

# Lutheran Tidings

Volume III

OCTOBER 5, 1936

Number 5

## The Prayer

*Lord, let me bring a little grace  
To every dark and gloomy place;  
Let me rejoice that I can give  
Some splendor to the life I live;  
A little faith when I am tried,  
A little joy where I abide,  
A touch of friendship now and then  
To mark my comradeship to men.*

*Lord, let me bring a little mirth  
To all who share my days on earth;  
Let something I have said or done  
Remain, when I have traveled on.  
To prove the man I tried to be  
And make men glad they walked with me;  
Make these my gifts from year to year.*

*Lord, not for high renown I ask,  
Let me bring merit to my task;  
A fair companion I would be  
For all who share life's toil with me;  
When heavy burdens weigh me down  
Grant me the courage not to frown;  
And whosoe'er my hopes shall end,  
Let me not cease to play the friend.*

*Lord, let me carry where I go  
Some little joy to all I know,  
Let these into my life be wrought—  
A little faith, a little thought,  
A little mirth, a little grace,  
To glorify the commonplace,  
Lord, let some little splendor shine  
To mark this earthly course of mine.*

—Author Unknown.

## Why I Ought to Go to Church

*"Forsake not the assembling of yourselves together."  
Hebrews 10, 25.*

The church is an institution founded by God to meet special needs of our souls. Each individual church is a part of the great body. We will usually promote the divine cause best by close attention to the duties that come to us locally. One of these duties is that of church attendance. There are many that do not seem to recognize this duty. In order to confirm our faith if we already attend, or to give us arguments to present to those who do not attend, let us notice some facts that make plain the duty we are under to "go to church."

I. I ought to go to church to worship God. We all recognize the fact of God's greatness and goodness and infinite worthiness of worship. He is our Creator, Preserver, Benefactor. Angels and archangels veil their faces

and cry: "Holy, holy, holy, Lord, God Almighty." In view of what God is it becomes our duty to worship Him. And we are very foolish when we fail to fulfill that duty. We place ourselves on the very lowest possible level. We become like swine going always with our faces to the earth, or like the eyeless mole burrowing in the ground. If there be a God and I have a spiritual nature, I am taking a very low view of life if I never seek His house to engage in His public worship.

Many conclusive considerations might be cited in favor of a custom of church attendance but perhaps no better phrasing of the true spirit and motive of worship can be afforded than was suggested by the late Oliver Wendell Holmes, who thus explained his own habit of regular church attendance, "There is a little plant called reverence in the corner of my soul's garden which I love to have watered about once a week."

II. I ought to go to church to learn of God. No one of us knows as much religious truth as he or she ought to know. In these hurrying times we seem in danger of losing what knowledge of God and of spiritual things we already have. No one has a right to neglect the means available for personally becoming better acquainted with Bible truth. There are men who make spiritual truth their life study. They ought to be able to tell us much that will be helpful. He would be a very poor lawyer who could not tell me some things that I do not know about law and a very poor doctor who could not tell me things I do not know about medicine. Religion is the preacher's speciality. It is his business to study the Bible, the hearts and lives of men, the needs of the world, the currents of thought. And it would be a strange thing indeed if he could not tell you a great many things you do not know, remind you of things you have forgotten, point out things you would pass by, explain difficulties, and furnish you with facts and arguments for confirmation of your own and others' faith. The pulpit of the past has been an efficient force in religious education and continues to be a power no one can afford to ignore.

III. I ought to go to church to get impulse toward God. It is those who neglect the church who are most liable to neglect the Bible, private prayer, meditation and all other means of grace. Those who attend church testify that they get new impulse toward these private ways of spiritual improvement and besides, get in attendance strong impulse toward God and Godlikeness. It is easy to drift away from God. It is easy for a stove not supplied with fresh fuel to grow cold. Clocks run down. Electric batteries lose their energies. Even our bodies waste their forces when food is not supplied. So are we liable to rapid waste of our moral and spiritual energies if we take no means to conserve and renew them.

IV. I ought to go to church to forward the cause of God. How soon His cause would suffer if men ceased to gather for worship. It is upon the observance of the Sabbath, upon associated worship, upon gatherings for missionary information and inspiration, upon the gifts of the worshippers—upon these and other like things largely depends the success of God's work in the world.

Selected by A. C. K.

# THE SANTAL MISSION

## VIII

### The Leper Colony

Leprosy is the oldest and most terrible disease in the world. In old writings from Egypt, China, India, and other countries, there is told about a sickness which the scientists say must be leprosy. We know it is the first sickness mentioned in the Bible. Moses is the first person who had the sickness of all the many lepers the Bible tells us about. For him it was a God given sign that God had sent him to deliver the Israelites out of Egypt. Later we hear his sister Miriam had the sickness for a time. We read in Leviticus, thirteenth chapter, about the protective measures which the Israelites were to take against leprosy. Lepers were the outcasts of the nation and were called unclean.

There are still many lepers in the world. They are found in Greenland, Norway, Finland, and other countries of the North, as well as in the tropical countries of the South.

The sickness came to Europe with the crusaders. There were many lepers in Denmark for a time, but there the sick were gathered in hospitals, where the monks and nuns took care of them. In that way the sickness was exterminated.

That is the best way to be rid of the sickness, but many countries have so many lepers that this can not be done. In India there are between one half and one million lepers, and it would be impossible to take care of them all in hospitals or colonies. For many years the Christian missionaries have done a great deal for the lepers. There are 92 asylums in India, where over 8,000 lepers are cared for. This work of mercy is on the increase all the time. The only difference is that now they make colonies for the lepers instead of asylums. In the colonies the lepers live in villages and may help till the soil, as they used to do before they were sick. The Hindus cast out the lepers from their homes and let them go as beggars on the hot sunburned roads of India. These poor lepers gather at the market places, the bazaars, and especially where there is a religious festival, and they spread the sickness all the time.

The Santals do not cast their lepers out of the home, but the result is that in many homes nearly everyone gets the disease. At any rate, it is spreading fast all the time. It is very contagious. No wonder they call it the great sickness.

It is caused by the leprosy bacteria, which was discovered in 1873 by the Norwegian doctor and scientist Dr. Armaner Hansen. Since then, a great work has been done to combat the disease and it is going on continually. The doctors have discovered that the oil from the Chalmogra tree, the Hydnocarpus, and other trees, had a healing effect when it was injected into the blood of the lepers. Already many lepers have been healed, and many more have been helped and relieved in many ways by these treatments, so a new life has been born for the hopeless.

A person may have leprosy for years before he knows it. For a long time there is no visible sign of the disease. Then a little white spot appears on the body. It spreads more and more. The fingers and the toes fall off. The face may be disfigured so that the victim hardly looks like a human being. Many become blind, and all become more and more helpless. They suffer not only physically but mentally, because no one will have anything to do with them, yes, even tell them they are under the curse of God. To be a heathen leper is a terrible lot.

There were not very many lepers when the missionaries came to Santalistan nearly 70 years ago. The few that were there were helped in different ways. Rev. Bodding and his wife cared for five lepers in a little home. That was all he found in his district at that time. But there are now hundreds of lepers among the Santals. Besides, many Hindu and Mohammedan lepers are there also all the time. How to take care of them is a problem which has been growing all the time. But who should take up this work? Because it was so dangerous and disagreeable, the missionaries felt that they could not ask anyone else to do it, but they prayed to God that He would find and call the right men.

We shall now hear how these prayers were answered in a remarkable way. Dr. B. B. Bogh came from Denmark in 1915 to work at the hospital at Benagaria, the same at which Dr. Erling Ostergaard has been working for several years. Dr. Bogh had a younger brother, Eli Bogh, born 1893 at Langeland, Denmark, who had become a civil engineer. He heard the call to be a missionary in the Santal Mission. And he accepted and came to Benagaria in December, 1919. He was to manage the tea gardens in Assam; but as he had to spend some time learning the language, he stayed for a while with his brother. Here he saw the many lepers that came to the hospital for help, and he felt so sorry for them that they were on his mind night and day.

Then one day in March, 1920, the call came from God to him, that his work must be among the lepers and that he must be their helper both to body and soul. It was a hard and difficult work. He saw that plainly enough, but God helped to overcome his objections, and he accepted the work as given him of God. Eli Bogh went to Dumka to talk with Rev. Bodding about it. Bodding was the leader of the whole missionary work in those years. When Bodding heard what Eli Bogh had to say, he rejoiced and thanked God. He took this as God's answer to many prayers.

