

Lutheran Tidings

Volume III

JULY 20, 1937

Number 24

GOD -- CENTERING THE COMMON LIFE

(John 17:15)

Have you ever listened to a discourse, or read one, at the close of which you instinctively felt the need of bowing your head in prayer for the sake of bringing to a fitting consummation the rapture of the soul? Such experiences do from time to time enter into very ordinary lives and enrich them beyond any human measurement. For there is a mysterious power in words, and, especially, in the living word as it communicates the thoughts of one mind to the minds of others. We may find it extremely difficult to make explicitly clear to others the influence upon our lives of that spoken word through which the Christian faith is interpreted for us. The Evangelist brings to conclusion his report of Jesus' discourses in the Upper Room with these words, "These things spake Jesus." (v. 1.). To his mind the discourses and Jesus were utterly inseparable, and he is still under the influence of the living word — Jesus *spake* — by which the Spirit of the Lord was intelligently transmitted to them in an unforgettable manner. The solemn meeting in the Upper Room reached its highest consummation and sanctity in this, that upon the conclusion of the discourse Jesus lifted up his eyes to Heaven and said, "Father," pouring out His soul in prayer to God.

In this first part of the prayer of Jesus we observe, that Jesus in a very realistic way is concerned about two things, first, the relationship in which he stands to His fellow men and to His Father, and second, that for the proper fulfillment of His duties in these two relationships, He depends solely upon His Father. May we not learn here something of what constitutes our deepest needs especially, if we are to live our common life as Christians? Unless our Christianity is only a veneer, or completely secularized, we have a right to assume that the Christian community is desirous of centering the common life in God

I.

The common life is frequently stripped of all its dignity, simply because in our shortsightedness we separate it from God. Consequently, we cannot know that the fortifying influence of God is also available in the crucial hours of the common life, or if we do know, it is only in an intellectual way, since we lack the personal assurance which ought characterize the children of God, namely, that our prayers are heard. "Father, the hour is come." Such is the simple but trusting way in which Jesus prepared to meet the darkest hour of His life. He approaches His Father with an assurance which is uncrushable in spite of the fact that He, so to speak, finds himself in the enemy's camp. He never looked with dismay upon His common life. As a matter of fact the common life of all of us takes on increasing beauty and new meaning when we claim the heritage and right which belong to us as possessors of life, as children of God.

There is absolutely no doubt, but that it is the rarity of that relationship which is responsible for the increasing

secularization of human life. There is only a short step between a practical disavowal of God and the apotheosis of man. That constitutes a sufficient reason for our concern about the Christian faith. Neither God or the Christian faith is ever imperilled by our thoughts of either, or response to both, but our own Christian life may be imperilled. "Built on the Rock the Church doth stand," sings Grundtvig, but unfortunately an increasingly secularized life is far, far away, from its base. The one inescapable consequence is disintegration; we ourselves cannot become the unifying factor in all life. We see it clearly in the present world-situation. Without a powerfully integrating factor, not of our own, we simply cannot survive. Powerful nations stand aside in apparent helplessness viewing with dismay and apprehension the bloody struggle between two cultural outlooks on life, except for whatever aid they may render to the unfortunate refugees. Jesus could say that He had "accomplished the work" which was entrusted to His undertaking. We, contrarily, must confess with chagrin that we many times have placed hindrances in the way of Christianity. Sometimes we have done exactly what Ruskin says, "Ravaged the garden instead of kept it."

II.

The Christian solution lies in the centralization of the common life in God, and in the glorification of God in that life. We mismeasure life unless the pendulum freely swings to and fro, and thus reminds us that life has temporal and eternal significance. Jesus also prayed: "Holy Father, keep them in thy name. . . . Sanctify them in the truth: (v.v. 11, 17). Here is offered that which alone gives direction and power to life. It is the glorification of God among us that Jesus Christ revealed God to us in such a way that we increasingly may know Him. Eternal life may also be said to be synonymous with the knowledge of God. Surely we may apply the words of the Psalmist to Jesus: "I will declare thy name unto my brethren: In the midst of the assembly will I praise thee" (Ps. 22:22). Would that that might serve as an inspiration to make the common life which we share one with another Godcentered, and radiating into all of life. The secret of the successful ministry of Jesus Christ was that he could say, "I have glorified thee on earth."

"Lord, Thou canst help when earthly armor faileth;
Lord, Thou canst save when deadly sins assaileth;
Lord, o'er Thy Church nor death nor hell prevaleth:
Grant us Thy peace, Lord."

III.

Finally, the common life in which the living Word has found lodgement and has begun its redemptive and creative work must of necessity anticipate the consummation of that fellowship which already is a living reality. The Apostle Paul speaks about waiting with patience for it. And Jesus praying, "Now, Father, glorify thou me

with thine own self with the glory which I had with thee before the world was" (v. 5), distinctly focuses His mind upon a temporal ministry that is ended, and about to be followed by His return to the Father. Even as the sequel of the Incarnation is His present glorification with the Father, so our adoption as sons will terminate in an incorruptible fellowship with God. The question remains whether we are willing to consecrate ourselves to the end that our common life and God may become inseparably linked together. Only the Word can accomplish this miracle. Without that miracle of linking our life with God we drift, and drift farther away. Our human efforts will not halt or turn the current that carries us away from our base, unless our life is centered in the Father Whom Jesus has revealed to us.

Commentators speak of this prayer as a prayer of self-consecration, and such indeed it is, especially if we view it in the light of the glorius background which His earthly life provided for this prayer of self-consecration. To understand the seriousness which Jesus attached to life here is equivalent to find an added meaning to our own human life here, as well as hereafter, and it may save us from speaking of self-consecration in a meaningless way.

Ernest D. Nielsen in "Ungdom."

Inner Life and Outer World

For us to reject the world into which we are born—if it were possible—would be to reject all the progress of civilization and culture. It would be to deny God who made the world and made all things good.

