

# Lutheran Tidings

Volume II

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Number 13

## You Can't Escape God

By Anna Ferré

*I went into the valley  
To escape my God;  
But saw all too plainly  
Where He had trod.*

*I went up the mountain  
To escape His grace,  
Only there to meet Him  
Face to face.*

*I thought of darkness  
In which I could hide;  
But e'en before the dawning  
He was by my side.*

*I'll go to a "strange land"  
Far across the sea,  
But e'en across the waters  
His mercy followed me.*

*"Oh Lord, can't I escape Thee?  
Can't I from Thee go?"  
And out of the dewy silence  
Came the answer—"No."*

*"No, child, you cannot escape me  
For I am everywhere;  
I feel your every sorrow  
I know your every care."*

*"Then let me not forsake Thee,  
Let me never from Thee go;  
Just take me, and purge me  
And make me white as snow."*

### Impatience

"How long are you going to keep us in suspense? If you are the Christ, tell us plainly!" The Jews said this to Jesus, and their words reveal a great impatience. So this is not a fault which has appeared in modern times. But impatience does seem to become more prevalent as the tempo of life increases. Our patience is given a severe test when the fast train is delayed for half an hour, or when it becomes necessary to stop for fifteen minutes to change a tire. Even in spiritual matters we want speed. It seems to be in vain that we have been reminded again and again that technical progress has not changed the

conditions for the growth of Christian life. We nevertheless want to see even here quick and impressive results. It would not be difficult to mention examples of this in our day; we only need to think of ourselves, however.

Have we not ourselves sometimes been impatient with respect to certainty and progress in our relationship to Christ? Perhaps we think that when we show our willingness to believe in Him, He should reciprocate by making it a quick and easy matter to find certainty and peace in this faith; and when it turns out that this is not the case, we become discouraged and impatient.

What answer does Jesus give to this? His answer is the same now as it was then. At that time He pointed partly to the good things which He had done, partly to His word. To illustrate, He makes use of the relationship of the shepherd and his sheep. Merely by the sound of his voice the shepherd creates a sense of security in the sheep; they know he will shield them from danger and lead them to the refreshing watering places. So it is with the word of Jesus. In itself it brings certainty to men that He is the Christ.

What is the reason, then, that with so many people this does not occur? The explanation is found in the words of Jesus to the Jews: "I have told you, but you do not believe." His word must be accepted in faith.

In the church of Christ there is the most intimate connection between the word and the deeds of Jesus. They have become one, and there is no other way to certainty than patiently to listen to His word and to believe in it. There is an expression for faith which in this connection is very pertinent, the phrase, "to rely upon." The trouble is that we do not actually rely upon His word. We are unwilling to abandon the proofs and guarantees which we are accustomed to demand to give us certainty in any case. But in order that such proofs and guarantees shall be effective with us they will have to appeal to something in ourselves. This means that our certainty about Christ would depend upon something we ourselves have accomplished, or thought, or felt. This is the unhappy misunderstanding. For to rely upon the word of Jesus does in all sincerity mean that first and last we base our lives on His word and depend upon His ability through this to accomplish His promises, however inconceivable that must seem to us, and even if we feel that all too little has taken place in us.

Therefore, we have no reason for impatience in regard to Him; but we should rather pray Him to be patient with us, so that we learn to abandon ourselves and to build our lives on His word.

Gudmund Schiöler in "Mghbl."

# THE ESSENCE OF CHRISTIAN MISSION

Are the missionaries of the future to be missionaries of Christ or missionaries of the Christian civilization of the West? This is the alternative which we face at present, although it is often disguised behind forms of words which conceal its real nature and essential importance. Do the missionaries of our Christian Churches go out to proclaim to the world the unique and divine fact of the Incarnation, or to carry to the non-Christian world the benefits—educational, medical, generally humanitarian—which have grown up in our civilization under the stimulus and guidance of the Christian faith? Which of the two is the primary, the essential thing, the thing without which the other could not permanently exist, because separated from its source of life, the life of the Incarnate and Risen Lord? Are we, when we send out missionaries or go out as missionaries, fully persuaded that the command of the apostles is still the command to us and that the promise still holds, "And lo, I am with you always, even unto the end of the world"?

It may be said, Why put the alternative so crassly? Different times require different emphasis. Our times are not theologically-minded, and to carry the benefits of the Christian civilization is to preach Christ. Also, teaching, healing, helping are essential to the Christian faith. The answer, in all gentleness and charity, must be that this problem rests simply on confused thinking and is, also, a misreading of the facts in the case. It may easily be that our Western world is not theologically-minded, that its religion is not theocentric—which is a pity—but the whole Eastern, non-Christian world is theologically-minded, and when our missionaries go to them with a non-theological temper of mind, they are simply unintelligible. The East is quite certain that these men know nothing of religion, that the Divine Spirit has never spoken to them. They may bring in their hand many very useful things for our present life, here and now; they may be teachers, physicians, helpers in many ways. But if they do not come to proclaim a definite theological teaching which produces a life-transforming faith they are a puzzle to the Oriental. Why do they come? What is their motive? The whole East understands a theological motive; but when that is obscured the East is only too ready to impute other and discreditable motives. This, especially and most unhappily, is the present situation, with its implications, in Turkey. The missionaries there have been forced into a false position.

But, further, what is the real place of humanitarian work in the preaching of Christ? For it has there a most important place, emphasized in all the commissions given by Christ in the Gospel record. It is a means to access, and it is a practical demonstration of the fruits of the Spirit. By schools, medical works, hospitals, immediate help in many ways in ordinary life, the missionary reaches his opportunity to teach the life that is in Christ. These are aids for the present-day missionary to do his work, even as the Roman roads carried the feet of the first preachers of the Gospel. But they are not the Gospel itself, any more than those roads were.

And, second, these present-day helps show what the Christian life must produce if it is a true life hidden in Christ. The missionary as he goes in and out among his people sees, of necessity, their ignorance and suffering, all their ailments, physical and mental. Woe to him if he does not help as far as in him is! As his Master went about doing good, so, too, must he. As he teaches Christ

he has, of necessity, to live Christ. And so with him he must carry, as he goes, and to the furthest degree possible, all the helpful equipment of the Christian civilization. This is a secondary but necessary product of his commission—necessary but secondary. He was sent to preach Christ, and all this follows.

Suppose in our Western world everything connected with Christianity were swept away, not only its organized forms, but its ideas and motives. Suppose that all churches were gone and the different humanitarian organizations which have sprung from them and are connected with them; that all schools and colleges were completely secularized; that the business and manufacturing worlds, the worlds of politics and amusement, were left dominant and unrestrained by the structure of Christian thought; that the dream of the secularist, in a word, had come true. Suppose all that: what kind of a world would we have to live in? It would be as near hell as anything thinkable.

Yet, that is what the present non-Christian world is assuredly going to become if Christian missions are swept away. The West is imposing its whole materialistic mechanized civilization on the East. The East knows it, resents it, but is defenseless. Its own culture, its own religious and philosophical systems of thought and conduct, are falling like card houses. Its young men, trained in Western thought in the modern secularized schools, are losing all religious feeling. Their own religions cannot stand the strain, and nothing is being put in their place. So it is very plain that the religion of the West must go to the East as an essential part of its civilization, and that can only be done through Christian missions of the old-fashioned kind, missions which carry and preach as a divine fact the Incarnate Life of the Lord Christ. That this is a frankly supernatural doctrine makes no difficulty for the East; for a religion must be supernatural; otherwise it is nothing.

So we are forced back, at all issues, on the great commission of Christ Himself to His apostles, and the analogies as to method and attitude of the first generations of the Christian Church hold still for us. How did these earliest missionaries, the fathers of us all, face their task and carry it out?

*Duncan B. MacDonald*  
in "The Moslem World."

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## Christ's Commandments

Christ has given us the commandment that we must confess Him. He has also commanded us to make disciples for Him.