Another missionary, Mr. Olaf Eje, came out. He was sent to Assam to take care of the work in the tea garden; so now there was nothing to hinder Eli Bogh from beginning his work.

At the next conference, it was decided that he should use some time to take a course in the treatment of leprosy at Calcutta, and then visit different asylums for lepers, and talk with the leaders about the best plans for such a work. Also, he was to try to find a suitable place to begin his work. He used nearly two years doing this. He took the advice given him by many experts to begin a colony instead of building an asylum, because the lepers could live in villages there and help in different ways. He found a suitable place for such a colony near Saldoha, a village 15 miles northwest of Benagaria, and 7 miles southeast of Chondorpura. It lies in the district of Jubdi, where the government owns the land; so he did not need to buy it from the landowners, who generally demanded a prohibitive price for land for such purposes.

The other missionaries liked the place, and they helped Eli Bogh to draw the plans for a leper colony as he thought everything should be arranged. The plans were then sent to the government of Bihar Orissa province for approval, and permission to use the land. Everything was arranged to the complete satisfaction of Bogh. The land was given to him for a very small yearly rent. And the government promised to help with a considerable

(Continued on col. 78)



## What Is the "Something"—?

In his editorial in "Lutheran Tidings" for September fifth, Rev. Stub quotes from "Ungdom" an appeal to our young men to enter the ministry written by Prof. Alfred C. Nielsen. And then he adds a few remarks of his own. One of them is: "I am sure the reason given for the condition of our church in this respect is not what Rev. Dixon stated in his report from the Examination Board to the convention, but something much more deep seated."\*

He *may* be right. But if so, what is that "something much more deep-seated"? And can the cause be removed?

Of course, I know that if our people were more spiritual, more devout Christians, there would be more young men that chose the ministry as their life work.

But comparing our church with other synods, I find that we have a smaller percentage of our young men in the ministry than any other church that I know of.

Why is this so? Are our people less spiritual, less sincere in their Christian life than the people of other churches? Or are there other contributing factors? Are there other external causes, which could be corrected, that have kept our young men from entering the ministry?

Personally, I believe there are several contributing factors. Some of them can not be remedied. Others can be corrected, not by any resolution or decision made by an annual convention, but only gradually as men's hearts and minds change. However, there are also certain things that tend to keep young men from entering the ministry, that could be altered. Among these I consider the one mentioned in my report to the convention as one of the most significant and the one most easily corrected.

Whenever we have a situation like the one discussed there must be a reason (or a number of reasons) for it. If the cause (or causes) can be found, the trouble may be remedied at least to some extent.

J. L. J. Dixon.

## Why Is the Church?

A child can ask searching questions.

Take a proud uncle showing off his city to a little nephew. Here are the falls with their spinning dynamos. "We make power here for a hundred towns and villages." Here is a huge factory looking like an overgrown high school. "We make breakfast food in this place for a million homes." Here are electric furnaces. "We make carborundum here, hard as diamonds, to grind anything." Another clump of great furnaces. "This is the only place hot enough to turn bauxite ore into aluminum metal. Isn't it great, all the fine things we have in our city?"

They pass a little church. The boy has a question: "That's a church, isn't it, Uncle?"

"I guess it's a church. Sure, it's a church. Why?"

"Well, what do they make in a church?"

The uncle scratches his head. He is not a church-going man. The question is too much for him. He draws an ice cream soda across the trail.

It is a fair question: Why is a church? What do we make in church?

Millions of "good moral men" will say, "Now, you're talking," when business or sport or entertainment or advertising is mentioned. But speak about church and their faces go blank. An old institution passed on from former times; passed, out-of-date, meaningless, run by the Ladies' Aid for suppers.

The country club is all right. The chamber of commerce is all right. The lodge is all right. The luncheon

\*) My report is found in the same issue of Lutheran Tidings.  
J. L. J. D.

club is all right. But what is the Church? "Search me! Old stuff."

The Church is the only original and final thing that exists purely and simply for the sake of men. It takes no profit. It wants no gain. It spends itself that men shall have something free. It breaks all the rules of success, and therefore is always failing—and yet never fails.

The country club has a waiting list. The Church says, "Whosoever will may come." The street cars demand, "Pay as you enter." The Church says, "If you have nothing, we will carry you for love." Business says, "What can we sell you?" The Church says, "What can we give you?"—and in the next breath—"Will you give all that you are for God and the world?"

No wonder some men don't understand. The Church is at once the most insignificant and the most indispensable thing on earth. It has its face turned away from the world, and yet the world is lost without it. The Church pleads gently like a woman, but its verdict is more final than the Supreme Court's and it needs obeying like a Field Marshal.

In the world men attain and are no more satisfied than the discontented who envy and hate them. In the Church men begin to know the Infinite, and though they count not themselves to have apprehended, their questing souls are at peace.

If revolution and debacle come, all things will go down—all but the eternal Church and the clustering atoms of believing men and Christian homes that make up her body.

If debacle comes it will be because men forget God and His Church. And if it comes, it will be God through His Church who will again make a new world.

"The Living Church."

## A Mighty Fortress

"A mighty fortress is our God,  
A sure defense to save us."

A Christian who puts his trust in God has no occasion to experience great anxiety. He knows that all his affairs are in God's keeping and in that knowledge he finds security and peace. He realizes that undue anxiety is but a mark of his own lack of confidence in God and therefore he will seek to trust God more and more. Christ's complete confidence in God enabled him to live a life of intense activity, yet with a redeeming consciousness of poise and peace.

We relieve ourselves of anxiety about external temporal things when we turn in confidence to God and realize the presence of his spirit within us, as a "mighty fortress." The consciousness grows upon us that our affairs are in the hands of an allwise Father who sees the end from the beginning, that we are watched over by a spirit of wisdom, of justice and of love.

In the maze of the complexities of modern life there are multitudinous cross currents of unrest founded partly upon facts, largely upon fancies. Against such, "Cast thy burden upon Jehovah and He will sustain thee." Psalm 22:55.

C. C. Rasmussen in local Bulletin.

## The Cynic

*He is afraid, like some poor, timorous boy,  
Of being hurt; and so he shuts his eyes  
To beauty; laughs at tenderness; and sneers  
At virtue. Pity him! Whose healing tears  
Will never surge and flow; who freedom buys  
From pain, at such a sacrifice of joy!*

Verna Hills.

# Lutheran Tidings

PUBLISHED BY  
THE DANISH EVANGELICAL LUTHERAN  
CHURCH IN AMERICA

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211 Washington St., Cedar Falls, Iowa, and  
25 Merrill Ave., Muskegon, Mich.

Published semi-monthly on the 5th and 20th of each month

Subscription price: 1 yr., \$1.00; 2 yrs., \$1.75; 3 yrs., \$2.50

All contributions to the contents of this paper should be sent to the editor.

All matters concerning subscriptions, payment of subscriptions, change of address, etc., should be sent to the business manager. Advertising rates on request to the business manager.

Second class permit pending.

Volume III

October 5, 1936

Number 5

## EDITORIAL

This issue contains the last installment of the Proceedings of the convention of the Danish Church at Kimballton, Iowa, in June.

I realize that I have not carried out to the letter the decision of the convention to issue a special large edition of "Lutheran Tidings" containing a short report and some statistics from the convention. When I came to do this, I found that it would be quite impossible to accomplish. In the first place, such a course would have been of very little use. It would leave too much unsaid, so that people who were not familiar with the facts beforehand would not be able to understand such a report. In the second place, what should be left out and what retained? It all seemed important to me and full of information about our synod, which I think everybody should know.

A report from the convention would mean very little without the reports from the officials of the synodical board and of the various institutions of the church. If some of them could have been left out, which ones should it be? I did not feel qualified or called upon to make such a choice. Besides, I felt that they all contain something which throws light on our work. This was the purpose of publishing the Annual Report in English, and to leave out anything would not only defeat this purpose, but might easily lead to misunderstanding.

In carrying out this work I have endeavored to translate the various reports as well as possible in order to bring out the meaning expressed by the authors. If this has not succeeded in every instance, will you please remember that explicit statement is not always a characteristic of the good people who write reports in our church. This becomes clearer than ever when one comes to translate from one language to another.

