

Lutheran Tidings

Volume IV

FEBRUARY 5, 1938

Number 13

"HOPE OF EARTH"

The heading of this article is taken from the song, "Take the Name of Jesus with you," in which occurs the refrain, "Hope of earth and joy of heaven," applied to Christ. We limit ourselves this time to the first half of the double phrase because we wish to consider this Hope for our life here and now. And we are thinking not so much of the individual as of the aggregation of individuals in our nation and the entire human family.

We know the sordid background of our social life today. There is little need of rehearsing to an observing Christian the condition of human society and its swift drift down-stream, morally and spiritually. We have been hoping for a sort of automatic improvement, and we have tried almost everything that the natural mind of man can devise. The result is anything but encouraging. We have tried "religion" after a fashion for temporal ends. But we find—a little late in the day—that when religion is used as a means for temporal ends instead of a goal for its own sake, the blessings we expected prove to be dead ashes.

There is only one hope left: the Christianity of Christ. Read the magazines and listen to the radio messages and you will find that nine-tenths of their panaceas are only a silly "ought to" and a futile "must," carefully avoiding "the one thing needful." The essential "plus" is carefully ignored. Even cathedral spires, beautiful ceremonies, soft music, and stately ritual will not save the situation.

We hear the moaning of many waters of human misery. If we put our fingers in our ears and sing our doxologies; if we seek a Sunday sanctuary only for the comfort of our own small souls; if the measly little "me" is the chief object of salvation, the wrath of God will burn up our hope till there is not left even the cinders of regret.

The natural man prates about a "Supreme Being" and does not realize that apart from Christ there is mere atheism. Apart from God, manifest in Christ and present in the Holy Spirit, every blessing becomes a curse. Severed from God in Christ, the success of the business man, of the statesman (or politician), of the scientist, of the educator, of the preacher is all failure, a pitiful failure that makes not only angels but men weep.

Christianity, to be real, dominates the whole of life. To make it a department, a church and Sunday observation, destroys its very nature. When anything apart from Christ becomes an end to itself and loyalty to it is regarded as the highest duty, the result is a Christless religion and the degradation of the individual soul. This applies equally to a business enterprise, an institution, a political party, a nation, or the church. The whole thing becomes a lie, and all the hopes that each may seem to offer will wither and blow away. When that one thing called Life leaves the body, however beautiful, the result is a poisonous carcass.

Unless there is an Amen of obedience to His Spirit in all the common relations of daily life, our "solemn feasts" are a grief to the Christian, a joke to the worldling, and an insult to God. We seem to imagine that if we only ad-

mit that we are "miserable sinners," we have fulfilled all righteousness. But that confession is not sincere unless we repent of our corporate sins of omission and commission and highly resolve by the grace of God to love our neighbor as ourselves by laboring at the dikes of the flood that is inundating the world.

To dismiss it lightly from our minds by simply echoing the truth that sin is the cause of all our woe is dishonest and despicable when there is so much that could be done to stem the tide, if we were less callous and cowardly. If we do not "feel our sinfulness," as so many complain, visit a jail or penitentiary, an asylum for the insane, a hospital, a slum back street, a factory full of profane girls, a road-house Saturday night and we shall feel our sinfulness with a vengeance. All this crime, poverty, intemperance, mental and physical suffering is our sin. We are responsible for far more of it than we like to think. And if we do not cast about for means at our disposal to correct the inequalities of life, our church services and church activities are a pompous sham. "It seems to be increasingly clear to thinking people," says Rev. William B. Spofford, "that the world in which we live is rapidly blowing itself to pieces. Some of us therefore feel that the time has long since arrived for the Christian church to seek the roots of our difficulties—which is the meaning of the word radical—and then present the Christian solutions in as militantly partizan a way as possible."

But unless we lift our eyes to "a figure hanging serenely patient in His agony upon a cross," we shall remain indifferent and lack the moral courage to do anything more than the priest and the Levite in the story of the Good Samaritan. The inspiration of fervent love and power to accomplish must come from the crucified and triumphant Christ. If He has found room in our hearts and we act out our faith in Him and His word, the glory of His love shall be made manifest on earth. For He is "Christ in you, the hope of glory." Our choice is either the confession of our hope in Him by deeds of Christian valor in a true Crusade, or darkness over all the earth; either to crown Him Lord of all, or the setting of the sun in smoke and blood while we look for the rising of the bright and morning Star, in the blessed hope of His appearing.

C. J. Sodergren in "The Bible Banner."

Board Meeting at Des Moines, Iowa.

January 11-12, 1938.

Tuesday, January 11th, the Synodical Board met at Grand View College to decide on a number of important issues especially with reference to the college.

President C. A. Olsen resigned at the convention at Askov, Minn., last June. The board has no authority to appoint a man for this position, but the usual procedure

is that it nominates a man qualified for it and presents his name at the next convention. As plans have to be made now for the next school year and as it was deemed desirable to have the advice of the man nominated on these matters, so much more as we have applied to have Grand View College accredited as a junior college, this matter was considered first.

The result was that Prof. Alfred C. Nielsen was nominated for president of the school. The nomination was accepted on condition that he is not required to live at the college. In order to solve this difficulty it was then decided to ask Mr. Harald Knudsen to become dean of students and as such to live at the school with his family, moving in when President Olsen moves out. Mr. Knudsen can take care of his new duties besides continuing his work as a teacher.

In this way, we also get a vacant teacher's residence which can be occupied by Prof. Nielsen next year. At present he has to rent a house some distance from the school. The board feels that in this way we have found a solution that we all can have full confidence in. The offer was later accepted by Mr. and Mrs. Knudsen.

