

# Lutheran Tidings

Volume IV

MARCH 20, 1938

Number 16

## FAITH FROM GOD WHEN THE BISHOP DID NOT KNOW WHAT TO SAY

*By Eivind Berggrav, Bishop of Norway.*

To baptize children is the most delightful thing I know. They are so beautiful these baby eyes; it is like a living Gospel to see the children being brought to God. If they cry, that does not matter; it is not their or my goodness which makes us acceptable to Jesus. There is Gospel in this too.

This baby boy did not cry. He was half-a-year old, so that he sat on the arm of the one who carried him, and he was quite lively. I understood that it was the luster of the Bishop's cross which had caught his eye, and I gave it to him to play with. Then he looked wonderingly at her who carried him and showed it to her, as it were. She in turn looked at me, and when I saw her eyes, I thought: this is the mother. It is so beautiful, that the mother carries the child to baptism; it is the only natural thing to do. Why a stranger, a relative or somebody like that on such an occasion? No one is closer to *this* than the mother; furthermore, all others are so clumsy about it, they are so self-conscious. This mother was gripped by the occasion. When the boy was lowered over the font, he looked up with his large blue eyes, first at the mother, then at me, with the cross in his little hand—we could not keep the tears back, either of us. Now, I was sure she was the mother.

"Idar Bjørnar Skog, I baptize you in the name of the Father, the Son, and the Holy Spirit." Later, I learnt where his parents lived; on a farm at the furthest end of Lake Røs, three-four miles from the Swedish border. On the way to the parsonage, I said to the pastor: "Take these crowns and deposit in the Vefsen Saving Bank. Write in the bank book: 'To Idar Bjørnar Skog.'"

This is the first part. The rest deals with something entirely different.

The following day I made my visit to a church far out along the coast. The minister came early and said:

"There is great excitement in the congregation. The discussion concerning baptism rages like a storm in the district, and there is an agitation which threatens to sweep everything before it. Men against men, the homes are divided, the bitterness is growing. What shall we do? Give a lecture?"

"No," I said, "when it has gone so far, then a lecture against it will do no good; it will but add fuel to the fire. Discuss the question with those who will listen and who ask questions. Let baptism be presented positively, not polemically, in the preaching; gather together the Christians, and strengthen their faith and assurance. But do not attack."

But, I was not quite sure of myself. I was all tired out. I had looked forward with joy to a peaceful service, a congregation with poise and peace. I had no idea concerning this strife which had flared up during the last half year. The "klokke" came into the sacristy: "They will soon burst the church; it is jam full of people op-

posed to infant baptism; the air is charged with electricity."

What I preached about, I do not know. It was not a difficult congregation, but I understood that it would be no easy matter to take charge of the catechization of the children in this church with "the poor ventilation." Therefore, I asked the minister to take charge of the catechization during the first ten minutes, that I might rest a bit. I practically sank down in a bench. It acted like an electric shock when I heard the minister say to the children: "We will now talk about infant baptism. I will begin where the Bishop left off"—I feared what was coming. Obstacles towered up in front of me. There were only a few minutes to straighten out matters in my mind. I was absolutely stumped. I could not even think. I was punished for all this traveling and all the sleepless nights.

I looked at the watch. The ten minutes were almost up. The minister had just come to the most difficult questions. I prayed. I felt so utterly weak in this situation, physically and spiritually. I just prayed: "Heavenly Father, I do not know anything." Then, I began with the Lord's Prayer.

When I faced the children in front of men, and the dark mass of the congregation on the floor, in the corners, in the aisles and the galleries, I felt as dumb as anyone could feel. I did not have a single idea in my mind, certainly no plan, not even a starting point. But I had to say something. An old experience has taught me, in impossible situations one may just as well tackle the worst. Then, I said: "But, children, can these small babies who are carried to baptism, can they *believe*?" I was so sure that they had the right answer ready from the school and text books. "NO!" rang out through the church. It was a unanimous chorus of no. I could have fallen backwards!

In this terrible second something remarkable happened. In the midst of my knock-out (the Bishop uses this English slang) I saw two blue baby eyes over the font and a small hand holding a cross. In the tenth of a second I was a different man. How the association of ideas worked, I don't know. But I said very quietly to the children: "So you say that a little babe cannot have faith. Very well. Let me now ask you, if a child that has been baptized can have a bank book?"

"No!" rang out from all the children. I smiled inwardly as it were. "Now, I have got you," I said. "So you don't believe that a little body can have a bank book! Now, I'll tell you what I did Wednesday. I bought a bank book for a little half-year-old boy by the name of Idar Bjørnar Skog. He has a little bank book. You may go to the Vefsen Saving Bank and you will find out that it is so. But *why* did you answer that he and other baptized children could not have a bank book? Because you think they are too small. A bank book is a thing that one gets

by saving and earning, and *that* you think a little child can't do? But you forget that we *receive* a bank book. Idar Bjørnar has received his." (While it was clear that I could not continue with the catechization, everything—the time, the air, the people's tension—everything made me realize that now I must continue with the illustration and then quit. So I continued: "And now, a word to you grown up people: Have not you and I asked ourselves many times: Can God really receive a little child who has not faith? What is wrong with us? This—we think that faith is something which we have to present. We finally come to the point when we think we can say that now we believe. We think that faith is something that we can present of ourselves. A presentation which God recognizes and accepts as a basis for receiving us as His children. When we therefore are old enough to believe, then there may be some sense in being baptized. But, my dear friends, when do we believe *enough*? If I should have waited for my baptism till I could have stepped before God and said: "Well, now I have sufficient faith, now I have mastered enough faith, that Thou mayest safely baptize me," then I am afraid I would not have been baptized at all. Of course I *believe*, but can I go to God and say: "Thou mayest *build* on this faith; it is a solid foundation; it is strong and sure." No, I would have to say: "Not yet." Thus, I am afraid that I would have to wait till the day of my death. For if a person is to receive God on the basis of what he himself may present, be it faith or works, how shall we be able to stand the test? But now Jesus comes and says: "Let the little children come unto me, for theirs is the kingdom of heaven." That means, "I give them the kingdom of heaven, I give them faith, I give them into the hand of God." In other words—Jesus gives them the gift of faith from God. This, to be a child, means to be able to receive freely, without reservation or doubt; to be a child means to possess more than we know. To be grown up means rather to be able to squander what we own. I can simply not understand what I am to do if God demands that I present something as a condition for entering into his kingdom. But, God is not that way. He gives. He gives faith *also*. The grown up person is very much more unfit, unsuited for the kingdom of God than the little child that we bring to Him to be baptized, for the mind of the adult is filled with opposition and enmity toward God. Nevertheless, He does not reject us. But should it be *easier* for God to give His gift to such a mind than to the little child? No, we must learn over again what faith is before we can talk about infant baptism and understand it. Faith is not what I give; faith is God's gift to me in Jesus Christ. And now, children, tell me, do you think we can bring little children to God and baptize them into the kingdom of God?"