He is very serious in giving these commands, and even says that if any man will not confess Him before man, neither will He confess such a man before His heavenly Father. That means a lot when we remember that no one can enter into the kingdom of heaven if Jesus the Son does not confess him before the Father.

Jesus is also serious about the other commandment. He requests us to make disciples everywhere, near and far. He told His disciples to start at home, in their own community, but by no means to stop there; but to go out into other towns and cities, all over the country, yea beyond, to other lands, even to all people, wherever they are found, even in the uttermost parts of the earth.



Jesus is serious in giving these commandments to every Christian. There are no exceptions. It is your duty as it is mine to obey them. It is not Christian to say, as did Cain, "Am I my brother's keeper?" The spiritual welfare of others is our business, and this includes our nearest neighbor as well as those on the other side of the globe.

Let me in connection with these thoughts ask a few questions. If a man says he believes in the command to confess Christ, yet fails to confess Him, what kind of obedience is that? If we say we believe in the missionary command, yet do no missionary work, what is your opinion of our obedience? Can a person believe and reject at the same time? If the people at Jerusalem had waited until all the inhabitants in Jerusalem were Christians before they went out to evangelize, how long would they have waited to go out? If the church at Jerusalem had waited until they built and paid for an adequate building, until they had no debts to meet and no poor to feed before becoming missionary, when would they have begun to obey the commission?

Let us take to heart the commandments of Christ. May we follow not the reason of our own physical bodies, but the Spirit of God, that His Will, not ours, may be done by us.

A. C. Kildegaard.

## What Do You Teach Your Child?

In her little room sat a widow. She pressed her lips together and crumpled the letter before her, her hands trembling.

Oh, if he had not lied to her so often before!

Should she forgive him this time also?

He is her only son. But his love was false, his repentance was false—every word of it, false.

She was thinking with bitterness in her heart:

Why—why should my son be a hypocrite and a liar?

He had been such a good child, gentle, loving, and obedient.

Then one day they were going somewhere on the train.

"How old is the little fellow?" asked the conductor.

"He's four."

"No, I'm five," protested the boy and looked at his mother with surprise. Mother had celebrated his birthday, and she put five candles on the cake.

The conductor left. His mother was very angry? A "naughty boy" she had called him and promised him a whipping when they got home. He was scared then—but he got no whipping.

From that day his eyes were opened. He felt that his mother had lied; and he did the same.

Now he was grown up and could both lie and cheat. How had he fallen so low? Had he not learned just that from his mother?

## Milda's Wealth

Some people thought Milda unfortunate because she lived in small, rather shabby house, with a very limited income and an invalid mother who needed her constant care. Milda had many talents and might have earned money and had a good time if she had been free to do as she pleased.

But Milda never complained. On the other hand, she was always cheerful and happy, and in the summer time

her little garden was a riot of bloom. She loved to give and send flowers to her friends, and even to strangers motoring past, who often stopped for a drink of cool water from the deep well in the little yard.

"Don't you wish you had an automobile?" asked one of Milda's friends one day after an expensive car had stopped. Its occupants had refreshed themselves with the sweet, cold water, and the lady and the children in the back seat had received gifts of fragrant blooms.

Milda laughed.

"Why," she said, "all I have to do to see automobiles is to stand at the window or go out on my porch, and I can count them by the dozen. Men made them and they are useful for those who need them. But I have a whole yard full of treasures of my own."

Milda's friend looked inquiringly. The girl stepped down by a splendid bed of golden glow.

"See," she said, "these are so wonderful no man could make them. God himself called them out of the soil and brought them to this wonderful perfection. I know I can't have an automobile, but I can have an abundance of flowers for myself and others."

"And do you never want the things you cannot have?" she asked gently.

Milda paused and looked off over the fields a moment.

"Yes," she said, "I sometimes do wish that I might have this or that, and then I remember how much I do have, and how many, many blessings are mine every day. It took me some time, but at last I learned that the one secret of being happy is to appreciate what we have and can have."

"I am sure you are right," she said.

*The Friend.*

## Correspondence

### International Week at Danebod.

The week so called ended July 4, 1936. The year is given because this is an event which will be remembered in the history of Danebod. A number of speakers from various places took part and gave their various views on many subjects, which put the touch to the international picture.

The school was thrown open to the general public and many from Tyler, as well as from Ruthton, Diamond Lake, and other places, listened to many of the lectures. It was my privilege to be present at several meetings, and I found them well worth while. Rev. Strandkov was the able conductor of the meetings, making introductions and comments and adding a word of good cheer at times.

Of outside speakers the following were present and added their color tone to the international picture: Howard Y. Williams, former pastor of the People's Church, Minneapolis, now organizer of the Farmer Labor National Party, gave a fiery political talk Tuesday evening. He spoke at other times also. Mrs. Anna A. Berggreen, of St. Paul, director of New World Groups, was present and helped arrange the program as well as to add her words to the programs. Mrs. Alice Sickles, executive secretary of the International Institute, St. Paul, gave several talks and related her experiences on a trip to Europe. I was much interested in her pleasing and serious way of presenting the work among various nationalities to encourage the admiration of characteristics, rather than the common habit of condemning the characteristics of other nations, and the efforts to promote peace and brother-

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## EDITORIAL

This issue of "Lutheran Tidings" ends the second year of the existence of this paper. In looking back, we feel impelled to express our thanks to God for the time that has passed and all the blessings it bore. We also want to thank all those who, by subscribing to our paper, have made the publication of it possible. I am also very grateful to those who have contributed to the contents of "Lutheran Tidings" in whatever way this has been done, by sermons, articles, book reviews, correspondences, news items, or information given. I am very happy every time one of our own people sends me something for the paper.

It is true, we still have too few contributors, especially during these warm and busy months. It seems too uncomfortable to sit down and write when it is so hot. Also the summer is the time for meetings and conventions, which take much of our extra time, which could have been used for writing to "Lutheran Tidings." I understand these reasons very well, because I feel the same things interfering with my work and making it more difficult. Please remember it makes it doubly difficult to get out a good paper with few contributions.

Next issue, then, we begin a new year. May I ask you all to support "Lutheran Tidings" again as you have in the past. Please send anything for the paper about what you do in your church, your young people's society, your ladies' aid, your Sunday school, and your homes, and something about what you think and feel when you are alone or meet together. These are the things we and others like to read about and share with each other.

You will all have noticed that we have expanded a little. Our paper comes to you twice a month now instead of once. This gives twice as much to read—and to write. Have any of you really noticed how much material our little paper really contains? I am surprised every time I send it to the printer, just how much I must have to fill the pages of "Lutheran Tidings."

And now the Annual Report of the Proceedings of the Convention of our synod is being published, four extra pages in each issue. The convention did decide it should be published in one extra large issue of "Lutheran Tidings." But in addition to the other work I have it has not been possible for me to get the work done all at once; so I have spread it out over a longer period of time. May I urge people to subscribe to "Lutheran Tidings" now in order to take advantage of this extra service. Please ask your friends and neighbors about this.

The expansion of our paper makes it necessary to

increase our subscription price. This has been set at \$1.00 a year, \$1.75 for two years, and \$2.50 for three years, paid in advance. We do not think this price is too high. We realize, however, that some of our people are in straitened circumstances because of crop failure and other things. It has been very painful to watch the recent heat dry up the crops and thereby take away the fruits of the labor of many people.

But let us not forget that in spite of these hardships we have a loving Father who cares for His children in all the vicissitudes of life. We may not be able to give a satisfactory human explanation to all this. But we would like so much to give a word of encouragement and sympathy to those who need it, if we only could. God can, however, if we listen closely enough to Him.

C. A. Stub.

## BOOKS

### Religion and the Church Tomorrow

The Cokesbury Press, Nashville, Tennessee, \$2.

Since this book is a symposium, I shall touch upon the ten writers separately. The introduction strikes the purpose of the book in these words: "The church's mission is both man wide and world wide . . . When Jesus gave the mission to go, he certainly meant to go into all avenues of the world, into its economic, social, and political, as well as its moral life. To this end the church came into being, and it should be the most effective organization in the world for the application of the ideal of Jesus to every department of the life of the individual, the nation, and the world."