God knew the needs of humanity. Before man asked for bread, God answered. For He invested the earth with every thing that man needs for food, for drink, for clothing, for housing, for heat, for power for transportation. We are all the time finding out more of the things which God hid in the earth and in the air and in the ether until the fulness of time.

He put into wild grasses the power to become wheat and to increase. He endowed the wild cabbage with the choice of the art of developing root or leaves, or head, or blossoms. He made rain come and go and come again. He told cotton and flax to spin and clothed the lily within and without to give joy and fragrance. He invested the earth with coal and its distillates even oil.

He thought of clay for bricks and wood for beams and doors, set brooks to wash out the salt of the earth, and rivers to carry the salt to the sea that it might serve all men. He foresaw each and every human need, even unto gold and silver for use by men as means of exchange.

All things are good in themselves. The very same power in the car that enables you to go places, will, unwisely used, carry you to destruction. Pieces of silver may be used as a means of exchanging labor for labor, but were used also to betray the Lord.

This is your world and mine. It is your world and it is mine in the sense that we are all of us the children of God, and that this is God's world. And when we seek a key to the true relation of our soul to our world we shall find it if we keep that attitude. It is as simple as two and two, but it establishes its mathematics in all directions.

This is God's world, and the wealth of God is unlimited. You know it is unlimited. You just need to look around and you will know that it is boundless. There is no reason why his children should stint and restrict and

cramp themselves. We are rich, and we know that it flows from the realization that if we seek first the Kingdom of God and His righteousness, then all these things shall be added to us.

But that is the point. The Fatherhood of God is not a static one. The spirit of life is motion. Congestion impedes free flow. For lack of circulation our body would cease to function. For lack of circulation the solar system would collapse. For lack of circulation our economic system would freeze, and we would have frozen deposits and frozen credits, and we remember it all only too well. For lack of circulation love turns against itself and becomes love of self. For lack of distribution all mankind would famish.

Water does not flow from the reservoir into your pipes until you open the faucet. Inflow depends on outflow. Therefore it is more blessed to give than to receive. For lack of inflow the soul would wither and die even as the branch that bears no fruit dries up and is cut off and put in the fire.

I found encouragement in what I read in a book the other day on Denmark, in a book that is being widely read these days. If you have heard it before, it can bear repeating.

"To think of Denmark," says the author, "merely as a practical, fertile country, producing butter and eggs for England, is to read the notes and not hear the music. For Denmark's health and happiness are not constituted of component parts of good soil, good luck and good management. They spring from a profounder source and are the visible manifestation of an aspiration more Utopian than utilitarian." More idealistic than materialistic, I would say.

"It was Nicolaj Frederik Severin Grundtvig who passionately preached that if a man, even a peasant—seeks first the Kingdom of Heaven, all other things will be added to him. And his contemporaries received this message some with scepticism and some with the devotion that it had received at its first pronouncement eighteen hundred years previously.

"Grundtvig, who was a theologian and a poet, believed—really believed—that an eager heart and a desire for wisdom are the greatest things in the world. He really believed that although these things might be hidden from the wise and prudent, they might be revealed to the simple at heart. He really believed that if a whole nation—even the educated and the aristocratic—should become liberal in outlook and sensitive in spirit that, while its reward would be the enrichment of its inner life, the tangible blessings would also follow."

We know that they did.

*C. H. W. Hasselriis,
June 27, 1937.*

Communing with Nature

Nature is now at its finest, a miracle of grace and beauty. In the coming months countless numbers of people will feel the call of her charm, and seek the refreshing beauty of woods and lakes.

The Bible, and especially the Old Testament, presents us with many wonderful descriptions of nature. Psalmists and prophets saw in the woods and fields, mountains and streams, the starry sky and the mighty ocean the handiwork of God and a constant token of His nearness, goodness and power.

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A Parable of the Drought

(By Ware W. Wimberly)

Once upon a time during a season of great drought a zealous, loyal, but worried deacon came to his minister.

"Reverend," he said, "we must do something about our church. We are barely holding our own, if we are not actually losing ground. Too many people stay from church, and those who do come are either listless or discouraged. The family altar has gone. The Bible is an unknown book. People have quit praying. The world is luring our people away into ungodliness."

The minister sighed.

"All this is true," he admitted. "And it is strange. I work hard. I spend hours in my study, and other hours planning and visiting. But it is most surely as you say. About all we are able to do is to hold our own."

Whereupon the zealous, loyal, but worried deacon, who was also a farmer, said what he had intended to say all along.

"I have been thinking over all that," he said. "You do work hard; we have never had a minister who worked any harder. But would it be overbold of me to suggest that you perhaps ought to change your methods, revise your program, add a little more spice to your sermons, and make the Sunday school more attractive to the young people? It's difficult for me to know exactly what to suggest, but, in general, don't you think we ought to try new methods?"

The minister bowed his head in humility and thought.

"It was good of you to come to me," he finally said. "I think we may both profit. For the other day I was traveling by your fields. Your wheat and oats do not look good. Your corn is curling and drying, and the grasshoppers are eating it away. It looks as if all your work is done for nothing. The very thought makes me sad. Indeed, although I know you have farmed for thirty years, this condition emboldens me to suggest that you perhaps don't use the best methods of farming."

The farmer snorted, and immediately forgot his church in the blast of righteous indignation that tore him.

"The best methods of farming! Sir, I would have you know that I have farmed for thirty years, that I have kept up with all the latest ideas. I have worked hard and long and well. But this drought—"

"Ah, yes," interrupted the minister, "this drought! It was foolish of me not to take into account. What man or what methods are equal to a drought? Both the man who sows in the earth and his brother who sows the Seed which is the Word in the hearts of men must depend largely upon forces outside himself."

Whereupon the zealous, loyal, worried deacon, who was also a farmer, turned and walked away, with indignation at first, which turned to thoughtfulness.