At the convention at Askov it was also decided to request the board to nominate a pastor qualified to become a teacher at our seminary. For some time Rev. S. D. Rodholm has been carrying most of this burden alone, assisted by some of the teachers at the school and also by pastors within and outside the synod. We have been getting along in this way as the attendance at the seminary has been very small, but we hope and pray that the attendance may soon grow considerably. So it was decided to nominate Rev. Ernest Nielsen, Muskegon, Mich., for this position.

It is understood, of course, that all these nominations are to be approved by the convention at Tyler, Minn., in June before going into effect.

In connection with the nomination for president the following resolution was also adopted by the board:

"In taking the step of nominating a new man for president of Grand View College, the board wishes to express the hope that president and Mrs. C. A. Olsen may continue to find a field of work within our synod."

The economic position of the school is not favorable on account of the small number of students attending this year, 38 all together. Pres. Olsen informed us that in order to pay bills and salaries now due he would need about \$3240.00, and the treasurer was ordered to see that this was taken care of.

The amount of money available in the treasury at present is not sufficient, due to the fact that a number of congregations are slow in sending in their contributions. Some send it in installments, and this is a great help to the board, as we then receive funds as we need them. It is certainly to be desired that more of our congregations would adopt this plan. It is no pleasure to be without funds to meet our due bills, and it is not economical to resort to borrowing. This year especially we need support, as the school requires more and greater support than usual.

Another problem we are faced with is the new laboratory. We must have this to be accredited. Prof. Erling Jensen presented two plans for this purpose. At present we have a small laboratory in the basement. By excavating next to this, we can get space enough to enlarge it and get another class room. This work complete and with new equipment as needed will cost about \$5,000.00, according to a preliminary estimate. About \$1,300.00 can be saved by enlarging the present laboratory and using it both as class room and laboratory. But only a very limited number of students can be accommodated in this way, so sooner or later we must have the two rooms. It was decided to

have blueprints and specifications made of the plan giving us two rooms and then ask for bids from several contractors. We hope the actual bids will prove to be somewhat lower than the estimate. It will then be decided what to do. To save a penny now may mean to be forced to spend a dollar later.

We have 38 students at Grand View College this year, but this number must be increased considerably next year, as the requirement is at least 50 students taking college courses to become accredited. Different ways of obtaining more students were also discussed. Perhaps more students could be had from Des Moines if a more intensive work was done with this purpose. It was also brought out that the teachers at our school are in the best position to do this work.

Another thing discussed was the offering of scholarships, which is now being used by most colleges. As they generally consist in free tuition, they would not mean a direct expense on the part of the school. To have something definite to go by the faculty was asked to make a plan for this and report to the next meeting of the board.

But let us remember that the most important work in this respect we can do ourselves in our congregations. It can be done by all friends of Grand View College. And what is more natural than to send our own children to our own school? In this work both ministers and laymen can help, and we need the help. We must have more students to become accredited and to cut down the burden of expense.

The time to work is now. We can speak to high school graduates and try to persuade them to attend Grand View College. But it must be done now, as it is during the spring that plans for the coming school year are made by those who are to continue their education.

The treasurer of our Pension Fund informed us that in order to pay the pensions due in February to the old ministers and widows he will need about \$2,500.00, either in donations or from the synodical treasury. We have only \$500.00 for this purpose at present, and the treasurer was ordered to forward this in the hope that more of our congregations will send their annual contributions before February.

A letter was read from Provst E. Wagner in Denmark regarding the Canada mission. Nothing has been changed in this work except that Rev. P. Rasmussen, Dalum, Alberta, has promised to spend part of his time at the field in Saskatchewan. He will be reimbursed for this work by the synod.

Mr. J. Fr. Petersen, Des Moines, Iowa was appointed as representative on the committee in charge of the joint trip to Denmark planned for 1940.

Viggo M. Hansen.

The Greatness and Sadness of Life.

I see a young man going about preaching life and truth and showing the way of life. A remarkable young man. The Son of God and His name was Jesus. He was loved by many.

His life was short but full of experiences, he even experienced that in his flock of twelve disciples, there was a Judas, who could betray life with a kiss.

And we see a large multitude of people winding out of a city, with Jesus carrying a cross. Women, who beat their breast and lamented Him; but Jesus turned to them and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children! For there are days coming when the cry will be,

"Blessed are the barren,
the wombs that have never borne,
and the breasts that never have suckled!"

We know the rest of the story.

Why was He crucified? Was it God's will? Or was it the sin of the people, because they did not understand? Are we closer today in the understanding of life?

I see another young man in our time, in our own church. He has been president of our school for a few years, trying his best to help our youth to understand themselves, helping them in their problems, and working for the future of our church.

This same young man has had many opportunities for other places with more pay, etc., but this did not interest him; it was our church, our young people's future, it was life itself he was interested in.

We have several witnesses as to the way he has helped some of our young people, who came from homes, from where more should have been expected.

One evening a year ago, I had a long serious conversation with one of our young people. I happened to ask him if he believed in prayer. His answer was: "Yes, in some prayer, I do. I do not believe in some of the long worded prayers the ministers sometimes give, because the prayer is lost, but the way I have experienced it in our Devotional hour with our president, you couldn't help but enter into it; and I know it was prayer."

What have we done to this young man? Have we helped him, encouraged him in his great work? Or did we put rocks and monkey wrenches into it?

He is now leaving us. We have made him carry that cross. Many of us are lamenting. I wonder if Jesus does not speak the same to us, to our church, as he did that day to the people. And I wonder if He is saying to our young friend,

"Whoever loses his life for
my sake will find it,
and whoever wants to save
his life will lose it."

