

# Lutheran Tidings

Volume IV

JULY 20, 1938

Number 24

## THE PRESIDENT'S REPORT TO THE CONVENTION

of  
"The Danish Evangelical Lutheran Church in America"

Tyler, Minn., June 7-12, 1938.

Friends and Co-workers:

May I begin this report about the work of the Danish Church during the past year by expressing our thanks to God who in His great mercy has entrusted this work to us. We admit our incapacity and lack of authority for the adequate performance of this task. However, our songs of thanksgiving and praise rise up to Him who has chosen us in Jesus Christ before the foundation of the world. Our hearts send up praise before the throne of God because He has extended His hand to protect our congregations during the year. He has permitted no greater temptation to come upon us than He has given us the strength to survive. We remind ourselves of the words of Jesus to His disciples: "I am the vine, you are the branches." We know it is only as we remain in Him that we shall bear fruit; for without Him we can do nothing at all.

In that way we are conscious of a oneness with all Christians who in baptism have been grafted into Jesus Christ and who therefore, as branches of the vine, share His life. With all such Christians we are in humble and profound dependence upon Him to whom the kingdom has been given by the Father; and it is with heartfelt confidence in the salvation He has accomplished that we serve in His kingdom from day to day.

The Danish Church has lived through a long development since for the first time the early Danish pastors gathered together the immigrants in town and country for worship. We have not come so far, however, but that there is regular communication between us and the church of our fathers in Denmark. Although we must live our own lives and share the same material circumstances, in many instances the spiritual and cultural circumstances as well, with the people of this land, which has become our people, we nevertheless feel ourselves deeply bound to the land and the church of our fathers; and we thank God that He has given us these deep roots in the spiritual soil of the fathers. The tree of life in the Danish Church grows most luxuriantly wherever it draws sustenance from the historic past of the people and the church as they have unfolded themselves in Denmark.

For this reason it is with great joy we anticipate welcoming among us one of the best men of the Church of Denmark, Bishop Axel Rosendal of Roskilde. Although the details of his visit have not yet been arranged, Bishop Rosendal intends to visit the churches of our synod as extensively as his time will permit. I would therefore ask the convention to send Bishop Rosendal a message of appreciation and thanks for his decision to come, with the hope that his trip may be a blessing to the congregational life of our synod.

In this connection I would also express the hope that we of the Danish Church may be enriched by the fellowship we also have with other Lutheran and Protestant church bodies. There are indications that Protestant Christendom is experiencing a period of regeneration.

The Oxford and Edinburgh Conferences are strong and explicit expressions of how historic Christianity from the days of the ancient church has been able to inspire minds and hearts to confess and to praise God. Much has been said and written about the unity and the oneness of the Holy Christian Church. Perhaps the assaults on the Church by its enemies in the old Christian countries may serve to fuse the many heterogeneous parts of Christendom into such unity and oneness.

The Danish Church has not taken a direct part in these conferences, but indirectly they have affected us all. The struggle of the church in Germany has aroused many to an understanding of what is at stake. We may yet before long see the many conflicting movements, modernists and fundamentalists, the Oxford Group movement and Barthianism, find a way to a more cordial and stable union on the basis of the ancient faith, so that the world rulers in the darkness of this age may be given the answer which the church of God has always given to them when they have threatened it with persecution and destruction, as Luther so explicitly expressed it:

With might of ours we cannot win,  
Soon were our loss effected;  
But with us in the battle's din  
Is One whom God elected.  
Ask ye, Who this may be?  
The Lord of Hosts is He;  
Christ Jesus is His name,  
True God from heaven He came,  
In every strife to conquer.

The word of God shall stand secure;  
They cannot work their pleasure.  
The Spirit, with His gifts so pure,  
We have in fullest measure.  
What tho' they take this life,  
Goods, honor, child and wife?  
Their hatred still is vain,  
They have no lasting gain;  
We still possess the kingdom.

### Work of the Congregations

In the past year I have visited comparatively few congregations. On invitation I participated in the dedication of the new church which the Emanuel congregation has built in a newer and more beautiful section of Los Angeles. In conjunction with this festival the district held its convention. After that, I visited the Salinas and Solvang congregations. During the summer vacation I made a tour of most of the congregations of District II; and occasionally I have participated in meetings in several other places. The duty of visiting the institutions of the synod at least once a year I have not been able to carry out. My knowledge of the work carried on in these institutions, as well as in the congregations, is for the most part based on what I have heard and read. Besides, the reports of the District presidents give a very good summary of conditions. In the following I have drawn considerably upon what they report.