I have no complaints to make, however, I say this only by the way of explanation. On the other hand, I do not have any apologies to make in that respect. I have tried to be faithful to the original texts. If I have not succeeded, well, it may be due to inability. I only hope some of our people have read those middle pages of "Lutheran Tidings" for the information they contain. They may not be interesting reading except to those who are bent on knowing what our church is and does.

The report has been inserted in the middle of "Lutheran Tidings" and its pages given their own numbers, so that they could be removed and kept apart if desirable.

C. A. Stub.

## Correspondence

North Troy, N. Y., Sept. 29th, 1936.

Editor Lutheran Tidings:

Please accept my most sincere congratulations on your well edited paper, it fills out a long felt want in our Synod, and it is decidedly a progressive step forward.

I'm an old member of our church and love the land of my birth, and its traditions, but let us wake up to the fact that the younger generation is looking forward to a growing church; they are not satisfied to be dormant, they have ambition to go forward.

The good Lord up above, I am sure, will answer our prayers, no matter whether they are Danish or English. The home should be the citadel of the old *Kultur* and learning, which we brought with us from over the seas.

In "Lutheran Tidings", June 20 last, under the heading "Future Hopes" Mrs. Marie Laurberg Petersen writes, it is clear to all, that the division of our Danish Synods is very harmful. I fully agree with her. May I ask where is the good will that can straighten this unfortunate thing out, should we not be broad enough to forgive and forget.

Several years ago I had the honor to propose on behalf of my church that we should work toward a better understanding between our synods and eventually get together. It was in Brooklyn in 1930, at the District meeting. The late Pastor O. Jacobsen favored this and wrote a letter for me to read on the subject. The letter was read, and he stated he was praying night and day that we should forget the past. I shall never forget the letter, it was so touching and appealing.

Portland, Bridgeport, and Troy voted for it, but we lost out. I think, however, a seed was planted at that time and some day God Almighty will give us victory.

Old Pastor Andersen was in favor of it. He said to me after the meeting, "The younger generation will see this through some time in the future, they will want one Danish synod here in the U. S. A. in days to come."

Our Congregation up here in North Troy is holding its own, and we have much to be thankful for. Being an old Congregation, many of our members are getting along in years, and they have seen our Congregation grow. Among them are Mr. and Mrs. Hans H. Fredriksen, Sr., who last April celebrated their golden wedding in our church parlors. About 150 friends of the popular couple helped them celebrate, and members of the congregation presented them with 50 dollars in gold, and a bouquet of 50 roses. It was the second golden wedding in our Congregation, the first one was celebrated by Mr. and Mrs. J. Larsen about 15 years ago. June 30 last, another couple, who for years have been sincere workers in our church, Mr. and Mrs. Jens Jensen, celebrated their 25th wedding anniversary with a reception in their spacious home to a large party of friends and wellwishers. Many beautiful gifts were presented to them and appropriate speeches were made by Pastor Jorgensen and numerous others.

Andrew Nielsen acted as toastmaster.

Mrs. Agnes Larsen had written a song for the occasion, which was sung by the audience.

Our Sunday school picnic was held this year at Brookside Park, with a large attendance, on Sunday, July 12th. Devotional services in the forenoon, and play and sports for the children in the afternoon.

On Tuesday evening, July 27 last, the Congregation tendered a surprise party to Pastor Jorgensen and wife. It was their 10th wedding anniversary, and also for the President of our church, Mr. P. C. Rasmussen and his wife, who were about to take a trip to Denmark.

Vice president Johs. Jensen had charge of the ceremonies, and a fine evening was spent with songs and



# REPORT

of the

## Proceedings of the 59th Annual Convention of the Danish Evangelical Lutheran Church

held at Kimballton, Iowa, June 3--7, 1936

(Concluded.)

The fifty-ninth convention of the Danish Evangelical Lutheran Church was opened Tuesday evening, June 2, 1936, at Kimballton, Iowa, with services in the church. The synodical president, Rev. Hakon Jorgensen, preached.

After a short devotional period Wednesday morning the meeting was organized. Forty-three pastors, 88 delegates with 94 votes, and 13 others were entitled to vote, a total of 150 votes.

As officers of the convention were elected: Rev. A. Th. Dorf, chairman; Rev. Johs. Knudsen, assistant chairman; Rev. Henrik Plambeck, secretary; and Rev. Michael Mikkelsen, assistant secretary.

The following order of business was adopted:

1. Sessions: 9-12 A. M. and 2-4 P. M.
2. a. Report of the president.  
b. The Hostrop case.
3. Report of the president of Grand View College.
4. Report of the Examination Board.
5. Treasurer's report.
6. Report from the Grand View College Endowment Fund.  
a. By the president.  
b. By the treasurer.
7. Report from the Old People's Home.  
a. By the president.  
b. By the financial secretary.
8. Reports from the Orphanages.  
a. The Chicago Orphanage.  
b. The Tyler Orphanage.  
c. The Orphanage in the East.
9. Report from the Pension Fund.
10. Report from the Committee of the Santal Mission.  
a. By the president.  
b. By the treasurer.
11. "Kirkelig Samler's" Report.
12. "Lutheran Tidings's" Report.
13. Reports from "Child's Friend" and "Børnevennen."
14. The Comptroller's Report.
15. Report from the Seamen's Mission.
16. Motions submitted and published.  
a. By Bundgaard and Pedersen.  
b. By the Seattle congregation.  
c. By the Marinette and Menominee congregations.  
d. By the eastern district.

Rev. Clemens Sorensen, Vancouver, B. C., who had arrived, was given the right to vote.

Rev. Hakon Jorgensen read a letter of greetings to the convention from Rev. Eilif Wagner, Taastrup, Denmark, president of the committee for the Danish-American Mission in Denmark.

The synodical president read his report, which was turned over to the following committee: Rev. J. C. Aaberg, Rev. Enok Mortensen, Mr. Niels Gade, Mrs. Victor Jensen, and Mr. A. P. Grobeck.

The president submitted a report from Rev. P. Madsen, Brush, Colo., and reported that Rev. Madsen was ill and could not be present.

The president of Grand View College, Prof. A. C. Olsen, read his report, and Rev. J. L. J. Dixen read the report from the Examination Board. Both these reports were given to the following committee: Rev. Ernest Nielsen, Rev. Holger Strandskov, Mrs. Anton Jensen, Mr. Chr. Korsgaard, and Mr. Iver Andersen.

The synodical treasurer, Mr. O. C. Olsen, read his report.

The comptroller of the synod gave an oral report and promised to turn in a written report later.

It was decided to submit these two reports to a special committee of three, which came to consist of Mr. Carl Christoffer, Mr. Jens Jensen, and Mr. Axel Thomsen.

The president of the Old People's Home, Mr. J. Fr. Petersen, read his report, which was given to the following committee: Rev. A. W. Andersen, Rev. Edwin E. Hansen, Mr. S. Chr. Dixen, Mrs. Solvejg Thomsen, and Mr. Valdemar Andersen.

Reports from the orphanages at Tyler, Chicago, and in the East were read by Rev. Holger Strandskov, Rev. A. W. Andersen, and Rev. A. Th. Dorf, who also gave an account of the funds of the orphanages in the east. These reports were given to the following committee: Rev. J. J. Lerager, Rev. Holger O. Nielsen, Miss Ida Hoffman, Mr. Jorgen Nielsen, and Mr. S. H. Madsen.

Rev. J. C. Aaberg, president of the Santal Committee, read his report and a letter from Miss Dagmar Miller. He read also the report from the treasurer, Miss Sigrid Ostergaard.

Rev. A. Th. Dorf moved that Dr. Long of the National Lutheran Council be invited to address the convention Thursday afternoon. Carried.

### Thursday, June 4

Rev. A. C. Kildegaard, president of the Pension Fund, read his report, and the treasurer, Mr. Jens Jensen, submitted his accounts of the Fund. These were turned over to the following committee: Rev. Viggo M. Hansen, Rev. C. A. Stub, Mr. S. N. Nielsen, Mr. C. A. Schøjtz, and Mrs. D. Ingemann.

Rev. A. Th. Dorf gave his report from the seamen's Mission at New York.