"Yes," they answered with enthusiasm. It was so quiet in the church that I merely whispered amen. But it was loud enough.

As long as I live I shall never forget what I learned from Idar Bjørnar Skog.

"The Friend".

## Correspondence.

To the Editor:

In a recent issue of "Lutheran Tidings" I see there has been some talk of uniting the two Danish churches in America; and I say: God hasten the day! I really feel called upon to add my bit and pray that it may help "open the eyes" of those in whose power the question lies.

I live in a community where there are two churches; one almost in the shadow of the other; in a community where people are poor, where only one minister could be

supported *decently*, but where there are still some "hard feelings" over the "old split." To me the split is simply "silly," for I am of a younger generation; and it makes my heart ache and bleed to see two churches, whose business is, or should be, the saving of souls for Jesus Christ, forget their sacred calling for a man-made idea.

In the church that I belong to we are too few to support a minister. We have services once a month. In the meantime our young people are being taken up by other churches or being led astray by the attractions of the day, not interested in the church. What minister can hold a congregation together who only gives us one hour once a month? In times of sickness, trouble, and death, when we need a minister, we go without or call in a minister of another church. Our sister church fares about the same; has services once a month; has tried again and again to call a pastor. But they are too few to support a minister.

Now why can't these two churches forget their old difference; call a minister together, work together, and try to have a minister in the community when he is needed? Are we not both worshipping the same God? Are we not going to the same Heaven if we live according to His Blessed Word. Or is there a separate place for those who belong to the Grundtvig branch? Do you who belong to these two churches, you church leaders, ministers, teachers, etc., care more for your "man-made" isms than you do for the saving of souls for God's Kingdom? Do you expect to hear the voice of the Master say: "Well done," because you belong to the Inner Mission Church or the Grundtvig branch? Do those old ideas mean more to you than the bringing of the little ones to Jesus?

I often wonder how God can bless a church that fails so utterly as the Danish Churches of America, that have so far neglected their sacred duty as to let an issue of man-made ideas cause the rift that came when the split was made.

Perhaps I feel too strongly over the idea. But if you lived where I do: seeing two churches losing out, seeing young people leaving our churches for others, seeing souls being lost for want of a minister's guiding hand and influence, knowing that my children will have no church in the near future, that is enough to make one feel strongly on the subject.

One little incident and I'm through. The other day I asked the president of one of these churches why he didn't talk to the other church people and see what could be done. He answered: "Oh, it can't be done." I then asked him: "Why can't it be done?" His answer was a vague discourse on how one church would have to be the "boss," how some folks couldn't stand some of the others, how this and that person wouldn't listen to a preacher from the "other side," etc., etc. Finally I asked him: "Just what is the issue between our churches?" His answer: "Oh, really I don't just know; but I know I sure wouldn't want to have a minister from the other church."

Now isn't that the case in many places? The older people (now nearly all passed on) had the quarrel; we church members carry it on because our fathers did.

Oh, Lutheran Churches of America, wake up! Wake up! before it's too late. I doubt not there was reason enough at the time for the "rift," but, oh, how many souls have been lost because of it; how many souls are being lost today because of it! Oh, wake up! Unite in the great Cause of God Almighty! Unite and bring the "cup of cold water" to dying congregations! Forget your isms in the great purpose of winning souls to Jesus. "United we stand, divided we fall," and I am sure that will be the fate of the Danish Lutheran Churches in our country.

I thank you.

A Member of a Danish Lutheran Church  
of the present generation.



## II

Muskegon, Mich., March 10, 1938.

To the Editor:

On February 22 an evening congregational meeting was held in our church parlors for the purpose of acquainting our people with the work at Grand View College.

Our pastor, Rev. Ernest Nielsen, explained the work to us, then answered questions asked by the group. Many knew very little about the school and we believe that is true with other institutions supported by the synod. Those who came out that evening were very enthusiastic. We shall have other meetings like it until we are familiar with the work that is being carried on. No doubt other congregations have had similar meetings. We are hoping that by bringing these thoughts to our people we may create a desire in our boys and girls to attend the school, and that all may fully appreciate our synodical institutions. The financial support will then gradually increase.

We sang some of our favorite hymns, including "America," since it was a national holiday. Our pastor closed with prayer. We sat around our tables and continued the discussion while we enjoyed coffee and Danish pastry.

Mabel O. Nielsen.

## A Devout Emigrant's Farewell.

By Martha Clausen.\*

Now rising and singing again we must leave.

God grant you His grace and His blessing!

His peace with us all by dawn and at eve,

When earnestly all are confessing:

That Christ, Son of God

Our only reward

Shall be when we part for His heaven!

O, help us, God Father; o, help us, God's Son,

That safely our journey be finished!

And, heavenly Spirit, let never in us

Thy fire of God's love be diminished!

That we may with joy

All courage employ

And strive for the Crown Thou wouldst give us!

Translated by Enok Mortensen.

## Ignorance of the Bible.

An exchange says a questionnaire was sent to 18,000 high school students. Returns showed 16,000 could not name three prophets in the Old Testament. (How many can you name?) There were 12,000 who could not name the four gospels, and 10,000 could not name three of Christ's disciples. They were high school pupils.