### The Language Question

As is evident from the reports of the District presidents, the question as to the use of Danish or English in the congregations is no longer able to precipitate a struggle in the sense that it did a few years ago. What is felt now in that respect seems only to be the after effects of these struggles. Although the question of language is still able to give rise to passionate discussion in our papers, yet when it comes to the practical solution of the question, it seems a foregone conclusion that there must be a place for both languages. As the struggles have subsided, people have learned to allow each other the freedom which also in this respect serves life best. It would hardly be possible to find one solution suitable to all congregations and homes. We must be comprehensive and accommodating. Nor can there be any doubt that such a course will in the end create the greatest respect and love for Danish spiritual and cultural life. When certain congregations go further and abolish the Danish language at their services, there may be reason for a word of caution. We owe it to the old people among us, who bore the heat and burden of the day, to see to it that they do not become as strangers in the church they themselves have built. There must be a way to avoid the cessation of the preaching of the gospel in the mother tongue of these old people. I concur in the statement by Rev. Stub that the Danish language must not become a burden on the young, and also in the words of another District president that the older people must not be a hindrance to the full participation by the young in the work of the church in bearing its burdens and sharing its responsibility. We must remember, however, that great blessings can hardly be expected if we do not show honor and gratitude to the older generation for its efforts. "Honor thy father and thy mother, that it may be well with thee and thou mayest live long in the land which the Lord thy God will give unto thee," says Moses. This has come down to us imbued with all the authority of the Christian home. If we sever the bonds of language between the old and the young, we imperil the heritage of the race. In the church of God life must be reproduced; it cannot, in the modern manner, be manufactured and retailed ready made, however perfectly the organization of the church may function. This covert thing which we call home life or Christian fellowship or the relationship between parents and children must be cherished so that we do not forfeit the ability to regenerate life.

In this connection I would ask old and young to give their attention to the tour to Denmark in 1940, which is being arranged by the young people's societies. The synodical board was pleased to ask Mr. J. Fr. Petersen, Des Moines, Iowa, to represent our synod on the committee for this tour.

### Elementary Religious Education

In accordance with the resolution of last year's convention the synodical board has appointed a committee to investigate what could be done to provide better teaching material for the Sunday school. This committee will report to the convention. I shall not enter into the field of this committee's work. But may I be permitted to corroborate Rev. Stub's fear that in many of our congregations not enough is being done to have the children attend religious instruction in the summer vacation school. I am convinced that our faithfulness toward our children in respect to religious instruction is of the utmost importance. It is imperative that we do not fail in this matter. We should aim to have all children attending Sunday school attend summer vacation school for at least two weeks, either in Danish or in English. In considering what our synod could do in this respect, I have come to the conclusion that we should ask the above mentioned committee to take over as its field elementary religious education in our synod as a whole. Let each district hold its annual meeting of Sunday

School and summer school teachers so that they may give each other the assistance they can. The committee may render help and guidance as to how such meetings may be of the greatest usefulness and service.

### Pastoral Service

As is well known, we do not have pastors enough to serve all our congregations, for which reason there are always several congregations in need of pastoral service, in spite of the rather frequent moving of pastors. At present the congregations at Bronx, N. Y., Greenville, Ludington, and Victory, Mich., Easton and Parlier and Solvang, Calif., are without pastors. Even if these vacancies are filled in the near future, this will only create other vacancies. As will be seen from the District reports, there are a number of growing congregations which should have their own pastors, if they were available and we had the means to support them. The following congregations are in that situation: Grant and Big Rapids, Mich., Waterloo and Moorhead, Iowa, Ruthton, Minn., Gayville, S. Dak., Oakland, Calif., besides several others which through drought and crop failures have lost courage as well as the ability to support their own pastor. The field in Saskatchewan has been served during the year by Rev. P. Rasmussen, Dalum, Alberta. We owe Rev. Rasmussen our thanks for having aided this cause, and I suggest that he be given an opportunity to express to the convention his views as to what can best be done in this field. We do not want to shift the responsibility for this field on to him, but by watching the work he is doing we should increase our knowledge of the field and contribute to its future support.

As previously announced in reports from the synodical board meetings, a candidate, Mr. John Christensen, who was graduated from the Maywood Lutheran Seminary this spring, has made application for admittance to our synod as a pastor. Mr. Christensen has served St. Stephan's Church, Chicago, during its vacancy, has preached in several of our churches, and has resided with the ordinator of our synod. Consequently, in so far as a congregation extends a call to him, there is nothing to prevent him from receiving ordination, through which he then becomes a member of our synod. When we meet in convention, Mr. Christensen may already have received a call and so be ready for ordination.