(Selected.)

Look Out for Your Face

"My boy," said a wise father, who knew how to play and be a chum with his seven-year-old lad, "you do not own your own face.

The boy looked puzzled. He had come to the breakfast table with a frown on his face and had started to eat his food. Everybody felt the shadow of his ill spirits in his looks. His father's words brought him back to life, and he looked up with a guilty expression, but did not understand what was meant.

"You do not own your face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it."

The boy had never thought of that, but he understood, and did not forget. And all of us should understand that our faces belong to other people, and should be kept sweet, bright and clean.

(Selected.)

Morn Amid the Mountains

*Morn amid the mountains—
Lovely solitude!
Gushing streams and fountains
Murmur, "God is good!"
Now the glad sun, breaking,
Pours a golden flood;
Deepest vales, awaking,
Echo, "God is good!"
Hymns of praise are ringing
Through the leafy wood;
Songsters, sweetly singing,
Warble, "God is good!"
Wake, and join the chorus,
Child with soul endued;
He whose smile is o'er us,
God, our God, is good!*

Self-Pity the Greatest Dope in the World

A man whom I have known for eighteen years died the other day. As far as age goes, he was in the prime of life. In reality, he was a soured, embittered old man.

Never have I had an ambition to write epitaphs, but if I were asked to turn out one for my departed acquaintance I should be tempted to say:

*Here lies Henry Blank,
Aged forty-two years,
He spent more than twenty of them
In feeling sorry for himself.*

Henry got the self-pity habit in college. When he did not "make" the football team his pride was hurt. He felt that he was the victim of special injustice. So he took a stiff dose of self-pity, and liked it. He refused to play his best on the scrub team, like a good sport and became a "beef."

This fact kept him out of the best fraternity. Disappointment again! More stiff doses of self-pity. He gradually quit seeking within for explanations for failure, and found justification in circumstances—the envy or the stupidity of others. He took to self-pity as some men take to drink.

Leaving college, Henry got a fairly good job in an architect's office, a line of work for which he had real talent. But promotion and pay didn't come his way as fast as he thought they should. Again he felt that he was being discriminated against. He grumbled and moaned so much that he was finally fired.

Always and always Henry felt that fate was using him badly. He never "got the breaks." Soon, self-pity was etching acid lines in his face. He had few friends and no pals. In fifteen years he held several jobs. In none of them, it appeared, was he "treated right." Finally he began to fail in health, as he had long since failed in spirit. Death must have been a blessed boon to him.

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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

July 20, 1937

Number 24

EDITORIAL

First of all I want to call the attention of all readers to the report of the president of our synod to the convention at Askov, Minn., which appears in this issue. In the first place, it is the president's report and as such gives expression to the opinions of the synodical board and shows the direction in which our church will be led in the near future. In the second place it is a very good report, not so much in the amount of information it actually gives but because it points out so clearly and definitely where our problem lies for the near future. The report has been translated by the editor and may not give just the exact meaning in all its finest shades, but it will show clearly enough what our president wants.

What he wants is a fuller dedication, by all of us, of our lives to the cause of our synod. That the word of God be living among us, that we may be able to receive the love and grace of God more and more and thereby come to love each other more. As that comes to be, we shall experience what is meant by the Christian fellowship.

But the practical problem is the shortage of pastors in our church. We can exert our efforts in the solution of this problem, and who shall say that is in vain! Nevertheless, it takes more than our efforts to accomplish the calling of men to labor in God's garden. It takes more, but it does take that. Let us never console ourselves with the idea that it doesn't make much difference what we do, or whether we do anything at all. I am just afraid that if that thought has not been prevalent among us, at least the attitude has not been unknown. But it is a baneful thing, my friends.

I don't believe it is wrong to ask a young man if he has ever thought of becoming a pastor. Some think it is wrong to do this; it would be putting pressure on him. Such talk is nonsense. I know very well that undue pressure can be brought to bear on young people in these things. But I do not think there is any danger of that among us; we are simply not constituted that way. We could not if we would. That may be a weakness.

There are some places too holy to tread, but until we can walk, there is not much danger of trespassing there. There are some things we may not do, but before we learn to be something more than just passive there is not much danger.

C. A. Stub.

From My Reading

By Bundy

Wisdom among the Perfect. Sometimes we are tempted to think that perhaps Christians are a little too naive or even ignorant. It would of course be interesting to see if they were smarter without their Christianity. Certainly the greatest of all world missionaries, the apostle Paul, did not appear ignorant; this is especially evident as he stands before the philosophers on Mars Hill in the city of Athens. It is also certain that he did not think his Christianity a limitation when he wrote to the Corinthian congregation that they had grown rich in everything through union with Him—in power of expression and capacity for knowledge." To those able to accept his message he declared it the highest wisdom. Those further interested should read the two first chapters of First Corinthians in Goodspeed's translation.

Christianity and Distribution. Edward A. Filene, wealthy Boston merchant, speaking before The Federal Council of Churches in America, said, according to "World Christianity" (a new Digest), that it was a basic spiritual problem whether there could be homes without houses. If there was a fair distribution of wealth it would be "no problem at all" to provide decent homes for "every family in America." Certainly not! Of course there is a self-styled super class, who are still reaping the fruits of the pioneer spirit though they have forgotten their toiling forefathers, who will say that there is "a scum of the earth" not worth a decent home. Perhaps this "scum of the earth" will some day pull down the pillars that support the houses in which the super-class lives.

Filene states that the reason justice is not done is not that people do not believe in God nor that business men do not believe in being good, but because "we have separated Christianity from business." - Why don't we admit that the dogmatics of the theologian and that of the business man is quite different. But perhaps it would be profitable for us to reconsider whether Christ intended Christianity to be as abstract as systems of theology have made it. Certainly there was one who said, before the invention of "systems", that there was a group of men who shut the doors of heaven with their "precepts."