Reports from the synodical papers were read, for "Kirkelig Samler" by Rev. J. L. J. Dixen, for "Lutheran Tidings" by Rev. Ernest Nielsen, for "Child's Friend" by Rev. J. J. Lerager, and Mrs. P. H. Pedersen's report for "Børnevennen" by Rev. A. Th. Dorf. These were given to the following committee: Rev. J. C. Kjær, Rev. Erik Moller, Mr. Arne Pedersen, Marie Moller, and Mr. Chris Grau.

A letter of greetings from the United Danish Church by its president, Rev. N. C. Carlsen, was read by the chairman. The synodical president was directed to answer with greetings from our convention.

The motion from the congregation at Seattle, Wash., to hold conventions every other year was taken up. After a brief discussion the motion was tabled.

### President's Report

Rev. J. C. Aaberg read the report of the committee on the president's report, as follows:

1. We support the idea of the president concerning the value of preserving the connections with our mother church in Denmark and suggest that the Danish Church gratefully accept the offer of Rev. Niels Dael to give gratis instruction to theological students and pastors, and hope that this privilege may be used.

2. We are pleased that the synodical board through the Mission Fund is supporting home missions, and we hope that mission work may increasingly have a share in these funds.

3. As we note that the \$8,000.00 mentioned by the president only partly belongs to the general receipts of the synod, since many contributions are given to the Santal Mission, the Old People's Home, and the orphanages, etc., we emphasize the president's desire for more willingness among our people to contribute and urge the congregations which contribute comparatively little to work out a better method of collecting contributions to the synod.

4. We wish to thank Rev. P. N. Christiansen for his zealous work in Canada, and we make the motion that the convention empower the synodical board to pay him \$114.54, which represents the difference between \$600.00 and the amount he received during 1933-34.

5. The committee recommends that the convention approve the definition of the comptroller's duties as defined by the synodical board and the comptroller.

6. We recommend that the synodical board—perhaps in cooperation with a committee—seek to find as soon as possible a man to take up the mission work in Canada.

7. We join in the president's welcome to Rev. Clemens Sorensen and hope that D. K. U. may succeed in its work at Vancouver.

8. We beg the convention to express its gratitude to Rev. P. Kjolhede for his long and faithful service in the Danish Church as pastor and Ordinator.

9. In appreciation for their management of "Lutheran Tidings" we move that the editor and the business manager be given \$50.00 annually.

10. The convention gives its approval to the management by the synodical board of the Andrew Andersen bequest and to the expression by the president that his memory may be held in honor.

11. Concerning Grand View College, Des Moines, Iowa, and its management, we expect this will be discussed in connection with the report of the president of the college.

12. Since various of the reports are printed, the committee moves that these be not read at future conventions, but that the authors of the reports be given the opportunity orally to express themselves about them.

13. The report of the president is gratefully accepted.

J. C. Aaberg  
Enok Mortensen  
Niels Gade  
Mrs. Victor Jensen  
A. P. Grobeck.

Paragraph 1 was passed as read.

Rev. P. Rasmussen was appointed a committee on correspondence.

Dr. Long of the National Lutheran Council had arrived. The business session was postponed while he addressed the convention.

Thereafter discussion was resumed about Paragraph 2. The following motion by Mr. J. Fr. Petersen was passed:

"The synodical board shall present each year to the convention for approval a budget of the synodical outlay for the following year.

"The contributions to the activities of the synod shall be apportioned so that each activity receives its proportionate percentage of the budgetary amount as approved."

Paragraphs 3 and 4 were passed. Paragraph 5 was deferred.

### Friday, June 5

The discussion about paragraph 6 concerning the Canada Mission was resumed. The following motion by Rev. V. S. Jensen and Rev. P. Rasmussen was passed:

"Until the board of the Danish Church shall find a man who is willing to take up the mission work in Canada, a pastor shall be sent up there once a month to serve the churches there. The travel expenses involved in this shall be paid by the Mission Fund."

Paragraphs 6 and 7 were passed. Rev. Clemens Sorensen was given the floor to tell about his work at Vancouver in the service of D. K. U.

Paragraph 8 was passed.

For paragraph 9 it was decided to give the editor and to the business manager of "Lutheran Tidings" each \$100.00 annually for their work.

Paragraphs 10 and 11 were passed without discussion. But Paragraph 12 was voted down.

The motion to approve the report of the synodical president was deferred.

It was decided not to act in the Hostrop case until after the finance committee had reported.

### Grand View College

Rev. Ernest Nielsen read the committee reports on the report from the president of Grand View College and the report from the Examination Board.

1. The committee expresses its appreciation of the efficient leadership of the college during the past year by the president and his co-workers.

2. The committee notes the mention of a new experiment in the daily lecture hour, but fails to find an explanation of what is meant by this.

3. The committee expresses its appreciation that Prof. Alfred C. Nielsen has been engaged by Grand View College for the coming year.

4. The committee recommends the idea of a normal training course and hopes it may be realized.

5. The committee appreciates that there are prospects of new students for the seminary. It should be made clear to our congregations and to Grand View College that the education of pastors and church workers was from the first and still ought to be the main purpose of the school.

6. The committee recommends that the report of the college president be gratefully accepted.

### Examination Board

The committee recommends that the report of the Examination Board be gratefully accepted, and expresses its gratitude especially to Rev. Dixon for his many years' work.

Ernest D. Nielsen  
Holger Strandkov  
Mrs. Anton Jensen  
Chr. Korsgaard  
Iver Andersen

Paragraphs 1, 2, 3, and 4 were passed without discussion.

Paragraph 5 occasioned a great deal of discussion. Finally it was decided that: "A committee is to be appointed to draw up and present to the next convention



plans for the education of pastors to serve in our synod. The committee shall consist of seven members, namely, the synodical president, the college president, the dean of the seminary, the president of the examination board, and three pastors of the synod to be appointed by the synodical president."

Paragraph 6 was passed, and the report of the examination board was accepted with thanks.

The committee on the reports of the treasurer and the comptroller reported as follows:

"The committee is not able to change the points of view of these two men and is therefore powerless. We find, however, that the present system of accounts is much too intricate. We move that the office of comptroller be discontinued and that a finance committee of three be appointed to take care of the financial interests of the synod in respect to papers and other values and their investment. One member is to be chosen for 3 years, one for 2 years, and one for 1 year.

"The chairman of the convention shall appoint these three men, subject to the approval of the convention.

"The committee desires that confidence and love may increase in our synod so that our work may succeed. Furthermore; we recommend that the reports of the treasurer and the comptroller be gratefully accepted."

Carl Christoffer  
Jens Jensen  
Axel Thomsen.

As a result of the following discussion on this point, a motion by Mr. Chr. Korsgaard was passed as follows:

"A committee of three, in cooperation with the synodical board, is directed to present to the next convention a plan concerning the duties of the treasurer and of the comptroller and their mutual relationships, and to take care of the work of the comptroller up to that time."

The following motion by the synodical board was passed:

"1. The comptroller shall provide for the audit of the synodical 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 present the same before the convention."

Mr. O. C. Olsen resigned as treasurer of the synod and expressed his gratitude to the synod for the time this office had been entrusted to him. Rev. Hakon Jorgensen expressed on his own and the synod's behalf a deep gratitude to Mr. Olsen for his long and faithful service as synodical treasurer. At the suggestion of the chairman the convention concurred by rising.

In the Hostrop case the following was passed:

"Resolved that the Danish Evangelical Lutheran Church in America accept the ownership of the real and personal property hertofore 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."

Thereupon also the following was adopted:

"The synodical board is charged with the care of the property received from Mr. Hostrop and with the decision as to sale of the same. The funds received from this shall continue to be distributed among the Funds as has been previously decided."

The report of the synodical president was accepted with thanks.

#### Saturday, June 6

The reports of the treasurer and of the comptroller were accepted with thanks.

The following two committees on elections were appointed by the convention chairman:

1. Rev. Edwin E. Hansen, Rev. Erik Moller, Mr. Iver Andersen, and Mr. Valdemar Andersen.

2. Rev. Holger Nielsen, Rev. Harald Ibsen, Mr. Bertel Petersen, and Mr. Jorgen Jorgensen.

The results of the election were as follows:

Ordinator: Rev. A. W. Andersen, 96 votes.

President: Rev. Alfred Jensen, 91 votes.

Treasurer: Mr. Axel Thomsen, 93 votes.

