is that our synod has suffered a defeat; but why do people not give their support in time? We can not carry on mission work without money. This is a bald statement, but it is true. Let us not by our lack of understanding make things worse than they are.

#### *Vancouver, B. C.*

I rejoice that the Danish Church Abroad has made a good start at Vancouver. The work which the Danish Church has done there has not been in vain. We welcome Rev. and Mrs. Clemens Sorsensen. I expect that we shall meet them at this convention and hope they may feel at home among us.

#### *The Seminary*

According to information received it seems likely that there will be a number of students at our seminary for the coming year. The board in conjunction with President Olsen have made plans to take up again this important part of our educational activities. I think that of all our educational work this is the most significant for the continuance of our church as an independent body.

#### *Prof. A. C. Nielsen*

We have therefore engaged Professor Alfred C. Nielsen to teach at Grand View College so that Reverend S. D. Rodholm, who has worked temporarily in the college department, may return again to the work to which the synod has called him. He will be assisted by other teachers at the college. May I take this opportunity to welcome Prof. Alfred Nielsen with the hope that we may have the benefit of his ability and understanding for a long time to come. He is well known among us, and there are many who share my joy in getting his services for our school and our church. His salary was fixed at \$2,000 a year, but he is to furnish his own house; so this salary will be approximately the same as we pay to the other married teachers.

This and a raise in salary to Prof. Erling Jensen, who expects to marry, will make it necessary to increase the budget allotment to the school. According to estimates of the board and the college president Grand View College will require from the synod for the coming year \$10,000. Of this the budget will have to contribute \$6,000. \$4,000 can be expected from other sources. These calculations are based on the same number of students as the college has had in recent years.

This is a large sum of money when we compare it with the amount used for other synodical activities, disproportionately large when we consider what is allowed for inner and foreign mission work. I can well understand that to those who do not consider our school of any great importance in our work this must seem altogether meaningless and indefensible. I hope this problem can be discussed objectively and dispassionately. Some of us are convinced that our educational activities at Des Moines are so important to our future as a synod that we should suffer irreparable damage were it discontinued.

The synodical convention has the power to decide this

question as it considers best, but it has also responsibilities of which I expect it to be conscious. Our school has been the object of prayers, sacrifice, and struggles, but assuredly it has also given strength and been a blessing to many. Perhaps we have not been able to attain the high goal which its founders saw in their hopes, yet the efforts put forth have not been in vain.

#### *The Ordinator*

April 24 I received the following:

"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.

#### *Rev. N. C. Nielsen*

As stated in the report of District II, Rev. N. C. Nielsen passed away Aug. 16 at the home of Rev. A. C. Kildegaard, Greenville, Mich., and was buried in the cemetery at South Sidney Church, Aug. 20. There are many who will remember Rev. Nielsen as the secretary of our conventions. He was a diligent and capable pastor, and faithful in his work, which was not always rightly appreciated. God bless his memory. I am glad he was with friends to the last.

\* \* \*

The various synodical activities will have separate reports to the convention. I would not omit an expression of deep gratitude to those men and women who sacrifice their time and their strength to disinterested service of our synod. Too often this is not rightly appreciated.

#### *"Lutheran Tidings"*

I would mention that the two men whom we have chosen to edit and manage our English church paper "Lutheran Tidings" have done this work without any compensation or salary. I realize that we are not able to pay for this work in proportion to the time it requires, but in view of the fact that we do give a small compensation to our other editors it appears we should not continue to make an exception in this case. If the paper cannot itself yield them a small compensation, we must find other means of doing so. \$100 to each of them annually should not be unattainable for us, and I am sure this will be appreciated.

#### *Resolution*

At the board meeting held Febr. 18-20 we passed the following resolution, the comptroller concurring:

"Whereas since the establishment of the office of comptroller at the convention at Greenville, Mich., in 1931 there have appeared insurmountable difficulties hindering the complete performance of the comptroller's duties.

"Whereas this condition was recognized by the comptroller himself when he was reelected to his office at the convention at West Denmark (see Annual Report for 1933, p. 53), and

"Whereas the Greenville decision has proven itself impracticable for the comptroller as well as for the institutions of the synod, both on account of the time and the expense involved,

"We hereby affirm that we consider the duties of the comptroller to be as follows:

"1. The comptroller shall provide for the auditing of the accounts, which shall be presented to the convention for approval.

"2. The comptroller shall prepare a survey of the financial status of the synod and shall present the same to the convention."

We hope the convention will accept this definition of the comptroller's duties.

#### *The Hostrop Case*

The synodical board also desires to present a motion to close the Hostrop case. We consider it best for all concerned that we do not continually have to take up this matter at every convention. In conjunction with this motion we shall make a special report to elucidate and explain the same.

