

Lutheran Tidings

Volume IV

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Number 5

What I Leave Behind

Out of this life I shall never take
The things of silver and gold I make!
All that I cherish and hoard away
After I leave this earth must stay.
Though I have toiled for a painting rare
To hang on the wall, I must leave it there;
Though I call it mine and boast its worth,
I must give it up when I quit the earth.
All that I gather and all that I keep,
I must leave behind me when I fall asleep.

And I wonder oft what I shall own
In that other world, when I pass alone.
What shall I find and what shall they see
In the soul that answers the call for me?
Shall the Great Judge learn when my task is through,
That my spirit gathered some riches too?
Or, at the last shall it be mine to find
That all I worked for, I left behind!

His Glory Light

God is light. He is surrounded with glory such as we cannot understand. In that glory dwells He who had come from the glory to die a sinner's death, who arose in glorified humanity and is at the right hand of God.

Saul as he persecuted the Church saw that glory on the road to Damascus. Standing before King Agrippa, as the prisoner of the Lord, Paul testified: "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining around about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, 'Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.' And I said, 'Who art Thou Lord?' And he said, 'I am Jesus whom thou persecutest. But rise, and stand upon thy feet, for I have appeared unto Thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee.'" Acts 26, 13-16. And later Paul referred to this wonderful experience when he wrote: "And last of all He was seen of me also, as one born out of season." 1 Cor. 15, 8.

Blessed things are revealed here. Up to Saul's experience no unbeliever had seen the risen Christ and His resurrection glory. The last the unbelievers saw of Him was, when He hung on the cross between two thieves. Stephen saw Him, but he was a believer. Here He was seen by a persecuter, the young Pharisee.

It was a flash that revealed to Saul the truth which he had hated, that the crucified one is the Son of God, that He is risen from the dead and shares the glory of God. No wonder his preaching later centered around: Christ the Son of God; Christ risen; Christ in the glory

light. Saul was persecuting Christ in persecuting His members.

Our age is not the age of sight, but may ours be that of faith.

Some day, however, we shall see Him, when He comes again in glory. Shall we meet Him in the glory of His light? His own shall see Him and behold His resurrection glory, but the world shall not and cannot behold that glory. Why? Because they are not in the light, and only those in this light shall behold the Glory.

Those who are in the light shall be transformed. His glory shall be transferred on them, upon all His saints, so that He may be glorified and admired in all them that believed. They shall see Him and be like Him.

But what will that glory mean to the world? As that glory light revealed to Saul the Deity, the Sonship, the Resurrection, the Glorification of Christ, so will that glory light reveal to all the glory of Christ. But to them, that do not here receive the light there will be not repentance. But it will be the end for them that showed Him dishonor, by not following His calling, and according to Divine announcement that end is perdition. Forever then is ended all false views and doctrines as to His Person.

That glory light will bring conviction to the whole world. Satan will be dethroned, to seduce the nations no more. Now every knee must bow and every tongue confess that He is Lord of all and over all.

All belonging to His Kingdom is waiting for the glory light.

The glory light had blinded Paul, and when his eyes were opened, his spiritual sight was opened to things above, "where Christ sitteth at the right hand of God." The risen Christ, the glorified Christ, the coming Christ filled his horizon. "Not I but Christ," became the cry of his soul. His great ambition was to see Him, to serve Him, to glorify Him, to suffer for Him, to know the power of His resurrection. To all else, to the pleasures of this world he was blind.

Once there was a man, eager to see the sun. He kept looking at it without any precaution. Suddenly he found himself blinded. Now he saw the sun wherever he turned his sightless eyes. He could see it at midnight, in the darkest night, he saw it in the morning, it never left him, for it had impressed itself on his eyes in such a way that it never left him.

Oh! that we might be blinded too, lose sight of the worldly things which charm us most, the things which are but for a moment, and that we might see only that which is worth seeing, the Lord of Glory, and the Glory of the Lord. The god of this age blinds the eyes of them that do not believe, blinds them so they see nothing but material things, material gain, material pleasures, material possessions. They see the things of this world, but they are blind to all spiritual, to all heavenly things. Unless we look more into that glory light as revealed in His word, we also are in danger of losing the heavenly sight.

"Budbringeren."

OUR DANISH CHURCH -- AND MISSIONS

By the time this article reaches the readers of "Lutheran Tidings", the various Ladies' Aid and Missionary Societies will have received the letter written by Mrs. Stub, secretary of the Danish Women's Mission Fund (D. K. M.). One can scarcely read that letter without feeling very kindly toward the organization which has helped so many worthwhile projects within our synod. Were we to acquaint ourselves with facts, I'm sure we would discover that very few of us, if indeed any, could truthfully say that we had not benefitted by D. K. M. Perhaps the church in which you are worshipping is one of those that D. K. M. helped to build, or it may be that your pastor as a seminary student received financial aid from D. K. M. If yours is one of the small congregations that have been assisted when times were hard, you'll want to do your part to increase the interest in the work of this very necessary organization so that it may continue to assist wherever possible within our synod.