When some people say, "Preach the gospel," they too often mean: retell the Bible in its own words; don't touch upon the things we see, hear and read! I am just afraid that Jesus would tell such preachers and lay people to go and keep company with the devil and all his angels.

Builders of today build for the same purpose as those of yesterday, but they do not use the same methods nor the same kinds of materials. The church has not changed in its purpose, but it is the contention of most of these writers that we must not be content with the methods of the past beyond their stage of usefulness.

### A. W. Beaven: The Need of Religion Tomorrow

Human attitudes can prevent the fine things which are hinted at in such words as "love," "hope," and "faith." A cynical indifferent race will not produce such objectives as those that characterized the pilgrim fathers. Of course, it would be expected that a preacher and a theological professor would claim for Christianity the "highest set of values" and thereby dismiss a further discussion from the mind of the sceptic and the sluggard. But a fairminded person will not dismiss the assertions of Dr. Beaven. The only difficulty with this kind of writing is that it will not be read by those who need it the most. Some of the greatest values will always be "foolishness" to those who pride themselves on being "natural men."

That we will need, not less religion, but more religion, is proven in the complete reversal of our relation to the Orient. Ten years ago we said in superior arrogance: "What can they do about it?" We know now that we no longer can ignore them as potential children of the one Father, "who has made of one blood all nations." What can religion do in such a world as we have today? Three things at least: first, we can begin to try Christianity as the only suggested way of human relationships. Second,



# REPORT

of the

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

### DISTRICT I

By Rev. F. O. Lund Christensen

Grace be with you and peace from God our Father and the Lord Jesus Christ, Amen!

The world today is filled with hatred and murder. Nation rises against nation, and men seek gold and honor. Their philosophy of life has become one of greed, and to take the law in their own hands has become honorable. It seems to have become more necessary for men to provide for comfort than for peace of soul; there goes up a cry for salvation from economic ruin, but the one thing needful, the salvation of the soul, seems to be in disgrace. In the midst of this pursuit after the means of strength the human race seems to become weaker and weaker spiritually and to withdraw further and farther from the realization of that longing which its likeness to God has implanted in humanity. We have trifled with spiritual liberty so long that now we are lying bound in the fetters of a so-called freedom and groan under the tyranny of autocrats and dictators.

All this has not been able to pass over the Christian Church without leaving its marks. Today there is a call to arms under the banner of the cross. Selfsatisfaction, indolence and selfrighteousness, of which there have been plenty in the Christian Church, are being thrown overboard, and spiritual searchlights are seeking out the hidden shoals on which many a church has gone afloat. If the body of civilization is fatally ill, on the other hand the heart of the Church is beating with more warmth and strength. Whether or not this is an unnatural feverishness time will tell. With the help of God we may succeed in rising from the failure of greed to a victory of selfsacrifice and once more becoming an instrument in God's hand for the Christianizing of the world.

Also in our small section of the church we seem to feel greater seriousness. We are becoming more consistent in realizing that great spiritual liberty involves great spiritual responsibility. It is not enough to have a wish bone, we must have also a back bone. The worldly methods, of which the church too often has availed itself to draw large crowds or to provide the necessary funds for the work of the church, are being discarded, and people are beginning to turn to the Church's own basic means of fellowship, the means of grace: baptism, communion, the word, and prayer. The path leading to the Lord's table is trod more frequently than it has been for many years; the Word about sin and grace, death and resurrection is heard among us with more warmth and strength, prayers are going up both for the individual and for our district and synod. Is this a sign of life which indicates that the apostolic singleness of purpose in the Lord Jesus Christ is about to be realized once more! By this singleness of purpose those few men overcame the strongest power in their world, the Roman Empire. And we, who are many, what could we not accomplish if this singleness of purpose in Jesus Christ possessed us in full measure!

Because of my exacting work in the Bronx church I have not been able this year to visit all the churches of

the district. The reports which I have received must speak for themselves. Our northernmost congregation at Portland, Me., has changed pastors. Rev. Henry Wulff took over this charge March 12, 1936. He was inducted into the service by the district president at the morning service. The church was filled to capacity. The congregation received heartily their new pastor and his family. We bid them a hearty welcome to the district and wish them God's blessing in their work. The average attendance at the services at Portland has been approximately 90, and the number of communicants has risen to 595. The Sunday School attendance is now 50, and there are 21 members in the church choir.

The well established congregation at Troy, N. Y., is making steady progress under the leadership of Rev. H. P. Jorgensen. The membership has been increased by two during the past year, and the financial situation is so that they have been able to reduce their indebtedness by \$100.00.

The work at Hartford, Conn., is being performed faithfully under the leadership of Rev. V. S. Jensen. Bible classes have been conducted, also classes in Danish. A fall festival was held with Rev. A. Th. Dorf as the speaker.

Rev. Swen Baden reports from Bridgeport, Conn., that church attendance is steadily increasing, 320 have attended the Lord's Supper, and the Sunday School enrollment is approaching half a hundred. The church has been painted inside and outside, and trees and shrubs have been planted so that now the church property is one of the most beautiful in the neighborhood.

Trinity Church, Bronx, N. Y., is served by Rev. F. O. Lund Christensen, who was inducted into the service on Jan. 5, 1936, by the former pastor, Rev. A. J. Tarpgaard. The church was packed, and on a day like this we are reminded that there are Danes enough in the city. Would that God would give us strength and courage enough to bring them together for our weekly services. The financial situation of the church is difficult; but those few who are members work diligently and faithfully. Such a church should receive aid from without; but since no such aid can be expected from the synod, I should appreciate it if the district would remember our church now and then.

The pass of admittance to Ellis Island, which was held by the former pastor of the congregation, has been turned over to Rev. A. Th. Dorf, where it rightfully belongs; but the Immigrant Mission is still a part of the work of the Bronx Church.

At Brooklyn the work is steadily making progress under the able leadership of Rev. A. Th. Dorf. The enormous work which has been and is being done here, both in the church and in the Seamen's Mission, ought to have the fullest acknowledgement and appreciation of both district and synod.

Rev. P. H. Pedersen reports from Perth Amboy, N. J., that the work there is proceeding quietly. No great progress is reported, perhaps the small forward steps are the most enduring progress. The Sunday School has 60 children, the Bible class 25 young people from 14 to 24

years of age. They have had a good year, and look forward to the new year with courage and gratitude to God.

Rev. A. J. Tarpgaard has served the congregation at Port Chester, Conn., and Newark, N. J. The Newark church has expressed the desire to be served by the pastor of the Bronx, N. Y., church, which will be effected May 1, 1936. Since I have paid no visit to Port Chester and have received no report from them, I can give no account of the work there. I hope there is progress.

Of visiting speakers our district has had Rev. Viggo Hansen. He visited us in October and brought us a good message. Dr. Erling Ostergaard was here this spring. He spoke about the Santal Mission and showed motion pictures from his work there. We enjoyed his visit, and it is our hope and prayer that we may be able to send him out again soon.

In the latter part of April Rev. Ernest Nielsen, business manager of "Lutheran Tidings," paid us a visit. There is no doubt that this paper has gained many subscribers in the district through his visit.

For two years now we have endeavored to have our synodical president visit our district, but without success. Either we must be indifferent hosts or the interest of the synod in the Eastern District must be very small. We are discouraged that this visit could not be carried out, but we will continue to hope that it can be realized next year.

The district has, in so far as I know, not reached its quota of contributions to the synod. This is not due to ill will or lack of interest, nor to indifference or neglect, but only to lack of ability. It is my hope that with the help of all we may succeed some time. The unemployment problem is not yet solved in the cities of the East. Poverty is plentiful among us and we are compelled to be aware of this without being able to render help. This grieves us.

Even if courage sometimes fails us and it seems that we meet only coldness and gloom, we still feel strength come to us in our faith in the only Son of God. May His fellowship strengthen us and keep us faithful in our calling to work in His vineyard.