#### *Andersen Legacy*

During the past year our synod has received a large bequest to be divided among the institutions enumerated in the will. This was bequeathed to us by the late Mr. Andreas Andersen, who for many years has belonged to our congregation at Viborg, S. Dak. Blessed be his memory among us. As I understand, our secretary has prepared a survey of this matter and is ready to give any information he has if it is so desired. I do not have the figures in hand, but refer the reader to the article in "Dannevirke" of March 25, 1936:

"As somewhat more than \$8,000 had been realized from the estate, which was to be shared by the institutions interested in the estate, it was decided to divide this sum as follows:

The Old People's Home .....	\$2,162.00
Grand View College Fund .....	864.00
For Pensions .....	864.00
The four Folk High Schools at	
Tyler, Minn. ....	432.00
Nysted, Nebr. ....	432.00
Solvang, Calif. ....	432.00
Dalum, Alta., Canada .....	432.00
The three Orphanages at	
Chicago, Ill. ....	432.00
Tyler, Minn. ....	432.00
Perth Amboy, N. J. ....	432.00
The Santal Mission .....	432.00
Eben-Ezer Sanatorium, Brush, Colo. ....	648.00

"The two farms of 160 acres each, which the synod also received under the provisions of the will, are being held for the present in the interest of these institutions. They are free from encumbrance and have been taken over at an estimated value of \$14,200.00. Mr. P. L. Lund, with local assistance, has taken over their management. The whole progress of this case has been highly gratifying to the members of the board and also, we believe, to the other heirs of this estate, as well as those of our institutions who are receiving benefit from the toil of this old and lonely man."

During the year which has passed since we assembled in convention at Danevang, Texas, no great and conspicuous events have taken place in our synod, that is, events which are great and significant in the eyes of the world. But let us remember that in the Church of God we can rarely point to great results of the kind that show off.

And yet I am convinced that many have found strength and peace in the lowly house on which we are building, in so far as we are building on the true foundation, which is our Lord Jesus Christ.

In the Church of God we are reborn in the holy bath of baptism that we may live our lives as children of God, and in His house we meet to partake of those blessed means to which He in His grace admits us. There His gospel is heard, and there the sinner may kneel at His table and feel that of what even the kings of earth are incapable Christ Himself can do.

It is for us then only to be faithful to what God has given us and not to attempt to raise up anything of our own, however, wise and good, to a level with what He gives us.

The Word and the Sacraments, the Life and its Nourishment, to these we must hold fast. If the times are evil and cold, let us humbly acknowledge our own guilt and impotence and so in the name of Jesus Christ and by His word enter into closer and truer relationship to God and come to feel the wonder of God also in our lives.

We do not need human help so much, but divine help more. If we pray God devoutly and continually to enlighten us by His Spirit and to purify our inward and outward lives, He will help us to attain to where we can be of service to each other and to Him. He is willing and able to give us courage and faith to remain steadfast in His service.

Now, as we assemble at Kimballton to exchange views with each other concerning the work of our Danish Church, let us constantly bear in mind that we are stewards and it is required of us to be faithful, faithful in service and faithful in love, but first and last faithful toward God who gives us the rights and the privileges of children in His kingdom through our Savior and Leader Jesus Christ.

I thank heartily all of you, especially my fellow servants on the board and the congregation at Newell, which has often had to suffer because I have been obliged to use my time and strength in order to attend to the office you have entrusted to me.

God bless the Danish Church!

Yours,

*Hakon Jorgensen.*

Newell, Iowa, May 18, 1936.

#### *Report and Motion by the Board (The Hostrop Case)*

April 23, 1931, Mr. W. N. Hostrop admitted that he had committed embezzlement as treasurer of the synod and administrator of several funds belonging to institutions of the synod.

The total shortage on April 25 amounted to \$117,757.22 (see Annual Report for 1931, p. 40). This was admitted by Mr. W. N. Hostrop in a sworn statement given by him to the other members of the synodical board. (see Annual Report for 1931, p. 43). Later another item was found, which brought the total shortage up to \$118,846.27.

To compensate the synod for this great loss Mr. and Mrs. Hostrop turned over to the synod the following properties:

- 2080 shares Viking Pump Cp., common
  - 20 shares Viking Pump Co. of Canada, common
  - 20 shares Standard Manufacturing Co.
  - 60 shares Citizens Security and Savings Bank, Cedar Falls, Iowa
  - 5 shares Dike Savings Bank, Dike, Iowa
  - His personal check for \$414.86
  - Deed to their house and lot at Cedar Falls, Iowa
  - Deed to a farm near Nashua, Iowa
  - Deed to 90 acres near Waterloo, Iowa
  - Assignment of purchase contract to farm near Cedar Falls, Iowa
  - Deed to farm in Tripp County, S. Dak.
  - Various notes and stock certificates of no value.
- (See Annual Report for 1931, p. 41)

Mr. Hostrop also turned over ownership of the follow-

ing papers which he had deposited with several banks and brokers as security for a loan he had made:

\$500 bond Pennsylvania Operative Co.  
 \$1,000 bond Kansas City Public Service  
 \$2,000 bonds Keystone Telephone Co.  
 \$1,000 bond Finland Municipal  
 10 shares Northwest Bankcorporation  
 50 shares Glidden Varnish  
 50 shares Class A Houdaille Hershey  
 3365 shares Viking Pump Co., common  
 25 shares Class B Houdaille Hershey  
 (See Annual Report for 1931, pa. 41)

To release these shares and bonds and save them from becoming a total loss by possible forced sale we took up a loan of \$14,517.26 from Mr. S. N. Nielsen, Chicago, Ill., turning over to him above mentioned papers as security. Six months later Mr. Nielsen advised us that it would be necessary for us to pay this loan, as the bank in Chicago would not approve said papers as sufficient security for the loan.