However, it is our hope that our own seminary may be better attended in the future than has been the case the last few years. The report of the school president will no doubt inform us of the prospects of the seminary in the near future. I am of the opinion that the administration of the school ought to make the attendance of seminary students easy, in order that they shall not from the start be deterred from entering upon seminary training. When we consider how long a time is required for the training of a pastor and how small salaries are offered to pastors after they have completed their education, these circumstances may be a deterring influence for a young man contemplating to enter the ministry. I do not consider it a very great danger to offer theological students easy terms. It is, and will always be, the call to serve the Word of God that causes young men to choose the ministry. It may be an encouragement, however, to offer easy terms under which to acquire the necessary education. In this connection I would also note that the congregations which at times complain about the shortage of pastors should consider whether their own niggardliness with respect to salary and the general pettiness with which they treat their pastors may not have something to do with the shortage of pastors. There have been a number of instances where congregations have increased their pastor's salary. This has occurred in at least three places the past year, and it ought to be an example to follow for a good many other congregations. There is no danger that the pastors of the Danish Church shall get too high salaries.

(To be continued in the next issue.)



## As a Listener Sees It.

May one who was a mere listener and benefactor at the "Aarsmøde" at Tyler be permitted to send in a few comments? Kindly pardon the late arrival of this article; but it has taken courage, a lot of it, to send in this article, since I know that it will be criticized by the more capable readers. Then, too, the writer has had to rewrite and eliminate certain thoughts which failed to pass the censure of a more conservative parent.

There were times when I had the greatest desire to voice my opinion. But it seemed there was no opportunity, as the more aggressive monopolized the time devoted to discussion. Perhaps if these few had spoken less frequently, more briefly, and more distinctly, there would have been an opportunity for the meeker ones to reveal their thoughts.

To me the daily Bible hour and the many fine lectures delivered each evening and on Sunday were the outstanding phases of the convention. Here one found that something for which one seems to be everlastingly searching. I heartily approve of that Bible hour.

"Som godt begyndt er Dagen godt fuldent,  
Og lige liflig er dens Aftenrøde."

Meeting former acquaintances and making new ones is always a vital part of any convention, and it was no less so at the "Aarsmøde". Much value is derived from such personal contacts.

I regret that no time was found for the discussion of the problems of the Sunday school and the parochial school. It was with deep disappointment that I received the answer: "If there is time," to my question: "When will the parochial school program be discussed?" To many these two institutions are of only minor significance. But are they not really the foundation of the Church? Having taught the English division of the parochial school here in our congregation for the past two summers, and having had to make my own course of study, I am naturally interested in hearing what is being done in other localities. These little folks need us and we need them. "A little child shall lead them."

Several mentioned the decrease in the present day church membership and attendance. I do not believe this is a weakness common to our church alone. During the past six years it has been my experience to attend services in churches not belonging to our Danish Evangelical Synod. Here I noticed that women and children made up the largest per cent of the church-goers. Our Church does have something to offer and does offer it, too. It extends the same welcoming hand to strangers and to its own youth that other churches do. "The harvest truly is great, but the workers to gather the harvest are few," has been and always will be true. But I do think our own Church contains too many poorly prepared pastors. Why young men without a sufficient background can be ordained I cannot understand—much less how they can dare to attempt preaching the gospel without a certain feeling of preparedness. Listening to poor sermons poorly delivered will discourage the attendance of us who do attend. However, I must say that the most uplifting sermons I have heard were delivered by some of our own pastors. There I found something comforting and applicable to every-day life. Yes, our Church is doing its best to serve its people.

I wonder if Rev. Erik Møller has solved his problem—why Danebod and similar colleges are idle? Did he ever question youth to find the answer? It seems to me that the answer is merely this, that there is too much outside competition. Times have changed since the beginning of the Danish Folk School in America. Today youth is so

busy getting himself an education in a public institution, and following that he must get himself a job. And we all know what follows—after getting that job, he dare not leave it to attend a Folk School. It would be interesting to send out a questionnaire to the youth of our church and find out how many would be interested in attending a Folk School; and if not, why not.

Has anyone ever realized what a difficult task the "Aarsmøde's" secretary has? It was my privilege to see Rev. H. Plambeck efficiently evaluate and organize the lengthy discourses of the business meeting. That was work.

How about the president appointing a parliamentarian for next year? (A parliamentarian may prove useful.) May I suggest that the appointment be made soon?

The "listening in" was both entertaining and inspirational, and I personally am much richer. I am all set to "listen in" next year.

O. J. Jensen.

## A Mission Program.

The following sketch has been given to me to be published in "Lutheran Tidings" as an example of how a mission program may be given.

This plan originated in Manistee, Mich., where the president of the Danish Women's Mission Fund, Mrs. Seeley Knudstrup, lives. In her absence from home this spring she asked some of the younger women in the church to sponsor a program for the benefit of D. K. M. They got together and arranged facts and information about the different kinds of work supported by this mission board. After a talk by their pastor, Rev. Leo Broe, about D. K. M., which this year celebrates its 30th anniversary, and about their own local mission society, which was started that same year, each field of work was represented by a different person, as follows:

### Home Missions

I represent Grand View College. What better work for D. K. M. than to give help to the seminary and the young men who are dedicating their lives as disciples of Christ.