## DISTRICT II

By Rev. A. C. Kildegaard

There are no great changes to report from District II, nothing revolutionary, no great progress, nor very much retrogression in the past year. A faithful work has been done, and we have much to look back to with gratitude to God and man. God's grace has been good to us. The door to His word and to His sacraments has stood open before us, even if at times it has seemed that the thoughts of many of us were occupied elsewhere so that it was not noticeable in us as it should be that we rightly appreciated His love. Like Martha we have a tendency to be anxious and concerned about many things when we ought to sit still at the feet of Jesus. For we also have "chosen that good part which shall not be taken away from us."

Immediately after last year's convention our district received the services of a new pastor, Rev. Leo B. C. Broe, who had just been ordained after accepting a call from the congregation at Manistee, Mich. I had promised to serve at his induction Sunday, June 30, 1935, but an automobile accident made it impossible for me to keep this promise. He was therefore inducted into the service by Rev. E. Back of Ludington. We bid Rev. Broe a hearty welcome to our district.

In the first part of August the district had arranged a five day summer meeting at Ashland College. It turned out to be a good meeting with much profit and joy for all participants, even if attendance was smaller than desirable. The district convention was held in conjunction with this meeting.

This summer meeting ended in a very unexpected and sad manner. Rev. N. C. Nielsen, who had come to Greenville to help me during my recovery from the above mentioned accident, fainted just before the close of the last day's meeting. He had received a stroke. Soon after, however, he partly recovered. We closed the meeting with prayers and sang: "Altid frejdig, naar du gaar Veje, Gud tør kende."

We took Rev. N. C. Nielsen home with us to Greenville. We called in a doctor, and it turned out that his condition was more critical than we had thought at first. After two weeks' illness, in spite of medical aid and the best of care we could give him, our good and faithful old friend passed away quietly at our home on Friday evening, Aug. 16, at the age of nearly 61. He was laid to rest in our cemetery at South Sidney Church on Aug. 20. The following pastors spoke at his funeral: V. M. Hansen, Racine, Wis.; E. Farstrup, Marinette, Wis.; L. C. Broe, Manistee, Mich.; E. Back, Ludington, Mich.; H. Juhl, Grayling, Mich.; O. Nielsen of the United Danish Church; and A. C. Kildegaard, Greenville, Mich., who also performed the burial rites. Many gave heartfelt testimony to Rev. N. C. Nielsen's faithfulness in his life and his work.

Rev. N. C. Nielsen was at his death financially destitute, but friends gathered for his funeral provided for the collection of gifts so that all funeral expenses were paid. A wealth of flowers from far and near covered his bier.

Strange that both this year and last it should fall to me to report the death of a brother in my home. This is the third time a dear friend among our pastors has died in my home: Rev. J. L. Lund, 1910; Rev. Ole Amble, 1934; Rev. N. C. Nielsen, 1935. My wife and I are grateful we have been permitted, according to our ability, to do a little in the way of love for these dear friends in their last hour. God bless their memory and give joy to their souls in heaven.

The congregation at Juhl, Mich., is still seeking a pastor. The pastors of the district have visited Juhl and given their services as often as possible, and a Presbyterian minister also preaches there from time to time. It would be most desirable if a pastor of our synod could take up this work. Here is a good field where a worker is needed.

Rev. P. Kjolhede observed his 92nd birthday March 16. In spite of his great age he is strangely alert, diligent, and capable in many ways. It was a rare joy to meet him for the little group who were gathered in his home to congratulate him on this occasion. God bless this old servant of His in the days to come and give him joy in the things that serve him best in body and soul. And the good and almighty God our Father bless the Danish Church, which He has served through these many years.

## DISTRICT III

By Rev. A. W. Andersen

District III held its convention at Marinette, Wis., and Menominee, Mich., Sept. 28-29, 1935. This was in the northeastern corner of the district, but in spite of the distance the meeting was well attended. All the pastors of the district were present, and delegates from all congregations except Clinton and Dwight. It was a good meeting, which we hope brought blessings and joy to congregations and participants. The synodical budget was thoroughly discussed, and pastors and delegates promised to do what they could to have their congregations contribute according to their ability, even if the sum of \$3,000 apportioned by the synodical board to this district could hardly be reached, as the effects of the depression had not yet been overcome.



This year again I have visited all the congregations of the district and spoken for the cause of our synod, in some places before the local board or a special committee. I was promised that they would make an effort to reach the amount which we agreed the congregation ought to contribute. The work seems to proceed quietly and well in the churches, even if there is no noteworthy increase in membership. Jan. 19 St. John's Church at Clinton, Iowa, celebrated its 60th anniversary; in February Bethany Church, Racine, Wis., observed its 40th anniversary; and March 15 St. Peter's Church, Dwight, Ill., celebrated its 60th anniversary.

Rev. Viggo Hansen has now served Bethany Church for 15 years. This event was celebrated Sunday, Nov. 17, when Rev. and Mrs. Hansen had returned from a trip to the eastern States. The congregation paid to Rev. Hansen the remaining balance due him from last year's salary. It is right and proper that a pastor should share the difficulties of his congregation during hard times, but it is also proper that a congregation makes up for it when times become better. A faithful servant is worthy of his hire.

Sunday, Febr 23, the beautiful new parsonage and parish hall which St. Stephan's congregation, Chicago, Ill., has built on the corner of Maryland Ave. and 85th Street was dedicated. We hope the congregation and its young pastor may succeed in calling together many people in the new home and that the congregation may have better conditions under which to work.

With regard to public worship the English language is now used in equal proportion to Danish in all the congregations of the district. The Sunday Schools are entirely English, with the exception of a single Danish class in two of our congregations. It seems necessary that the English language should be taken into more use, in as much as immigration has ceased and the third and fourth generation are coming up. And yet worship in Danish should not be decreased as long as there are any who wish to take part in it. The more gently the transition can be made, the more natural will be the spiritual development, and our heritage more easily be preserved. The work in the Sunday School and among the young people seems to make progress in most congregations. Even if there are difficulties in the congregation, they will easily be overcome when a good relationship exists between the pastor and the young people. We cannot do entirely without organizations within a congregation, but let us see to it that they do not become too numerous for the size of the congregation.

The Lutheran Home Mission Council held its annual convention at Cleveland, Ohio, Feb. 4, 1936. On account of a funeral I was prevented from participation in this meeting. Besides Rev. Viggo Hansen and I had agreed that, in our opinion, travel expenses were too high to impose on the synodical treasury, in particular as long as our congregations could not meet the quota requested by the board. The report from the meeting indicates that it was a good and profitable one. Dr. T. F. Gullixson introduced a discussion about "The Lutheran Home Mission's Future," in which he suggests that Home Mission Councils, like those in New York, Chicago, and Minneapolis, be established in order to facilitate planning of the work and to work out statistics covering the field in the different sections of the country, with maps showing every Lutheran congregation, church, and parsonage.

Under the leadership of Dr. Gullixson a report on Home Missions in the different Lutheran synods has been prepared during the year, entitled "The Challenge of the Lutheran Home Missions." The meeting expressed its recognition of this work, and I am glad to recommend to

pastors and laymen who are interested in home missions that they buy the pamphlet. It costs only 25 cents. Dr. P. O. Bersell introduced a discussion on the topic: "The Lutheran Home Mission Approach to the American Mind," and Rev. Norman Menter spoke on "The Changing Aspect of Our Home Mission Field." Dr. Henry A. O. Hanson spoke on: "The Next Decade in Home Missions."

I would emphasize again that I believe it is important for us to participate in this work. Our mission work will be given proper consideration, and if the occasion demands, we shall undoubtedly be able to receive assistance when we may need it.

#### DISTRICT IV

By Rev. *Ottar Jorgensen*

The work of the district has been steady and quiet. If the work of each congregation in the district were to be told, there would surely be much good to report.

There has been no change of pastors during the year, the eleven congregations of the district have been served by the same eight pastors as the year previous. Three pastors of the district serve each two congregations.