Other banks also denied their approval. Finally we persuaded a bank at Omaha, Nebr., to give us a loan of \$3,000. We sold some of the shares and bonds and other properties, the proceeds of which was used to reduce the debt. This was in October, 1931.

Since the Viking Pump Co. shares continued to decline on the market, as far down as under \$2.00 per share, and since the situation of the banks was becoming very critical, we were obliged to reduce the loan still further, which often seemed quite impossible to do without selling Viking Pump Co. shares at a great loss. We avoided selling until November 1934, at which time the market value of these shares had risen so that we could sell 100 shares at  $5\frac{3}{8}$  a share, 40 shares at \$6 and 60 shares at \$6.50. Later when this stock brought still higher prices on the market, we continued to sell in small lots in order to reduce the debt.

After the debt on these shares had been paid, everything that was realized by sale of these shares was credited to Mr. Hostrop's account, just as what had been realized from sale of other properties turned over to the synod by Mr. Hostrop previously had been. This was also the case with what the synod had realized from several other items turned over to it by Hostrop.

When the synodical board began and continued to sell Viking Pump shares even after the above mentioned debt had been paid, this was because they considered it too much of a speculation to hold all these shares after they had reached a market value of \$9 per share. Therefore they have sold small lots of these shares from time to time and credited Mr. Hostrop's account with the amounts received for them.

We pursued the above mentioned policy after a conference with the committee which has charge of the Grand View College Endowment Fund, and after having received Mr. J. Fr. Petersen's and Mr. P. S. Munk Pedersen's approval. These two men are managers of the Old People's Home Fund. Repeatedly men with experience in such matters have confirmed the view of the board that it would be unwise to have practically all the assets of the Hostrop account invested in Viking Pump stock.

Concerning the task imposed on the board by the convention at Greenville, Mich., still further to seek more indemnities from the former treasurer, Mr. W. N. Hostrop, the board has the following statement to present, which shows what was lost through Mr. Hostrop, what has been recovered through sale of papers and properties received of him and from the surety companies, what interest for the intervening time ought to be added, and what of these assets is still in the possession of the synod:

Hostrop's shortage amounted to.....\$118,846.27

Expense involved and interest on loan to redeem shares and bonds .....	2,086.91	\$120,933.18
Recovered for indemnity by sale of property and papers .....	29,019.52	
Net receipts from surety companies .....	6,063.44	
Property still in possession of the synod:		
3615 Viking Pump shares, estimated value .....	75,915.00	
20 shares Viking Pump of Canada, estimated value .....	500.00	
40 shares Union Bank & Trust Co., estimated value .....	2,000.00	
20 shares Standard Mfg. Co., estimated value .....	100.00	
5 shares Dike Savings Bank, estimated value .....	500.00	\$114,097.96
Unrecovered capital .....		6,835.22
Loss of interest on funds from May 1, 1931 to May 1, 1936, at 5% .....		26,055.45
Net loss .....		32,890.67

The board is convinced there is no prospect of getting any further indemnity from Mr. Hostrop. Therefore nothing is to be gained by keeping open an account in his name and reporting this to the convention each year.

The legal adviser of the synod in this whole case, Mr. Herman Fischer, Chicago, has advised the board that the account with Mr. Hostrop can be closed in such a manner that no one in the future on his behalf shall have any claim on the synod to render account of the disposition of the indemnities received. This can be done in the following two ways:

1. By sale of all remaining shares. This course is not advisable, because an attempt to sell so many shares at one time would depress the market.

2. The second course would be for the convention to pass a resolution whereby the synod would accept the properties received as full indemnity for the loss incurred. Such an acceptance did not take place at Greenville, because the convention imposed on the board to try to get further indemnity. As long as this duty rests upon the board, it will, in the opinion of Solicitor Fischer, be necessary to keep an account with the possibility in view that some time in the future an account may have to be rendered to others besides the synod itself.

The board recommends that the procedure given as No. 2 be adopted. With this in view the lawyer has approved the following resolutions to be passed by the convention:

"Resolved that the Danish Evangelical Lutheran Church in America accept the ownership of the real and personal properties heretofore received by it on account of its former treasurer, W. N. Hostrop's shortage, as settlement in full of said shortage, thus dropping any further claims against him."

There is further to report that the board has distributed the amounts redeemed by sale of the properties and papers received from Mr. Hostrop among the different funds which suffered loss by his shortage in proportion to the amount of loss sustained.

The management of the largest of these funds, the Grand View College Endowment Fund, desires that the board continue to have charge of the assets which are now designated as the Reimbursement Fund, to decide concerning their sale, and to distribute the money received as heretofore. If the convention approves of this, the following may be passed:

"The synodical board shall continue to have charge of the properties received from Mr. Hostrop and to decide concerning sale of the same. The money received from such sales shall be distributed among the funds as heretofore provided for."  
 (To be continued)

that which disturbs my prejudices and superstitions.

Though my first impression of this book was a certain amount of "wordiness," I must confess that I have been deeply impressed throughout by soundness of opinion, deep ecumenical insight and a thorough familiarity with the past and the present.