Flunking. Another writer in the above mentioned magazine states that we were not put here on earth to find happiness but at best contentment, or what he calls "putting the whole thing on a more homely basis"—"we are put here to pass our civil service exams for the eternal job? Right now we are flunking miserably." — Well, what are we going to do about it?

Dr. Millikan on Faith. It is encouraging to read the evidence of an ever-working God from some of our great scientists. I pity those among us who can only find dogmatic flaws in their writings! In the June issue of "The Commentator," a new magazine resembling the "Readers Digest", Dr. Robert A. Millikan, winner of the Nobel Prize in physics in 1926, writes about his conception of God, and why he believes in a personal God. To the question: do you believe in God? he replies, "that it requires an education rather than an answer." And he goes on to say that "it seems to me that everyone who reflects at all believes in one way or another in God. From my point of view the word 'atheism' is used most unintelligently, for it is to me unthinkable that a real atheist should exist at all."

Not long ago, someone told me that most teachers
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THE PRESIDENT'S REPORT OF THE CONVENTION*)

This is the 60th convention held by our church. We are grateful to God and to men for the blessings of His word and spirit in our homes and churches during those 60 years. We hold in grateful and honorable memory those pioneers and others whom God called forth to be His messengers in the Danish church, and we dedicate ourselves to carry on their work for the glory of God and for the benefit and everlasting joy of the Christian life.

We contemplate the future with the confidence which good memories of the past give to us. We humbly acknowledge our inheritance and our debt to the fathers, depending upon the help of Him who was their help in ages past. The living word of God will be with us so that life shall not languish and die, but blossom forth anew each generation.

How wonderful if we could realize the wealth we have in the church of God as his children. It is false humility constantly to fancy ourselves as so very few and needy. I fear we use our smallness, our need, and our weakness as a cover for indifference and sloth. From St. Peter and St. Paul to Kagawa all the instruments of God in the service of the gospel have been weak; for this very reason the power of God could be fulfilled in them.

HOME MISSIONS.

It is useless to represent our home mission work as having been forcefully pursued during the past year. There is no lack of tasks to be done, but rather a lack of hearts warm for the cause and of hands willing to take hold. This shows itself in a shortage of pastors to serve in the places where they are needed and of means adequately to support the work in such places. We have given aid, however, to the congregations at Oakland and Pasadena, California, Ludington, Mich., and Bronx, N. Y. The congregation at Juhl, Mich., has been promised \$25.00 a month partly from the synodical and partly from the district treasuries when they get their own pastor soon. The congregation at Waterloo, Iowa, is making a determined effort to get a pastor of their own. We have also promised them \$25.00 a month.

On the whole we are not "mission-minded". We seem to think it is well if we can only maintain our present limits. For most of us the Danish Church has come to mean a number of quite large and well known colonies and city congregations. During the past year I have visited about 35 of the churches of our synod, especially in the remoter parts. This has opened my eyes to the fallacy of such a view. We have many small churches which could grow large if they received the necessary help. I am of the opinion that Juhl, Mich., and Waterloo, Iowa, will grow. At Wilbur, Wash., the congregation has a beautiful church. Wilbur is a town of 600-800 people, but without a pastor. In spite of the efforts of the pastors of District IX the work here is neglected, to our shame. Hutchinson, Minn., is another example. A few times a year Rev. Swen Baden is invited to visit a group of Danish people at New Haven, Conn. At Port Chester, Conn., the full time services of a pastor might be used. At Arcata, California, is a group of staunch Danes who seek to cultivate contact with our church. And more places could be mentioned. It will be 18 years since the congregation at

Juhl, Mich., has had a pastor of their own. How many churches could survive that long without regular pastoral services.

The district conventions should regularly discuss what could be done to extend the work. But this is not enough. In order to cultivate a love and understanding of this cause I would suggest that all congregations of our synod hold a mission meeting every year. I emphasize the word "mission". Guest speakers should be invited to these meetings, and the offering should be used for district missions, not to pay the expenses of the meeting. Such meetings would benefit not only home missions, but the local church as well.

The synodical mission funds should not be the only source for the support of home missions. This work belongs to the districts, and the chief responsibility should be theirs. I propose that churches that need help communicate with the district board first and that it give all the aid it can. If this is not enough, the district board should apply to the synodical board in behalf of the congregation. If this responsibility rests upon the district boards, it would force them out of the too irresponsible and passive state into which many of them have fallen.

And it is a sounder policy to arouse people's interest in the mission work at their own doorstep than to ask their support for that far off. Mission work must begin at home. There is no good reason why the districts should not support the missions within their own borders, which are now supported by the synod. The synod would have new and greater tasks to take up.

THE CANADA MISSION.

After participating in the dedication of the new church at Dalum, Alta., last fall I paid a visit to the churches in Saskatchewan, where our synod has been in the work for ten years. These people were very grateful that the convention last year decided to send a pastor up there once a month. Rev. H. Jespersen and Rev. V. S. Jensen were there during the summer, Rev. Ernest Nielsen in October and November, and Rev. P. Rasmussen at Christmas, Easter, and Pentecost. The convention asked the board to find a pastor for them. After his visit Rev. Ernest Nielsen expressed his willingness to go if the board demanded it. The board, however, could not persuade itself to make such a demand, especially when the Muskegon church earnestly asserted that the work there ought not to be neglected on account of the Canada Mission. I communicated with Mr. Enrico Bjerre, who is a theological graduate from our seminary. He declared his willingness to go to Canada as a pastor. Where I consulted the boards of the different congregations in Canada, they all stated that however much they desired to get a pastor and were willing to contribute to his support, they did not like to be supplied with a pastor they did not know. I realized the riskiness of sending Mr. Bjerre all the way from Denmark to Saskatchewan with the possibility that he might find himself unfitted for the work a pastor must take upon himself in these scattered districts where nature is stern and the benefits of civilization meagre. The best solution of this problem would be for the convention to ask Rev. P. Rasmussen to move to Melfort or Prince Albert, Sask. I am convinced we have no one who can solve this problem better than he. All the pastors who

have visited this territory are agreed there is a large field which we must not neglect. They can not continue to get along with visiting pastors. I do not think it would be difficult to persuade these groups to organize so they can be admitted to the synod. I have not wanted to hasten this, however, so long as the synod is not able to help them to the services of a pastor.