I know he will be the gainer. I am afraid our church will be the loser, according to the prophecy of Jesus, and the history of our church.

Are we moving towards darkness or a new day?

Margaret D. Moller.

Unconventional Prayer

By a *Rummage Sale Hater.*

Dear Lord of newness and beauty, have compassion upon me for the anger that burns in my soul when I see a rummage-sale sign on a Christian church. Thou didst give Thy life and love for a cruel world that a God of power and beauty might be revealed. We are so stingy, thoughtless and selfish that we give second-hand articles to be sold to support Thy church dedicated to worship and service. God forgive and transform the men of our age who will permit their women to be forced so to raise money in the name of religion. Amen.

Allen A. Stockdale.

"The one who is self-controlled in the little things of every day will not be found wanting in the day of greater responsibilities, greater opportunities or greater privileges.

Blessings.

Do you pause when the day is ended,
And count up the blessings received—
Gifts from a dear loving Father,
Who so kindly supplies every need.

The sunshine and rain which he giveth,
The blossom, the fruit and the grain,
All these are proof that he liveth,
And loves us—tho' children of men.

Tho' often we grieve the dear Father
By action, by thought and by word,
Yet ever he's willing to pardon
And guide us through life heavenward.

Then let us remember to thank him
For blessings received day after day;
Thank him with praise, and by serving
Others in need on life's way.

Mrs. D. A. Kommel.

Observations.

By *Bundy*

Make 'em All Alike. A medical scientist recently made the statement that the nerve center which controls emotion has been found, and that by an operation all people can be made happy. But he does not predict that this will give us more lasting satisfaction, rather he thinks that we will be greater fools if we are robbed of the ability to choose.

But in "this foolish age" there will undoubtedly be some who will try the experiment. It will be another "Marihuana."

* * *

Cutting or Choosing. A famous woman writer states that her education (she took her Ph.D. degree when 23 years of age) had made her mind an efficient two-edged tool, able to cut in any direction but not to choose a direction." That reminds me of the ducky who had spent his last nickel on the merry-go-round; when he was in the act of getting off the thing his wife was there to greet him: "Now Rastus, yo' done spent your money riding on the merry-go-round; but whe'e in the wo'ld have yo' been?"

* * *

Apparently So! Provst Skatt Hoffmeyer, Aarhus, Denmark, writes in "Menighedsbladet" for December 12, 1937, that in our day a great deal of Grundtvigianism has turned out to be Cooperatives and Cooperative Associations; hence it appears to some people strange to know that Grundtvigianism once was called "The churchly view" (Den kirkelige Anskuelse) but it is correct to call it that. This article has also recently appeared in "Dannevirke". If people would read (well, how can we know when we hardly ever hear them talk about what they read?) then this article should be translated. If Grundtvig, according to many opinions, in his writing has shown us what Christianity is, then this his greatest contribution to the world needs to be known right now.

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Why? The average American spends a great deal of his time talking about selfpreservation, but we hear him say very little about why he submits to this pre-
(Continued on col. 207.)

Lutheran Tidings

PUBLISHED BY
THE DANISH EVANGELICAL LUTHERAN
CHURCH IN AMERICA

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Rev. Ernest D. Nielsen, Business Manager,
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 IV FEBRUARY 5, 1938 Number 13

EDITORIAL

During the last couple of months there have come expressions from several sources concerning the question of cooperation between our two Danish Lutheran synods. "Dannevirke" has brought articles from Rev. Johs. Pedersen and Rev. V. S. Jensen, and "Lutheran Tidings" has carried an article by Rev. A. E. Frost.

Of course, there can be given many arguments on both sides; the arguments brought out so far have hardly touched the problem in its entirety. Without in the least wanting to bring censure on the men who have given arguments on either side or to evaluate the arguments themselves in either case, I would like to make the following arguments for and against cooperation between our two church bodies, the definite feeling comes over me that there is more of the spirit of charity, forgiveness, good-will, hope for the future, Christian enterprise, and faithfulness to the real meaning of the Christian church on the side of the arguments for cooperation.

There are a number of very real obstacles in the way. But the worst obstacle to my mind is the fact that we all of us want to be right, even about issues which were alive 40 years ago, but which pale now before the more real issues of our own times. I may not intimating that the question of the inspiration of the Bible and the views of Bishop Grundtvig were of no importance. But what I would like to say as emphatically as I can is that however important these things were once upon a time, there are other things in our day which far overshadow them in importance.

In those bygone days there was no real doubt about the reality of God. Consequently men's thoughts and problems were concerned not so much with God Himself as with how men understood God. How do we come into contact with God? That is the question back of the problem of the inspiration of the Bible, and also back of Grundtvig's views of the living word of God in the sacraments. I have no quarrel with these things, but I would say that the church is now faced with the much greater task of maintaining itself in a world which sincerely doubts the existence of a personal God and of bringing hope to men in a world which is full of despair on every hand. The task of the church seems to me to be so great in our day that in comparison all the questions of how we understood this and that become trivial.

C. A. Stub.

Correspondence.

Immanuel Danish Lutheran Church, N. Troy, N. Y., held its annual meeting Jan. 19th last, and the pastor and officers read their annual reports.

The meeting was presided over by Mr. Johs. Jensen, president.