The scope of our religious thinking today is perhaps beyond the late 19th century generations; but to the young student of our day, who might have been wondering if the theologians of his day were abreast with the trends of thinking, there should be great consolation in this book.

### The Church Against the World

By Frederick C. Grant, Willet C. Clark Co., Chicago, Ill.  
Chicago, Ill., \$2.00.

This book has already been reviewed in "Dannevirke" so it will not be my object to enter an extensive discussion here. I shall attempt to let a few sentences speak for themselves—On the other hand, how can one review a book which in every sentence has words that should be shouted into every ear with a trumpet.

The influence of Karl Barth is strong in Pauck's writing, and his is the larger part. After Niebuhr's introduction: "The Question of the Church," which anticipates the main thought of the book, follow in order: "The Crisis of Religion"; "American Protestantism and the Christian Faith"; "Toward the Independence of the Church."—Though each writer does not attempt to follow his predecessor, there runs the same challenge through them all, namely that the church must front the worldly influences of Nationalism, Materialism and Rationalism. If the church is reluctant in doing this it will eventually, as indeed it is already in many places, be forced into an open battle against these forces. A few excerpts will show the scope of this tremendous book. Between the camps of Modernism and Orthodoxy "the followers of Barth offer a new Christian thought based upon a new appreciation and rediscovery of the phenomenon of revelation." p. 60.

But can the church return to itself? Can it ignore the various voices from within and without? No, but the church must, without accepting the finality of any of these voices, set itself against dominant man—must know him and show him his wrongs. "In other words, they (the Barthians) make the unique claim that what is offered as the modern understanding of religion is indeed not worthy to be preserved because it implies a betrayal of the Christian message of God's revelation." p. 64-65. It need hardly be said, that we need a realistic sense of a "God in Heaven and man upon the earth, and man cannot live upon the earth unless he recognizes the Heaven above it."

That "the content of the Christian faith is not given by man," p. 78, should be joyful reassurance to those who have paid some attention to what Grundtvig has spoken to the Danish people.

We have talked about "Danish Christendom"; it is the contention of Dr. Miller that "the Protestant faith will be destroyed by these different cultures," and that means a loss of "its sense as a universal mission." "Instead of expiring in courageous resistance it will save itself by domesticating itself within the different national cultures, and as it does this it will degenerate into a spiritual or ethical manifestation of particular cultures and cease to be a reliable witness to the revelation of God in Christ." p. 96. Sickening and discouraging as this sounds to the racial traditionalist, have we not seen the statement verified?—The relation of Christianity and culture to each other is ably discussed by Dr. Miller; whether we agree with his conclusions or not, we cannot escape the depth of his insight. Will we, for instance, deny this statement: "American national culture is still in process of forma-

tion; it is immature but very dynamic. The environment which it has created is favorable to the development of a technological civilization; but rather unfavorable to the maintenance of the Christian faith." Tell that to some of our "civic service" groups! Prof. Dewey, on his exalted Columbia seat, gets the credit (or the blame) for being the Apostle of American nationalism. But it does not make so much difference who gets the credit for planting the seed, the great question is how to destroy the bastard.

Those who have refused to think about the significance of theology had better ponder the following: "The revolters in the church are learning that without a Christian theory, or theology, the Christian movement must lose itself in emotions and sentiments or hasten to actions which will be premature and futile because it is not based upon a clear analysis of the situation. They have learned from the communists that years spent in libraries and in study are not necessarily wasted years, but that years of activity without knowledge are lost years indeed. They have learned from history that every true work of liberation and reformation was at the same time a work of theology."

It may be that not many church members will read this book, but the ministers should, and will not fail to do so, for its message is universal.

L. C. Bundgaard.

### Mrs. Ingeborg Grau

It was with something of a shock that we received the news Monday night, July 6, that Mrs. Ingeborg Grau had passed away the day before. Even yet it is hard to realize that our hostess of two weeks ago is no longer among the living. She was so active, both physically and mentally, so full of interest and hope for the future that it is difficult to associate the thought of her with death. We ministers often have occasion to observe the truism "that we must all die," and it comes more or less glibly to our lips; but when death comes to those close to us, or to those who have won a place in our hearts, all the glibness is gone, and we are as much at sea as anyone.

Mrs. Grau was a fine woman, who had been able with her husband and her sons to create a beautiful home, where we always felt at home and welcome when we came to Newell. She filled a very large place in that home; and it makes me very sad to think of what this loss means to Mr. Alfred Grau and his sons. May God bring comfort to them always, but especially during these tragic days. They may have this comfort, at least, that Mrs. Grau was a devout Christian woman. Death to her, therefore, is not a final separation, but only as a passing into another room, where she will await her best friend and the boys she left behind, where there is no pain or grief, where faith, hope, and love, these three abide always.—I like to think about Ingeborg Grau in that way; and I am sure that her husband and her sons will have a much fuller and deeper realization of this, when the first feeling of bereavement shall have given way to calmer thoughts. May God bless them all.

C. A. Stub.

### D. S. U. District V Convention

"Holger Danske" Young People's Society, Des Moines, Iowa, invites delegates, members and friends of the young people's societies of District V of D. S. U. to attend the district convention, which will be held at Des Moines on July 31 to August 2.