Some years ago the church work at Voorhies was discontinued. Voorhies was a preaching place and was last served by the Fredsville pastor. During the year I have investigated conditions at Voorhies and paid a visit to most of the Danish homes in that vicinity. As a number of those who previously took part in the work there have moved away and others go to church at Cedar Falls and Fredsville, it did not seem to them that work should be taken up in that vicinity again.

The question of expansion of the work at Waterloo has been discussed in the district as well as in the congregation there. But when the time came to act, the congregation decided that they did not wish to call a pastor of their own at that time.

Yet I cannot refrain from saying that there are good conditions for a greater effort at Waterloo. The city is growing, younger people are moving in, and labor conditions are good. The congregation has a fairly large church. And best of all, there is a small group of faithful Danish church people. So there are possibilities for the future. A larger congregation may develop, or it is possible that the congregation at some time may join the Cedar Falls congregation and thereby put the work in English off on others.

The yearly convention was held at Des Moines and was well attended. The contents of the district treasury, which amounted to \$100.00, was divided between the synod's mission work and the Young People's Home at Des Moines. There did not at the time seem to be any special work for the district to support. The young people's convention at Fredsville was very successful. It was well attended. One or more special meetings with visiting speakers has been held in most of the congregations.

Concerning our obligations toward the activities of our synod we have neglected our duty or shoved it away from us, an unfortunate symptom in a church body. Is it so that our love for the common activities of our synod has cooled so that we no longer feel prompted to support them sufficiently? Or could lack of information be the cause? If so, we need to take up the task of spreading information about our work. However, we shall hardly be able to reach more than half of the \$4,000 quota which we have been asked to contribute. I know well that many great and good things are done outside the budget. Yet we have failed in this respect.

On the whole it can be said about the work done in the congregations of the district that there has been progress. But we demand of ourselves that there must be

progress. This must be so when we consider in whose service we are. Our times and conditions may be unfavorable for the growth of church life. It has always been so. We must go ahead in spite of the unfavorableness of the times. Our Lord has given us the power. Let us seek it where it is to be found.

May His blessing rest upon us and may we be of service to His kingdom!

## DISTRICT V

By Rev. M. Mikkelsen

The important event of the year is the convention, which is held each year around the first of October. This is an old tradition. But the attendance at these meetings has not always been as great as it should be in order to make the meeting representative of the 14-15 congregations of the district. There seems, however, to have been a small improvement the last few years with an attendance of 60-70 participants from the several congregations. This makes itself felt on the character of the meeting, which is not especially a business meeting, but rather a meeting of friends. But the improvement is not great enough yet. We should strive to come ourselves and encourage others to come to this annual meeting of the district, which is held alternately in the different congregations. The number of participants should be above the 100 rather than far below.—Another important shortcoming in the attendance is the fact that so few of the younger people attend —“only a handful,” as John the Baptist said when his disciples complained that “everybody was running after Jesus.” This lack of representative participation can probably be traced back to local conditions in the congregations. Could this not be corrected, however? It does not seem to be as it should. The few workers who are left are using up their strength and good humor without accomplishing what they would like.

Our national characteristics are appreciated very little by our own children. Let us be frank and honest with each other. We have cultivated the interests of literature and language while we have neglected the Bible and permitted our children to care for themselves with regard to Christianity. To be sure, we have had our Sunday Schools, our confirmation classes and young people's societies, in which we have worked faithfully. But it does not improve the situation to have the forms and organizations in the best of conditions if this does not lead to personal contact with the Savior Himself.—We do pray with hearts sincere that the children and young people whom we baptize and confirm may be preserved in the fellowship. It is a matter of course that our greatest desire finds expression in such prayer. Back of it is the idea that we have done for them what we could while they were children and young people; now they themselves must really show that they are willing and able to do something to remain in the church, where we would like to have them. Naturally we are thinking of that church on which we have stamped our own characteristics.—But there is another point of view which would prevail here. It is emphasized from beginning to end of the 17th chapter of the gospel of John. It is not what we have and can teach our children and young people that is most important to preserve, but what our Lord has laid down in us in our baptism—His word, the kingdom, life—that is what should be preserved in us. That is, it is not so important that we are preserved in the congregation, but that the fellowship is preserved in us.

Will you pardon me if you find this introduction a trifle long and a little beside what belongs in an official report. Yet there ought to be room for a personal point

of view. Besides, I share with most of our people the opinion that it would have been most joyful if there had been no reason for pointing out the condition among us to which I have alluded. On the other hand it would be painful for me to write about something which in reality were different from what I should write.

I am reporting for District V, which consist of the congregations at Withee, West Danmark, and Bone Lake, Wis.; Askov, Minneapolis, Hutchinson, and Alden, Minn.; Larimore, Kenmare, and Flaxton, N. Dak.; Dagmar and Volmar, Mont., and Dalum and Calgary, Alta., Canada.

An important shortcoming is at once apparent. I do not know what I am writing about. There are no connections—no cooperation, no reports to guide me. The district convention is the only visible expression of our association. No desire has been expressed that the district president should visit the congregations of the district during the year, nor any idea that this might strengthen our union and our common activities. We do have a little money in our district treasury which could have been used for mission tours. But this has not been done because the district convention at Alden last year decided to use this money to aid the Hutchinson congregation in paying the salary of a pastor. The Hutchinson church, however, has taken no step so far toward getting its own pastor. So the money is still in the treasury. The pastors of the district have alternately served the Hutchinson church once a month.

The same churches as last year are without pastors. Rev. M. Larsen, Dagmar, Mont., visits Kenmare and Flaxton, N. Dak., to conduct services there as often as circumstances will permit. This gives him much extra work in addition to what he has in his own church. He deserves our gratitude for this. In Canada Rev. P. Rasmussen is alone since Rev. P. N. Christiansen left for Denmark. During the winter Rasmussen has made long mission tours. For this we thank him also.

Rev. Henry Wulff of Alden, Minn., has accepted a call from Portland, Me., and is already in active service out there on the northeast frontier of our synod. Rev. Wulff has informed me that Rev. N. Nielsen has promised to serve the congregation at Alden for the present. I have no further information in this case.

In our other congregations which have resident pastors the work is being carried on steadily and faithfully under the circumstances prevailing in the different localities. There is no difficulty in meeting the local expenditures. The pledged contributions are coming in satisfactorily. My impression is also that people have contributed well to outer and home missions; but with respect to support of the synod the case is somewhat different. Our ability to contribute to the synod was estimated at \$2000 for this fiscal year. To date we have hardly reached one half of this amount. Some few churches may have contributed quite well, while others have given but little and others not at all. It is certainly not with unmixed feelings of joy that one must report a situation which seems to have its cause in a lack of love of or confidence—which is it?—in our synod.

In addition I would refer to the report from District V for 1934, in which is found some statistical information from the district. I find no reason to repeat the same this year, as it is essentially unchanged. (See Annual Report for 1934).

This fall we shall again meet in convention, at Minneapolis. I hope many will find occasion to participate. And it is our privilege to expect something great from this meeting.

(To be continued)



geographically we have drawn together tremendously fast, but humanly we have come further apart, for we have practiced a philosophy of "each man for himself and the devil take the hindmost." We must practice a spirit of cooperation. Third, the great blunder of 1914 made us leave the age of "Amen" and sent us into the age of "Oh yeah." But life cannot have high ideals without hope. We must restore hope in the triumph of justice and goodness.

"Disintegrated and maladjusted personalities are seen all around us." And certainly the lack of opportunities facing ambitious youth will not make this problem easier, hence, "the maladjusted and disintegrated need a new center around which to orient itself, some new dominating and powerfully personality, with which it can come into contact, some great program in which it can lose itself and be lifted out of its own sense of futility." This can be found in Christ "as the dominant personality" and in the "Kingdom cause that is big enough to embrace all mankind." We agree that Christianity has and can furnish the dynamic; but can it also furnish the technique; or shall we still say that only the dynamic is needed? This is taken up by another writer.