I represent the Danish Churches which have small congregations and are not self-supporting. D. K. M. helps us out financially so that we may have our own church and pastor as you people who are fortunate enough to be self-supporting. D. K. M. also helps in the building of new churches in our synod.

I represent all other missionary work carried on by D. K. M. Help is given to the Seaman's Mission, Danish Folk Schools, and wherever help is needed among our Danish people.

### Foreign Missions

I represent Dr. Ostergaard. My work is in India. I work in the hospital and leper colonies. I do all I can to alleviate the pain and suffering among these people. We are handicapped, however, because of the lack of equipment and medical supplies.

I represent Dagmar Møller. I am a nurse and a teacher. I work mainly with the women and girls. I train the women in Christian work so that they may go out and help the missionaries in their work.

I represent the children of India. We are so eager to  
(Continued on column 378.)

# 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

July 20, 1938

Number 24

## EDITORIAL

This hot summer time is the time of meetings and conventions in our synod. There is first our national convention, then there are summer camps for the young people, later district conventions of the young people's societies and of the congregations; and there are mission meetings here and there.

The summer is a lovely time in which to have these meetings, but it has the drawback that our farmer constituency is too busy to go to meetings. Their work requires their presence at home. Besides, at times there are so many meetings that it is difficult to get the speakers desired. Would it not be possible to hold some meetings at a different time of the year, for instance mission meetings.

\* \* \* \* \*

Our synodical president urges strongly that our congregations hold mission meetings, at which the subject of missions should be the keynote. We need something like that in our synod. One of the characteristics of our synod is passiveness. That is also one side of Christian life. But there is another side also, namely activeness. That is the phase of Christianity which finds expression in missions and mission-mindedness. We have been weak in this respect, which means that we have only lived half of the Christian life.

Missions and mission-mindedness does not necessarily mean that we go out to foreign lands as missionaries or that we contribute liberally to foreign missions; these are only one side of mission activity. We may have missions in our own country and among our own people as well as in other countries and among other peoples. But missions does not imply that we go beyond ourselves with the message of Christ, that we go out beyond the confines of our church and bring the gospel to people who need to hear it.

It is certain that our own people in America need to hear the gospel very much. We need to do home mission work more than we need anything else in our synod. When we do foreign mission work, we are hastening the day of our Lord's return; should we not be concerned about the condition of our own people at home on that momentous day!

We do not know when Jesus Christ is coming again; but ours is the task of helping as many to hear His gospel as we can. Why not our brothers and sisters.

C. A. Stub.

## District IV D. A. Y. P. L. Convention.

The annual convention of the Fourth District of the D. A. Y. P. L. will be held at Trufant, Mich., Aug. 12-14. The Convention will open on Friday evening at 8:00 with an English Service in the Church. From then on, the time will be well occupied with a good and varied program which should meet the needs of anyone who wishes to attend the meeting. Among the innovations planned for this year, will be an International Banquet on Saturday evening and an Organ Recital before the Church Service on Sunday morning. We shall also have two Round Table Discussions, an English Service on Sunday morning with a particular message for Young People, and a concluding meeting on Sunday evening that promises to be an excellent one. Sunday afternoon will be devoted to the annual kitten ball contest. For reservations, please write Mr. Robert Nielsen, Gowen, Mich.

Leo B. C. Broe, Dist. Pres.

## The Grand View College Essay Contest.

### Announcement of the Distribution of Awards.

The following contestants are each granted a first-place scholarship award of one hundred dollars.

District 3. Miss Selma Henriksen, Luck, Wisconsin.

District 4. Miss Johanna Muller, Chicago, Illinois.

District 6. Mr. Alfred Larsen, Junction City, Oregon.

A scholarship award of fifty dollars is granted to Miss Sigrid Faaborg, Elkhorn, Iowa.

In recognition of two excellent essays submitted from District 3, a scholarship award of fifty dollars is given to each of the following contestants:

Miss Ruth Goodhope, Viborg, South Dakota.

Mr. Albert Ravnholdt, Milltown, Wisconsin.

No essays were received from the districts of which no mention is here made.

One or two of the essays entered in the contest will be published in "Ungdom." One of the essays has appeared in "Dannevirke" and another in "Lutheran Tidings."

A. C. Nielsen.

S. D. Rodholm.

A. C. Ammentorp.

## The Meaning of Church Membership.

Joining the church means binding oneself to a group of persons who have publicly dedicated themselves to the service of Christ. To serve Christ means to cultivate in oneself the spirit of helpfulness and good will, and to try and spread this spirit as widely as one can. In becoming a church member one says to God and to men that he will aim at all times to follow Jesus Christ.