The cost is \$1.00 a day. Please make reservations with Miss Ingrid Larsen, 1100 Boyd Ave., Des Moines, Iowa.

We are anxious to have you all come and urge you to spend these few happy days with us.

Martha Kruse, Pres.

## YOUNG PEOPLE'S WORK AND OUR CHURCH

Speech at the Convention in Kimballton

Now that the D. A. Y. P. S. shall endeavor to serve as an integral part of the work of the Danish Evangelical Lutheran Church in America, it seems but natural that its cause and its problems should be presented at the National Church Convention.

One of the first speakers stated that there was present at the church convention a frank admission that our church has erred. This need not be defeatism. Heaven help us if we feel ourselves above criticism and refuse to admit error. The followers of Jesus Christ know a good deal about errors, but they will not, they cannot acknowledge the philosophy of unqualified defeat and remain true to the gospel. What I have to say about D. S. U. has something to do with mistakes—but we hope to overcome them.

There is a problem that many of us are face to face with in D. S. U. Many of our meetings are but social gatherings. The group that meets is satisfied with a good time. Our church has sanctioned games, folk-dances, dances and what not. We have tried to say with the old priest, "We want our young folks to have a good time, but we also want them to be decent about it." We have had hopes that a liberal attitude would be the right way of developing a youth of "sunde Sjæle, Viljer stærke, Ungdoms Adelsmærke."

At times we have found ourselves stressing and encouraging sociability in our organization. This attitude might be necessary in a pietistic age, when men believed that they were hallowed by restraint. But modern youth is not overburdened by restraint—rather the opposite. Some years ago I stopped over at a tourist camp in Wyoming. In the camp was a store. A woman, whose husband had for years been ill, was in charge. They were poor. It was a Saturday evening and their two daughters stripped the cash register of its contents. The mother sighed and said, "The children must have their good time." The point I wish to make is this, "the good time" can, for all of us, be bought too dearly. If your Y. P. society has nothing to offer but a good time or your members are interested in nothing else, then your group is failing.

Another difficulty that D. S. U. has been laboring under is the perplexing problem of getting our youth rooted. Denmark and the Danish are distant and our provincialism has often kept us from "contacting" the innermost in American life. (The external is easily contacted). I agree with President Olsen of Grand View College when he writes in his report, "Desto inderligere vor ungdom bæres og præges af de bedste strømninger i det amerikanske folk, desto stærkere vil de søge det, vi kalder vor danske arv." The future of our youth depends upon whether or not they will fasten their life-roots in our own American soil. Until they do so, it is futile to expect that they shall have a heartfelt longing for the Danish heritage. It is purely romantic to think that our youth will greatly be carried off by contacting the Danish if they go no deeper or farther than the brazen and the external side of America.

### Religious Emphasis

It has been pointed out by Rev. V. S. Jensen during the past few years that D. S. U. is undergoing a period of transition. One of the primary things he has had in mind is that the D. S. U. of yester-

day was held together by the language and cultural ties of Denmark. Furthermore, these Danish cultural ties of today are not strong enough to keep us together. Something must take their place, something strong enough to hold us united. And what is that? **Our Christian heritage.**

I believe this view is essentially right. I also realize it will be no easy task. Not because our youth is so different from the youth of a generation ago, but the world we live in is. It has been rightly said, "There has never been an age in which it is more difficult to live inwardly. The outer world has never been more fascinating." William Temple says the same somewhat differently. "The world, as we live in it, is like a shop window in which some mischievous person overnight has shifted all the price labels around so that the cheap things have the high price labels on them, and the really precious things are priced low." In spite of difficulties, the Christian life and spirit must gather us into a fellowship.

What might the Christian emphasis in D. S. U. imply? Might I mention that it would mean a more living contact with our Christian heritage. It would mean that our youth be not strangers to our hymns. Young people, reared only in the latest song-hits, are cheated out of a really fine thing in life. What spiritual strength and beauty is there not in "A Mighty Fortress Is Our God," "Nu bede vi den Helligaand," "Lead Kindly Light," "Abide With Me," etc.

**The Bible.** One wonders if Protestantism can maintain itself without the love and knowledge of the Bible that the protestant fathers fostered. We have in our time heard a great deal about the "forgotten man." What about a line about the forgotten book? There were lays, and not so long ago, that many members in the congregations knew their Bible. Today we hear constantly, "We can't understand it." That can hardly be true, because the folks of yesterday did understand. But it requires effort and time. The man who keeps in a constant touch with the Old Book is in good company. One cannot but believe that if people of today studied their Bible as deliberately as they do their cards there would be a stronger protestant church and certainly a more intelligent and wide-awake congregation.

**Worship.** Another of our Christian heritages is that of assembling in worship. It would be hard to conceive of Christianity without a congregation. Yet there is only about three-fourths of the protestants in America who attend church with any kind of regularity. There are some members that feel as if their constituents consider church-going as one of the ten plagues to be endured—sometimes. It calls to my mind a story of a boy who was brought to Sunday school by his father. The boy did not want to go that particular morning. The father admonished him and said, "Son, you got to go, religion is important. You got to have it." The boy looked at his father and said, "Dad, if it is so important, why don't you stay for church?" I should like to make clear that if there is to be a religious emphasis in our young people's work, the old folks must come along, too. This may dampen the ardor of some people. It nevertheless is true. We need a re-awakening along the whole line.