The following officers were elected for the year 1938:

Johs. Jensen, president, re-elected, 1 year; Hans Madsen, vice president, re-elected, 1 year; John Lambertson, trustee, re-elected, 1 year; John Kempton, trustee, re-elected, 1 year; Carl Isager, trustee, re-elected, 1 year; Thorvald Lauridsen, trustee, 1938; Andrew Smith, Jr., finance secretary; Fred A. Beck, treasurer; Oscar C. Toft, secretary, 3 years.

The different branches in our church organization, the Ladies Aid, the Men's Club, the Young People, and the Choir, have all worked together, and our congregation as a whole has had a good year.—Coffee and cake was served after the meeting.

We wish all our church bodies in the U. S. A. a happy New Year.

O. C. Toft, Secy.

Concerning the Use of Nu-Wood in Our Churches.

Through "Lutheran Tidings" and "Dannevirke" we have been notified of the redecoration of rather a large number of churches throughout our synod the last year or so. Very often we find that "Nuwood" is being applied to the walls. Insofar as the congregation at Menominee, Mich., was perhaps the first of our Danish churches to use this material, it occurs to me that it might be well to warn our congregations against one defect with "Nuwood," based upon our local experience.

The material is well suited for decorating the walls of a church building, especially where someone with a sense of what church interiors should be, can be had to direct its application. If used correctly, it will also greatly improve the acoustics of a building. However, if too much of the wall space is covered it will result in a deadening of the room that will take the "Klang" out of the congregational singing. A good representative of the company will call your attention to this fact, but unfortunately the man who dealt with us when we were planning the redecoration of our church refrained from doing so. The result is that, although we have a very pretty church, it has become more difficult to sing, both for the congregation and the choir.

Because the singing of our hymns is so much a part of our services, the congregations about to apply this material to their churches would do well to consider this matter. The matter is easily taken care of if considered before the decoration is commenced. This was, I understand, done by the Askov congregation with the result that the singing did not suffer.

E. Farstrup.

Books I.

I.

Sverre Nordborg: **Varieties of Christian Experience.**

Augsburg Publishing Co., 1937.

The latest book by Sverre Nordborg deserves the attention and study of ministers and laymen in our church. It is an inquiry into the nature of Christian experience which is revealing and liberating as well as inspiring.

Sverre Nordborg is a young Norwegian theologian who since his graduation from the University of Oslo in 1927 has distinguished himself to an unusual degree. He has had great practical experience and has studied at various European universities. Two years ago he came to Augsburg College in Minneapolis as guest professor, and now he is instructor in philosophy at the University of Minnesota. His work in Minneapolis has been inspirational and refreshing, and he has won respect by the thoroughness of his work.

The above mentioned book is largely a psychological study. It attempts to clarify the relationship between psychology, psychoanalysis and Christianity. It is Nordborg's convincing assertion that we must distinguish between the unique Christian experience and ordinary religious experiences. He attacks religious psychology up to the present because it has—in an entirely unscientific manner—assumed that Christian experiences could be classified with general religious experiences. His attack is exceedingly sharp, but it is convincing, and it will undoubtedly pave the way to a new understanding where we have bogged down in the dogmatism of mechanistic and materialistic philosophy. To all for whom mechanistic pseudo-science has caused uncertainty and stagnation the book is a liberation.

Our modern world has fallen prey to the worship of mechanistic psychology and to the adulation of psychoanalysis. Nordborg gives psycho-analysis its just dues, but wrests from it a supremacy in a field where it has no justification. He sharply claims recognition of the Christian experience and soul-care as a unique and necessary factor. And he does not do this merely by postulating and sermonizing. To the contrary, he uses the most exact scientific argument and procedure.

Of special interest to our church group is the chapter on "The Either-Or of Conversion". It is an inspiring argument on the Methodist claim for and demand of sudden conversion, which he entirely discredits, and it is a refutation of the emotionalism of revivalistic methods. Most of his argument falls readily in line with the approach we practice, but he emphasizes the necessity of conversion, or the experience of forgiveness of sins, in a manner which we might well heed.

One could fear from the above review, that Nordborg is a religious expressionist who bases his Christianity on human experience, but there is no danger of that. He does not base faith on experience, but on the objectiveness of salvation as a divine gift. I don't believe that he sufficiently considers the sacraments in his book, but he naturally limits himself to a scientific inquiry into the nature of Christian experience in an attack against those who have discredited it.

Some readers might be irked by his self-confidence, which at times amounts to "cockiness"; but we should realize that Nordborg is a Norwegian and not let that detract from a genuine appreciation of the sincere arguments of his thesis.

Johs. Knudsen.

II.

The Choice Before Us.

By E. Stanley Jones, The Abington Press, \$1.50.

Nero fiddled while Rome was burning. Many have done the same since in a wider sense, and many are still doing it. The world is burning in a hellish fire at present, and it is going to take a holy consuming fire to put it out.

Can we keep on delegating the destiny of nations to our chosen representatives or must we relinquish our democratic rights to dictators as they have done in Italy, Germany, Russia or to a militaristic group of unscrupulous exploiters as in Japan. Our answer hinges upon the willingness of a growing number of individuals who are applying their intelligence to a knowledge of underlying facts and motives in those destructive forces which have changed the maps of nations at their will regardless of sacred individual rights.

Stanley Jones is devoting his life to a possible Christ-centered world. This book is an intense challenge and study of the hurdles that are in the way of such an order. Do we care to know what the hurdles are, or do we still hum the old refrain: "Let the rest of the world go by"? Or are we saying: Mr. President, give me my daily ten dollar bill and a high powered car and let diplomats and fanatical preachers worry about the rest, whatever that may be!