To follow Jesus Christ means to be reverent and humble, truthful and honest, generous and forgiving always helping others to live the same sort of life. To be a worthy church member, one must have the temper and disposition of Jesus, taking his attitude to God and to man, looking at life from his standpoint, hating the things He hated, loving the things He loved, and doing in co-operation with others the kind of things which He did.

The kingdoms of the world are to become the kingdoms of God and his Son, and every member of the church is committed to working with others for the winning of this great victory.

When one joins the church, immediately a greater interest is manifested in the affairs of the kingdom of God.



## OUR BOOK OF BOOKS.

*By Jens Christian Kjaer.*

In our Danish-American churches we are using the English and the Danish Bible translations. It is most fascinating to find out how our fine translations were made after many hundred years of conscientious work. Numerous books tell us how the Bible originally was written in Hebrew and Greek and later translated into several hundred languages and dialects.

As already said in this column, a large part of our Bible was written before Jesus was born. Let us therefore start at the beginning:

"Once upon a time, when the world was young, there was no such thing as writing or printing.

There were stories, of course, but they must be told, as we say, by word of mouth. Fathers and mothers told them to their children and sometimes a famous story teller would travel about. In this way, people learned and remembered what had happened long before.

"No one had ever sent or received a letter. When an important message must be sent, a man was found who would go and tell the message.

"Someone, who used his head better than those about him, invented picture writing. Others tried it, and in time it became a form of writing that people could really understand and use.

"The pictures were traced on many things; on pieces of wood, on wooden tablets coated with wax, or on clay tablets. Sometimes they were carved in stone; thus the first histories were written. But clay tablets were easily broken and carving in stone was hard work, so the thoughtful persons tried writing on skins of animals, that had been made smooth. They needed something with which to mark on the skins, so they experimented with different liquids, until ink was invented.

"The pieces of skin prepared for writing were called parchment. They were fastened together and cut into long strips. Each end of a strip was fastened to a rod so it could be rolled up as it was read. This rolled up strip was called a scroll.

"In Egypt the people learned to make a sort of paper by pasting strips cut from the tall papyrus reed that grew by the river Nile. Many scrolls were made of this papyrus.

"In the meantime, people had learned a simpler and easier way of writing. They learned to use letters and so make the writing express their thoughts more clearly.

"Among all the peoples, the Hebrews had the most important message to write.

"They had learned to know and worship the true God. While the peoples about them were worshiping idols, the Hebrews were writing their thoughts about God on parchment or papyrus scrolls to save them for their children's children. Through hundreds of years the writings increased, as many persons wrote on many subjects.

"As the years passed, the Hebrew people grew to feel that some of the scrolls were more valuable than others because their writers had been led by God in a special way. Those scrolls were set apart as sacred writings. The thoughts they held are kept sacred unto this very day, for those early scrolls, written in the Hebrew language, were the beginning of our Old Testament.

"Long after the last scroll of the Old Testament had been written, Jesus came. Those precious old writings formed the Scriptures that Jesus loved and often quoted. They were the Bible of his day.

"After Jesus had lived and died and gone back to the

Heavenly Home, other sacred writings were begun. They were written in the Greek language and told of the life of Jesus and the work of His followers.

"Friends of Jesus everywhere loved these later writings because they told of the life of Jesus and helped people live lives pleasing to him.

"It happened in time that these scrolls were gathered together to make a new part of the Sacred Writings, for they were the beginning of our New Testament.

"How these ancient scrolls came to form the Bible that we read today is one of the most wonderful stories ever told,"—More about this in the next issue of Lutheran Tidings.

(The above quotation by special permission of C. R. Gibson & Co., New York City).

## Crime Prevention.

The question of crime prevention is being discussed on all sides; in sermons, lectures, books, magazines, newspapers, through radio and conversations.

There are some individuals who do not say very much about crime prevention. Many of them are rather simple-minded. They are usually looked upon by reformers with condescension. They don't count very much. They are goody-goody folks. We refer to the Sunday School teachers, these unsung and unsalaried servants of the church.

They are actually engaged in the work of preventing crime! They don't think they are doing it. That is the strange part of it. They are just teaching the children of the church and unchurched the Word of God; quite often in a very unpedagogical manner. Many of them don't know much about objectives, measurements, skills, and methods. They just do it because they realize so keenly the need of such work, and their sense of duty does not permit them to go out joy-riding, to sleep late, to read the Sunday papers and enjoy the "funnies", and possibly read an article by someone on crime prevention.

We give the floor to Lewis L. Fawcett, Justice of the Supreme Court of New York State. He says: "More than 4,000 of the 8,000 prisoners sentenced by me in thirty years on the bench were under twenty-one years of age, and only three were members of Sunday Schools at the time they committed their crimes. That satisfied me as to the value of the Sunday School in the community."

"The Friend".

## A MISSION PROGRAM.

(Continued from column 374.)

learn all about God. And just think, \$25 will send us to school for a year.