God's Word is our great heritage,  
And shall be ours forever;  
To spread its light from age to age;  
Shall be our chief endeavor;  
Through life it guides our way,  
In death it is our stay;  
Lord, grant, while worlds endure,  
We keep its teachings pure,  
Throughout all generations.

M. Luther.

H. O. Nielsen in "Ungdom."

## Our Church

**Open Air Service.** Sunday, July 26, Our Savior's Congregation, Omaha, Nebr., will have its annual picnic, which will begin with morning worship in the open. The picnic will take place at Riverside Park.

**Better Meetings** is the goal of the "Vægteren" Young People's Society, Omaha, Nebr. A committee has been appointed to draw up plans for the meetings of the summer. That's the spirit that makes for success.

**D. S. U. District VI** will hold its convention this year at Muskegon, Mich., September 5-6.

"**Ungdom.**" The editors of "Ungdom" are making plans to get out a special issue of this paper for September 15.

**D. S. U. District V** will hold its annual convention at Des Moines, Iowa, July 31 to August 2. Rev. H. O. Nielsen, Freds-ville, Iowa, is the president of this district.

**Rev. and Mrs. Madsen ill.** "Føbe" reports that Rev. and Mrs. Madsen, Brush, Colo., have both been ill and confined to their beds for two and three weeks. This is the first time in 32 years they have both been ill at the same time. Their illness prevented their participation in the conventions at Blair, Nebr., and Kimballton, Iowa.

**Rev. J. Holst** and family, Marquette, Nebr., used part of their vacation to visit with Mrs. Holst's mother and sisters at Ringsted, Iowa, recently.

**Eben-Ezer Sanatorium,** Brush, Colo., will hold its annual festival this year August 21-23.

**Rev. J. J. Lerager.** June 18 Rev. J. J. Lerager had been in the service of our synod 25 years. His congregations at Cordova and Davey, Nebr., had arranged a festival in his honor on this occasion, which was held June 21. Rev. J. L. J. Dixen, Lindsay, Nebr., had been invited to speak. The festival began with morning worship. After the service the congregations served a banquet for Rev. Lerager and family, his guests, and the membership of the churches. At 2:30 Harold Jorgensen, of the United Danish Church, Rev. Chr. Falck, and Rev. Lerager spoke. The congregations at Cordova and Davey presented Rev. Lerager with a beautiful filing cabinet. Many congratulatory telegrams and letters were read.

**District VII Convention** will be held at Davey, Nebr., September 18-20.

**Sixtieth Anniversary.** The congregation at Viborg, S. Dak., celebrated its sixtieth anniversary on June 21, which was also the twenty-fifth anniversary of the building of the church. This festival was celebrated in conjunction with the convention of D. S. U. III. Rev. H. Strandkov and Prof. A. C. Ammentorp preached in Danish and English, respectively, at the morning service. Rev. Jespersen served at the Communion. A commemorative booklet had been published under the editorship of Rev. Harris Jespersen. This booklet contains greetings and reminiscences from the pastors or the widows of the pastors who have served this congregation for the past 40 years, as well as an historical account of the congregation during the 60 years of its existence, by Rev. Jespersen. There are contributions by Rev. and Mrs. N. P. Hald, Mrs. L. Henningsen, Mrs. R. J. Kristensen, Rev. and Mrs. Evald Kristensen, Rev. and Mrs. J. J. Lerager, and Rev. and Mrs. Carl Rasmussen. The booklet can be had from Rev. Harris Jespersen, Viborg, S. Dak., for 75 cents.

**Danebod People's College** reports that on July 1st there were 35 girls attending its summer session. For the "International Week," to be held during this session, 40 additional reservations have been made.

**Ashland Folk School Association** will hold its annual meeting July 15, according to announcement by Mr. Theo. B. Kjolhede, Grant, Mich. Arrangements are to be made for the future of Ashland Folk High School, and new officers are to be elected.

**The Bridgeport, Y. P. S.** had decided to join the D. S. U. and are looking forward to a happy fellowship with other young people's societies.

**The Annual Picnic** of the congregations at Cedar Falls, Fredsville, Waterloo, Hampton, and Des Moines, Iowa, was held this year at the Bethlehem Church, Cedar Falls, Iowa, on June 28. Rev. Edwin Hansen, Hampton, Iowa, preached at the morning service. Rev. H. O. Nielsen and Prof. P. Jorgensen spoke at the afternoon gathering. A picnic dinner was served at the gymnasium.

**Dr. Erling Ostergaard** will speak in our church at Seattle, Wash., July 16. It has been the intention of the mission to send Dr. Ostergaard back to his hospital in India this fall. Now, however, there seems to be difficulty in getting the funds necessary, not only for the expense of the trip out there, but also to finance his work at the hospital. There is now being planned a fund-raising campaign for the purpose of getting enough to carry on this work. It is a shame that the hospital should run into decay for lack of a little money, which our people have in so great abundance.

**Danish Summer School** is beginning in our Seattle, Wash., congregation on July 6. This school is conducted by Rev. A. E. Sorensen and is different from most summer schools in that the children live and board in the pastor's home while the session lasts. The school makes use of both the Danish and the English languages.