There are, I believe, four separate groups within our churches that should be taken into consideration when planning our "drive" toward greater zeal in the cause of home and foreign missions. Taking these groups chronologically, I would name the Sunday School group first, and offer as a suggestion a plan that is working nicely in our Sunday School. One class period each month is devoted to a study of missions. Suitable mission hymns are sung and the entire Sunday School is gathered together to hear a discourse on some phase of missionary work, or to study the life story of a well-known missionary. It is interesting to note with what rapt attention most of the children listen. If your particular Sunday School is fortunate enough to have a large adult enrollment, your procedure would of necessity vary from ours, but in most of our Sunday Schools where there are only children in attendance it is not difficult to keep the attention of each child. Perhaps your S. S. teachers could each take his or her Sunday to lead such a study, or if you already have an active Missionary society, some of its members could be called upon for this task, or you might ask one person to prepare the twelve talks. I should like, however, to emphasize the fact that the leader of this work must prepare himself thoroughly.

The next group to consider is, quite naturally, those of "young people's society age". Most of our young people's societies, I believe, are now thinking seriously of well-planned, educational programs. What could be more natural than to suggest to them that they devote a definite portion of their year's program to a systematic study of missions as a whole, or of our own home and foreign mission problems in particular. A study of the latter will certainly help them to become better members of our local churches and also of our synod. Once having had a glimpse of the missionary problems within our own Danish Church, you will probably be amazed to discover, your young people will be pleased to give an offering or a definite sum to the synodical treasurer each year for mission work.

The third group should include all of the women of the church who for lack of time, or other good reason, are not actively participating in any of the organizations within the church. This group would probably consist of mothers of young children, women who are employed, and the aged and shut-in women. To the women in this group I should like to stress the fact that by paying 50c or more each year, you may become members of the Danish Women's Mission Fund, and thus do your share in a monetary way to promote the missionary cause. For an addi-

tional 50c yearly why not subscribe to "Santalmissionæren", an excellent little paper, which will furnish many hours of enjoyable reading.

The fourth and last group is the Missionary Society, organized solely for the purpose of studying the problems of Missions, not only those that are definitely our own, but by broadening the scope to include a study of all Christian mission work. Such a society can do a splendid piece of work, but it is most effective in a congregation, I believe, when all of its members are really interested in the work it seeks to do. One of the best ways of "selling" the idea of a missionary society to prospective members is by having a definite, well-planned program for each meeting. There are some women within every congregation to whom a missionary society has little, if any appeal. It is my opinion that such people should not be urged to join. In his editorial "Churchwomen and the Church" (Christian Century, May 5, '37) Charles Clayton Morrison says of the woman's missionary society: "It makes its appeal to a selected few who are interested in the study of Christian missions.—its outlook is not local, its discipline is cultural, its atmosphere is explicitly devout, its money is raised by direct giving of dues and offerings, and it is conscious of a churchwide fellowship with groups of its own kind throughout its own denomination and in all Christian bodies".

I'm sure we are all interested in seeing our local churches forge ahead, and certainly there is not one of us who does not desire with all his heart to see our synod go forward. The missionary task of the church is one that has been laid upon us not by synodical officers or pastors, but by the command of Jesus Christ. I have before me a communication which reads in part: "Do you know, I firmly believe that a church grows only in proportion to the mission work it does". This conclusion is perfectly logical. A church that professes to be interested in others, but fails to manifest that interest in a tangible way, is interested only in itself—a selfish church. We must become Christ-centered if we wish to grow. We must practice as well as preach the Gospel of Christ Jesus.

A. Frances Nielsen.

Is the Revealed Life True?

Every seventh year the farmer of old Israel gave his farm a holiday. He did not use it. Every fiftieth year he gave it an extra holiday and he called it the year of jubilee. During that year the foreclosed farmer could return to his farm, and slaves were set free.

This peculiar free year custom was strictly Jewish. What was the purpose of it? It helped them but little in a practical way. Their common social order was essentially like ours, and the free years did not change it. The purpose was to keep a revealed truth in remembrance, namely that the land belongs to God and can never rightfully be appropriated by man, not even by the corporation called the state.

That revealed truth is the adverse of all civilization and yet it is truth. Never can there be peace on earth until it is fully acknowledged and practiced. Our property right arrangement is unreal, therefore it is fraught with fear, famine, violence, and death. Those who can see and believe the revealed truth are in touch with reality, although they cannot put it into practice.

Jesus exposed unlimited forgiveness as the ultimate

law of life. Man is fully on the area of life only when he at all times can give everything away to others without holding or desiring anything for himself.

In the world such a revelation exists only as a sign. It contrasts with our nature and culture, and we can see no bottom in the gap between the two. And yet, is it not clear that there can be no permanent peace among men until that sign has become our way of life? Only then will the causes for sin be excluded. Only then will man cease to murder, and only then will he be able to be truthful.

An accident happened and the whole community was sympathetic. They were all in tears when the mother and four children were buried. But when the bereaved father tried to find womanly help in his house where he lived with the remaining four children, he searched in vain. We use the word service so much and yet nothing is so scarce. Unprivileged and unremunerated service is revealed as the norm of life, and there can be no freedom until it does become the norm. In our organized world it is only a symbol, yet the symbol is true, not the organization.

Aage Møller.

The New Lutheran World Almanac

Lutheran World Almanac 1934-1937, published by The National Lutheran Council, 39 East 35th St., New York, N. Y., 384 pages. Price \$1.25 plus postage.

Here is a handbook for Lutherans of all synods that proves to be a veritable mine of authentic information on the Lutheran Church in all lands. One is grateful to the publishers, the National Lutheran Council, for the thoroughness with which the many data are compiled in this volume. The almanac gives an insight into the world-wide activities of the Lutheran Church; it portrays a Lutheran ecumenicalism in spite of existing organic divisions.