Prof. Wm. Lyon Phelps, of Yale, said, "Every one who has a thorough knowledge of the Bible may be called educated; and no other learning or culture, no matter how extensive or elegant, can form a proper substitute. A knowledge of the Bible without a college course is more valuable than a college course without the Bible."

\*) Martha Clausen was the first Danish-American minister's wife who came to this country. She wrote the song in 1800. It was sung at a meeting in Riffbjerg when she and her husband, Pastor C. L. Clausen, bade farewell to their friends in Denmark. The song has for many years been sung at the last meeting of our annual conventions. E. M.

## Our Sunday Services.

Our Sunday morning services are the most important part of the work of our church. They are the climax of all the activities of the congregation, to them all other activities should lead up.

On Sunday mornings we come to the house of God for prayer and worship, to hear the word of God to us and to hear it interpreted and explained; we come up to do these things in the fellowship of others who also need to pray, to worship, and to hear.

But let us remember that the pastor is not the center of the service, it is not for his sake that we come to church; he is as one of the congregation who for the sake of order directs the service—as the leader directs a choir—he is as one of the congregation who has been chosen to use his time and thoughts to read and meditate upon the word of God so that he the better may be able to explain it for the benefit of those whose time and occupation do not allow them to devote them exclusively to this task.

God is the center of our worship!

It is to Him we pray the opening prayer, asking Him to speak to us and to open our hearts so that we may hear what He has to say to us.

It is to Him we sing the praises, the prayers, the hopes, the anticipations contained in our hymns; and we do it together because we have the same praises, prayers, hopes, and fears, to a large extent.

It is from Him the blessings, the words read, and the benediction from the altar comes; and it is to Him the congregation resounds, to His honor.

And the sermon—that should also be from God. To be sure, it is the words of the pastor. But he is a poor pastor who does not strive to speak as he believes God would have him speak, who does not ask God to take possession of him and his powers, his thought, his will, his words, so that he may become the instrument through which God can convey meanings, emotions, insights to the hearts of the listeners. God is the One to listen to during the sermon, listen beyond the words and the person of the pastor.

There are different ways of conducting services; but whatever the pattern, God Himself must stand in the center. He is the One on Whom we must center our whole attention. Try it!

—Selected.

## Whither — My Soul.

Say, whither art thou going my soul  
In your craving and longing for light?  
The shadows of earth cannot be your goal,  
Nor your comfort and trust in man's might.

And do you seek the dawn of tomorrow  
Before sunset and close of the day?  
Do you try to avoid mankind's sorrow,  
Find elixir for grief and dismay?

Oh, my soul, thou art a stranger in earth,  
And for you there's no resting place here.  
How strange to you is the market place mirth  
Yea, you feel that your home is not there.

Out in space, above stars in the heaven,  
Is your homeland of glory and light.  
And there in the quietness of God's haven  
Oh, my soul, you will find your delight.

C. A. Gavert in "Cov. Wkly."

# Lutheran Tidings

PUBLISHED BY  
THE DANISH EVANGELICAL LUTHERAN  
CHURCH IN AMERICA

Office of publication, 211 Wash. St., Cedar Falls, Iowa

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

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

MARCH 20, 1938

Number 16

## EDITORIAL

From time to time since last year's convention articles have appeared in "Dannevirke" concerning the affairs of our synod; also a few have appeared in "Lutheran Tidings". Recently, however, "Dannevirke" has been fairly deluged with articles concerning important issues in our church. Some of these articles have been very good; many of them, however, have been personal and unbecoming people who claim Christian fellowship with each other.

"Lutheran Tidings" welcomes discussion of all issues that come up in our synod, is even anxious to have it; but let me say at once that if anyone contemplates sending articles of a personal character, return postage should be enclosed. It would surely also be a good deal better for the progress of the work of our church if "Dannevirke" would return articles of that nature. Not one of the questions brought forth but could be discussed in a sane and dispassionate way, if our people did not have the mistaken idea and the habit of being personal in religion, but it must begin with ones self. In that case each one of us would find enough to occupy our minds and our time.

\* \* \* \*

In respect to the change of president at Grand View College I don't think anyone is particularly happy. I don't know whether there were personal motives behind any of the actions taken at last year's convention and after, but it would be strange if there were not. What is there any of us does which is entirely free from personal motive? I believe everybody was taken by surprise by what occurred in that respect at last year's convention, including Prof. C. A. Olsen. I believe he made a mistake by resigning and that his resignation was not premeditated but done on the spur of the moment, therefore ill-considered. And let me say it, the precipitate resignation of the synodical board was quite undignified, as if the resignation of any worker in the synod calls for the resignation for the highest authority of the church. This action, it would seem, only goes to show that the board itself was taken aback by Prof. Olsen's resignation. The fact that the convention reelected the board but forgot to provide for a new president, or to take any action to this end, only shows that the convention was in the same predicament. I do not consider the action, or lack of ac-

tion, on the part of the convention as a vote of no confidence in Prof. Olsen.

Be that as it may, the synodical board was left with a great responsibility on its hands. How it could have solved it otherwise than it did, I can not rightly see. It has tried several possibilities; the one recently published proved to be the one most feasible.

\* \* \* \*

It was decided at the last convention that the synodical board should nominate before the next convention a man to take up the work of teaching in the seminary. To guide it the board had the proposal made before last convention by a committee appointed for the purpose of making plans for the improvement of our theological education. This committee had proposed the best man they knew for this position. No objection was raised at the convention to this proposal. Consequently it is logical to suppose that the synod was at least willing to consider this candidate, Rev. Ernest D. Nielsen. Rev. Nielsen is a good and kind man, therefore it would seem kinder to have brought up objections to his candidacy at the convention rather than in the papers publicly. It is honest to differ in opinions; but that does not always call for publication.

\* \* \* \*

A number of articles have been written about the proposed extension of the chemical and physical laboratories at Grand View College. Let us remember the convention decided to let the synodical board go ahead with the task of trying to have the college accredited by the fall of 1938. Now, for this the state of Iowa requires a certain standard in laboratory equipment. To fulfill this requirement the board has proposed the necessary extension.