**Rev. Ottar Jorgensen** and his son Erling recently made a trip to the hospital at Iowa City, Iowa, to seek medical advice concerning Erling's arm, which was bad-

ly broken about a year ago. The young lad proved to be making good progress in the recovery of his arm.

**Rev. J. C. Aaberg**, Minneapolis, Minn., took part in the midsummer festival held at West Denmark, Wis., Sunday, June 28.

**Rev. V. S. Jensen**, Hartford, Conn., and his brother, Mr. Thorvald Jensen, Kimballton, Iowa, are making a tour of our Canada mission field in Saskatchewan during July. On their way up there they intend to stop also at Kenmare and Flaxton, N. Dak., and Dagmar, Mont. The convention decided to send one of our pastors up there each month until a pastor can be engaged by the churches there.

**Sunday School Picnic.** St. Peder's Church, Minneapolis, Minn., will hold a picnic for the Sunday school at Deer Glen Park near Minnehaha Falls on July 12. A morning service will be held in the open air. In the afternoon a variety of entertainment is planned.

**D. K. M. Election.** "Danske Kvinders Missionsfond" held its annual meeting on Saturday evening of the convention at Kimballton. As members of the board were reelected Mrs. P. Kjolhede, Mrs. Seeley Knudstrup, and Mrs. O. C. Olsen. Mrs. Anna J. Stub, Ringsted, Iowa, and Mrs. C. A. Olsen, Des Moines, Iowa, were elected to take the places of Mrs. Thyra Dorf, Brooklyn, N. Y., and Mrs. J. C. Aaberg, Minneapolis, Minn., respectively.

**Church Musicale.** June 18 our Minneapolis congregation had arranged a musical program for the benefit of new furnishings for the church basement. The arrangement was under the leadership of Mrs. Ebba Nelson.

"Sendebudet," the local bulletin of Rev. Alfred Jensen, Kimballton, Iowa, will not be sent out for the month of August because of his absence.

**Rev. Alfred Jensen**, Kimballton, Iowa, president of our synod, will leave for California July 20, where he has promised to take part in a week of meetings at Atterdag, College, Solvang, Calif. He also intends to visit the other churches in California and to go further north along the coast if time permits. Rev. Jensen is taking his family with him. They expect to be back toward the close of August.

"Lutheran Tidings" New Rate. The subscription price of "Lutheran Tidings" was changed at the recent board meeting held at Des Moines, June 23. Henceforth the price for a subscription will be \$1.00 for one year, \$1.75 for two years, and \$2.50 for three years. At this same meeting the present business manager and editor of "Lutheran Tidings" were reappointed.

**The Synodical Budget** for 1936 will be as follows, which was decided at the recent board meeting:

Grand View College	\$6,000.00
Mission Work	5,000.00
Pensions	2,000.00
Old People's Home	1,000.00
Interest, Insurance, and Payments	2,000.00
Folk High Schools	200.00
<b>Total</b>	<b>\$16,200.00</b>

The allotment for Grand View College is only a part of what is needed to run the college, but the rest—about \$4,000.00—can be expected from other sources, such as the income from the Grand View College Endowment Fund, from special gifts for this purpose, etc. The \$5,000 for mission work includes cost of administration, the Canada Mission, "Lutheran Tidings," and other publications, assistance to needy congregations and mission churches, etc.

**Appointments.** Rev. J. J. Lerager has been appointed as editor of "Child's Friend," as was Mrs. P. H. Pedersen to represent our synod on the editorial staff of "Børnevennen." It will be remembered that "Børnevennen" is published jointly by the United Danish Church and our synod.

**Old People's Home.** At the meeting of the synodical board Mr. Chr. Sorensen, Des Moines, Iowa, was appointed as financial secretary of the Old People's Home Reserve and Endowment Funds. Mr. Chr. Andersen Boes, also of Des Moines, was appointed treasurer of this fund.

**Mrs. Ingeborg Grau**, Newell, Iowa, passed away at the hospital at Rochester, Minn., on Sunday, July 5. She was buried at Newell July 8. Mrs. Grau has been one of the most active supporters of "Lutheran Tidings" from the very beginning, and, as far as is known, she has done more than any other one person to get subscribers for our paper.

## General Church News

**The World Sunday School Congress** at Oslo, Norway, reported an enrollment of 3,200 delegates from 60 different nations. This was the first of June, and the Congress will be July 6-12. Eight hundred twenty-two of these delegates are from the United States and Canada. A number of American Lutheran publishing houses are exhibiting their books, papers, and Sunday school supplies at the congress. Among those exhibiting are: The Danish Lutheran Publishing House, Augsburg Publishing House, Augustana Book Concern, the United Publishing House, and the Lutheran Book Concern. Our synod is being represented by Rev. Ernest Nielsen, Muskegon, Mich., business manager of "Lutheran Tidings."