Rev. Clemens Sørensen has informed me that the congregation at Vancouver, B. C., is no longer "Ansgar Church", but was reorganized under the name "Danish Lutheran Congregation" in the spring of 1936, and he complains that this congregation was listed last year as one of the churches of District IX. The new congregation belongs to the Church of Denmark. I then wrote inquiring whether this information and complaint meant that the congregation, without the formality of bidding farewell to the Danish Church, had simply got up and left. To this I have received no answer.

Perhaps I should have published the fact that the Vancouver church no longer belongs to our synod. I hesitated to do so, however, because I did not want to hinder the collection of funds for the erection of their new church, which was being promoted in "Dannevirke". It has grieved me that the leaders at Vancouver have not themselves openly admitted their relationship to our synod; and it seems strange that their articles about the collection of funds for the church have not so much as mentioned with a word the help they have received from our church or the funds collected for their benefit. However, whether or not they have ignored the contributions of the Danish Church, I can wholeheartedly congratulate the congregation and its pastor on the erection of its new church.

During the past year there has been many changes of pastors, due no doubt to the shortage of pastors to fill all the charges. At present the following churches are without a resident pastor: Grayling, Mich., Clinton and Fredsville, Iowa, Hutchinson, Minn., Flaxton, N. Dak., and Breddette, Mont., the Saskatchewan churches, Lindsay, Nysted, Elba and Ryslinge, Neb., Oakland, Calif., and Tacoma, Wilbur, and St. Andrews, Wash. At the same time there are several of our pastors without a charge. How is this situation to be remedied: unemployed pastors and vacant pastorates? The result is that we have a serious shortage of pastors in our synod.

SHORTAGE OF PASTORS AND SYNODICAL EDUCATION

In the past year four pastors have moved to Denmark to take up the ministry there. Rev. Højbjerg, who for thirty years occupied an important place in our synod, is now pastor at Ringe, Denmark. Rev. H. Wulff has recently left Portland, Me., to take over the free church at Stevns, Denmark. Rev. M. Larsen has not yet been given a charge, and Rev. S. Isaksen has recently gone to Denmark to seek a church. We are sorry to see them leave us, for all of them were diligent and active in their work and leave behind them many friends who hold them in grateful remembrance. The Danish Church gives thanks to them for their service.

I can not say how many others will follow their example. But Rev. Lund Christensen, Bronx, N. Y., is visiting Denmark this summer for the purpose of finding a church to call him. I am tempted to wish

*) Slightly abbreviated.—Ed.

it were not so easy for young pastors, who in every way are well qualified for the work, to find positions in Denmark. It would be better, however, if all the pastors in our synod could become so strongly attached to our church life and to the people of our country that they would not, literally speaking constantly stand with one foot planted in Denmark and the other here. Have we pastors forgotten the cause which we serve over our own convenience?

THE SEMINARY

The seminary had only one student last year, and I am not cognizant of any great increase in the near future. There is good reason for pastors and congregations to ask themselves whether their work is being done effectively. The word of God does not return empty. Is there too little of the power of the word of God, too little love in our testimony and in the life and activities of our churches and homes? Has the life in our homes, in our young people's societies, and in the church been so secularized that it cannot arouse the desire of young people to serve the Kingdom of God in the Danish Church? I am convinced that the fault for our shortage of pastors is to be laid at our own door. Life among us must be raised anew from within and dedicated to God before young souls are fired with zeal for the cause of the gospel.

The question is forced upon us: Have we failed in our educational activities? The interest in and pursuit of spiritual, intellectual, and scientific problems which characterizes modern youth is just as active among our young people as among those of other churches. Are we failing to lead this interest and longing into channels of education and development for the service of the church?

The purpose of the educational activities which our synod carries on at Grand View College must be considered as the education of pastors and church workers. All impartation of knowledge has for its basic premise the life of our Christian fellowship and its conception of life and is given in order to develop the students to serve God better in their future callings in secular society, in their homes and in the church. Our purpose could never be to educate students for purely secular pursuits. The work of Grand View College differs from the testimony of the church only in form and outward appearance. Our school is a church school. As such our synod supports it with about \$12,000.00 a year.

The reason we maintain a junior college similar to other junior colleges and seek to get it fully accredited is that in this way we can best fulfill the conditions which make it possible for young people to master the knowledge necessary for them in life at the same time that they are given a chance to live with young people of our own church and in this fellowship to share what the teachers have to offer them through their instructions and companionship. Junior college, therefore, is to be thought of as the framework best adapted to bring together that part of our young people who seek advanced education. Our aim goes far beyond and above the modest two year course.

Are we conscious of an aim for our school activities in the direction of what I have written above?

GRAND VIEW COLLEGE

During the year the synodical board has had a chance to discuss with the pre-

sident and faculty about that part of our educational activities which is carried on at Grand View College. The board has not concealed its distrust of President Olsen's absorbing interest in the cooperative movement, which, in the opinion of the board, is about to lead both him and the school away from its real purpose. It was due to the president's connection with this movement that the school admitted this year quite a number of students who have no relation with our church beyond their attendance at the school. The presence of a group with such a special interest can easily result in turning the interest of the entire student body toward practical economic and social pursuits rather than toward the aim and means of that spiritual life which our synod endeavors to promote. It has also come to our attention that our school is represented in cooperative books and periodicals as being especially interested in this movement, and we have pointed out to the president the impropriety of this. This raises the question whether we had better emphasize our independence by endeavoring to keep our school from enrolling for the next year a similar group of students on the basis of their interest in cooperation.