Some of the most interesting features in this book are a brief summary of the Lutheran Church of the world, here the information is supplied country by country; a section dealing with the synods in U. S. A. and Canada depicts the main trends within each synod during the last three to four years; our president, Rev. Alfred Jensen, writes for the Danish Lutheran Church in America; there is a directory which gives the name and address of every Lutheran pastor in U. S. A. and Canada, likewise the name and address of every foreign missionary, deaconess, teacher, etc. Perhaps the most noteworthy improvement upon this almanac's predecessors is the inclusion of a geographical congregational directory of Lutheran Churches in the United States and Canada. Any person who contemplates to move may here learn whether there is a Lutheran Church in the place to which he is moving. Of Lutherans in Canada we learn that there are 2085 Danes in Ontario, 1764 in Manitoba, 4006 in Saskatchewan, 7013 in Alberta, and 2151 in British Columbia. In such cities as Chicago, Detroit, Minneapolis, and St. Paul the Lutherans outnumber any other Protestant group. Many other interesting things could be mentioned; it suffices to say that the volume answers many questions one may have in regard to the life and work of the Lutheran Church.

The Lutheran World Almanac is a reference work of the highest quality. It is valuable to the laymen as well as to the clergymen within the Lutheran Church. It is not very often that we hear much about the Lutheran National Council, but here is a work that in itself is the very best endorsement of the work carried on by the council, in which we as a synod hold membership. For authentic

information concerning the Lutheran Church throughout the entire world read the new Lutheran World Almanac.

Ernest D. Nielsen.

Rich and Poor

*Jesus tells a rich man's story,
And of Lazarus, the poor;
While the rich man lived in glory,
Lazarus lay at his door.*

*And the rich man had no pity
For his neighbor in the dust;
With his fellows from the city
He would satisfy his lust.*

*Lazarus, the poor man, died,
Angels took him to the blest;
He, content and satisfied,
With the saints had found his rest.*

*Soon, we hear, the rich man died;
He was buried in the grave.
In the torment place he cries:
"Some refreshment let me have."*

*Not with gold and not with pleasure,
Though it cost a bitter strife,
Not with any earthly treasure
Can we gain eternal life.*

*Let us then be up and doing
What we know for God is best.
And we ask of Him that, going
With us, He will do the rest.*
Henrik Plambeck.

Observations By Bundy

Habit Forming: "There can be no question that the continued abuse of alcohol leads in many instances to changes in the mental and bodily functions which creates a need and craving for alcohol. The habit of excess once formed tends to become stronger through the enfeeblement of the will, which results from the continued action on the central nervous system and lessens the power to resist the invitation of the narcotic." So writes the British Medical Research Council. Will teachers and doctors please note this before they show themselves drunk before an ever increasing number of youth, who subconsciously follow their example.

Face to Face. Paul of Tarsus stood upon the streets of cultured Athens and said to the philosophers about God: "In him we live and move and have our being." He said what has been said before in different words by one who pointed to the lilies as indicative of how little of a fundamental purpose we could accomplish. Our part in the world is hardly more than that of a watchman and a janitor, the servant of a superior will. The power that keeps in running the divine process of life is in us but not of us. We breathe, but it is nearer the truth to say that we cannot help breathing. From a sort of electric battery of cells in the head, there streams along the nerves a current of divine force which works the muscles of respiration, even in spite of the outward effort of will to hold the breath. We eat and drink, but that is merely as the servant who opens the house door to receive supplies.—And for all of this we pay with what?

(Continued on col. 78.)

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Rev. C. A. Stub, Editor, Ringsted, Iowa

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EDITORIAL

"We have given the above facts because we believe that some have the idea that our sister synod is so very different from us. In some respects it is different. But in many respects it is very much as our synod. On the basis of this constitution and on the basis of the many points we have in common and also because of the work among our people, we respectfully suggest that it would be well if we got to know each other better than we do."

After stating the confessional position of our church as expressed in our new constitution, pointing out other similarities between the two synods, and recommending our annual report to his readers the editor of "Ansgar Lutheran" makes the above statement.

It is certainly true that we have many more and much more fundamental things in common than we have differences between us. I think it may also be said that there are greater differences within our own synod than there are between the majority of the people in our church and the majority in our sister synod. As a matter of fact, how many people are there in either synod who have any real conception of the difference between us?

There are differences. A large part of these differences, however, consists of a different vocabulary when we use the Danish language. When we use English many of these differences disappear; for they are largely historical. Yet there are real differences, however hard to define.

I believe the time will come when there must be only one Danish synod in this country. The time for this, I think, is not here yet, although it may not be so far off as we are wont to think. But the time is here to get acquainted with each other. I think it is rather shameful that as Christians we of Danish descent know less and make less effort to know each other than we do other synods which are vastly more different from us.

My proposal is this: we should make a concrete effort to cultivate an unbiased acquaintance with our sister synod; we should with the help of God cultivate real Christian life according our best understanding so that we may have a real contribution to make to a future union; and we should continue to cooperate with our sister synod wherever it is possible for us to do so.

C. A. Stub.

Correspondence

Dear Friends and Readers of "Lutheran Tidings:"

How do you feel when your paper does not arrive at the usual time? You miss it. If you are accustomed to attending church regularly and your pastor happens to accept another charge and is not replaced for some time, how would you feel about it? Suppose that your minister left your congregation 16 long years ago and your church had to get along with the casual services of a visiting pastor, what would be the effect upon such a congregation, especially if it is of foreign origin? There has been little or no prospect of growth with the door of immigration practically closed since the World War. Add to this the difficulties that any foreign church experiences during the transition period in language. The children, though taught the language of the parents, most often prefer the American language, which really is theirs as native born citizens in the adopted land of their parents; the older folks cling to the mother tongue, which is most natural for them. With an increasing number of mixed marriages among the young people, naturally the future of the church becomes a matter of grave concern. Due to these, as well as other causes, the Danish church at Juhl has had a struggling existence, as might well be expected.