In this connection the question of the policy of the school has been raised. It is well known that there are different views in our church regarding this. Some would have the school conducted as a "Menighedsskole"—"Bible Schools" as conducted in different places in this country come closer to cover what is meant by "Menighedsskole" than anything else I know —

But this has never been the accepted view in our church, although it has been discussed at length many times at conventions and other meetings. Grand View College is not a "Menighedsskole" in that meaning of the word, nor has it ever been, nor is it intended that it should be. It is well to keep this fact in mind when you read Harold Petersen's article in "Dannevirke." Because his article seems to be written on the assumption or with the attitude that the policy of the synod is—as it seems to be his—that Grand View College should eventually become such a "Menighedsskole," his article is as unfair as it is.

The present policy of the synod is to have a Junior College of the accepted American type. The only difference between ours and other Junior Colleges will have to lie in what we pour in to the forms. In the first place it has always been the purpose that Grand View College should be a Christian school in harmony with the life of our church. In the second place, the endeavor has always been in one way or another to bring the students into contact with cultural life as we have inherited it from Denmark and as it has developed through the years our church has existed in this country. At the same time that we do these things we want to be able to give to students the same kind of technical education as they get in other American schools.

But let us not forget that from the beginning Grand View College was first and foremost a school for educating pastors. And generally speaking, the other departments of the school have consciously or unconsciously been expected to become feeders for the seminary, to influence young men in such a way that they would want to take up the ministry as their life work. This last function the school has not been able to perform creditably the last few years,



hence the present impasse. At least that has been back of the criticism of the school the last few years. It is not something that has come on suddenly; it dates back in its beginning almost to the close of the World War.

\* \* \*

A number of pastors have made an effort to work out a new method of calling pastors by the congregations. It will be remembered that an attempt was made at the last convention to put a new clause into the laws to that effect. This was only partly successful, and whatever mutilated proposal was passed has not yet been put into effect by the synodical board and the congregations.

It was proposed that whenever a congregation for one year has tried in vain to call a pastor, the synodical president and the district president shall present a list of three pastors from which the congregation shall choose the one as its pastor. The convention was not willing to accept this mild change, but inserted the word "ought" instead of the word "shall," thereby making it entirely voluntary on the part of the congregation and robbing the president of any power to alleviate the sad condition in which we find ourselves with unemployed pastors and vacant congregations.—It was thought by the committee that such an arrangement, without changing our time-honored method, would make it possible for the synodical president to help the congregations temporarily to get the services of a pastor and at the same time help the pastors without a call to get something to do.

The trouble is that our congregations want to be independent of any kind of interference from the outside; they want to be free to cooperate and free to refrain from cooperation whenever they want to. Of course, that way lies anarchy; that way it will always remain impossible to carry on anything efficiently and economically.—I still think our method of calling pastors is about ideal if our churches would only abide by what is the law of our church. We need, however, some provision such as the one proposed last year to take care of just such a situation as we now find ourselves in.

It is a great shame that many small congregations shall be without a pastor for years and years just because they will not call a pastor whom they can get, not because there is any valid reason why they do not want him, simply because they all want popular pastors. They would rather do without and let their children and their young people drift into any other church and their own spirits die for want of regular spiritual nourishment. It is shameful for a Christian church to behold! And it comes from the negative inheritance from the old country that each one wants to be free to pursue his own nose. We have come to a free country; should we not have freedom to order our own affairs as we want to. Rugged individualism! But in the long run that will ruin us. It is strange to observe that generally all the wrangling is done by those who came from Denmark and in the Danish language, while as soon as their children come forward, take part, write in the papers in the English language, most of that spirit disappears. That has been my observation, but my attention has also been called to the same thing by many others.

\* \* \*

Then let me also say a few words about another important subject, which the synodical board, Rev. V. S. Jensen, and Rev. Hakon Jorgensen do not like. I mean the question which periodically appears in our synod and in the other Danish synod: the question of union between the two Danish churches.

If the right approach was used I think the problem of getting closer together in our two synods could be solved with a good deal of promise of success. I shall write more about this at a future time. Now I just want to suggest a couple of things.

It would no doubt be very difficult to make a union of the two synods. But why should it be impossible to effect a sort of federation, or conference, of the two bodies. Each synod could be left intact, with all its congregations and institutions. The Federation could hold conventions for both synods together, say every third year, where a federation board could be elected which should have jurisdiction over certain work that might be carried on in common, for instance, foreign missions, home missions, a common college, perhaps, etc. I think some such arrangement could be made to serve a real purpose as a stepping stone to fuller cooperation between the two bodies. If it would not work after a good and fair trial, it would not be difficult to dissolve.

C. A. Stub.

## Observations.

By Bundy

**A Question of Choice.** The columnist Heywood Broun was vacationing in Florida some time ago. He came to the conclusion that the sun is good for the skin, (some doctors deny this though) but not so good for the soul. He goes on to make the following interesting deduction:

"Great civilizations have been created in burning climes but at the moment one cannot speak of national progress without including the Scandinavian. In addition I am told by travelers that Denmark is the nearest approach to Utopia which the modern world affords. And Russia, which has, for the most part, bleak winters, is engaged upon the most ambitious adventure of our day.

"And so it seems that the rule goes, 'The more sun the less speed.' For instance, wintry Wisconsin is more advanced than sun-drenched Florida. Even in my own limited experience ultra-violet rays seem physically stimulating but mentally sedative."

The conclusion is evident: Don't desire health for the skin only, for the byproducts are too doubtful!