## Contributions to the Santal Mission

Danish Sunday School, Askov, Minn.	\$ 17.48
Ladies' Aid, Seattle, Wash.	5.00
Mrs. Ingeborg Christensen, Tacoma, Wash.	1.00
Young People's Society, "Ønsket, Cozad, Nebr.	5.00
Mr. and Mrs. Carl Jensen, Dwight, Ill.	20.00
Offertory at Church Convention in Kimballton, Iowa	114.42
Rev. A. W. Andersen, Chicago, Ill.	5.00
Mrs. Ole Jensen, Cozad, Nebr.	1.00
L. P. Larsen, Marquette, Nebr.	5.00
Alice Jensen, Minneapolis, Minn.	3.00
<b>T Dagmar Miller's Work</b>	
Mrs. P. E. Petersen, Alden, Minn.	\$1.00
<b>To Dr. E. Ostergaard's Return Trip</b>	

Danish Young People's Society, Hartford, Conn. ....	\$55.00
Mr. and Mrs. Jens Andersen, Kim- ballton, Iowa .....	5.00
Mrs. Peter Petersen, Minneapolis .	1.00
Rev. and Mrs. N. P. Gravengaard, Los Angeles .....	2.00

Total .....\$240.90  
Previously acknowledged .....\$1,179.93

Since January 1, 1936 .....\$1,420.83

Thanks to all who have contributed.

**Sigrid Ostergaard,**  
1700 4th St. S. E., Minneapolis, Minn.

## D. S. U. National Convention

At Kronborg, Marquette, Nebr., Aug. 21-23

### PROGRAM

#### Thursday Evening

8 P. M.—Rev. H. Strandskov, Tyler, Minn.; Jens A. Holst, Kronborg, Nebr.

#### Friday

9 A. M.—Pres. Dist. I, leads morning devotion. Short talk.

Rev. E. Farstrup: D. S. U., Its Problems and How to Meet Them, followed by open forum.

2 P. M.—Dr. E. Ostergaard: Attitude Toward Mission Work—What Can We Do?

4 P. M.—Games and sport under leadership of H. Knudsen.

7:45 P. M.—C. P. Højbjerg speaks in Danish.

#### Saturday

9 A. M.—Pres. Dist. V. leads morning devotion. Short talk.

Rev. H. P. Jorgensen speaks about our fellowship with other youth organizations, introduces representatives of these, and on behalf of D. A. Y. P. S. accepts the greetings of same. Possible business meeting.

2 P. P.—Meeting led by Rev. H. Petersen. Prof. Christensen of Wisconsin, The Co-operative Movement.

4 P. M.—Games and sport under the leadership of H. Knudsen.

7:45 P. M.—Entertainment by local talent.

#### Sunday

9:30 A. M.—Confessional service—Rev. E. K. Moller, Omaha, Nebr.

10:30 A. M.—Joint service—Danish by Rev. V. S. Jensen, English by Pres. C. A. Olsen.

2 P. M.—Rev. H. O. Nielsen leads. Speaker to be announced later.

7:45 P. M.—Rev. V. S. Jensen—closing of convention.

The English language will be used at all meetings with the exception of the Friday evening lecture by Rev. C. P. Højbjerg and the service by Rev. V. S. Jensen Sunday morning.

## UNGDOM

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Issued 1st and 15th of each month  
by D. S. U.

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Temporary Editor Bus. Mgr.

Rev. Enok Mortensen, Rev. E. Farstrup,  
8500 Maryland Ave., 1920 Ninth St.,  
Chicago, Ill. Marinette, Wis.

## LUTHERAN TIDINGS

District I. will hold its convention in conjunction with the National Convention.

\* \*

The Young People's Society and the congregation of Kronborg, Marquette, Nebr., kindly invite District I, D. S. U., and friends to the National Convention at Marquette, August 21-23, 1936.

Please register in writing before August 15 with Miss Ingeborg Holst, Route 1, Marquette, Nebr., or Miss Vivian Larsen, Route 1, Marquette, Nebr. Let us know how you come, by auto, train or bus. Lincoln Highway, No. 30, runs east and west through Central City, Nebr., and State Highway No. 14 leads 8 miles south to the Marquette corner, then 3 miles east to Kronborg.

The Union Pacific Railroad main line runs through Central City, also the Interstate Bus line. The Burlington Railroad from Lincoln runs through Aurora, Nebr., also the Interstate Bus line.

Ingeborg Holst, Pres. Y. P. Society.

### OUR FUNERAL PHISOSOPHY

(Continued from col. 182)

bewildering events of bereavement they are confused to the point where nothing is normal; and so nothing is too good for the one they have lost. If it had only been that way while he or she lived—if it will only be the same when the estate is to be divided. Bereavement and even the funerals of our worst enemies often make hypocrites of us. We become so generous all at once. Better we had been more generous while they lived, and more true after they had passed. But we are swayed by emotion; we can get a good cry out of a funeral that does not affect us for the better one whit; and then we can say cold-bloodedly: "He got a nice funeral." What difference does that make? Does that change his standing before God—or ours, for that matter? Why

### Important Notice

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do we not rather come from our funerals remembering the words of Scripture that we have heard: So teach us to number our days that we get us a heart of wisdom—and, the hour cometh, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation. Yes, why not?

We remember a few people who have been of great help at funerals. They are those who have given us moral support in the preaching of that which is truth. One has felt that they wanted none of the outward show, that they were interested in the far greater problem of getting a heart of wisdom both for themselves and for their dying fellow men. Thanks be to God for them!

H. C. Jorgensen in "Ans. Luth."

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