Gradually but slowly it began to dawn upon our people here that life at best is a game of give and take and that in order to live as a congregation it would be necessary not only to be willing to compromise but also to make some sacrifices that we might keep our children and children's children, if possible, and minister to their spiritual needs. To do that we have had to give up some of the available services in our beloved Danish language, which, to some of us, still is the tongue of childhood and hence the language of the heart.

But a compromise on the language question does not solve all problems of the church. Mixed marriages are not uncommon among us—both in regard to nationality and other religious views than the Lutheran. Frequently the children of such marriages are unbaptized for a considerable time, perhaps until the grandparents assert their influence perhaps they never will be baptized. Without an active and strong church in our midst and a resident pastor it has become increasingly difficult to cope with the situation, due in part to the moving in of other Americans of non-Scandinavian descent. The mixed marriages we can not always prevent, nor is it always desirable, but we can and must do all we can to minister to the spiritual needs of our people and others in so far as we may be able. To do that we must see to it that we maintain our church and have services conducted regularly in the language which our children demand and need. Only in that way can we promote the cause of the church and extend the "Kingdom." But to do that we need the services of a minister.

The congregation here at Juhl had practically given up hope of ever again having a pastor of its own. The membership was on the decline—the old dying and many of the young people moving to Detroit. It seemed impossible, therefore, to be able to finance the work and to pay a resident pastor's salary. Now, however, this seeming impossibility has been realized, in spite of the odds against us, by calling a pastor together with a small congregation of German descent in a similar plight as Juhl, located 5 miles from our Juhl church. This arrangement together with a promise of some synodical and district support has now made possible the realization of this much desired assistance in our work.

The 29th day of August, therefore, was a day of hap-

piness and rejoicing in the Juhl and Germania Congregations. On that day Rev. Edwin E. Hansen, formerly of Hampton, Iowa, was inducted into the service of these congregations by District President Rev. A. C. Kildegaard of Greenville, Mich., at 10 a. m. in the Juhl church and at 2:30 p. m. in Germania. The Juhl people served dinner at noon in the Juhl Community Hall.

Our new minister is starting in vigorously on a mammoth job, and it is the hope and prayer of his congregations that by mutual cooperation and with the help of God we may succeed in building up the churches in this field of labor.

Ole Jakobsen.

The Fourth District Annual Convention

For many years District IV of the Danish Church has held its annual convention in September. This year it was held at Newell, Iowa, Sept. 24-26. We met Friday evening in the spacious and beautifully decorated church. Rev. Ottar S. Jorgensen preached the opening sermon. His text was the calling of Levi. Although that man was only a publican or tax collector, Jesus said to him: "Follow me." There was such spiritual authority in His command that Levi arose, left everything, and followed Him. Jesus came to seek and to save publicans and sinners. Levi became a disciple of Jesus. He was elected to be an apostle and became a Gospel writer. He became a new man and Jesus gave him a new name. He called him Matthew, which means a gift from God.

The local minister, Rev. Hakon Jorgensen, bade the guests a hearty welcome to Newell and asked God's blessing on the convention.

Saturday morning we met again at the church. Rev. Hans Juhl led us in devotion and spoke at the Bible hour. Jesus healed a sick man, who was possessed by a devil, among the Gadarenes. He delighted especially in cleansing the lepers, and in driving out evil spirits whenever they had taken possession of a person. He is the Lord over the evil spirits, and He is willing and powerful enough to drive them out and cleanse a man as well in our day as in times of yore.

Rev. Hakon Jorgensen again bade us welcome as several guests had arrived in the morning.

At the opening of the business session the ministers of the district, except Rev. L. Hansen, Des Moines, were all present, and nearly every congregation had sent one or two delegates. Rev. C. A. Stub was elected chairman, and Rev. Hans Juhl secretary of the convention. The minutes from the convention at Fredsville last year were read by Rev. Hans Juhl, because Rev. E. E. Hansen, who wrote the report, had left the district. Rev. C. A. Stub, who is the district president, read his report. Rev. E. E. Hansen had moved from Hampton to Juhl, Mich., and Rev. Hans Juhl had come to Hampton from Grayling, Mich. Rev. Holger Nielsen had moved from Fredsville to Junction City, Ore. The Fredsville congregation had called Rev. Svend Kjær, Dwight, Ill., and he had accepted the call, but would not come to Fredsville before some time in November.

Rev. P. Kjølhedde, the grand old man of the Danish Church had died and was laid to rest at Newell, Iowa, June 27, 1937. Rev. Stub bade Mrs. Caroline B. Kjølhedde a hearty welcome to the convention and spoke with gratitude of our retired workers, Rev. L. Hansen and Rev. J. Jorgensen.

At noon the guests were taken home for dinner by their hosts, but at 2:00 p. m., we met again at the church.

The treasurer's report showed there was \$140.69 in the treasury. Rev. Henrik Plambeck read a report and

financial statement of the district reading circle. Then the delegates gave a short report of the work in their respective congregations.

The congregation at Waterloo had decided to call its pastor, and the convention pledged it \$200.00 as a help the first year. A motion to give \$40.00 to each of the congregations at Dagmar, Mont., and Dalum, Alberta, was carried. The delegates should see to it, that a collection was taken in each congregation to the district treasury.