Secretary: Rev. Viggo M. Hansen, 94 votes.

Board Member: Mr. Chr. Korsgaard, 98 votes.

Members of the Examination Board: Rev. J. L. J. Diken and Rev. Holger Strandskov.

President of the Pension Fund: Rev. A. C. Kildegaard.

Treasurer of the Pension Fund: Mr. Thorvald Jensen. Member of the Pension Fund Board: Mr. S. Chr. Diken.

Editor of "Kirkelig Samler": Rev. J. L. J. Diken.

During the balloting, which lasted all day, the discussions continued.

#### Old People's Home

Rev. A. W. Andersen read the report of the committee on the report from the Old People's Home:

1. The committee recommends that the Old People's Home be put on the synodical budget for \$1,000.00.

2. The committee suggests to the convention that the proposal of the board of the Old People's Home to discontinue the Building Fund and to give its assets, including its share of the Reimbursement Fund, to the Reserve Fund be passed.

3. The committee recommends that Paragraph 3a of the laws of the Old People's Home be amended to read: "The funds of the Home shall be managed by a finance committee consisting of the local board of the Home"; and that Paragraph 12 be amended to read: "Funeral expenses shall be paid by the Home or on the account of the deceased, in accordance with the contract of admittance."

4. The committee does not consider it necessary yet to translate the laws of the Home into English.

5. The committee concurs in the motion that Mr. Carl Moller, Askov, Minn., Mr. Ole Christensen, Portland, Me., and Mr. Simon Faaborg, Medicine Lake, Mont., continue to stand as advisory members of the board to take care of the interests of the Home.

6. The committee suggests that the convention express its gratitude to Mr. P. S. Munk-Pedersen for his faithful and efficient work in the interest of the Home, and also to the rest of the board.

A. W. Andersen  
Valdemar Andersen  
S. Chr. Diken.

Paragraph 1 of this report was voted down, paragraph 2 was passed, and paragraph 3 was cancelled by the committee when it was informed that the laws of the Home could not be amended at a convention.

Paragraphs 4, 5, and 6 were passed, after which the report was accepted with thanks.

It was decided on the motion of Mr. Jens Jensen to send a telegraphic message of greetings to the twenty-fifth anniversary at Solvang, Calif.

#### The Orphanages

The report of the committee on the reports from the orphanages was read by Rev. J. J. Lerager.

##### I. The Chicago Orphanage

1. The committee desires the convention to express its appreciation of the efficient leadership of the Home, the care of its property, and the obviously fortunate solution of the "Agencies'" requirements. These require-

ments have been met by the engagement of Miss Ruth Jorgensen.

2. The committee begs congregations and Ladies' Aids to remember that the income from Tag Day collections has been greatly reduced. Therefore the Home needs more support from the synod than heretofore. If this is not given, we force the Home still more to receive public support—from Social Agencies—which will hardly be of benefit to the Home.

3. The convention expresses its gratitude to the congregation at Fredsville, Iowa, for inviting the children of the Home as guests during the summer vacation, and to the Hampton congregation which previously has invited them and thereby set a good example.

4. The convention adds its gratitude to the women and men mentioned in the report who each in his way has performed an unselfish service in the interest of the Home, adding thereto also thanks to the superintendent, who was not mentioned in the report.

5. The committee recommends the grateful acceptance of the report.

This report was adopted as read. The report of the committee on the report from the Tyler Orphanage was read.

## II. The Tyler Orphanage

1. The committee recommends that the board of the Home be authorized to continue its work in changing the orphanage into a home for old people, provided a satisfactory arrangement can be made regarding the three children still remaining in the Home, for whom the Home is responsible. May that care which we owe to the children become the reward of the aged in this place.

2. The committee recommends that the convention express its gratitude to the managers of the orphanage for work well done during the past years, and to all who in various ways have contributed to the welfare of the Home, as also to the superintendent.

3. The good will toward the Home, of which the testamentary gifts are a token, is appreciated, and the names of the donors will be held in respectful memory.

4. The committee advises that in case the orphanage ceases to exist as such before the affairs of the bequests have been finally settled the remaining amounts shall be turned over to the Mission Fund.

5. The report is received with thanks.

The Committee.

Paragraphs 1, 2, 3, and 5 were adopted. Paragraph 4 was tabled.

## III. The Orphanage in the East.

1. The committee notes that on the two loans to Mr. J. W. Rohr only 4% interest instead of 5% has been paid. But even this is quite well under present conditions, and the committee recommends to the convention to give its approval of the excellent use to which the income received has been put.

2. The account is recommended to the convention for approval and grateful acceptance.

The Committee.

This report was concurred in.

## Synodical Publications

The committee on the synodical publications, "Børnevennen," "Child's Friend," "Kirkelig Samler," and "Lutheran Tidings," gave the following report:

1. The committee recommends to the convention to express its gratitude for the energy with which the editors and business managers have done their task during the year.

2. The committee recommends that "Lutheran Tidings" be published twice a month.

3. The committee concurs in Rev. Lerager's suggestion that "Child's Friend" be sent free to those places in Canada which he mentions in his report.

4. The committee recommends that the subscription price of "Lutheran Tidings" be increased to an amount to be determined by its business manager and the synodical board.

5. The committee considers "Lutheran Tidings" as an indispensable instrument of our work and recommends that the synodical appropriation to the paper be increased to the needed amount.

6. The committee suggests that a serious effort be made in all our churches to increase the circulation of our papers.

7. The committee recommends the grateful acceptance of all the reports of the editors and business managers.

Jens Christian Kjaer  
Erik Møller  
Arne Pedersen  
Chris Grau.

It was decided that "Lutheran Tidings" be published twice a month and that its subscription price be raised. Thereafter the report of the committee on publications was accepted with thanks.

Rev. Hakon Jorgensen made the motion that the convention send greetings by Rev. Johs. Knudsen, who is going to Denmark, to his mother, to the Committee for Danish-American Missions, to Rev. Niels Dael, and to others, and that we wish the members of the Danmark Tour "bon voyage."

Rev. Ernest Nielsen will visit the international Sunday School convention at Oslo, Norway. He is the representative of our synod to this meeting. We wish him a good trip.

The convention concurred in these sentiments by rising.

## Pension Fund

The following report from the committee on the Pension Fund report was read by Rev. Viggo M. Hansen:

1. The committee concurs in the remarks of the president in his report and would emphasize his regrets in respect to the small contributions to the Pension Fund by the synod during the year. It is clear to all that greater contributions to the Pension Fund means a greater pension to the aged pastors.

2. The committee wants to express as its opinion that it is unfortunate for the synodical board to arrange a special solicitation for funds, even if this is done with the best of intentions, of which we have no doubt, except in co-operation with the board which has to do with the payment of pensions.

3. The committee recommends the grateful acceptance of the report.

Viggo M. Hansen  
D. Ingemann  
C. A. Stub  
C. A. Schøjtz  
S. N. Nielsen.

Rev. Hakon Jorgensen read the following petition from a number of pension recipients:

"To the convention of the Danish Evangelical Lutheran Church in America, Kimballton, Iowa:

"We, the undersigned pastors and pastors' widows of the Danish Church, hereby make application for full pension for two years beginning at this convention.

"The reason we confine our request to two years is that we feel the Pension Fund can bear this outlay with-

(Concluded on column 73)



music. The president of our Ladies Aid society, Mrs. H. C. Hansen, and a committee served refreshments. A bouquet of roses and a beautiful tilt top table were presented to Pastor Jorgensen and wife by the large number of guests present, and Mr. and Mrs. P. C. Rasmussen were each presented with a traveling bag.

The church parlors were beautifully decorated with flowers.

Refreshments were served by vice president Johs. Jensen and wife, assisted by members of the congregation.

Our Young People's Society is going ahead in fine shape, and so is our Men's Club, a fine healthy organization.

With the best wishes to you, Mr. Editor, and your efficient staff.

With kind regards,

Oscar C. Tofte,  
Sec'y Immanuel D. L. Church.  
N. Troy, N. Y.

\* \* \*

Bridgeport, Conn., Sept. 30, 1936.

Dear Pastor Stub:

In "Lutheran Tidings" of September 20th, you have reprinted part of a notice from our monthly bulletin, referring to the singing of our choir and the wearing of the choir gowns during the hot weather.