**Mechanical.** A man in Colorado brought back some phonograph records from his visit in Denmark last summer. A correspondent to one of our Danish periodicals was so touched by hearing some of them that he proposed that the owner of these records should bring them to the Danish social hall where they might be enjoyed by all the members! This illuminating information made us think of something in Jægermester Plov's book "The Castle of Contentment"—here it is: "My little girl grieved her father by wishing for a portable phonograph as a Christmas present, and he grieved her by not giving it to her and in the bargain forbidding her to have one. We have a piano on which she may play as much as she likes, and should she wish to try any other instrument I have no objection. But the point is that she must herself do something, and not passively allow herself to be entertained—largely to avoid quietness."...I wonder if all taste for independent music will die out in another generation or two. Are there any young people left who like to play? Are not ninety per cent of them satisfied with turning on the radio switch or winding up the phonograph?—The road between Aarhus and Odder crosses a wooded hollow with a little creek at the bottom.

"It is a delightful spot in summer, and as I passed it once last year I stopped the car and enjoyed it. Two cyclists came toward me who also appeared to think it a lovely spot, for they dismounted and laid their cycles in the ditch. While one of them unpacked lunch the other placed a portable phonograph on the roadside and put on a record, and both listened to the latest tunes while they ate their lunch. HORROR VACUI?"

(Continued on page 255)



## HEINESSEN, THE BRAVE FAROESE SEE CAPTAIN

Years ago while I was a student at Grand View College, Des Moines, Iowa, I first came across mention of Ove Malling's book, "Great and Good Deeds by Danes, Norwegians, and Holsteiners." The title at once interested me. Here was a book that breathed forth the air of a time when the Danish monarchy contained three nationalities whose sterling qualities the author of the book extolled in the spirit of Odam Oehlenschlaeger, who wrote in German some years later than Malling, to this effect: "The Scandinavians and Germans are both good and brave and should be the best of friends and confederates."

The book itself I did not then see, nor have I ever had the pleasure of seeing it in the original. But not long ago, I unexpectedly came across an English translation of it in one of the libraries at the State University of Iowa. The result was that I studied both the author and the book.

Ove Malling (1748-1829) was a Danish official, a man of "fine sensibilities and nobility of thought," who during the Age of Enlightenment is said to have approached close to being an ideal civil official. Seeing the need for public enlightenment, he collected from a wide array of literary and historical sources, stories about individuals of the three nationalities, which exemplified such traits as piety, intrepidity, integrity, loyalty, valor, justice, learning and presence of mind, and arranged them under these names as headings. Some individuals noted for several traits appeared accordingly several times. Each story carries its moral, and the book might be pronounced preachy, were it not for the fact that the author, if one really tunes in, sweeps him along by a spirit full of tenderness and sincerity.

The original was published in 1777 and went through several editions. The English translation was done by Andreas Andersen Feldborg and was printed in London, 1807. The language of the translation is somewhat involved and a bit pompous, but generally dignified, and well suited to the truly noble themes presented.

Some of the stories are well known. Others, like the story of Magnus Heinesen, are little known, but deserve to be known, for as good Nordies—using the word in its historic sense—we should ever be mindful of the brave little Faroe people on their green islands in blue North Atlantic.

The following is an adaptation of the stories about Heinesen as told by Malling with but a few minor changes in the English of the translator:

The Faroe Islands, Greenland, and Iceland were for a considerable time infested by pirates from England, Ireland, France, and even Turkey, whose conduct was equally daring and brutal. It was the practice of the English, when fishing off Iceland, regularly to put into ports on the Faroe Islands, and to force away whomever of the inhabitants first came in their way, not even excepting the clergy; and these unhappy victims they compelled to work as slaves, till their later return, when they landed them on the first island they found convenient for the purpose. The property, nay the lives of the inhabitants were thus rendered unsafe; which public calamity induced Frederick II of Denmark to send out Magnus Heinesen, a native of the Faroe Islands, to scour the seas. This commander, who had previously distinguished himself abroad, displayed great zeal and activity on his station, so much so, that within a short time scarcely a pirate ventured to appear among the Northern islands.

His crew was a mixture of desperadoes, among whom were some foreigners who enticed the countrymen of Heinesen to conspire against the life of the commander, to seize upon the vessel and property, and make for some foreign port. Heinesen remained unapprized of their design until they were on the very point of carrying it into execution. On their attempting to seize him, he sternly commanded them to desist; his orders, however, were not attended to; and when some of the most hardened advanced toward him, he cut down the ring-leader, and rushing impetuously upon his followers, laid several bleeding by his side. The crew, amazed at his intrepidity, relented from their purpose, and either through fear or admiration, fell on their knees and solicited his pardon.

Once, when Heinesen was lying at anchor in a harbor on the coast of Norway, he received information of a pirate having at no great distance made his appearance close to land. He sent a boat out to reconnoiter, but found him too large and too well manned to be attacked with any prospect of success. Heinesen then disguised himself as a fisherman, jumped into a skiff with the necessary implements and began to fish. Having caught a quantity, he paddled along the pirate and, pretending to be an ignorant boor, offered his fish for sale. His feigned stupidity afforded the sailors much entertainment, but he suffered them to make merry at his expense, and the time passed imperceptibly away. As it began to darken, he pretended to be a great way from home, and that, as usual, he must pass the night on the water; at the same time requesting leave to make fast his boat to their stern that he might lie snug till daylight. The request was readily granted, and the sailors turned in. No sooner was all quiet on board, than Heinesen, taking advantage of the tranquility and darkness that prevailed, bound and nailed the rudder in such a manner that it could not be worked. He then returned on board his own vessel, weighed anchor at break of day, and bore down on the enemy who instantly prepared to receive him. But finding the rudder immovable, no maneuvers could be made, and he was easily taken by Heinesen.