The denominational budget as accepted by the convention at Askov, Minn., was \$15,200.00. Our part is set at \$3,500.00, the same as last year. It was decided to allocate this amount according to the paying members in each congregation instead of the confirmed members. We were well aware that this is not a fair way of distribution, as some congregations may have a plentiful harvest while others may have a crop failure, and that the small congregations have a much higher expense for every member than the large congregations. The different congregations were therefore asked to do the best they could. We shall bear one another's burdens also financially.

Thereafter we discussed the Sunday school work. It was decided to have a meeting for the Sunday school teachers in the near future. We also talked of having a summer camp for boys and girls.

Rev. Henrik Plambeck made a motion that we send a telegram with greetings and congratulations to the annual meeting for the Santal Mission at Wilmar, Minn. This motion was carried and Rev. C. A. Stub and Rev. Henrik Plambeck were elected to send the telegram.

Then we had election of officers. Rev. C. A. Stub was reelected president, Mr. Lind was reelected treasurer, Rev. Henrik Plambeck was reelected leader of the reading circle, and Rev. Hans Juhl was elected secretary, all by acclamation.

There was a meeting again in the evening. It was under the leadership of Mrs. C. A. Stub, and was in honor of Mrs. Caroline B. Kjølhedde, who had to leave the meeting Sunday afternoon. She spoke of her work in the Danish Church through the many years, and several speakers thanked her for what she had been for her husband and for the work for the Danish Women's Mission Fund and for the Santal Mission.

Sunday morning came with the same fine fall weather as we had throughout the convention. Many more guests had arrived or came through the forenoon from the other congregations. The church was filled to capacity. Prof. Ammentorp, Grand View College, conducted the English service, where Rev. S. D. Rodholm preached the sermon, and Rev. Henrik Plambeck preached the confessional sermon and served at the Communion table. The choir sang beautifully both at this service and at some of the other meetings.

The ladies served both dinner and supper and coffee after the evening meeting. The meals were excellent, and we appreciated the feeling of Christian fellowship and friendliness throughout the whole meeting.

Prof. Alfred Nielsen spoke in English at the afternoon meeting. He spoke very earnestly of the problems of our youth and the dangers and temptations that confront them, and of the means in home and church to keep them safe. Rev. Alfred Jensen spoke of the signs of the times. We must not forget the significance of the individual in our church work and in our community. We are saved as individuals not as groups.

We celebrated the 70th anniversary of the Santal Mission in the evening. Rev. Henrik Plambeck spoke about the Santal mission work and especially about the Boro

(Continued on col. 79.)

A TRIP TO DENMARK

'Twas on the 24th at 12:05 a. m. that the M. S. "Pilsudski" left the Hoboken pier and the New York skyline in the background. On board ship were five passengers from the congregation at Bridgeport, Conn. The trip across was a peaceful one—deck games, movies, and dancing were enjoyed by all. All food was excellent, under the preparation of a Danish cook. The sight of land, after six days of water everywhere, was a thrilling spectacle and all passengers were on deck. We saw the midnight sun the evening before we docked in Copenhagen. Nothing can be compared with such a work of Mother Nature. Streamers, flags, wooden shoes, and "Tuborg" greeted this steamer carrying Danish people to their mother country. To the tunes of the "Star Spangled Banner" and "Der er et yndigt Land," our gang plank was lowered into position. Oh! The excitement of docking seemed to bring tears to an American citizen who had heard of Denmark but had never set foot on its happy and peaceful shore.

On the first Sunday I spent in Europe, I took a boat from Denmark to Sweden. Of course, food is a large subject to dwell upon, but never have I seen such a table as the Swedish Smørgeasbord. For example, I counted 28 silver trays with all kinds of fish and meats along the outer edge of the table, which was approximately 20 feet long. In the center of the table, we found dishes of salads, pickles, jellies, and so forth. With all of this excellent food before me, I felt that I must almost pinch myself to be sure that it was not a dream.

During the first week in Copenhagen, I visited many of the cathedrals. These churches are massive, and we found many things of real interest in the styles of them. The Grundtvig church is constructed in the style of an organ, but only a mason can really appreciate this massive construction of bricks. In Our Lady's Church in Copenhagen we found Thorvaldsen's statue of Christ on the altar. Indeed, a visitor feels sincere presence with Jesus Christ when he gazes upon this statue as he approaches the altar.

The castles, such as Frederiksborg, Fredensborg, Christiansborg, and Rosenborg, are open to visitors on practically all days of the week. Two of them are now only museums, and one can get a wonderful idea of the life of the kings in the 16th, 17th, and 18th centuries when looking at the types of furniture and the typical paintings of those days. The royal jewels are on display in Rosenborg, and it is difficult to believe that a person could wear such precious stones upon his head or have such elaborately decorated swords, etc.

The mountains of Norway are quite a change from the flat land of Denmark. A visitor is captivated by the sight of snow-capped mountains in the July sunlight. It shows nature in her glory. Bergen is a fairly large city, an inlet to Norway on the northwestern coast, and it is surrounded by seven mountains. Its homes are built among the cliffs and on the top of the mountains and the city itself lies below. The colorful roofs and gardens are a picturesque sight when seen from the city streets. It rains frequently during the day and people have stated that "If you have seen Bergen in sunlight you have seen a sight to be kept on record." Not a person on the street is without a raincoat or umbrella.