We are sending you our bulletin each month, that you may have the news from our congregation, as so often has been requested in the "L. T." that the congregations should do; but we most certainly object to your misrepresentation of our announcement when you reprinted it in the "L. T."

According to your article, it is wearing of the gown that makes the service "pleasing to God." Our announcement could certainly not be interpreted that way, unless the first sentence of the second paragraph was left out, and which you did in your reprinting of the notice.

If you again will take the trouble of reading the announcement, you will notice that members of the choir received instruction not to sing, as a body, during the hot summer month. That was the end of the first paragraph, and the second starts in this manner "*May I, at the same time, encourage more of our people to join up with the choir. The service thus rendered (namely the singing in the choir—gown or no gown) is surely pleasing to God.*"

Certainly you as a pastor will not deny that any active work done in the church of God, that adds to glorifying His name, and to draw unchurchly people back to the church, is pleasing to God—or do you?

I trust that you will reprint this letter in the next number of "L. T." in full, and not in parts. Also that you in the future when reprinting our announcements, at least will not misrepresent them.

Sincerely yours,

Sven Baden.

#### PROCEEDINGS OF THE 59TH ANNUAL CONVENTION

(Continued from page 32)

out being reduced so much that its future existence is imperiled. And we believe that by that time a pension will be given by the government so that aid may be had from that source. We hope the convention will think charitably of the old servants of the synod and that it will act accordingly. We feel assured that this request does not raise a greater claim than it is possible for the convention to discharge.

"With the most friendly greetings and the best

wishes for a good and blessed convention, we are

"Yours sincerely,

N. P. Hald  
Marie Hald  
Mrs. L. Henningsen  
Mrs. C. J. Skovgaard  
N. P. Gravengaard  
Mrs. N. P. Gravengaard  
L. Hansen  
Mrs. Ole Jacobsen  
A. J. Tarpgaard  
Mrs. A. J. Tarpgaard  
J. Jorgensen."

The following motion by Rev. Hakon Jorgensen was passed:

"Resolved that the application to the convention for full pension be granted. The board of the Pension Fund is charged with making provision for the necessary means."

The report was accepted with thanks.

Rev. P. Rasmussen, committee on correspondence, read a number of telegrams and letters to the convention. This committee was discharged with thanks.

The motions by the Seattle congregation were read:

1. That the convention be held every other year only.
2. That the Danish Evangelical Lutheran Church work toward closer fellowship with other Lutheran synods.

The first motion was voted down. The second motion gave rise to some discussion. The following motion by Rev. Johs. Knudsen was passed:

"Resolved that our synod make application for admittance to the National Lutheran Council on the confessional basis expressed in the constitution of our synod."

During the discussion of the motion from the congregations at Marinette and Menominee to have the annual report of the synod printed in English, it was decided that "Lutheran Tidings" should publish a large special issue containing a short report and some statistics from the congregations.

The motion by Rev. L. C. Bundgaard and Rev. Johs. Pedersen concerning revision of the synodical constitution and a change in the method of calling pastors was taken up. This motion was discussed in conjunction with the motion from the eastern district concerning the adoption of an authorized ritual for use at English services.

A committee of three was appointed to present to the next convention a revision of the synodical constitution. This committee consists of Rev. A. W. Andersen, Rev. C. A. Stub, and Mr. H. P. Rasmussen.

The motion to authorize an English ritual was referred to the next convention to be taken up in connection with the revision of the synodical constitution and by-laws.

An invitation to hold the next convention at Askov, Minn., was unanimously accepted with thanks.

Mr. J. Fr. Petersen was elected by acclamation as president of the Old People's Home.

To the committee of three which in co-operation with the synodical board is to draw up and present to the next convention plans for the duties and relationships of the treasurer and the comptroller the chair appointed Mr. Carl Christoffer, Mr. Ejner Christensen, and Mr. J. Fr. Petersen. These appointments were approved by the convention.

After a few remarks by the retiring president, Rev. Hakon Jorgensen, by Alfred Jensen, the president-elect, and by others, the business session of the convention closed by singing the Danish hymn: Befal du dine Veje.

C. A. Stub.

## Significant Contributions of the Church of Denmark

Address Delivered at the Convention of the Atlantic District of the United Danish Church, at Brooklyn, N. Y.

By Rev. L. P. Qualben, Ph. D.

Fellow pastors and other members of this convention:

We are gathered to celebrate one of the greatest events in the history of a small but distinguished nation. Four hundred years ago this coming October the Danish nation, through its Diet of Copenhagen, formally legalized the Protestant Reformation and made Lutheranism the official religion of the land.

Today, as we look back upon this formal decision, and see it in its true historical perspective, we are tempted to say that it was not merely a great event. It is possibly the *greatest event* in the history of Denmark. As proof please consider that the real greatness of any nation is not primarily in its natural resources, nor in its industry and commerce; nor in its numerical strength of citizens. The true greatness of a nation depends primarily on what kind of *religion* that nation has. A glance at world history will readily verify this statement.

How fortunate Denmark (Scandinavia as a whole) was in choosing Lutheranism as its official religion may best be understood when you consider the significant contributions the Church of Denmark has made during the past four hundred years. "On the fruit you shall know the tree." It is now our privilege to consider some of the choice fruits the Church of Denmark, by the grace of God, has produced.

Mention should first be made of the fact that after four hundred years of existence, the Church of Denmark still holds about ninety-eight per cent of the entire population within her fold. This is all the more remarkable when you consider that since June 5, 1849, and more particularly since July 28, 1866, the people of Denmark have enjoyed full religious liberty; that is, they have been free to select any church affiliation they like, without being deprived of any civic or political rights as citizens.

The Church of Denmark has been instrumental in promoting popular education. Denmark is one of the best educated nations in the world. Germany comes first with 0.01 per cent illiteracy; Switzerland comes second with 0.09 per cent; and Denmark is third with only 0.20 per cent illiteracy. Consider also in this connection that Denmark has, perhaps, the best educated clergy in the world. Remember also the Danish folk high schools and their international influence. Truly, these are choice fruits!

At the World's Twelfth Sunday School Convention in Oslo, Norway, Toyohiko Kagawa said, not only once but several times that the Scandinavian countries are the only truly Christian nations of the world (Switzerland possibly being included). A very prominent prelate from the Balkan States, who traveled extensively in Europe and America a few years ago, said in substance the same thing. What beautiful tributes!

Besides this splendid record in the homeland, the Church of Denmark was among the first Protestant Churches that recognized, and responded to, the challenge of a world wide need of foreign missions. Denmark possessed colonies in the East Indies after 1620, and after 1672 also in the West Indies. On the initiative of King Frederick IV, Lutheran missionaries were sent to these colonies, and a royal "College for Advancing the Cause of the Gospel" was founded in Copenhagen. A few years later a Danish mission was founded among the Finns in North Scandinavia, and another Danish mission was established on Green-

land. Remember that this happened long before the Protestant world in general had fully recognized its missionary obligation.

The Church of Denmark has made a great contribution in the form of wise and consecrated leadership. This may be seen, not only in remarkable absence of sects and extreme tendencies, but in the healthy and extensive co-operation between clergy and laity, and in the many contributions to scholarship. Three religious movements have exerted a strong influence on the national life, namely, the Inner Mission movement; the Grundtvigian movement; and the Mynster-Martensen movement which has followed the *via media* course.

It is a well known fact that the Church of Denmark has furnished far more than her proportionate quota of outstanding scholars and men of thought and action. Time does not permit us to mention the Danish Lutheran men who have become internationally known through their work in fields of secular learning. Time does not even permit us to mention all the outstanding men of the Church. Let us just mention such names as Hans Adolph Brorson, Denmark's great hymn writer; Erik Pontoppidan, whose name is indelibly connected with the cause of elementary Christian education; Vilhelm Beck, Denmark's unique popular preacher and leader of the Inner Mission movement; N. F. S. Grundtvig, the most outstanding churchman in Scandinavia in the nineteenth century; the two bishops, Jacob Peter Mynster and Hans Lassen Martensen, leaders of the significant *via media* movement in Danish church life, and contributors to religio-scientific literature of international importance; and last but not least, Søren Kierkegaard, the intellectual giant of Scandinavia.