The question also arises whether our school, under the same conditions as this year, will be able to keep Danish spiritual life, speech, and song from being set aside by the use of the language which is understood by all. Our attitude on this problem will have a great influence on the pastors who are to graduate from our school in the future.

These discussions by the board with the president and the faculty have not been aimed at depriving them of the responsibility for the conduct and activities of the school; but we have seen it as our duty to the best of our ability to preserve the school in the course of its past. The future of the school will not be dependent upon its winning renown among American schools for this or that remarkable thing, but upon its remaining faithful to its premises and its purposes.

We must have faith that in the future our school will be able to call young men to enter the ministry. This is only possible when the spirit of God is at hand. But the harvest is great and the laborers few, therefore the work at the school at Des Moines must be done with prayer to the Lord of the harvest, who is waiting for us in the service of the Danish church. In spite of adversity and weakness, there is no labor so blessed as to be about the about the Lord's work among one's own people.

Our educational activities at Des Moines can succeed only in proportion as our homes and churches are faithful in their tasks. The work of the Sunday School, the vacation school, among the young people, and in our homes, through which the coming generation learns to love the vital values of the church, is one of the prerequisites needed by students of Grand View College to receive the full benefit of the influence and instruction afforded them there, even in respect to hearing and following the call to dedicate their lives to service in the Kingdom of God. I am convinced that we need everywhere in our synod a deeper consciousness of our responsibility and of our position as Christian homes, churches, parents, and teachers.

OTHER EDUCATIONAL ACTIVITIES

It might be worth considering the holding of annual Sunday School institutes. Our

Sunday School work lacks a common aim and common plans. We must find each other for our mutual benefit and strength. Grand View College should offer a course designed to give young people the necessary education to enable them to step into the ranks when they settle in their own homes. If our homes were only as sensitive about the growth and development of their children's souls and characters as they are about their acquirement of secular knowledge and their physical development, there would be no lack of men and means with which to carry on the educational activities of our synod, from the primary Sunday School class to the seminary at Des Moines.

The Leadership Conference held recently at Des Moines by the Young People's Societies indicated that there is an awakening responsibility and a growing earnestness in regard to the continuation through the young people's work of that which was begun in the Sunday School and the Vacation school. The emphasis was placed upon helping young people to acquire the vital values of the church. I am glad to lay before the convention the request of the conference: That each year the churches of our synod take up a collection for the support of the young people's work, so that the leaders of the work may better be able to help the local groups of young people get started. Materials for Bible study and programs are to be collected and printed, books and papers must be supplied and circulated. It is also important to gather the young people of all districts in summer camps for recreation and devotion. Would that this might be the beginning of a new and strong development of our young people's work. A beginning seems to have been made in many places, especially has it been successful in the Eastern District of our church.

I would close these remarks about the relationship between the shortage of pastors in our church and our educational activities by saying that in many places in our synod effective school work is being done among the children, and that excellent work is done at Grand View College. Those of us who visit there often can have no doubt about that. And I would express our gratitude to the president for the great efficiency of his leadership and administration of the school. This applies in like manner to the faculty for their work.

THE WORK OF COMMITTEES

The convention last year appointed three committees, each with its own work to do. I have tried to follow the work of these committees as best I could.

THE SEMINARY COMMITTEE

In the opinion of this committee, the proposed plan for the improvement of the curricula of the seminary and pre-seminary courses can not be effected without the services of one more teacher in the seminary. The synodical board is in agreement with this suggestion. We can hardly expect future students to be especially attracted by a seminary having only one permanent teacher on its staff. A majority of the committee and the synodical board desires to recommend that Rev. Ernest Nielsen, Muskegon, Mich., be appointed to the faculty of the seminary from the beginning of the school year 1938-39, his salary to be on the same scale as that of the other teachers.

(Concluded in next issue.)

Convention Notes

REELECTED. The following were re-elected at the convention: Rev. Viggo Hansen, Chicago, Ill., secretary; Mr. Axel Thomsen, Menominee, Mich., treasurer; Mr. P. L. Lund, Hampton, Iowa, board member; Rev. H. Strandskov, Tyler, Minn., examination board; Mr. Thorvald Jensen, Kimballton, Iowa, treasurer of Pension Fund; Rev. J. J. Lerager, editor "Child's Friend"; Rev. J. L. J. Dixon, editor "Kirkelig Samler"; Mrs. P. H. Pedersen, editor "Børnevennen".

DR. N. C. CARLSEN, president of the United Danish Church, paid a visit to the Askov convention, where he brought greetings from his synod to the convention.

INVITATIONS to hold convention next year were sent in from the congregations at Tyler, Minn., and Withee, Wis. The invitation from Tyler was accepted.

PROF. C. Arild Olsen, president of Grand View College, resigned from his position from July 1, 1938.

THE CONSTITUTION of our synod was thoroughly revised at the convention. An article was inserted about the Bible, another differentiating between the Apostles' Creed and the other two creeds. Much of the old constitution was passed as by-laws. The amendment of the constitution will hereafter take at least two years as well as two thirds majority.

REV. A. TH. DORF, Brooklyn, N. Y., was elected chairman of the convention with Rev. Ottar Jorgensen, Cedar Falls, Iowa, as assistant chairman; Rev. Henrik Palmbeck, Atlantic, Iowa, was chosen as secretary of the meeting, Rev. Michael Mikkelsen, Dagmar, Mont., as assistant secretary.

HYMNAL FOR CHURCH AND HOME. It was reported at the convention that 20,000 copies of the word edition of "The Hymnal" have now been sold, as well as several thousand copies of the music edition. This latter has been printed twice, the first time 5,000 copies.