But have these prophetic fanatics been wrong in the past? If there not a barometer whereby, under the present world conditions, we can reasonably tell what the future holds out for us unless we are willing to take the right precautions? There is; but many are vainly hoping like King Hezekiah of old, that they will not be in the storm; they don't care so much, just so they are out of it.

It is the contention of Stanley Jones that the basic lack of unity all over the world is economic, and that Nazism, Russian Communism, Fascism and Capitalism will not bring us out of a world catastrophe. "Only the attempt launched by the Carpenter of Nazareth on the basis that God is our father, therefore all men are brothers, the world is a human family, and the family spirit, which is the spirit of cooperation, must be universalized." This order of cooperation on the principles of Jesus, summarized as the "Kingdom of God on earth" can be realized; of this Jones is convinced; but "His spirit has been betrayed by his followers."

This serious indictment needs close and intelligent study. Only the Kingdom of God "takes in every human relationship, and gives purpose and meaning to the whole, and something so intimate that it takes in one's own personal need and meets it with redemption and power by which to live." When we read the previous books by Jones, we can see how this concept has become stronger in his message and life until it has finally culminated in this book with strong and definite principles. As we progress through the pages, the question arises in our minds: Is the Kingdom of God a social concept? It was not so when Jesus spoke to the thief on the cross. But what is it in the words: "The Kingdom of God is within you"? Suppose we allow ourselves the freedom to say these words differently. "The Kingdom of God on earth shall come if you allow it first within you." The Kingdom is still a personal choice, but a choice that should have social as well as eternal implications. In this double implication there are undoubtedly many who will be unable to follow Jones. Lest we should grow intolerable, we may be appeased in later pages where he also speaks of an Apocalypse (an abrupt ending), and a new beginning by God. Our part in bringing in the Kingdom now "gives us a task and the apocalypse gives me my hope."

There are times when I think that Jones is stretching his imagination to make scripture conform to his contentions, as in the use of Mark 9:1; this passage has great variety in the synoptic gospels (the first three gospels are called Synoptics, because they have so much in common), and I am not sure that the contention that this passage

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DANISH FOLK SCHOOLS.

A Talk by Miss Ingeborg Lund Given over Radio Station KGLO, Mason City, Iowa.

During the last year and a half, I have traveled in Italy, S. W. Austria, England, Germany,—studied and taught in Denmark. As I have just ten minutes, I have chosen to tell a little about the Folk School in Denmark, a country where illiteracy is lower (.001%) than in any other nation, and where adult education is more widespread. Denmark is a country where intelligence is a distinguishing mark of the population.

The Folk Schools are not educational institutions of the ordinary kind. These schools aim not so much to give knowledge as general culture. Grundtvig, the founder of these adult schools, saw that his country needed a place where grown men and women, drawn from the working classes, those who did not desire to pursue accredited college work, could be made to realize their individual share in the common culture. This was to be done through the "Living Word," through lectures given by capable instructors—instructors whose presentation sprang from an enthusiasm which was capable of kindling the same in others.

The average age of the Folk School student is 18-25 years, so they are people who already have decided upon their life's work. The Folk School does not aim to guide vocationally, instead it wishes its men and women to return to the community from where they came, capable of living a richer and fuller life in their chosen occupation, thereby helping community life and helping themselves after having been brought into close contact with the life of their nation and its development through the centuries. The School means to teach men and women how to live, securing for each individual a harmonious development and an enrichment of life, so that every Danish person can be an enlightened and useful citizen.

How is this to be brought about? It is hard to define. The spirit of the Folk School accomplishes one-half of the results. There are no cold-blooded examinations, and class attendance is voluntary, yet you will find, upon visiting a Folk School, that shirking and skipping classes just is not done. Why is this? Let me try to answer.

Danish and world history, Danish and world literature, music, mathematics, and gymnastics are part of the curriculum. As one educator says, the intention of the Folk Schools, founded by Bishop Grundtvig, was that such schools were to "inculcate religious ideals and the dignity of labor." These schools not only set out, but have continued to interpret the students to themselves and to relate them to their native environment. These schools have sent out young people fired with high ideals and with a purpose. They give them self-respect, respect for intelligence, and an impetus to work. Do you suppose that any young man or woman shirks his classes where his school has instructors who can do these things? When a young person realizes he is developing in intelligence, judgment, and character, there is no doubting that he will do what he can in order to get as much out of his school term as possible. He comes to his classes willingly—leaves them wishing for more. He feels this is a living education of vital importance to himself.

Let me briefly give you one day's schedule from Vallekilde Højskole, on the island of Zealand. During the weeks I attended the school there were 108 fine young men who had come for the five winter months,

beginning the 3rd of November. During the three summer months, there are approximately 135 girls in attendance. At Vallekilde, on this winter morning, the arising bell rang at 6:30 o'clock. However, I have my doubts if all arose promptly on time, because I did see ties being adjusted while the boys were coming down the stairs on the 7 o'clock signal for breakfast. The boys quickly found their accustomed places, but those sitting at the head of the tables did not begin dishing up the portions of porridge until after the president's grace. All teachers, as well as their families, eat with the students.

After breakfast, household duties were attended to, each boy having his share of bed-making and sweeping. A few minutes later Chapel services were led by the president, a scholarly, serious, yet human and friendly person whom all love and respect. He continued the day by lecturing on one of the Danish literary masterpieces. He had the individual attention of every boy during the entire hour. I'm sure they left regretting the close of the hour, and looking forward to the next day's lecture with joy, because this inspirational hour with their president had appealed to the very best in them.

The second hour's instruction was given in groups of approximately 25, the boys being divided according to ability to study Danish grammar and theme writing, to take dictation and practice oral reading.