Through my open doors and windows, during these hot summer days and nights, I can hear the yelling and hooting of the "softball enthusiasts." Hundreds gather there each evening. If they were not there they would be lost in their dissolution. They know how to play that game—do they also know how to play the greater game that we call life, or are they masters of a technique that puts the church to shame? Or are they merely saying, "O yeah, things may be in a heck of a mess, but what do we care, let's go and play ball!"

Those who are concerned about Christianity think that the road ahead is not quite so easy as the blind enthusiasts make it.

#### **Francis J. McConnel:** Its Social Content

As would be expected, Bishop McConnel writes on the social content of the gospel. He makes plain the duty of the church; but he also makes it plain that the slow progress we are making is due to man's unwillingness or inability to see the intended harmony of life.

"The difference between those who hold to the individual and those who hold to the social gospel is that the individualists limits himself to a narrower round of human contacts than does the preacher of the social gospel."

#### **Roy H. Abrams:** Its Pacific Goal

Someone will undoubtedly say that if the elimination of war is one of the church's tasks then the task is a hopeless one. We might answer that those who sang of "Peace on earth and good will toward mankind" did not consider it a hopeless task, though it was limited to only those that could receive it. The task is great, and the struggle is long; but the influence of the church is greater than is generally known. Dr. Abrams' argument against war goes to the cause and can be stated in these few words: "War is a result of culture." It is not a biological urge, therefore: "Culture patterns that are conducive to war must be changed." But Abrams states that many ministers are ignorant about world situations, the old adage that "religion is a thing apart from life itself" is used as a convenient excuse. We had better let the indictment soak in; but let it also be said that many of our people do not want to hear the truth about war. The Society of Friends, (the Quakers) is perhaps the only group which really has informed its people about war.

This chapter contains several valuable references to

recent literature on war. The language of Dr. A. is fiery, factual, and plain spoken. There is a sting in a sentence like this one: "The capitalist will demand of the employee loyalty to the cause of the war, as well as to the factory or to the office." O it's a painful chapter to read! Dr. Abrams knows too well the weakness of the minister and the congregation. It is comparatively easy to sign resolutions against war during peace time; but will we forsake our families for the prison when war comes?

#### **Karl R. Stoltz:** Its Contribution to Mental Health

With a sigh of relief, we begin to read this chapter. We may be failures as world reformers. What does it matter if only we can still the storms in the breasts of troubled individuals? In the field of mental hygiene we in the Danish Church have been given excellent advice by such men as Drs. Schou and Helweg. But if the pastor is void of information on the subject from his student days, is it likely that he will understand "the scope, typical diagnostic procedures, and religious therapy" involved in this most important phase of neglected religion? To some persons the mere mention of the words is just some more "new-fangled ideas." Those familiar with the work of Drs. McComb and Worchester in Boston, Mass., know that here is a fertile but forgotten field in pastoral work. The study of this chapter should help us to remember that man consists of soul and body and that both are subject to God-given laws.

#### **John W. Shackford:** Its Christian Education Program

Our church has done very little or nothing to stimulate a uniform educational program. Well do I know the aversion to it. Many have forgotten that we are living in

(Continued on col. 207)

## **D. S. U. V Convention**

Des Moines, Iowa, July 31 to August 2

### **Program**

#### **Friday, July 31**

- 9:30 A. M.—Devotional period by S. D. Rodholm of Des Moines.
- 10:00 A. M.—Organization of meeting, business, reports, etc. This work will be carried on until the noon hour.
- 2:00 P. M.—Lecture by Rev. Edwin Hansen, Hampton, Iowa.
- 8 P. M.—Lecture by Rev. C. A. Stub, Ringsted, Iowa.

#### **Saturday, August 1**

- 9:00 A. M.—Devotional period.
- 9:30-12—Discussion of our young people's work, business, election. Questions before the convention, translation and revision of the laws of District V. How shall District V get to the National Convention at Kronborg, Nebr., August 21, 22, and 23? Bus, train or airplane?
- 2 P. M.—Lecture by V. S. Jensen or A. C. Nielsen. After meeting games and recreation.
- 8 P. M.—Entertainment furnished by young folks of District V.

#### **Sunday, August 2**

- 10 A. M.—Danish service by S. D. Rodholm.
- 11 A. M.—English service by Rev. Jens Kjaer, Clinton, Iowa. Communion.
- 3 P. M.—Lecture by Dr. Dawson. Singing by the All-District Chorus.
- 8 P. M.—Lecture by President C. A. Olsen. Slutningsmøde.

## THE BROTHERHOOD OF MAN

Address by American Vice Consul Erland Gjessing on Independence Day, July Fourth, 1936, at the Rebild National Park in Denmark.

Mr. Minister of Education in Denmark, Mr. President of the Rebild National Park Board, Friends and Countrymen.

The American Declaration of Independence of 1776 did not express a political belief, but a faith in democracy, and it may rightly be called one of the gospels of democracy.

Under this gospel the great West of the American continent was settled. It inspired the immigrants who after the Civil War came in ever increasing numbers to share in the great task of civilization. For four decades after the Civil War the immigration movement was principally from the northern part of Europe towards the West where settlement took place under the Homestead Act of 1862. Many of you, my countrymen, took part in this movement and you have undoubtedly stored in your mind some unforgettable memories from the days when you first set foot on the soil of the United States—memories of open limitless spaces and a feeling of freedom such as you had never before experienced. But life called you. You shared the lot of the worker who struggles for a living and to make a place in the world for himself and for those who are near and dear to him. You learned, in fact, to understand that the foundation of all true democracy is the brotherhood of man and that democracy does not mean license, but, on the contrary, consists in working with you fellow men in an effort to be useful. You were greatly helped and strengthened by your spiritual inheritance from Denmark, the spirit of cooperation under full individual responsibility. Thus you were trained for citizenship. For, be not mistaken, all good citizenship, all true patriotism can most appropriately be measured by the service you render the community in which you live.

All this was so deeply realized by Dr. Max Henius, our devoted friend, that he devoted many years of the best part of his life, his means, and untiring efforts for the founding of this park as a lasting monument in commemoration of the deep experiences of all young immigrants, of whom he himself was one, and the ties that bound him and you to the land that gave you birth.

There arises in this connection in my mind's eye a scene in an immigrant car. The time is in the year 1891. The train is thundering across the sun-scorched plains of California. It has crossed the American continent and passed through immense stretches of land untouched by the plow. In the car were seated a few score of immigrants, in the dust and sweltering heat, separated by nationality—Italians in quaint costumes with red sashes, Germans, and Scandinavians. In the eyes of the young men was the wonder of what they had seen on the week-long voyage from New York. Scattered among them were old men, the flotsam and jetsam from the California gold mines, who looked upon the newcomers with knowing, weary eyes. And all were bound for San Francisco, the end station of the great trek of the American nation across the continent. Strange things were to befall these young men as they passed through the adventure of Americanization. The scene is so vivid in my mind because I was

one of the young men, and this and similar scenes were the prelude to our lives in the United States and taught us at the start that all men are subject to the same laws of life.

Another scene twenty-three years later flashes across my mind. It was the sixth of August, 1914, when I was inspector of immigration at Ellis Island. For days the fog had lain like a heavy pall along the North Atlantic coast as if to screen America from the dreadful events that were taking place in Europe. Ships of all nations, in fear of enemy cruisers, had hurried towards the harbor of New York to find safety there. The fog blocked their entrance, but they were riding at anchor outside the harbor within the safe limits of neutrality. Early on the morning of August sixth the sun began to scatter the fog and I, with others, started out on the government revenue cutter to the entrance of Hell Gate to board and inspect the incoming ships. Ship after ship pushed its way into the harbor. The flag of nearly every European nation was unfurled, and as the vast floating bulks emerged from the fog into the sunshine, the bands aboard struck up the national hymn of the country under the flag of which they sailed. It was a magnificent and tragic procession that ushered in a new time—a time where the stored-up good will of many decades was dispersed in a moment, millions of young men driven into the shambles of the battlefields and the hope destroyed that justice can be done on earth without resort to violence. To this day we live under the shadow of the events that began to develop in 1914. We feel more keenly than ever that war between independent nations is a denunciation of the brotherhood of man.