Mission Hotels are well known in the

Scandinavian countries, as they are reasonable, free from tips, neat, clean, and generally conveniently located.

Upon my return to Denmark, I visited the Royal porcelain factory and saw the making of various types of plates, cups, and other small fixtures. All of this is hand work, and it takes considerable time and patience to complete each piece on order. Just as an example of time, our guides stated that each plate was baked for five days after painting had been completed. The ovens hold approximately 6,000 small plates at one time. We were able to enter one of the vacant ovens which had been cooling for two weeks. The temperature had now reached a low point of 115°F. during that period. After seeing all the processes it is quite easy to see that each item is necessarily priced very high.

We took a 15-day tour through Denmark, leaving Copenhagen by train and riding as far as Kalundborg and from there to Aarhus by ferry. There is a great number of things which captured our interest in all of the large cities, and all that I can possibly do is to mention the names of the cities. With a map of Denmark you can readily see that we made a complete circle. Randers was our next stop, and after a day or two we visited Rebild National Park. Aalborg is also one of the largest cities of Denmark, and from there we left by train for Skagen, the very tip of Denmark. Here we saw the North Sea and the Baltic Sea roll together into one enormous wave. Viborg is not one of the largest cities, but it has a beautiful cathedral to be proud of. Within its walls we found life-size paintings of Christ in panels along the walls and on the ceiling. Traveling from there to Ringkøbing and then to Esbjerg, Fanø, Kolding, a fairly large city, where one of the Christmas Seal Sanitariums has been erected and takes care of patients is in the southern part of Denmark. Odense, H. C. Andersen's birthplace, and then Copenhagen once more.

On July 19th Christiansborg Castle was opened at 9:45, and His Majesty King Christian X granted audience. Pastor Swen A. Baden, pastor of the Danish Ev. Lutheran church at Bridgeport, Conn., and myself were among the 96 visitors. After giving a short history of ourselves and the purpose of our visit, we waited about an hour and a half before the inner guard called our names. His Majesty, dressed in a black uniform with gold buttons and shoulder braids and wearing a number of medals, approached us and greeted we American citizens with a hearty handshake. Among other matters of general interest discussed briefly during our visit, taking a little over five minutes, we were given this one message to bring home to Danish people in America: "Bring my warmest and heartiest greetings to all Danes in America and tell them that I follow them with great interest. Thank them for the many letters we received at our Jubilee. It always touches our hearts when we receive letters from America and we read every letter personally." With these final words we greeted him and departed from the castle. A magnificent sight of glamorous uniforms in numerous colors can be seen when once within the castle walls.

Our trip back to U. S. A. was via the English Channel, stopping at Cherbourg, France, to pick up more passengers and from there on a more southern route than we took on the way to Europe. We saw that all passengers were grateful and satisfied for three days and I can assure you

that all passengers were grateful and satisfied when we sighted land after ten days at sea from Copenhagen. The Statue of Liberty and the New York skyline welcomed us on a rather hazy morning, which was the beginning of a terrifically hot day but, regardless, there is no place like home.

Esther Marie Nielsen.

Financial Statement

Of fiscal year ending Sept. 24, 1937 for
Dist. IV Home Mission Fund

RECEIPTS

Sept. 25, 1936 Cash Balance	\$55.82
Jan. 11, 1937, Congregation, Newell, Iowa	14.35
Febr. 18, 1937, Congregation, Kimballton, Iowa	18.22
Sept. 7, 1937, Congregation, Freds-ville, Iowa	13.60
Sept. 20, 1937, Congregation Ringsted, Iowa	13.80
Sept. 21, 1937, Congregation, Kimballton, Iowa	25.00
Total	\$140.79
Disbursements	None
Cash on hand Sept. 24, 1937	\$140.79

A. H. Lind,

Dist. Treas.

Credited and approved Sept. 25, 1937.

Alfred C. Nielsen.

Niels L. Buch.

OUR CHURCH

Rev. Viggo M. Hansen, synodical secretary, is visiting the west coast in October. On the 31st he is scheduled to speak at Seattle, Wash., at a Reformation service to be held there.

Rev. Carl C. Rasmussen, Los Angeles, Calif., will speak at Seattle, Wash., Oct. 21 in Danish; Sunday, Oct. 24 he will speak there again in English.

Joint Young People's Meeting. The young people's societies of Enumclaw, Tacoma, and Seattle, Wash., will hold a joint meeting at Seattle on Oct. 24.

Juhl, Mich. Rev. Edwin E. Hansen, who was installed in his new charge at Juhl, Mich., on Sept. 19, has already sent out his monthly bulletin. Although the work of getting his two churches organized is far from complete, this little paper, "The Church Messenger", gives evidence of brisk activity in this field which has been without its own pastor for so many years. Rev. Hansen serves the Juhl, Mich., Danish church as well as the Germania Church, which is made up of people of German extraction.

Autumn Festival. St. Stephan's Church, Chicago, Ill., is planning a three day fall festival Oct. 15-17. As guest speaker Prof. Alfred C. Nielsen, Grand View College, has been invited.

Harvest Festival. The congregation at Ringsted, Iowa, will hold its harvest festival on Oct. 24. In connection with this festival will also be celebrated the 40th anniversary of the founding of the congregation, as well as the 30th anniversary of the dedication of the church in its present form. Rev. Holger Strandskov, Tyler, Minn., has been invited as guest speaker.