The third hour, they were divided into two groups. One listened to a lecture on Alfalfa, the other had Architectural Drawing.

The last hour before lunch was again with their president. This time it was a lecture on World History, told as from father to son. That hour seemed so short.

In the afternoon there was a class in Danish Geography, followed by one which gave practical information about the growth, development, and present day status of the co-operative movement.

Instructions in French, Swedish, German, and English followed. The largest attendance was in the German and English classrooms.

The last hour of the day was gymnastics. It was a strenuous workout. The boys had a wonderful teacher. He helped not only to develop their bodies, but he created a spirit of fellowship which permeated every school activity.

All classes during the day had begun and closed with a song. Gymnastics was no exception. The boys did their marching to a lively tune when entering, and they left the hall at the end of the hour singing, so as to make the heart of any teacher swell with joy at the thought of the vigor and determination in the hearts of his country's young men.

This was helping to develop Denmark from within, helping youth not only to find a place, but to fill a place.

It is only half a century since the first Folk School was opened. Yet today one-third of the rural population of Denmark has been enrolled at a Folk School for one or more terms.

Tak for i aften—Farvel!

One Life.

There was a man who was born in an obscure village, the child of a peasant wo-

man. He grew up in another obscure village. He worked in a carpenter shop until He was thirty and then for three years was an itinerate preacher. He never owned a home. He never had a family. He never went to college. He never put foot inside a great city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

While still a young man, the tide of public opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While He was dying, His executioners gambled for the only piece of property He had on earth, and that was His coat. When he was dead, He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and today He is the centerpiece of the human race and its leader of progress.

I am far within the mark when I say, that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon earth as powerfully as has this Jesus of Nazareth.

—Mark Twain's Tribute to Jesus.

OUR CHURCH.

"Studenterfest." According to report the students of Grand View College, Des Moines, Iowa, will celebrate their annual "Studenterfest," or homecoming festivities, on March 5th and 6th. No information has as yet been received regarding this festival.

* * *

Grand View College Students are this year selling numbers on a number of art objects for the purpose raising funds for student activities at the college as well as to call attention to the work of the arts and craft class, which is one of the new things that has been established at the school. Books of numbers have been sent out to alumni and supporters of the school, and it is hoped they will be received kindly and all be sold. The drawing will take place at "Studenterfest," to be held Mar. 5—6.

* * *

A Danish Radio Service will be broadcast by Rev. Alfred E. Sorensen, Seattle, Wash., over station KJR, 970 kilocycles, on Feb. 26 at 6 P. M.

* * *

More Services. At the meeting in January of the St. John's Danish Lutheran Church, Seattle, Wash., it was decided that the congregation should increase the number of its monthly morning church services by one. This was to be in the English language at 10—11 o'clock.

* * *

Omaha Pays Pastor More. At the recent annual meeting of the Omaha congregation it was decided to raise the pastor's salary by \$10.00 a month.

* * *

Mr. John A. Jensen of Omaha, Nebr., who for 18 years has been a member of the board of the congregation there, resigned his position as president of the board at their last meeting of the congregation. The whole board was re-elected with the exception of Mr. Jensen. In his

place Mr. O. C. Olsen was elected as president of the board.

Pictures From India. Mr. Rennie of the Seattle Y. M. C. A. is scheduled to show pictures from India at our Seattle, Wash., church on Feb. 20.

The Danish Society "Maagen", Seattle, Wash., has invited the Chinese consul at Seattle to address the members of the society about conditions among Chinese and Japanese of Seattle as well in the homelands, on Feb. 6.

Mrs. M. A. Pederson, who with her husband was a missionary among the Santals of India for thirty years, is at present making a tour of the western states of our country. On Feb. 8 she will be at Seattle, Wash., where she will speak to the people of our church there. It will be remembered that Rev. Pedersen died last year at Minneapolis, Minn.

Rev. Erik K. Moller, Omaha, Nebr., reports that 1937 was a good year in his church. The attendance at church services was comparatively good, quite a number of young people took part in the worship and in the Lord's Supper. The membership of the congregation has increased by 24 during the year. In the Sunday School some changes have been made. The Danish class has been given up and a new class started in English. The work was somewhat hindered by the epidemic of infantile paralysis which harassed the city of Omaha during the year.

Special Dedication Services for new members will be a part of the regular worship at our Emanuel Church, Los Angeles, Calif., on Feb. 6. More than a score of families and individuals will be received into membership through the confession of the Christian faith. Holy Communion will be administered and special music will be provided by the choir.

New Board at Los Angeles. The following new church board was elected by our Los Angeles, Calif., church at its annual meeting, Jan. 6: Mr. Hans C. Rasmussen, president, Mr. Marcus Lund, treasurer, Mr. Aksel Lindvang, secretary; Mr. Aksel Petersen and Mr. Anton Nielsen, trustees.

New Assembly Hall. At the recent annual meeting of the congregation at Los Angeles, Calif., the church board was empowered to take up the work of getting a new assembly hall erected. The board has already begun to make plans and arrangements to get this work done.

Detroit, Mich. St. Peter's Danish Lutheran Church at Detroit, Mich., has subscribed for a copy of "Lutheran Tidings" for every member of the congregation with the hope that many of them will themselves want to subscribe when the present subscription is run out. "Lutheran Tidings" hopes the same.

A Danish Radio Service will be broadcast from station KFNF, Shenandoah, Ia., Sunday, Feb. 20, at 4:00 to 4:45 p. m. Rev. Martin L. Kirkegaard, Omaha, Nebr., will deliver the sermon.