No new faith sprang from the ashes of the gigantic conflict. The tragic events have not dimmed, however, our vision of the unfolding of the American nation from coast to coast when men of all nations worked in a spirit of hope and optimism. In the light of this vision the words so magnificently expressed in the Declaration of Independence given out to the world so many years ago assume a deeper meaning, and impel us to transmit to our children and those that will follow after us the message of good will and the brotherhood of man. No more appropriate place for repeating this message could be found than this park.

## Our Church

**Midsummer Festival.** Our Dagmar, Mont., congregation held its annual Midsummer Festival July 10-12, to which they had invited friends from far and near. Although it seems likely they will have a crop failure again this year, they did not call off this meeting. This is one way—and an excellent one—in which they seek to keep up courage under their adverse conditions. The speakers at this festival were Rev. P. Rasmussen, Dalum, Alta., Rev. Clemens Sorensen, Vancouver, B. C., and Prof. A. C. Nielsen, Grand View College, Des Moines, Iowa.

**Cand. Ingstrup Mikkelsen** will preach at Our Savior's Church, Brooklyn, N. Y.,

July 26, in the absence of Rev. A. Th. Dorf, who has promised to speak elsewhere on that date.

**"Open Aid Fund."** Mr. Helge Jacobsen of our Brooklyn, N. Y., congregation, has been instrumental in securing the benefit of the "Open Aid Fund" of New York to a number of children of Danish families who can not themselves afford to send their children to the country. Last year sixty some Danish-American children were benefited by this fund. Mr. Jacobsen and Miss Elsie Andersen have been leaders of a number of these groups of children who have been sent out of the city for a short period of time this summer under the auspices of this fund.

**Perth Amboy Summer Festival.** The congregation and the two young people's societies of Perth Amboy, N. J., will join each other in holding a summer festival at Sourockas Farm on a Sunday in August to be determined later. A committee is making arrangements.

**Rev. P. H. Pedersen** reports the admittance of two families as new members of the Perth Amboy, N. J., church.

**A masked choir** is being trained to sing at the D. S. U. V convention to be held at Des Moines, Iowa, July 31 to August 2. Music has been sent to all the young people's societies in the district and preparation to take part in this singing is now going on. The choir will sing Sunday afternoon, August 2.

**Hampton, Iowa.** Our congregation at Hampton, Rev. Edwin Hansen pastor, will hold a fall mission meeting October 2-4. Rev. Holger Strandkov, Tyler, Minn., and Rev. C. A. Stub, Ringsted, Iowa, have been invited as speakers.

**St. Ansgar Lutheran Church,** Portland, Me., has decided to repair and paint their church building and parsonage during the latter part of July. Rev. Wulff reports that their Sunday school is having a vacation during the summer months. Also their young people's society has been reorganized.

**Rev. Leo Broe,** Manistee, Mich., preached at our church in Portland, Me., July 19.

**Rev. V. S. Jensen,** Hartford, Conn., and Mr. Thorvald Jensen, Kimballton, Iowa, set out on their long tour to visit the Canadian congregations on July 21. They are making the trip by automobile. On the way up they will hold meetings at Diamond Lake, Minn., Hetland, Badger, and Lake City, S. Dak., Flaxton, N. Dak., and Dagmar, Mont. On the way back they will visit Ryslinge and Cozad, Nebr.

**Rev. Niels Dael,** Liselund, Denmark, writes in a private letter to Rev. V. S. Jensen that the intention of his offer of free education at his church school for one term to pastors of our synod was not to interfere with the educational activities of our seminary. It was only the "extension of a warm hand of friendship, something I felt impelled to do in order to strengthen the bonds of friendship between us."

The school at Liselund, Denmark, is open for a summer meeting August 1-14, according to a leaflet sent out by Rev.



Niels Dael, the headmaster. A very imposing array of speakers from Denmark, Norway, Sweden, and India will participate. Every morning will be devoted to Bible studies by Bishop Vald. Ammundsen, Rev. Niels Petersen, Rev. Niels Dael, Rev. Thyge Tygesen, and Prof. L. P. Larsen. In the afternoon there will be lectures by no fewer than 21 men and women prominent in the educational and church work of the Scandinavian countries. In the evenings the offerings vary. There will be singing, music, lectures, etc.

**The Santal Mission Convention**, which was held at Waupaca, Wis., in the latter part of June, is reported to have been a good meeting. Dr. Ostergaard, Mrs. M. A. Pederson, and the members of the Santal Committee were the chief speakers. Rev. J. C. Aaberg and Rev. M. C. Dixon preached the sermons on Sunday. On Sunday afternoon Prof. Helland introduced the discussion, and Prof. C. M. Weswig delivered the closing message.

**Election.** To the Santal Committee the members whose terms expired this year were all re-elected for three years at the recent convention at Waupaca, Wis., Prof. C. M. Weswig, Rev. L. M. Stavig, Rev. S. M. Stenby, Mr. L. L. Boholt, and Miss Sigrid Ostergaard. To the Literature Committee were re-elected Rev. H. Plambeck, Rev. H. Jorgensen, and Rev. M. A. Pederson. This committee is working on the publication of two books for the Santal Mission.

**Seventieth Anniversary.** In 1937 it will be 70 years since the work of the Santal Mission was begun by Missionary Borresen. A festival to commemorate this event will be celebrated in connection with next year's convention.

**The church picnic** held at Glen Deer Park, Minneapolis, by our congregation there on July 12 is reported to have been very successful with more than 300 participants. Prof. C. A. Olsen, president of Grand View College, Des Moines, Iowa, preached at the open air service in the morning. In the afternoon he spoke again.

**The Synodical Budget** for 1936 has been prepared by the board at its meeting June 23. The budget was apportioned among the 9 districts of the synod so that they will have the following quota:

|                     |            |
|---------------------|------------|
| District I .....    | \$1,800.00 |
| District II .....   | 1,500.00   |
| District III .....  | 2,700.00   |
| District IV .....   | 3,500.00   |
| District V .....    | 1,800.00   |
| District VI .....   | 1,200.00   |
| District VII .....  | 2,200.00   |
| District VIII ..... | 1,000.00   |
| District IX .....   | 500.00     |

These quotas have been arrived at by taking into account the membership of each district as well as other effective conditions present.

**New appointments.** Rev. Alfred Jensen, Kimballton, Iowa, reports that Rev. Holger Strandskov, Tyler, Minn., Rev. Michael Mikkelsen, Withee, Wis., and Rev. Ernest Nielsen, Muskegon, Mich., have been appointed on the committee to draw up plans for the improvement of our theological training at the seminary at Grand View College, Des Moines, Iowa. It will be remembered that the convention at Kimballton established a committee for this work.

**Santal Mission Campaign.** Recently the Santal Committee of our synod sent out envelopes to every pastor of the synod, requesting they distribute them to the members of their congregations with the request that they be returned with a gift to the Santal Mission. The envelopes are accompanied by a long letter by Rev. J. C. Aaberg setting forth the reasons for the campaign.

**Mr. and Mrs. H. Holst**, editor of "Dannevirke," it is reported, have arrived in Denmark, where they will spend the summer.

**Dr. J. C. Bay**, Chicago, Ill., has recently had conferred upon him by Elmhurst College, Ill., the honorary degree of Doctor of Letters for his meritorious work as chief librarian of the largest and best scientific library in the country, the John Crear Library, Chicago, as well as for his services in the interest of natural science, bibliography, etc. We congratulate Dr. Bay.

**Birthday offering.** In the Vancouver, B. C., congregation it is customary for each member to send a dollar to the building fund of the church every time he has a birthday.

**Rev. Marius Larsen**, Dagmar, Mont., has resigned his pastorate in the congregation there. His resignation is effective September 1 this year. In consequence of this, the congregation is seeking correspondence with pastors of our synod who would consider moving to Dagmar.