I represent the Danes of Canada. There are so few of us in these outlying communities and we are struggling so hard to maintain a church, but it is only with your help we are able to do so.

Personally I feel grateful to these young women at Manistee for this fine idea, and I am certain it will be used again by others. I think it would be interesting too, for instance, in a Santal Mission program. It could help us get acquainted with the many different kinds of work done out there.

But most of all, I hope that in more and more of our churches the younger women will take a similar active part in the mission work of our synod. I am sure you will find it very interesting—and we need your help.

Anna J. Stub

Ringsted, Iowa, July 14, 1938.

## AN IMMIGRANT.\*

When she came to America in the early nineties with her husband and seven of her eight children, she left behind her a good home, a host of friends, and economic security.

She loved her native land; to her its scenic beauty, its fertile fields of billowy grain, its lakes and beechwood forests, its heath and rugged coastlines were as poetry; for she was at heart a poet and romanticist, and yet she was a realist—first of all a mother and a friend.

She was born in the shelter of one of the fjords of the mild and fertile coast of Jutland, where she lived the first half of her lifetime, and which always remained to her a small Eden from whence her cultural roots were never entirely severed. "Why, then, did she come to America?" you may ask. Certainly not to make life easier and more secure for herself. But, like most parents, the future of her children was her greatest concern.

She had been led to believe that America—The Land of the Free—extended to all honest and ambitious people a hearty welcome, and offered its adopted children a wider range of possibilities than could have been theirs in the smaller and already over-populated land in which they were born. Had not so many through honest toil reached unlimited heights in this great land? She, therefore, put all self-interest aside and ventured forth, knowing full well that it was not upon material things alone that human happiness depended.

Her first home in the "Promised Land" was on the parched prairie of South Dakota. The small farm she and her husband purchased was not chosen because of the fertility of its soil, nor for its fine buildings; for neither was above mediocrity, but because the farm was bordering a small lake; a lake which, though only a mud-hole and without trees to beautify its setting, helped break the monotony of the endless span of level prairie, and somehow helped them keep in mind the seashore.

In her trunk she brought with her to her new home many of her most valued possessions, such as rare porcelains, china-ware, a beautiful silver service, loom-woven damasks, and many other things that would make life in a new and strange land more liveable. But fate denied her those prized comforts; within a year of her arrival a fire consumed her home and everything that was in it, including the family's clothing and her valued treasures. All that was left her after the fire were a few lumps of silver found in the ashes.

Two years of droughth and almost complete crop failures followed. The oven-hot south winds and the alkaline water, which she and her family were obliged to drink, sapped from her more endurance than she had the vitality to endure without undermining her health. She suffered intensely and for the time it seemed impossible for her to carry on; for the sake of her husband and children she was determined that she must.

The little lake dried up; the few horses and cattle they had were barely able to exist on the sparse feed they had to carry them through the winter of 1894. These

hardships were accepted and discarded, but what mattered more to her was that the little church which had been such a solace to the early settlers was, at this time, rent asunder by a schism in the synod.

Yet her courage had not been spent. Amidst the most dreary and gloomy clouds she found some sunshine, this because she had discovered others who were worse off than she—others to whom she was able to give help and comfort.

She was a graduate of the Royal School of Midwifery in Copenhagen, and among those early settlers of the Dakota prairies there was much need of her services, not only when children were to be born, but whenever the inhabitants of these poverty-stricken homes were troubled with sickness and death. Doctors were few and far between, and the roads were often practically impassable. Always those in need would turn to her for help, and she was unable to refuse it, even if her own life was at stake, as when, during an epidemic, she taxed her endurance to the extent that her life for some time hung in the balance. There were weeks before she was able to be about, but no sooner was she up until she was called for again. Nothing could hold her back when she felt she was really needed, even though it did mean to her a relapse.

After she had been away from her home for days comforting and administering to those in distress, she would come home and hurriedly make amends for whatever had been neglected during her absence and try to catch a little sleep before she would again be called away. Often her sleep was restless and feverish. Through all her years of service she was distressed at being forced to neglect her own home which she loved dearly, and where she was happiest surrounded by her family; for she was a good mother and an excellent homemaker. Her services did not net her great sums in dollars and cents, for many of the settlers were extremely poor and unable to pay her at all. Yet it was to the poor and needy in particular that her heart went out. She gained their devoted friendship and confidence—a prize that she treasured highly as long as she lived. She had few, if any, enemies; for she never betrayed a confidence, nor did she stoop to enter into petty gossip. She expected much of herself, but easily forgave others their shortcomings. She could see the potential good in all her fellowmen, and had a way of bringing it to the front so that to her all people were by nature good; it was difficult for her to believe that anyone was evil at heart.