A NEW REVISED EDITION of "The Hymnal" will undoubtedly be printed during the present year. The work will be done by Danish Lutheran Publishing House, Blair, Nebr. The price of the new and enlarged edition will be about the same as that of the present one.

RELIGIOUS CENSUS. All pastors and congregations are requested to see that the census blank sent them by the government is properly filled out and returned. This is important.

THE CHICAGO CHILDREN'S HOME has now twenty children. Miss Marie Hee Andersen is the matron. During the summer the children have all been given a country vacation by the good people of the Dwight, Ill., congregation.

THE ATTENDANCE at the convention was over 400 visiting participants besides the delegates.

THE BUDGET approved for next year amounts to \$15,200.00.

THE ENDOWMENT FUND. Mr. Chr. Korsgaard, Chicago, Ill., reported that the value of this fund now amounts to ca. \$91,000.00.

OUR CHURCH

Open House at Danebod. The Folk High School at Tyler, Minn., has invited all friends of our church and school activities to attend "Open House" there September 1 - 5. There will be a number of visiting speakers, the names of whom have not yet been announced.

Rev. and Mrs. A. W. Andersen, Chicago, Ill., are spending a two weeks vacation in Colorado.

Rev. A. Th. Dorf, Brooklyn, N. Y., is on a flying trip to Denmark. He left New York July 17 and is expected to leave Copenhagen July 29 on the return.

Scandinavian Radio Programs. The following Scandinavian radio programs are to be sent out from Des Moines, Iowa, during the month of August:

Aug. 1, KRNT, 3:30 - 4 P. M.
Aug. 8, WHO, 1 - 1:30 P. M.
Aug. 15, KRNT, 3:30 - 4 P. M.
Aug. 22, WHO, 1 - 1:30 P. M.
Aug. 29, KRNT, 3:30 - 4 P. M.
Sept. 12, WHO, 1 - 1:30 P. M.

Danish Radio Program. Rev. Alfred E. Sorensen, Seattle, Wash., will broadcast a Danish program from station KJR, 970 KC. on July 24, 6 P. M.

Prof. C. Arild Olsen, Grand View College, Des Moines, Iowa, and his family have spent their vacation at a large meeting at Lake Geneva, Wis., where Prof. Olsen took part in the leadership of the meeting.

Prof. Alfred Nielsen, Grand View College, Des Moines, Iowa, is at present making a tour of California with his family. His schedule is as follows:
Los Angeles, July 11
Pasadena, July 13
Easton-Parlier, July 14
Summer Camp at Solvang, July 18-25
Salinas, July 28
Watsonville, July 29
San Francisco, July 30
Oakland, Aug. 1.

Rev. S. D. Rodholm is also visiting some of the California churches at the present time. His schedule is as follows:
Oakland, July 18
Solvang, July 19-25
Pasadena, July 28
Los Angeles, July 29
Salinas, Aug. 1
Watsonville, Aug. 8
Easton-Parlier, Aug. 15.

Prof. Harald Knudsen, Prof. of Physical Education at Grand View College, Des Moines, Iowa, has charge of the large swimming pool at Camp Dodge, Iowa.

Dr. Magnus J. Gregersen, a son of the late Rev. J. Gregersen, has been appointed head of the Department of Physiology of the Columbia University Medical School. In 1923 Dr. Gregersen graduated from Leland Stanford University. The following year he took the Master's degree, and in 1930 he was given the Ph. D. degree at Harvard University.

Rev. and Mrs. Johannes Knudsen, Askov, Minn., became the parents of a baby daughter on June 29. Congratulations!

Rev. Niels Dael, Liselund, Denmark, celebrated his 80th birthday on June 20.

Danebod High School has now 40 students, according to report in "Det Danske Ugeblad."

Rev. and Mrs. V. S. Jensen, Hartford, Conn., are spending their vacation visiting some of the churches in Iowa. July 4th and 5th he spoke at Hampton, Iowa, and on July 11th at Kimballton, Iowa.

Rev. Edwin E. Hansen, Hampton, Iowa, will preach his farewell sermon at Hampton Aug. 15. Rev. Hansen has accepted a call from the church at Juhl, Mich.

Young Peoples Convention of the Iowa District will be held at Hampton, Iowa, Aug. 20-22. Among the guest speakers can be mentioned Prof. C. Arild Olsen, Des Moines, Iowa, Rev. Ottar Jorgensen, Cedar Falls, Iowa, Prof. Alfred Nielsen, Des Moines, Prof. Erling Jensen, Des Moines, Rev. Alfred Jensen, Kimballton, Iowa, and Rev. Hakon Jorgensen, Newell, Iowa.

Rev. Alfred E. Sorensen, Seattle, Wash., recently paid a visit to Ringsted, Iowa, where he spoke June 29. On July 5 he spoke at Kimballton, Iowa.

Festival at Des Moines. The congregation at Des Moines, Iowa, has invited the congregations of Newell, Hampton, Fredsville, Cedar Falls, Oak Hill, Kimballton, and Ringsted to a festival to be held at the Grand View College campus Sunday, Aug. 8. Rev. Alfred Jensen, Kimballton, and Rev. C. A. Stub, Ringsted, have been invited to speak.

Mr. Johannes Thomsen, Exira, Iowa, writes Rev. Plambeck, has suffered much from sickness and misfortune the last year. About a year ago he suffered a sunstroke, from which he recovered somewhat. On Thanksgiving Day, however, while on their way to visit a daughter at Omaha, Nebraska, he and Mrs. Thomsen were severely injured in an automobile accident when another car drove into them. They were brought to the Harlan, Iowa, hospital from which he came home just before Christmas. Thereafter he recovered gradually. This spring Mr. and Mrs. Thomsen again paid a visit to their daughter at Omaha, Nebr. While there he suffered a paralytic stroke, from which he is still suffering. Mr. Thomsen is well known to many in our synod. As a younger man he taught vacation school at several places; and he has written many articles in "Dannevirke".