On another occasion, Heinesen employed a similar stratagem, which was attended with equal success. A powerful pirate attacked him at Thorshavn, he was forced to crowd all sail and run his vessel close to shore. The enemy pursued him, but the advantage now belonged to Heinesen, who having a most advantageous position, the pirate was soon glad to sheer off. But Heinesen did not rest satisfied with having so well defended himself. He panted for revenge, and repairing his vessel, he put to sea again in quest of the enemy, whom he fell in with off Norway. Heinesen, having distributed his men in boats, ordered them either to keep as near the enemy as possible as fishermen or to conceal themselves close to shore. He then put on his lucky dress, rowed on board the enemy, and rendered them unsuspecting by feigning to be crazy. He tasted their beer and, pretending to be drunk, played a number of antics in a peculiarly masterful style. At length he conceived the idea of attempting to climb the mast and his apparent awkwardness afforded the sailors infinite amusement. He continued his tricks until he had reached the top when he became perfect in his senses and began to bring the farce to a denouement. Taking out several stones, which he had concealed for the purpose, he threw them at the spectators below; im-

agining he did this in the frolic of drunkenness, they thought merely of making their escape from being struck. He began to cut the cordage and whistled. This his men knew to be the signal for attack, and, exerting all their power, they soon boarded the vessel. Heinesen then jumped down on the deck and by his valor soon proved who he was.

Unhappily, distinguished merit seldom fails to excite envy. Calumny became busy with the fame of Heinesen. His enemies, during the minority of Christian IV, grew powerful, and he stood capably arraigned, when his judges, after a hasty trial, sentenced him to die. Being asked at the place of execution, if it was his wish to have a handkerchief tied around his eyes, he replied: "No! I have seen many a drawn sword. Do not tremble yourself. My nerves are unshaken."

Let it not be imagined that this was language of petulance. No! Intrepidity fired his soul, and purity of conscience animated his words. His case was afterwards more minutely examined, when he was proved innocent. His accusers were fined the sum of 3,000 rix dollars to be paid to his heirs. His corpse was dug up and interred with great solemnity in Jutland.

T. P. C.

## OUR CHURCH

**Rev. M. Mikkelsen**, Dagmar, Mont., who is president of District V of our esynod, made a visit to the congregations of his district during February and March.

**Rev. Frede Støttrup**, Askov, Minn., it is reported in "K. S.", has received his sense of hearing back again. Some time ago it was reported that he was no longer able to hear. Rev. J. L. J. Dixen, editor of "Kirkelig Samler," on his recent trip paid a visit to Rev. Støttrup.

**Rochester, Minn.** Rev. Holger Strand-skov, Tyler, Minn., is a patient at the Colonial Hospital, Rochester, suffering from an infection in his knee.—Also Mrs. Thorvald Petersen, Newell, Iowa, is confined to the same hospital. She has had to undergo an operation.

**Rev. Johannes Mortensen**, Fresno, Calif., who has served the congregations at Easton and Parlier, Calif., has accepted a call from our church at Tacoma, Wash. Rev. Mortensen is expected to move to his new charge about May 1.

**Our Synodical Statistician.** Mr. Thorvald J. Jensen, Mason City, Iowa, has recently sent out to all district presidents for distribution to the congregations of the synod forms for our church statistics. It is hoped that they will soon be filled out by the appropriate persons and returned to him. One copy goes direct to the statistician, Mr. Jensen, the other to the respective presidents.

**Revision Committee.** The committee for the revision of the laws of our synod composed of Rev. A. W. Andersen, Chicago, Rev. C. A. Stub, Ringsted, Iowa, and Mr. H. P. Rasmussen, Wheaton, Ill., will meet in Chicago on March 22.

**D. A. Y. P. L. Denmark Tour 1940.** Prof. A. C. Nielsen, Grand View College, Des Moines, Iowa, who is the national president of D. A. Y. P. L., has appointed



a committee to prepare the proposed Denmark Tour in 1940. This committee will consist of the following: Rev. E. Farstrup, Marinette, Wis., chairman; Miss Ingeborg Lund, Hampton, Iowa; Rev. Enok Mortensen, Salinas, Calif.; Mr. Arthur Jensen, Hartford, Conn.; Miss Marie Schmidt, Minneapolis, Minn., and Mr. J. Fr. Petersen, Des Moines, Iowa.—Rev. Johs. Knudsen, Askov, Minn., who was the leader of the 1936 tour, has promised to assist the committee wherever he can.

**Perth Amboy, N. J.** "Ungdom" reports that the old Danish young people's society of Perth Amboy, N. J., has ceased to exist. In the past this has been an active young people's group, but in the gradual development of life it has had to bow to the oncoming generation of younger people who do not understand or use the Danish language sufficiently well to carry on in Danish.

**Summer Camp at Grand View College,** Des Moines, Iowa, is coming closer to realization. Plans are now under serious consideration by Prof. A. C. Nielsen, president of the Young People's Societies, to hold such a camp for junior young people next summer.

**"Lutheran Tidings."** The Ladies' Aid of Racine, Wis., has voted to aid "Lutheran Tidings" by donating \$10.00 to the paper. We are exceedingly happy to receive this gift and for the kindness and goodwill that prompted it.

**The Sunday School Committee,** consisting of Rev. J. C. Aaberg, Minneapolis, Minn., Rev. L. C. Bundgaard, Brush, Colo., and Rev. J. C. Kjær, met at Racine, Wis., to study the questions confronting them. They intended to remain together until they had accomplished what it was possible to do at the present.

**Rev. A. W. Andersen,** Chicago, Ill., president of District III, paid a visit to the congregation at Racine, Wis., on March 13.

**Racine, Wis.** It is reported from Racine, that at their confirmation services to be held on Palm Sunday there will be three adults, two ladies and one gentleman; besides there will be baptism of the two small children of one of the ladies. This promises to be a very festive service.

**Rev. J. C. Kjær,** Racine, Wis., made a visit to the Dwight, Ill., church, which at present is without the services of a pastor. He spoke to the Sunday School, then preached at a well attended service in the church. After dinner he met with the Sunday School workers to discuss the best material to use in Sunday School. He writes about this church: "The church choir as well as the orchestra are functioning satisfactorily. The beautiful church and the parsonage, which Rev. and Mrs. Svend Kjær left in tip top shape, are still waiting for a new minister.—A fine congregation with a large number of young people."

**Rev. A. E. Jensen,** San Diego, Calif., conducted the service at our Los Angeles Church on March 6 in the absence of the pastor, Rev. C. C. Rasmussen, who preached at Solvang, Calif., on that Sunday.