A more detailed analysis of each of these men, the movements they represent, and the contributions they have made, would indeed make worthy and fitting subjects for discussions at this time; and may we also hasten to say that several other names could be added. We shall, however, just limit ourselves to a few words regarding Kierkegaard, and then spend the balance of our allotted time on a brief discussion of the Danish hymn-writers.

Søren Kierkegaard, Danish philosopher and religious author, was a genius, a man of extraordinary spiritual power who, through his dedication of himself to an ideal task, belongs to humanity and the ages. His writings exerted a strong influence on contemporary life in Northern Europe, although that influence was somewhat different from what Kierkegaard himself had intended. His unique definition of Christianity; his stress on individualism; and his lack of sympathy for organized Christianity furnished certain anti-Christian forces food for thought and action. Kierkegaard's influence was, therefore, partly suppressed by official Christendom. In recent years, however, his writings have been the focus of discussion and intensive study, not only in Germany and Scandinavia, but also in Great Britain and America. His influence will be felt increasingly in the Western World.

One of the greatest contributions of the Church of Denmark belongs, however, to the sphere of emotions, rather than to the sphere of thought. We refer to the immortal Danish hymns. Denmark has a unique treasury of hymns, many of which have been translated into other languages. Let us pause for a moment and consider some of the great

Danish hymn-writers and a few of their representative hymns.

Let us remember in this connection that a singing church is a happy church; and a happy church is a strong church. "The joy of Jehovah is your strength." The great hymns reflect the joys and the sorrows, the hopes and the aspirations of a deep, strong, nature spiritual life.

Among the older representative Danish hymn-writers we would mention Thomas Hansen Kingo. For generations the official hymn-book of Denmark and Norway contained eighty-nine of his beautiful hymns. N. F. S. Grundtvig, himself a hymn-writer, said of Kingo, "He effected a combination of sublimity and simplicity, a union of splendor and fervent devotion, a powerful and musical play of words and imagery which reminds one of Shakespeare." Kingo was especially renowned for his beautiful Easter hymns, his morning and evening hymns, and his table and communion hymns. Many of his hymns are used today in Lutheran congregations in America.

One of the greatest Danish hymn-writers is Hans Adolph Brorson. He translated about two hundred hymns, especially those of German pietism, with such ability that they not only equal the originals, but in many cases even surpass them. He also wrote a number of original hymns, of which "Behold a host, arrayed in white," and "Life's day is ended," are good illustrations. Brorson was preeminently the poet of Christmas. It has been said of him, "No one has before or since sung in a manner concerning Christmas." L. R. Tuxon gives the following estimate of Brorson's work, "The first thing appealing to us is the deep piety and sincerity which permeates all of Brorson's hymns. While Kingo is admired for his mighty strokes upon the harp, the pious souls felt a greater attraction for the tender, child-like, and sympathetic tone which is unique in Brorson's hymns and especially in his Christmas hymns... It almost resembles heavenly music; it is the soul, living and breathing in God and the Savior, which, here in earthly tones, gives expression to its higher joys and its deepest anguish."

Last, but not least among representative Danish hymn-writers, we would mention N. F. S. Grundtvig. He was pre-eminently the poet of Pentecost. As a hymn-writer he ranks above Kingo in poetic flights and intensity of feeling. Bishop Bang, Norwegian, has said of him, "Grundtvig is the most important hymn-writer of the nineteenth century; in this respect he ranks with Brorson of the eighteenth and Kingo of the seventeenth century." Another Norwegian prelate, Bishop Skaar, has said, "His influence has especially been great in the line of awakening and strengthening Christian life, and that not only among those who have favored his views on these issues, but even among his opponents. His untiring opposition to rationalism; his work in speech and in song to open heart and vision to the objective truths of Christianity and, especially, to the significance of the sacraments; all in all, his work has been rich in blessing both for the Danish and the Norwegian church." Among his immortal hymns we would list, "Built on the Rock the Church doth stand, Even when steeples are falling."

In conclusion or summary, permit me to say to the members of this convention: You have received a great religious and cultural inheritance from the Mother Church of Denmark. May you all, by the grace of God, preserve this rich inheritance and transmit it to the coming generations.

"Ansgar Luth."



## Our Church

**Danebod Folk School**, Tyler, Minn., has had to give up its projected plans for a fall term. A ten weeks term had been planned with the assistance of the Minnesota SERA office at St. Paul, Minn. We hope their efforts will succeed later.

**District IX Convention** is to be held at our Seattle Wash., church on November 6-8. The work which the congregations have in common is to be discussed. Quite a number of out-of-town guests are expected at this meeting.

**Lutheran Reformation Festival.** The annual All-Lutheran festival at Seattle, Wash., according to information from Rev. A. E. Sorensen, is to be held November 1, 8 P. M., at the Masonic Auditorium. Dr. Paul Scherer of New York City will be the speaker.

**Confirmation.** October 4, Rev. L. C. Bundgaard, Brush, Colo., confirmed 8 young people there. After the confirmation, communion services were held. In his sermons on October 18 and November 1, Rev. Bundgaard will dwell upon the subject of confirmation and the customs and traditions which have grown up around this practice.

**The Modern Deaconate** is this year celebrating the centennial of its restoration in modern times, according to information received from Rev. J. Madsen, Brush, Colo. The purpose of the deaconess movement is to render a service of mercy to the needy. This movement came to America in 1849. But this first attempt to found a deaconess home here was not successful. In 1884, however, such a home was founded in Philadelphia, which now has over 100 sisters. A few other homes have been established in this country, and there are now about 400 sisters in the Lutheran mother houses.

**Rev. J. C. Kunzman.** Rev. A. E. Sorensen, Seattle, Wash., writes in his local bulletin that Rev. J. C. Kunzman, who has made a special study of the Book of Revelations, is to deliver a series of lectures on this book of the Bible in his church. The first lecture will be given October 22.

**Church Decoration.** The Seattle, Wash., church is now in the process of being painted.

**Rev. J. C. Kjaer,** Clinton, Iowa, has recently sent out a circular to remind our people of the "Book of Memories" which the Clinton church published last January on the occasion of its sixtieth anniversary. This booklet contains much historical material and many pictures from the early life of the church. It is a beautifully printed book. With the knowledge that numerous men and women who at one time or another had been members of the Clinton church were living in all parts of the country a generous supply of the book was printed. It was expected that old Clintonians would want the booklet. It still can be had for 75 cents postpaid to any part of the U. S. by writing to Rev. J. C. Kjaer.

**Dr. Erling Ostergaard.** Tuesday evening, September 29, the Tyler, Minn., congregation had arranged a festival for Dr. and Mrs. E. Ostergaard, who have now left for India, where Dr. Ostergaard is

to resume his duties at the Benagaria Mission Hospital. At the festival Rev. Harald Ibsen, Diamond Lake, Minn., and Rev. Holger Strandskov, Tyler, Minn., and Dr. Ostergaard spoke. The South Side Sewing Club served coffee, etc., after the meeting. Dr. and Mrs. Ostergaard sailed from New York on October 3.

**Generous gift.** It is worthy of note that Dr. and Mrs. Vadheim, Tyler, Minn., donated to the work of Dr. Erling Ostergaard \$120.00, which they had received as a silver wedding gift. Such acts are very helpful and speak clearly of the genuine interest of the donors in this good work.

**Fall Festival.** St. Stephan's Church, Chicago, Ill., will hold its eighth annual fall festival October 16-18. Rev. Erik K. Moller, Omaha, Nebr., is to be the speaker. He will speak Friday evening and Sunday afternoon and evening in Danish and Saturday evening and Sunday morning in English. He will speak in all five times during the 3 days.

**Farewell Sermons.** Rev. Enok Mortensen, who will soon leave St. Stephan's Church, Chicago, to take up the work at Salinas and Watsonville, Calif., will preach his last sermons in his old church on October 25. In the morning he will preach in English; in the evening he will end as he began about seven and a half years ago by preaching in Danish.

**Rev. Ottar Jorgensen,** Cedar Falls, Iowa, has received a call from St. Stephan's Church, Chicago, Ill., but it has not yet come to our attention whether or not he has accepted the call.