That she gradually came to grow fond of America in spite of the hardships she and her family had endured was because she felt the heart beats of its people. Though for years she could not overcome her intense longing for her native land, she never complained, nor did she tell her folks back home her real plight in this great Land of the Free.

She was by nature high-strung and wilful. The high tension under which she would sometimes labor, kept her up in times of crises, to let down completely when the crisis was passed; but through suffering and sacrifice she learned patience in all things.

As the drought period passed and crops were again raised, people were able to make slight improvements in their mode of living. Cisterns were built to catch the rainwater for household use; better hous-

ing was provided, but with corn at twenty-five cents a bushel and eggs at five cents a dozen, there was small opportunity for vital progress.

At about this time her youngest and most loved son was stricken with a mysterious malady, then not understood, from which he shortly died. This son was to have been the mainstay of the parents on the farm when they were no longer able to care for it themselves. He was fourteen years at the time of his death, a lovable and promising young lad. The saddest of all was that his family soon learned that he might have lived if the doctor who was called had been in contact with the latest progress of science—for he died of appendicitis when it had just been discovered that the removal of the appendix could have effected a permanent cure. This was a blow to her from which she never entirely recovered, and only by keeping herself occupied could she forget her bereavement even for a short time.

As economic conditions continued to improve, and she and her husband were at last getting on a sounder footing, they began to plan a long, secretly hoped for visit to their native land. The children were now practically grown and making good, each in his own way; and they all encouraged their parents in making the trip. She became lighter of heart than she had been since the time of her son's death—she could hardly contain the joy of the anticipated trip.

The time was finally set for the summer of 1905, nearly fifteen years after they first set foot on American soil. It had been a long time, and it almost seemed too good to both of them to be true. They talked of nothing else and dreamed themselves back amid the old beloved surroundings. Again fate deprived them. This time she became afflicted with the dread appendicitis; but by rushing her the long distance to the nearest hospital, her life was saved. After paying the doctor and hospital bills there was no money left with which to make the coveted trip—nor would her health have permitted her to go just then. Again she was forced to learn patience, and never once gave way to depression even though her health was again impaired.

Her family now found it necessary that she retire from the farm and her services in the country, as it was clear that she was unable longer to stand the strain; and although road conditions were now better and doctors and nurses nearer, many preferred her services as obstetrician to those of a physician.

She and her husband built a neat little bungalow in town, where they would together, they thought, enjoy the fruits of their labors in the peace and quiet of their own home; again fate spoiled their cherished hopes. This time it was death taking from her her husband, the man who had, through the years, borne with her his share of life's adversities. But still she carried on, believing that life yet held much for her; and at the age of seventy, when she had been in America nearly thirty years, she had the supreme joy of revisiting her homeland.

Her last days were extremely happy, and although she lived until the age of nearly ninety, she did not seem old to her many friends, who always remembered her.

She was never idle in those last years; in her early life she had learned many handicrafts which she now had time to revive, and which delighted her and others.

\* This essay was written by Miss Ruth Goodhope of Viborg, S. Dak., and submitted to the Grand View Scholarship Award Contest. Miss Goodhope received a scholarship award of \$50.00 for her fine essay.—Editor.



When, at last, her time came to leave this earth, she was ready and happy to go. Throughout her life she had retained her faith in God and her fellowmen, and she had been able to instill that faith in many of those with whom she came in contact.

Though hardships and adversities might have made outward changes in her, like the old silver which went through the fire, her heart—her real self—though tempered and tested, always remained the same—pure sterling.

In looking back she saw much in her life for which she asked forgiveness, much that she might have done better; but through her own weakness she felt a stronger power, ever ready to guide her when she was unable to find her way. Thus, when death came for her, she felt the hand of her Savior guiding her across the stream, where even those nearest and dearest to her were unable to follow.

By her own request, her funeral services were simple. She was laid to rest in the little Danish Lutheran cemetery on the hillside overlooking the community of which she had been such a vital part, in which she had learned the joy that comes from service to others.

That I have chosen for the topic of this essay a person of no renown, just one of the thousands of immigrants who came here to prepare the way for future generations, is because her life has been, and still is, an inspiration to the best in me; for she, more than anyone else, taught me that happiness comes through service, and through trust in God and my fellowmen. She was my grandmother.

## Our Church.

"Eben-Ezer," Brush, Colo., will hold its annual meeting July 22-24, to which friends of the institution are invited.

Rev. J. Madsen of the Brush Sanitarium was honored by Dana College at the recent convention of the United Danish Church at Racine, Wis., by receiving the honorary degree of Doctor of Divinity. This is the first time Dana College has granted honorary degrees. Rev. Madsen has not been so well this spring; but he is better now, however.

Rev. Holger Strandkov, Tyler, Minn., who was well enough to participate in the synodical convention in June, has now suffered a relapse and is again a patient at the Mayo Clinic at Rochester, Minn. We hope he may return home soon definitely improved.