**New Meeting House.** On March 13 an extra meeting was held by the congrega-

## LUTHERAN TIDINGS

tion at Los Angeles, Calif., where the plans for a new meeting house they are about to build were presented.

**Many New Members.** At the Sunday services on Febr. 6 no less than fourteen families and nine individuals were received into the Los Angeles church of our synod.

**A New Altar Ring** was dedicated at Communion services in our Los Angeles Church on March 13. The beautiful gift was given by Mr. and Mrs. Arthur Funder. Mr. J. L. Christensen deserves mention also for the upholstery work.

**Lenten Services.** The congregation at Bridgeport, Conn., is holding Lenten services Wednesday evenings during Lent with visiting speakers as follows: March 9, Rev. M. Jorgensen, Brooklyn, N. Y.; March 16, Rev. A. J. Tarpgaard; March 23, Rev. F. O. Lund, Bronx, N. Y.; March 30, Rev. V. S. Jensen, Hartford, Conn. The first and last services on March 2 and April 6 will be conducted by the pastor, Rev. S. Baden.

**Rev. S. Baden,** Bridgeport, Conn., will speak at the Salem Danish Lutheran Church, Brooklyn, N. Y., of the United Danish Church, on March 31. Rev. M. Jorgensen is pastor of this church.

**New Vocalion Organ.** Our congregation at Bridgeport, Conn., is working to get a new Vocalion organ installed in their church in the near future. The new organ will be bought entirely by extra donations for this purpose.

**Mission Luncheon.** The ladies of our Detroit, Mich., church, Rev. Svend Jorgensen, pastor, held a mission luncheon Friday afternoon, March 18, for the purpose of getting together to learn more about the mission work of our synod.

**Rev. Arrestad** of the University of Washington spoke to the "Maagen" society of our Seattle, Wash., church. Rev. A. E. Sorensen, pastor, on the evening of March 6. His subject was "Danish Authors."

**"The Choir of the West"** of the Pacific Lutheran College, which is conducted by Prof. G. J. Malmin, former director of the Dana Choir, gave a concert at our Seattle, Wash., church on March 13.

**Mr. A. Holm-Møller,** formerly of Chicago, Ill., who now lives in Denmark is at work writing a book on the history of the churches built by Danish people in the United States. He is appealing to anyone who may have materials or pictures pertaining to the plans and the construction of our old or newer church buildings to loan this material to him for this purpose. Mr. Holm-Møller has the recommendation of our synodical president, Rev. Alfred Jensen, as well as the president of the United Danish Church, Rev. J. C. Carlsen. Material may be sent to Prof. Paul Nyholm, Dana College, Blair, Neb.

**Religious Census.** Our Bethania Church, Racine, Wis., Rev. J. J. Kjær pastor, took part in a city wide religious census on Febr. 20 in order to find out more definitely about the religious condition of the city. Mr. Aage Engelbreth was the captain of the 26 workers supplied from our church for this work.

**Begtrup Memorial.** The Alumni Society of Frederiksborg Folk High School in Denmark has decided to erect a monument in honor of Holger Begtrup, who for many years was the head master of their school.

**Miss Elisabeth Andersen,** of Denmark, the leader of the Danish Friends of Armenia at Aarhus, will take over the work of the late Karen Jeppe in Syria.

**Bishop Axel Rosendal** of Roskilde, Denmark, has been chosen as the leader of the ecumenical movement in Denmark instead of Bishop Amundsen, who died last year.

## Contributions to the Synod.

### General Budget.

Previous acknowledgements	\$2429.38
Cozad, Nebr., Cong.	66.00
Minneapolis, Minn., Cong.	200.00
Easton, Calif., Cong.	67.50
Denmark, Kansas, Cong.	30.00
Fredsville, Iowa, Cong.	200.00
Des Moines, Iowa, Cong.	50.00
Clinton, Iowa, Cong.	90.00
Danewang, Texas, Cong.	17.50
West Denmark, Wis., Cong.	96.00
Parlier, Calif., Cong.	45.00
Muskegon, Mich., Cong.	17.20
Dwight, Ill., Cong.	22.32
Askov, Minn., Cong.	116.00
Kronborg-Marquette, Nebr. Cong.	288.50
Omaha, Nebr., Cong.	20.00
Bone Lake, Wis., Cong.	47.00
Manistee, Mich., Cong.	40.00
Tyler, Minn., Cong.	603.00

Total ..... \$4445.40

### Mission Fund.

Previous acknowledgements	\$569.48
2nd Dist. Treas., Chr. Løding	25.00
Y. P. S., Cent. Luth. Chr. Muskegon	5.00

Total ..... \$599.48

### Annual Reports.

Previously acknowledged	\$164.05
Cordova, Nebr.	1.00
Manistee, Mich.	1.75
Junction City, Oregon	1.50

Total ..... \$168.30

### Special Mission to Dalum.

Previously acknowledged	\$172.00
Bone Lake Cong., West Denmark	2.63

Total ..... \$174.63

### Special Mission to Dagmar.

Previously acknowledged	\$205.48
Bone Lake Cong., West Denmark	2.62

Total ..... \$208.10

### Summary.

General Budget	\$4445.40
Mission Fund	599.48
Annual Reports	168.30
Pension Fund	139.25
Canada Mission	108.10
Special to Dalum	174.63
Special to Dagmar	208.10
Special to others	147.50
Special to needy in Dalum	25.00
Grand View College	1000.00

Total ..... \$7015.76

The following shows each District Quota, how much received to date:

District	Quota	Received	Pct.
1st	\$1600.00	\$115.00	9.37
2nd	1200.00	433.81	36.15
3rd	2700.00	851.37	31.55

4th .....	3500.00	619.30	17.69
5th .....	1800.00	593.60	32.98
6th .....	1200.00	788.00	65.66
7th .....	1800.00	808.00	44.99
8th .....	900.00	177.50	19.72
9th .....	500.00	58.82	11.76
	\$15,200.00	\$4445.40	

Received a little above 20 per cent of the Budget.

Thank you; cordial greetings.

Axel Thomsen, Treasurer.

Menominee, Mich., March 10, 1938.