**Rev. C. P. Højbjerg,** who served the congregation at Nysted, Nebr., has now, together with Mrs. Højbjerg, left for Denmark, where they expect to make their home. Rev. Højbjerg is very well known among Danish people in the United States because of his long and distinguished service here in the Danish Church. En route to New York, they stopped at Grand View College, where President A. C. Olsen had arranged a farewell meeting for them. Rev. Højbjerg spoke in English in the afternoon at the college and in Danish in the evening at the church. After the evening meeting the Des Moines congregation invited the participants to have coffee and cake in the church parlors. Many speakers expressed their sentiments towards Højbjergs and spoke words of good wishes for them on their journey and stay in Denmark. A number of friends from other places had come to Des Moines to bid them good bye.

**Rev. A. E. Sorensen,** Seattle, Wash., recently received calls from St. Stephan's Church, Chicago, Ill., and from the church at Dagmar, Mont. He did not, however, desire to leave his Seattle church and therefore declined to accept either of these calls.

**Fredsville, Iowa.** District IV of the Danish Church held its annual convention at Fredsville, September 25-27. Considering the all-day rain Saturday, the attendance was very good. Sunday morning the church was filled to capacity at both the English and the Danish services. Rev. S. D. Rodholm preached in Danish and Rev. C. A. Stub in English. In the afternoon Rev. Hakon Jorgensen spoke about his

visit to Denmark this summer to a full house. In the evening again the church was filled. Rev. Edwin Hansen spoke.

**The Newly elected board of District IV** is as follows: Rev. C. A. Stub, president; Rev. Edwin E. Hansen, secretary; and Mr. Alfred Lind, treasurer. Mr. Lind was re-elected.

**New books.** Rev. Enok Mortensen, Chicago, Ill., has completed a sequel to his previous book, "Saaledes blev jeg hjemløs," which will be published this fall by Holst Printing Company, Cedar Falls, Iowa. The title of the new book is, "Jeg vælger et Land."

"Christmas Again" is the title of a new book by Hans Peter Gravengaard. The book is published by Chapman and Grimes. Mr. Gravengaard is a son of Rev. N. P. Gravengaard and will be remembered by many from the years he spent at Grand View College.

**Rev. J. J. Lerager,** Cordova, Nebr., was elected to succeed Rev. J. A. Holst as president of District VII at the recent convention held at Davey, Nebr.

**Miss B. Fensholdt,** Pasadena, Calif., recently donated \$75.00 to the Danish church there, according to the local bulletin. Rev. S. Marekmann is the pastor of this church.

**District Board.** At the recent annual convention of District VI, Rev. Harris Jespersen was re-elected as district president, and Rev. Harald Ibsen was elected as district secretary.

**Beautiful gift.** On the occasion of the dedication of the new church at Dalum, Alta., Canada, on September 20, the congregation at Menominee, Mich., had sent the new church a beautiful altar set, which added to the festivity of the day. Also, the congregation at Tyler, Minn., sent a gift in the form of money, \$40.25.

## THE SANTAL MISSION

(Continued from col. 68)

amount of money according to the need and as the work progressed. The government is willing to help any work done for the lepers.

The colony is on a piece of land of about 500 acres. The big Brahmini river is the southern boundary line, while the eastern boundary is another river that comes from the northern hills and empties into the Brahmini at the south. The western boundary is another little river. Its source is a spring, so there is always plenty of fresh water. A ravine runs through part of the land, and the whole tract was covered with trees and bushes. It was in every way an excellent piece of land for this purpose.

A government bungalow was built near the road which was the north boundary line. Eli Bogh was allowed to use this as long as he chose, so he moved in, and work was begun April 15, 1922. This date has since been considered the birthday of the colony. Before long there were 200 men working for Eli Bogh. There was coal on the land, which could be mined, and there was excellent clay from which to make bricks, so most of the workers made bricks. They were first made and sun dried, then put in big piles with coal between and burned. As they burned as much as a million bricks at a time, we can understand their anxiety that rain

should come and spoil them, and that they should all be burned well.

Some of the workers felled trees and made them into lumber. The material which could not be made at the place was shipped in by train and oxcart from Calcutta; and as soon as the first bricks were made, some of the workers began to build houses. It was a difficult work. There were many disappointments and delays, but one building was completed after another until now, 14 years later, about 60 houses have been built. There are now many brick houses for the lepers. There are villages for the married and for the unmarried, and of the unmarried both for the men and for the women. There are homes for the missionaries, for the doctor and his nurses, for the minister and others. Then there are two churches, one for the lepers and the other for the workers and the people from the surrounding villages. Both churches are served by the same pastor. There are two hospitals and a home for the children of lepers. They are not born with the disease, and when they are separated from their parents and brought up in a home by themselves, they do not get the sickness, as a rule.

Eli Bogh had expected to be able to receive the first lepers in September, 1922, but it went otherwise. As soon as the work was started, the lepers heard about it. Someone told them that they did not need to go begging any longer. The white missionary had made a home for them where they would get food and clothing and shelter, yes, even medicine which might heal them.

It all seemed like a fairy tale, but they came day by day in increasing numbers. Eli Bogh had no homes, no food and clothing, no medicine to give them, so he had to send most of them away again. But there were some who were too sick to be sent away. They had used their last strength to come and their last resources. If they were not helped, they would soon die. Where there is a will, there is a way. Eli Bogh made a few huts of branches, and the lepers were taken in and cared for as best he could. The huts were made around a big Roltree, so the village was called Roltola. Tola means a village in Santali. There are now built other villages as Tereltola, Jammtola, Setontola, Dann-tola, and Pindatola.

When the brick houses were finished in the villages, the lepers moved in; but the greatest sorrow for Eli Bogh and Victor Bagger, who is the leader at the present time, is that they have always had to turn so many lepers away that needed help. A wonderful change took place in those that were fortunate enough to be admitted. Their hard look of stony indifference changed to happy and smiling faces. It was not only the security but the love that was shown them which worked this transformation. The medicine did its healing work, and they were told about the love of God who sent His Son Jesus Christ as our Savior. Through the love shown them for Jesus' sake, many came to believe in Him as their Redeemer and were baptized.

It was a great joy and encouragement to Eli Bogh to see such good fruit of his work. Before long he had a singing congregation who gathered to praise and thank God for the new life and for all He had done for them. They were not under God's curse, but they were His beloved children.

As the work increased, Eli Bogh needed more helpers. He asked God for them in such a childlike prayer that God always

## LUTHERAN TIDINGS

answered him. The Santals elected a chief and other officers over their village. Mansin was elected chief in the first village. He ruled his village so that everybody loved and respected him, and he led many to Christ. Dr. Gosh came when he was most needed and for many years did an excellent work as doctor among the lepers. He was a Christian led by the Master in all his service. When he left because of illness, Dr. Gupta came. He is still in the service. Only the grace of God can make an Indian doctor take up such work.

They needed a minister, and Pastor Mendol came. He was a graduate of Rev. Steintal's Bible school, and he has now done a wonderful and blessed work. He serves both churches.

Eli Bogh, who took a personal interest in all the lepers and had so many things to take care of, became ill and had to go back to Denmark. He left July 26, 1926, to the great sorrow of his beloved lepers. Victor Bagger, who had come to take over the work, now became the leader. He continued in the same efficient way as Eli Bogh had done. During his stay, Miss Anna Nielsen from Omaha, Nebraska, worked as a nurse for the sick lepers. For a time she was also manager of the children's home.

When Victor Bagger went to Denmark on furlough, Eli Bogh came and took over the work again. But after a couple of years Victor Bagger came back, and he is the leader at the present time. The colony takes care of 300 lepers now, but there can be made room for many more. Besides this work done at Saldoha, about 300 lepers are treated every year at an outdoor clinic at Baronasia.

God has wonderfully blessed the leper colony at Saldoha.

Henrik Plambeck.

### Corrections

In "Lutheran Tidings" for September fifth, page 21, first column, lines 17 and 18 from the bottom, I am quoted as writing in my report to our convention: "For certain reasons the Danish Church has never succeeded in getting its own sons to take up the ministry." It should read: "... has never succeeded in getting very many of its own sons, etc."

We are a number that can truly be

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called sons of "The Danish Evangelical Lutheran Church in America," but we are not nearly as many as we ought to be.  
J. L. J. Diken.

\* \* \*

In the September 20 issue of "Lutheran Tidings," the printers have interchanged the headings of two articles sent in. The article which is printed under the heading "Our Worst Enemy" should have been headed "Religion and Christianity." The article under the heading "Our Worst Enemy" has not yet appeared.

C. A. S.

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Cedar Falls, Iowa