Mr. Peter Kilstoffe, Askov, Minn., passed away at a hospital in Minneapolis, Minn., Friday, Jan. 28. He was buried at Askov on Sunday, Jan. 30. Mr. Kilstoffe

has been suffering from ill health for some time.

Rev. J. L. Dixen, Lindsay, Nebr., has been on a lecture tour during the latter half of January. Among other places he visited Chicago, Ill., and Racine, Wis.

National Lutheran Council, in which organization our synod is represented by Rev. A. Th. Dorf, Brooklyn, N. Y., met at Detroit, Mich., Jan. 26-27.

Coming in Slowly! Mr. Axel Thomsen, Menominee, Mich., treasurer of our synod, reports that contributions to the work of the church are coming in very slowly. Only about 16 per cent of the budget laid by the convention of last June has been met so far.

Rev. P. Rasmussen, Dalum, Alta., Canada, made a tour of our field of operations in Saskatchewan, Canada, right after the beginning of the new year.

The Synodical Board held a meeting at Des Moines, Iowa, on Jan. 11-12.

Prof. Alfred C. Nielsen. As a consequence of the resignation of President C. Arild Olsen of Grand View College, Des Moines, Iowa, which becomes effective next summer, the synodical board has nominated Prof. Alfred C. Nielsen, who is at present teaching at the college, to succeed Prof. Olsen as president. This action was taken because of plans for the coming school year.

Prof. Harold Knudsen, who is instructor at Grand View College has been appointed Dean of Student Affairs for next year. This will necessitate that he and his family live at the college. Prof. Knudsen has charge of the department of Physical Education at Grand View College.

Rev. Ernest D. Nielsen, Muskegon, Mich., who is now business manager of "Lutheran Tidings," has been nominated by the synodical board at its recent meeting to the position of Professor of Theology at Grand View College, Des Moines, Iowa. The appointment, however, which have been made by the synodical board must be ratified by the synodical convention to be held at Tyler, Minn., next June in order to become effective.

Resolution by the Board. The Synodical board at its last meeting at Des Moines, Iowa, passed a resolution in which it expressed the hope that the retiring president of the College, Prof. C. Arild Olsen, together with Mrs. Olsen, may find some activity within our synod.

New Laboratory. Plans are being made for the addition of a new laboratory to the equipment at Grand View College. According to preliminary estimates the cost of the new improvement would cost about \$5,000. This addition has become necessary in order to get the college accredited as a junior college next year.

Scholarships. Plans are being made for the creating of a number of scholarships at Grand View College. Up to the present the college has not given any scholarships. The synodical board has asked the faculty of the college to submit a plan by which this could be carried out.

Acknowledgement of Receipts.

General Budget

Previously acknowledged	\$1464.85
Menominee, Mich., Cong.	50.00
Moorhead, Ia., Ladies Aid	25.00
Clinton, Ia., Cong.	12.00
Muskegon, Mich., Cong.	52.56
Grayling, Mich., Cong.	50.00
Cedar Falls, Ia., Cong.	100.00
St. Stephens, Chicago, Cong.	5.00
Withee, Wis., Cong.	55.75
Flaxton, N. Dak., Cong.	15.10
Viborg, S. Dak., Cong.	35.00
Trinity, Chicago, Cong.	256.00
Anna Rasmussen, Pasadena, Calif.	15.00
Detroit, Mich., Cong.	100.00
Seattle, Wash., Cong.	58.82
Solvang, Calif., Cong.	20.00
Oak Hill, Ia., Cong.	9.30
Des Moines, Ia., Cong.	25.00
White-Argo, S. Dak., Cong.	25.00
Moorhead, Ia., Cong.	30.00
Omaha, Nebr., Cong.	20.00
Jens Ibsen, Dooley, Mont.	5.00

Total \$2,429.38

Mission Fund

Previously acknowledged \$ 569.48

Annual Reports

Previously acknowledged	\$147.05
Greenville, Mich., Cong.	4.00
Flaxton, N. Dak.,	.50
Perth Amboy, N. J., Cong.	6.00
Hartford, Conn., Cong.	3.00
Salinas, Calif., Cong.	1.50
Alden, Minn., Cong.	1.00
Granly, Miss., Cong.	1.00

Total \$164.05

Pension Fund

Previously acknowledged	\$72.25
Trinity, Chicago, Cong.	28.00
Hartford, Conn., Cong.	39.00

Total \$139.25

Canada Mission

Previously acknowledged	\$83.10
St. Stephens, Chicago, Cong.	25.00
Total	\$108.10

Grand View College

From a friend of G. V. C. \$1,000.00

Summary

General Budget	\$2429.38
Mission Fund	569.48
Annual Reports	164.05
Pension Fund	139.25
Canada Mission	108.10
Special to Dalum prev. ack.	172.00
Special to Dagmar prev. ack.	205.48
Special to others prev. ack.	147.50
Special to needy, Dalum, prev. ack.	25.00
Grand View College	1000.00

Total \$4,960.24

The following shows each district's quota and how much has been received to date.			
District	Quota	Received	Percent
1st	\$1600.00	\$115.00	9.37%
2nd	1200.00	376.61	31.36%
3rd	2700.00	739.05	27.37%
4th	3500.00	369.30	10.55%
5th	1800.00	134.60	7.48%
6th	1200.00	185.00	15.41%
7th	1800.00	386.00	21.44%
8th	900.00	65.00	7.22%
9th	500.00	58.82	11.76%

\$14,200.00 \$2,429.38

On the General Budget we have received to date 15.98%, not quite one sixth, of the budget adopted at our last annual conven-

tion. This is therefore your budget, your duty and responsibility, as well as your privilege to see that every congregation and member of the Danish Church fulfill their obligation.