**Rev. J. L. J. Dixon**, Lindsay, Nebr., editor of "Kirkelig Samler," in an article in that paper, takes up for discussion the question of the order of business at our conventions. It has often been true at conventions that insignificant points have been discussed at length, with the result that weightier matters have been acted on without adequate treatment. Even the author of a motion duly published has at times been prevented from giving a fair presentation of his own motion by lack of time. Therefore, Rev. Dixon pleads for better organization of the conventions and a more adequate division of the time, so that all matters of importance can get a hearing.

..Rev. Alfred Jensen's itinerary in California: Pasadena, Calif., A. M., July 26; Los Angeles, evening, July 26; Solvang, July 27 to August 3; Easton-Parlier, August 4-5, Salinas, Watsonville, August 9; Oakland, August 10; San Francisco, August, 11.

**Støvring Folk High School**, Denmark, celebrated its fiftieth anniversary June 20 with a well-attended festival. This school was begun 50 years ago by the late Rev. Kr. Ostergaard, who served our synod for many years, and Mr. Ludvig Mosbæk, who still lives at Askov, Minn.

**Prof. A. C. Ammentorp**, Grand View College, Des Moines, Iowa, is a busy man this summer in spite of the heat. He is one of the regular instructors at Danebod Folk High School, Tyler, Minn.; he is also serving the congregation at Askov, Minn., in the absence of their pastor, Rev. Johs. Knudsen; and in his spare time he is making visits to other places in the interest of Grand View College.

**Rev. Harold Petersen**, Denmark, Kansas, visited Danebod Folk School on his way to Wisconsin, where he and Mrs. Petersen are spending their vacation at the home of Mrs. Petersen's parents. He spoke several times at Danebod. On his return trip he will visit Ringsted, Iowa, July 25-27, where he will speak to the young people Sunday evening, July 26.

**Young People's Picnic.** A number of Iowa young people's societies are making arrangements to hold a picnic together at Clear Lake, Iowa, August 9. The societies concerned are those of Cedar Falls, Fredsville, Hampton, and Ringsted, Iowa, and Alden, Minn.

## General Church News

**Record enrollment.** Enrollment in the courses of the School of Religion of the University of Iowa reached a new record of 623 students last year, according to Willard Lampe, administrative director. The school has instructors representing the Jewish, Catholic, and Protestant faiths.

**Election of new Bishop.** As candidate for the election of a new bishop in Denmark has been mentioned Rev. Oscar Geismar of Copenhagen. He is a brother to Prof. Edv. Geismar, who recently made an extended tour of this country. Rev. Malmstrom, Rev. Ove Nielsen, Rev. Chr. Baun, Prof. Plum, and Rev. Horstmann are also being advanced as candidates for the office.

**The Folk High Schools** and Agricultural schools of Denmark had an attendance during the school year 1934-35 of 9366. These students attended 59 Folk High Schools and 21 Agricultural Schools. This is an increase of 250 students over the previous year.

## CORRESPONDENCE

(Continued from col 198)

hood. The Nansen Folk Dancers of Minneapolis were present and gave several exhibitions at Danebod and at the Fourth of July celebration in Tyler, showing great skill and harmonious action. Miss Jane Keen, 4H leader of Watertown, S. D., was also present, but I was not at her meetings. The Squires family was present most of the week and undoubtedly added most to the program. Mr. Bernard E. Squires is Secretary of the Urban League Community Center, Omaha, Nebr. He brought his family, wife and two small girls. It added color to the usual Danebod picture to see these Negroes mingling with the crowd; it added something to the usual trend of thoughts expressed; it added new sympathy to the hearts of the people, who here in the far north had not understood the race question. Tenderly and sympathetically did both Mr. and Mrs. Squires present the various issues confronting the Negroes in the United States. Word pictures were produced which revealed conditions that we of the north hardly realized. During my teaching at Danebod, I had given place in my lectures on American Literature to the great Negro poet, Paul L. Dunbar, putting his life and work in with other poets such as Longfellow, Whittier, Hawthorne, etc. I was glad to hear now that another Negro poet, a car

sweep on an Omaha train, had put out a book of poems. Several poems from this book were read and commented upon by Mr. Squires, and one could feel in his presentation that he was proud of his fellow man and how he too longed to uplift his race.

As I listened to the talks, I thought of the words of Dunbar when he wrote of that other great Negro, Douglas. He said: "Thou hast taught thy race how high her hopes may soar." Indeed, I believe that the Squires are doing likewise. In fact, even in the hearts of the listeners the hopes for the Negro race soared higher than usual. May the Squires and their like continue their great work for the uplift of their fellow men.

*Sigurd Pedersen.*

Ruthon, Minn.

## BOOKS

(Continued from col. 202)

a land where the teaching of religion is left largely to the church. The question of methods and facilities can therefore not be ignored. How the problem can be settled most effectively is the burden of Dr. Shackford's discussion. The fact that some of us will disagree with Dr. Shackford on his views of the Christian religion should not prevent us from getting much good out of his excellent discussion.

**Jesse M. Bader:** Its Christianizing Quality

"Men have been saying: 'You cannot change human nature'; Christ's answer is: 'Human nature can be changed.' The author attacks and disproves the self-sufficiency of humanism. The events of the last two decades are staring our stubborn resistance to rebirth in the face. Interesting allusions to men and events make this chapter very interesting reading.

**Lynn Harold Hough:** Those in the Pulpit

If we expect from Dr. Hough a number of new theories on "the art of preaching" we will be disappointed. The man in the pulpit is one who has been made alive by the content of the Old and New Testaments—and one who finds himself judged by them. "When the pulpit utters a clear and winning and masterful summons to the acceptance of the grace of God which is offered to us by Jesus Christ as he speaks from the cross, the church is about its essential business in a really potent way. So rich and diversified a life as that of Christianity involves manifold interests; 'but everything falls into proper perspective when the evangelical note is sounded with a trumpet-like power and with perpetual loyalty.' This is not narrow preaching; for 'the Christian preacher is meant to be the voice of twenty centuries.' (Congregations, please get the obligatory implication in the statement.)

Perhaps everything that Dr. Hough

## LUTHERAN TIDINGS

writes can be put into the old French proverb which he uses: "To understand earth, you must have known heaven." It's a marvelous chapter!

**Roger Babson:** Those in the Pews

If we have been roaming in mystical regions in the previous chapter, we are brought down to the foot of the mountain in this one. With cold figures, based upon a five-year study, Mr. Babson shows us that church attendance during the latter years has been on the decline. The weight of his argument can be expressed in these words: "The church has a supreme opportunity and yet appears content not to grasp it." That the members in the pews must do their share of "waking up" is encouraging. But what do those in the pews expect from the pulpit? The answer given represents chaotic thinking, hence, so-called "conservative," "liberal," "ritualistic," "orthodox," and "union" churches. Each "type" gives its own answer.

"What should the pew expect from itself?" I would like to have a reprint of the answer to that question put into the hands of all our church members, and have an endowment large enough to pay for several tutors to see that the six to seven hundred words were really studied. Perhaps it might even convert some of our members to the justification of "church methods."

**Wm. H. Leach:** Its Administrative Technique

Someone will undoubtedly call this a most useless chapter. Will the sceptic kindly read and ponder these words from the book of Acts: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Several statistical tables make this chapter very vivid.

**Samuel McCrea Cavert:** Its Organic and Spiritual Unity

Denominationalism does not represent a lack of fellowship and unity of work; but more a division of opinion in doing the work.

That a greater organic and spiritual unity is possible is a matter of late history. Dr. Cavert presents a very sane and convincing view of the past and the possibilities of the future.

On the whole this is a very useful book for those who would like to read a digest of current religious thinking in the Protestant Reformed Church. There is a lot of reading put into these 222 pages besides tables of reference and important landmarks in the history of the church.

*L. C. Bundgaard.*

**Correction:** District IV D. A. Y. P. S. will be held in Muskegon, Mich., August 28, 29, and 30.

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