St. Stephan's Church Sold. The old St. Stephan's Church in Chicago has now been sold. Sept. 19 the congregation met for worship for the last time in the old church where they have worshiped every Sunday for 30 years. The consciousness of this fact added to the impressiveness of the service. A large audience had met for this last service, and many attended the Lord's Supper. Two children received baptism. On the following Sunday, Sept. 26, another congregation was to worship in this church.

Successful Meeting. The Young People's Convention held at St. Stephan's Church, Chicago, Ill., Sept. 3-6 had drawn no less than 85 out-of-town guests. The young people enjoyed a very full program of speaking, sports, and round table discussions. The speakers were: Rev. A. W. Andersen, Rev. E. Farstrup, Rev. Ernest Nielsen, Rev. E. Bach, Svend Kjær, Rev. Viggo M. Hansen, Rev. Jens C. Kjær, Mr. Vern Hansen, and Mr. Richard Sørensen. Rev. B. C. Broe was the convention chairman.

Tag Day. Oct. 4 was "Tag Day" in Chicago. The income from the sale of tags on this day goes to the different charitable institutions of Chicago. The Children's Home of our church also receives its share of this income; so members of our churches in the city are also expected to participate in the work of putting the "Tag Day" across.

Rev. E. Farstrup, Manistee, Mich., spoke about the Christian Ministry at the recent Young People's Convention at Chicago. There is a great demand for more ministers at the present time in our church as well as in other churches. There is a wonderful opportunity for those who wish to take up this work as their life work.

Sunday School Material. The synodical board has appointed a committee to study the problem of getting uniform Sunday school material for the Sunday schools of our synod. The members of this committee are Rev. J. C. Aaberg, Minneapolis, Minn., Rev. Ernest D. Nielsen, Muskegon, Mich., and Rev. J. C. Kjær, Racine, Wis. The appointment of this committee was pursuant to a decision by the convention at Askov, Minn., and they are to seek cooperation with the United Danish Church if possible.

Iowa District Board. The following members of the board of District IV were elected at the district convention at Newell, Iowa: Rev. C. A. Stub, president; Rev. Hans Juhl, secretary; Mr. Alfred Lind, treasurer. Rev. Henrik Plambeck was reelected as reading circle secretary.

District I of our synod is considering changing the time for holding its district meetings from spring to fall in accordance with common usage in our synod. The president of the district, Rev. P. H. Pedersen, Perth Amboy, N. J., has made this proposal to the churches of the district in a letter sent to them through his local church paper.

Danish Saturday School. Rev. P. H. Pedersen is planning to conduct a school every Saturday forenoon for all those children of his congregation whose parents are desirous that the children should learn Danish. This school will be held if at least five children attend. Unless there are that

many children to be instructed in Danish, it is better, he says, to become reconciled to the reality that all work with our young people and children must be done in the English language.

Fredsville, Iowa. During the pastoral vacancy at Fredsville the congregation is being served by outside speakers. Sept. 19 Prof. Alfred C. Nielsen, Grand View College, preached there, and on Oct. 3 Prof. A. C. Ammentorp of the same school preached.

Waterloo, Iowa. The congregation at Waterloo, Iowa, which for many years has been an annex to the Cedar Falls church, has now decided to call its own pastor. It is believed by the congregation and by others acquainted with the situation in Waterloo that conditions are favorable for an extended effort in that city. At the district convention at Newell, Iowa, the Iowa District promised to support this work with \$200.00 the first year they get a pastor of their own.

Rev. A. C. Kildegard, who has accepted a call from the congregation at Clinton, Iowa, expected to take up his work there on Oct. 3. Rev. Kildegard has served the congregation at Greenville, Mich., for a number of years.

Rev. Alfred Jensen, president of our synod, expects to participate in the dedicatory festivities for the new church at Los Angeles, Calif., which is to be held Oct. 8-10.

Mrs. Karoline B. Kjolhede is planning to sail for Denmark on Oct. 14. Mrs. Kjolhede was a guest at the recent convention held at Newell, Iowa, where a farewell meeting was held in her honor, sponsored by the Danish Women's Mission Fund. Mrs. Kjolhede spoke at this meeting and expressed her gratitude for the time she had been permitted to work in our church and for the many years she had been given by the side of her husband, Rev. P. Kjolhede. This year it was just 30 years since she came to Newell as a bride. Many others also spoke to express their appreciation of what she had been to them and to the work of our church. Mrs. Kjolhede has been especially active in the cause of the Danish Women's Mission Fund and missions in general. As a token of their admiration and love the board of this organization presented her with a beautiful traveling bag.

Miss Charlotte Strunck, Minneapolis, Minn., has passed away at the age of 92. She will be remembered especially by many pastors for her services in sewing and laundering of pastoral collars. Miss Strunck lived the last of her years at the Danebo Old People's Home at Minneapolis. For a number of years she suffered much from illness and was nearly blind for several years.

Increase in membership. Two new members have been added to our church, one at Askov, Minn., in the household of Prof. and Mrs. Otto Hoiberg, the other in the parsonage at Denmark, Kans., the home of Rev. and Mrs. Harald Petersen. Congratulations!

A New West Denmark Church. A committee of five has been appointed by the congregation at West Denmark, Wis., with

the object of building a new church to replace the old one which recently burned down. \$4,300.00 was received in insurance. This, of course, will not build a new church; and the congregation will no doubt be grateful for any contributions from friends for this purpose.

Rev. J. Damgaard Jensen, who is visiting this country, preached at our church at Cedar Falls, Iowa, Sept. 19. In the afternoon he spoke about conditions in Denmark, where he is pastor at Glyngøre. Rev. Jensen is a cousin of Mrs. Ottar Jorgensen.