Consideration must be given to the drought stricken areas. Congregations where they have been blessed with a bountiful harvest and in the cities where work has been plentiful, it would be appropriate for these to make up for the more unfortunate congregations.

Without any high pressure methods we are herewith asking everyone who loves the Danish Church to do their share so that the problems and obligations which we have assumed as Americans of Danish ancestry may be solved in a worthy manner. America has generously received us; what better can we give in return than to support the best we have inherited from our homeland, and which is revealed to us in the fellowship is the Danish Church, in its purpose and its program.

If we could but come to a fuller realization of the meaning of the mission, the purpose, and the program of the Danish Church in America, we should never hesitate, because no man, no matter how rich in worldly goods, could begin to pay for the value received in contentment, joy, and peace.

With cordial greetings,
Axel Thomsen, Treasurer.

Observations.

(Continued from column 198.)

servation. Th. Helweg, in his book for Youth in the Confirmation Class, has a statement that deserves a wider reading, and serious deliberation: "Life is granted as a loan so that we may have time to clear for ourselves whether we like to live or whether we find life boring and therefore would rather part with it. Only as we find life beautiful do we care to strive for it and keep it in eternity. It would be horrible to think that we should be forced to continue a life in eternity that we don't care to live upon the earth."

There is, however, one weakness in this statement, that a selfish, wicked person may reason: if I am to perish, then I'll live according to my own notions now!

* * *

Revolt! I am not a bit ashamed to say that certain Lutherans in the United States arouse my ire against their selfassumed ecclesiastical dominance. And not that alone, but their everlasting harping upon St. Paul's doctrine of salvation by grace is forced into every text, sermon and article. Had Jesus excluded man from having any part in his own salvation, I doubt seriously that he would have taught us to pray: "Thy Kingdom come; Thy will be done upon earth as it is in heaven." Of course man is saved by grace, but he receives grace in order that he might act, and unless we understand that by grace we are using the gospel falsely.

I believe that some Lutheran bodies in our country, should place a modifier beside their official name upon the bulletin board. This modifier might be labeled something like this: yes, we are saved by grace, but we think that the gracious power of God should have social and economic consequences even to the extent of refusing to be known in our social relations by such names as Republicans, Democrats, Socialists, Fascists and Communists; we are not citizens of parties!

* * *

Pagan. "Our civilization is pagan." So said the editor of "Lutheran Tidings". This is not a new strange teaching. Many are saying the same thing, not because they want to shout in a conventional chorus of approval, but because they have experienced it. Two years ago, Anders Nørregaard, a noteworthy historian in Denmark, gave to the serious readers of History a voluminous work called, "The History of Grundtvigianism," in the "Preface" he wrote these words:

"The views of Grundtvig have still a work to do. But I am also positive that a certain course of evolution has reached its end—has come to its last station. The humanistic concept of man is about to break down, and so is the humanistic interpretation of Grundtvigianism. That kind of Grundtvigianism which should have withstood the even stronger humanistic stream of the 19th century, but was rushed along with it and only became a coloring in the stream, is no longer useable. What it might have given can be bought cheaper and better elsewhere."—But we are still limping between two posts—especially in our young people's work. Of course, we are human and want to be, but we seem afraid to say that we also want to be Christian!

Books II.

(Continued from column 202)

was fulfilled in the early church, and is bound to be so again, can be used here. If the Danish theologian Otto Möller is right in saying that where there is a difference of principle implied in the synoptics we should take the words of the apostle as an authority, since he heard Christ speak and so is more apt to be correct. Then Jones has not used this passage correctly. Which ever way we interpret this passage, we find a difficulty. Comparing Matthew and Luke, I think of the Kingdom as a contrast to death; if I use Mark alone, I find plus an eternity also a new social order.

Those who have read "Christ's Alternative to Communism" by the same author will find many repetitions of that book in this one; but this is done purposely, namely to reemphasize the one central need: the application of Christ's gospel to all of life.

Life must not be "compartmentalized;" the fact that we have done so has been our great tragedy. Life is a unity, and the Christian gospel must fit into that unity, or it does not fit at all. We break ourselves upon the laws of unity. We must make the right choice, and that choice must not be the old order of selfish competition and selfish economics, but the Kingdom of God principles applied in Government upon a cooperative basis; for "we were never so near to war and never so near to getting rid of war, never so near to universal poverty and never so near to getting rid of universal poverty... We have right now the technique, the knowledge, everything for a full life, everything except the cooperative will to do it."—But—"we have tied God's hands, we have broken ourselves upon his laws."

More than twenty years ago Winston Churchill wrote his astounding novel, "A Far Country." As we read that book now, as I have done, I see in it, upon the background of such writings as Jones' and Sherwood Eddy's, a fulfilled prophecy. We have gone prodigal. Will we repent and return to our father's house? Will we see in

that parable more than an individual implication?

What is the message of this book of Jones to the church? That we must find a central emphasis in our message and carry that emphasis to business, to the halls of legislation and to the mansions of rulers. Jones thinks it a hopeful sign that society has begun to see its sins. As we "come to ourselves," we must make the right choice and go back with all we are and have to our father's house. The paganism of today will not give us the answer.

If such a foolish thing could be done, then our government should put this book and another by Jones into the hands of all adults in our nation to read and think. It would do more good than all the unintelligible blabber of super-patriots and newspapers against the dangers of dictatorship and communism now sounded so loudly.

L. C. Bundgaard.

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Bergensfjord	May 4
Stavangerfjord	May 25
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