SELF-PITY THE GREATEST DOPE IN THE WORLD

(Continued from column 374)

There are lots of Henry Blanks in the world. Their great dope is self-pity. It's mighty easy for anyone to become an addict. Self-pity is insidious. You have to keep taking it in larger doses to get any kick out of it. For a while, your mourning may excite the sympathy of others. But your fellow men can feel sorry for you only so long. After that, you bore and irritate them.

All of us have adversity in plentiful doses. No one has a monopoly. If a man bends before it and broods over it, he can soon build up a pretty good case that the stars in their courses are fighting against him. He increases his doses until a permanent quitter is born. And his story ends right there—save for some forlorn footnotes!

Merle Crowell.

Contributions to the San- tal Mission

Ladies Aid, Dalum, Can.	\$10.00
Mrs. Dora Ingemann, St. Paul, Minn.	5.00
Ladies Aid, St. Peder's Church, Minneapolis, Minn.	10.00
Mrs. M. S. Rasmussen, Mnpls.	1.00
Ladies Aid, Menominee, Mich.	15.00
Ladies Aid, Seattle, Wash.	5.00
J. L. Jorgensen, Kimballton, Ia. ...	10.00
Ladies Aid, Hay Springs, Nebr. ...	10.00
Rev. P. C. Stockholm, Cozad, Nebr. ...	10.00
Mrs. P. H. Lund, Hampton, Ia.	1.60
Congregation, Danevang, Texas	22.79
Collection at Askov convention	95.24
Lena and Jens Ibsen, Dooley, Mont., in memory of Ida Ibsen	5.00
Mrs. Kristine Ostergaard, Tyler, Minn.	5.00
For the Work of Dr. Ostergaard.	
Dr. A. L. Vadheim, Tyler, Minn.	\$107.25
<hr/>	
Total	312.88
Previously acknowledged	942.36
<hr/>	
Received since Jan. 1, 1937	\$1,255.24

We are very grateful for the good offering received at the convention at Askov, Minn., and also for the bountiful gift Dr. Vadheim. At the burial of his wife a sum of money was given to missions, of which he has sent us \$107.25 for the work of Dr. E. Ostergaard. Of this sum, \$50.00 was from Dr. Vadheim and his children, \$46.25 from friends at Tyler, and \$11.00 from friends of the family living elsewhere.

Sigrid Ostergaard,

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

FROM MY READING

(Continued from col. 376)

from certain state institutions did not believe in God or go to church—that was something for the ignoramus only. The table is turned by Dr. Millikan. But perhaps it would be asking too much that our teachers should think; many of them are mere mechanical textbooks.

Dr. Millikan states is the same article that since the days of Job's thoughtful question: "Can man by searching find out God?" men have always recognized their own ignorance and finiteness.

Ronald Fangen has written one of the best Oxford books, there is salt and pepper in it. The title is, "A Christian World Revolution." The following made me reflect on some recent experiences: "Many people revolt against certain laws of life. Hence they are never able to realize some of their best intentions. Life is thus doomed."

At a recent gathering I contended that we were not at liberty to do as we pleased before our neighbors. Another contended that this denial of my liberty would make me a good hypocrite."

Such a contention overlooks the fact that I am also a good hypocrite by doing the things that my conscience rebels against. In this case it may be safe to reply that no one knows better what is in a man than the spirit which speaks in him.

Divisions. In a recent number of "Christendom" there is an article on church union in which the remark is made that "we are not to blame for the divisions which we have inherited. But we are at fault if we add to them or fail

LUTHERAN TIDINGS

to employ all practicable means for their removal."—This is not a warning aside from some of the conditions among the Danes in America. We have men among us who pride themselves on the fact that they are intolerant toward churches which use a different method than ours. Belief rests upon facts, but methods are flexible; if they are not, it is because we have become petrified.

COMMUNING WITH NATURE

(Continued from col. 372)

It is natural that people from the crowded cities should long to spend some of their leisure hours in the open, and it is fortunate that modern means of conveyance have made this possible for so many. If it be done with the right attitude, great benefits may no doubt be derived from a day with "what God hath made." The innumerable beer parlors and dance halls that crowd most lakes, and the stories one hears of drinking and carousing at picnics and fishing parties are, however, sad proofs that many go out in nature for an entirely different purpose than to admire the work of God.

Christians should take their Bible with them when they go out. The reading of one of its wonderful chapters about nature will increase our appreciation of its beauty and our sense of its spirit. It will help us to see God in the work of his hands. Let us try when we go out to find at least a moment for communion with God in the temple that He Himself has built, nor shall we then find it in our heart to defile it.

J. C. Aaberg
in "Bud og Hilsen."

Nurses Wanted

Three Christian women are needed at the Hospital at Eben-Ezer. All three must be graduate and registered in their respective states.

One must—besides being registered in her home state—also qualify for registration with the Colorado State Board if her home state does not have "reciprocity" with Colorado. She must be capable of taking charge of the care of patients, the nurses and other helpers connected with the care of the patients.

One must be a surgical nurse—capable of taking charge of the operating room and all pertaining to it.

One shall be needed as night nurse in charge.

All must be of good health and past experiences urges us to add that smokers or drinkers are not wanted—no matter where they graduated—church hospital or not.

The salaries are those customary for the respective positions.

Any one desirous of becoming a constructive force in the hospital at Eben-Ezer will please confer with:

The Superintendent,
Eben-Ezer, Brush, Colo.

NB: We beg pastors to aid us in calling the attention of capable Christian women to the above.

J. Madsen, Motherhouse, Pastor.

CORRECTION

In my article, "Crisis and Constitution," in L. T., July 5, 1937 several misprints occur which, however, do not seriously obscure the thought except that the word "Christ" has slipped into the title instead of "Crisis."

T. P. C.

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