Observations

(Continued from col. 70)

At the ball game. On labor day I yielded to temptation and with a minister went to see "The State softball tournament." A great crowd was present from all parts of the state. We ate salted peanuts, potato chips, and hamburger sandwiches, and stayed in the stands almost steadily from 10:30 a. m. to 10:00 p. m. I felt somewhat guilty for taking that much time off for a sporting event; but the minister who took me along is a "fan," and he said that I was the only one in town with whom he could discuss "the finer points" of the game. This flattery is apt to make me go with him again. But after all: must not a minister see men occasionally in their sports, in their work, their politics, and social functions in order to keep his finger on the pulse of our social makeup. But, of course, it's dangerous. One minister was fined and badly abused for "studying" a nudist party in one of our large cities.

The Fruitful Tree. "Højskolebladet" from Denmark is a lusty periodical. Those polemically inclined will find it's pages stimulating; and, of course, the name of Grundtvig is always in for its share of comment. When Bjørnson called Grundtvig "the visionary of the North for a thousand years to come," he may merely have aired one of his enthusiastic poetic outbursts. At any rate we are still experiencing, and shall for ages, the truth of the other poet who said: "A symbol of strife as yet he stands, which proves how deeply he impresses us." In the periodical just mentioned we are recently discovering new "seedlings" of the old tree, or perhaps they are variations, which still makes it more difficult to know the old tree. One writer speaks of "humanistic Grundtvigism," "Barthian Grundtvigianism." Why not add to this: "Danish-American Grundtvigianism?"

Underneath the Piile: Some years ago, while visiting an elderly bedstricken lady, I noted a large pile of religious books on her table; from their appearance I could see that they were in frequent use. I remarked: "You are undoubtedly well acquainted with these books?" "Yes," she replied, "fairly well, except that one underneath is not so easy to get acquainted with." I discovered that the book referred to was the Bible. If it were true that our forefathers knew little about the Bible, then it is still a sadder fact that the present generation knows less about it, and this situation will not be bettered unless our homes get a hold of Bible story books and read to their children those stories which tell to mankind "the wonderful works of God." The challenge by Henry C. Link in his book, "The Return to Religion," is indeed realistic; but I fear that

very few people in our congregations read such books; they are too contented with the predigested mental and spiritual food that they get from the pulpit and the silver screen. There is a great challenge for youth to get into a Sunday morning Bible or study class.

The Bible Is Dangerous. According to a late article in "The Christian Century," the white man in Africa, together with some European governments, is finding that the Bible is a dangerous book for the black man to read; it gives him different ideas about the sharing of profits, exploitation of natural resources, and the slavery of the black man for European capitalists. Some came from Europe and do not know or ignore that the reading of that book has any influence "in generating a new spiritual and social dynamic."—The spark that has set a great deal of our present world unrest in motion is perhaps from men that have been reading the Bible.—The flames of Gehenna are burning high at present; but a Daniel is also standing in their midst untouched by their consuming elements.

Success. God does not require success of us. Jesus was not successful, but he was triumphant. If we have the will to follow the voice which speaks to us in our best moments, then we may not be successful but triumphant—like the one who said: "I have fought the good fight, I have run my race, I have preserved my faith."

O, Laymen! O, for a group of laymen that would sit down all over our synod and study the question of money in relation to our Christianity; a group that would stand up at our annual conventions to announce their purpose to travel from congregation to congregation to impress their findings upon our minds. Men that would tell our congregation that this is America where the church must be conscious of the fact that its financial problems are not solved by state taxation. Here are three books that would greatly aid us in the study of this question: "Financial Recovery for the Local Church," by Julius Earl Crawford; "Religion and the Church Tomorrow," edited by Fred B. Wyand, and Frances E. McConnell's "Christian Maternalism"

A Key Word. The church and its relation to our social life has often been touched upon and will need to be so for each coming generation. A few striking words were spoken by director Toftegaard at a recent meeting of the Danish "Christian Academic Society" in Copenhagen: "From a practical point of view the problem will be solved if every Christian attempts to live a Christian life when he has something to do with public affairs."

A Lime Statue. A fourteen year old girl in Denmark is gradually turning into a petrified statue; her muscles are hardening and her motions are becoming smaller and smaller. Only one doctor in the world, Dr. Donald Hunter from London, England, has made a study of this rare and strange case. There is hardly hope of saving the girls life. This is just another case of the strangeness and mystery in the atmosphere around us.

THE FOURTH DISTRICT ANNUAL CONVENTION

(Continued from col. 74)

mission. A collection to the Santal Mission was taken. It brought \$35.90. Rev. Stub

LUTHERAN TIDINGS

read a telegram from the seventh district convention, which met in Omaha at the same time. He thanked the congregation at Newell for its hospitality, and the speakers at the convention, the choir for their fine singing, and Almighty God for spiritual guidance and blessing. We closed with evening devotions and our parting hymn.

It was a fine meeting, and we were strengthened in our faith and love. Per-

sonally I want to thank the congregation and my hosts for hospitality and friendship.
Henrik Plambeck.

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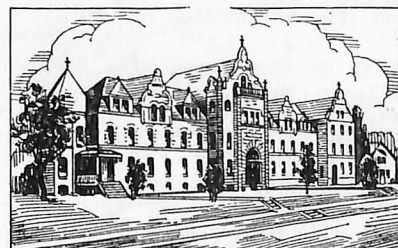
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