## Contributions to the Santal Mission.

Aetna Ladies' Aid, Ruthton, Minn., in memory of Roger Svendsen ..\$ 5.00	
Mr. and Mrs. Severeid, Ruthton, Minn., in memory of Roger Svend- sen .....	1.00
Ladies' Aid, Ruthton, Minn. ....	10.00
Mr. and Mrs. Chris Simonsen, Lake Benton, in memory of Agnete Krog	2.00
Five Mission boxes, Brayton, Ia. . .	2.19
Jens Bossen, So. Windsor, Conn. . .	10.00
Mrs. J. Mathiasen, Minneapolis . .	5.00
Ladies' Aid, Clinton, Ia. ....	10.50
A Friend, Minneapolis .....	2.00
Two Mission boxes, Dwight, Ill. . .	1.60
First part of a legacy given by Lars Peter Hansen and Bertha Hansen, Withee, Wis. ....	73.95
Mrs. Knud Nielsen, St. Paul, Minn.	1.04

### To Care of a Child

Mission Circle, Manistee, Mich. ....	25.00
Ladies' Aid, Dwight, Ill. ....	25.00

Total	\$174.28
Previously acknowledged	262.51

Since Jan. 1, 1938 .....	\$436.79
--------------------------	----------

Received with thanks.

Sigrid Østergaard,  
1110 — 5th St. S. E.,  
Minneapolis, Minn.

## Observations

(Continued from col. 250.)

**Traditional Goodness or Evil?** There are many who become or remain slaves of evil because certain things have become traditional. Sometimes I think men are not aware that they might lose their souls even though they are as good as their parents. The old proverbial saying "What father does is always right," is more sarcasm than wisdom. Even the Danish church in America has inherited a great deal of "tradition" from Denmark that not even the gospel of Christ can break through.

Some years ago Dr. W. Haas, late president of Muhlenberg College, a Lutheran institution, wrote a little book, "What Ought I to Believe," which deserves a wider reading.

Recently I chanced to glance upon the following words from its pages which made me write the above: "In every age there are ideas and thoughts, customs and practices, pleasures and amusements, attitudes and deeds, that lead men to the enslavement of their lives under the bondage of immorality. Individuals are often largely controlled by the tendencies and trends of the times in which they live. These currents of ideas and actions are not a single stream of purity."

**Interpretations not Enough.** We may not like very much what Karl Marx has spoken or written, but there is a challenge in the

## LUTHERAN TIDINGS

following which neither pagan nor Christian can ignore: "Up to now the philosophers have only been interpreting the world; now it is a question of changing it." There is hardly any person that will object to our "interpretations," in fact many enjoy them. But these same persons lose interest in our words when we begin to talk about actions as the result of interpretations. That is too "rude." Realism might be alright for the man of labor but not for the man of means. He wants religion and philosophy for edification, but not for anything tangible.

God can grow trees, and lift mountains, and fill space with singing stars, and people the earth with bright-eyed babies, and stretch the seas from continent to continent, and weigh the nations as dust in the balance, and fill the earth with His glory; but He has so arranged things that He needs our help in the salvation of a lost world, in comforting a broken heart, in making the desert place blossom as the rose for those out of whose lives the light has gone and into whose lives the night has come. Let us help God with His work.

**Hum!** Said the tourist guide: "And here, ladies and gentlemen, you see the largest waterfall in our country!—May I ask the ladies to quieten their conversation so that the group may hear the roar of the falling water."

## A Mutual Agreement

Dannevirke, Lutheran Tidings, and Ungdom have come to an agreement whereby a substantial saving may be made.

New subscribers can receive all three papers for a combined annual subscription price of \$3.85, a net saving of 90c.

Renewal subscriptions for all three papers are received at a combined rate of \$4.50 per year with a net saving of 50c to the subscriber.

### OTHER COMBINATIONS

Dannevirke and  
Lutheran Tidings ..... (New) \$2.85  
(Renewal) \$3.15

Dannevirke  
and Ungdom ..... (New) \$3.00  
(Renewal) \$3.35

Lutheran Tidings  
and Ungdom ..... (New) \$1.85  
(Renewal) \$2.00

These papers offer you factual information in their respective fields. Give them a worthy place, along with other magazines, in your home.

Place your order with

LUTHERAN TIDINGS,  
25 Merrill Ave., Muskegon, Michigan

## UNGDOM

Magazine for Young People  
Issued 1st and 15th of each month  
by D. S. U.

\$1.25 a Year

Editor Bus. Mgr.  
Johannes Knudsen, Rev. E. Farstrup,  
Askov, Minn. Marinette, Wis.

## NURSES WANTED:

Two graduate nurses of good character and Christian sympathies are needed for general floor duty at the Eben-Ezer hospital.

One must qualify as "floating" nurse—able to relieve in any of the shifts, and any emergency.

Eight hour duty is aimed at as far as possible. Salary the ordinary for the respective duties.

For further information, please write:

Superintendent,  
Eben-Ezer Hospital,  
Brush, Colo.

## Travel To Denmark

on the friendly and comfortable  
steamers of the

## Norwegian America Line

Sailing Dates from New York:

Bergensfjord .....	Apr. 2
Stavangerfjord .....	Apr. 20
Bergensfjord .....	May 4
Stavangerfjord .....	May 25
Bergensfjord .....	June 4
Oslofjord .....	June 18
Stavangerfjord .....	July 2

### M/S "OSLOFJORD"

Maiden Trip  
JUNE 18th.

Passengers may take the route along the picturesque coast with its beautiful fjords, or disembark at Bergen and travel across the majestic mountains to Oslo en route to Denmark.

Exclusively Scandinavian Officers and Crew. Homelike surroundings. Please write us for illustrated booklets.

## Norwegian America Line

Chicago: 333 N. Michigan Ave.  
Minneapolis: 831 Marquette Ave.  
New York: 24 State Street  
Seattle: 4th and Union  
San Francisco: 304 Post Street  
Winnipeg: 278 Main Street

When answering advertisements, please mention "Lutheran Tidings."