Mr. and Mrs. Jens Jensen, Racine, Wis., and their daughter are making a tour of Denmark and some other European countries during the summer vacation. Mr. Jensen is well known in our synod for his activity at conventions and in the cause of the Pastors' Pension Fund.

New Officers of D. A. Y. P. L. District II were elected at the recent convention of the district held at Bronx, N. Y. They are as follows: Mr. Einar Skouboe, Perth Amboy, N. J., president; Miss Esther Sorensen, Perth Amboy, N. J., secretary; Mr. Roy Mathiasen, Perth Amboy, N. J., treasurer; Miss Esther Nielsen, Bridgeport, Conn., representative of "Ungdom," and Mr. Ejnar Rasmussen, Brooklyn, N. Y., board member.

Nebraska Summer Camp. Rev. Marius Krog announces that the young people's society of Kronborg, Nebr., is sponsoring a summer camp to be held at Camp Sheldon, two miles south of Columbus, Nebr., July 31 to Aug. 3.

D. A. Y. P. L. Dist VII will hold its convention at Solvang, Calif., Aug. 5-7. This convention will occupy the last part of a summer camp to be held at Atterdag College, July 31 to Aug. 7.

Singing at Newell. Groups of young people throughout Iowa are practicing songs to be sung at the young people's convention to be held at Newell, Iowa, Aug. 19-21. At the convention these groups will be brought together into a large massed choir to sing at the meetings.

Grand View Camp. As was announced in the last issue of "Lutheran Tidings," a Junior Camp is to be held at Grand View College, Des Moines, Iowa, Aug. 1-7. The following are the rules for the camp:

### Rules.

1. The camp is open to boys and girls 11 to 16 years of age.
2. Campers may not leave the camp grounds without permission.
3. Campers who wish to swim must present a written permit from parents.
4. All campers must clean their own rooms, and, in their proper turn, take part in policing the grounds, and setting and clearing the tables.
5. Campers must attend all sessions, unless excused by the Director.
6. During the noon rest period, the campers must remain quietly in their own rooms.
7. The leaders reserve the right to dismiss any camper who fails to conform to the rules and regulations of the camp.

Mr. Aug. L. Bang, the well known Danish American poet of Minneapolis, Minn., visited Tyler, Minn., on the 4th of July, where he spoke at a celebration.

The Smith plaque, on which the Ladies Aid of West Denmark, have sold numbers through the other ladies' aids of our synod for the benefit of the new church at West Denmark, was won by the Ladies' Aid of Tyler, Minn. The money received in this way is being used to have furniture for the new church carved. Mr. Jes Smith, who carved the plaque, is busy carving pulpit and altar furniture.

Summer School. It is reported from Kimballton, Iowa, that they had a very successful summer vacation school this year. Sixty-eight children attended, of whom 28 were in the English department. At the close of school a children's festival was held at the Swimming Pool Pavilion. This was their best picnic of this kind for a number of years; 250 persons participated.

Rev. Alfred Jensen, Kimballton, Iowa, president of our synod, is to participate in the annual convention at the Brush, Colo., Sanatorium, Aug. 22-24. He will speak at the Sunday afternoon meeting.

Rev. E. M. Bach, who has served the congregation at Ludington, Mich., for a number of years, left Ludington, June 28. He spoke his first sermon at Cozad, Nebr., his new charge, on July 3.

Cand. John Christensen is temporarily serving the churches at Ludington and Victory, Mich., during July and August.

Annual Amble Festival. A festival in honor of the late Rev. Ole Amble will be held at Bass Lake, Mich., July 24. Rev. Ernest D. Nielsen, the business manager of "Lutheran Tidings," will deliver the address, and the Muskegon choir, under the direction of Mr. Carl Borgeson, organist at our Muskegon, Mich., church, will sing at the festival.

Rev. Aage Møller, who is serving the Solvang, Calif., congregation, preached at the services in our Los Angeles Emanuel Church, Sunday, July 10. In the evening Rev. Møller spoke at the Young People's Home in Los Angeles.

Rev. S. Marckmann, Pasadena, Calif., spoke at Los Angeles July 7, at the Young People's Home.

New Parish Hall. The architect has promised that the plans for the new parish hall to be built at our Los Angeles, Calif., church would be ready for the quarterly meeting, which was to be held the 17th of July.

Miss Emma Wanting, who managed the house for the late Rev. R. Andersen of Brooklyn, N. Y., after the death of Mrs. Andersen, celebrated her 70th birthday on June 26. Miss Wanting in her modesty declined to have a party in the church in her honor; but she was nevertheless remembered by numerous friends in Brooklyn. Her life has made a deep mark in that church and community.

Racine, Wis., Sunday, July 10, the Bethania Church, Racine, held an open air service and Sunday school picnic as a fitting close to the summer school. Work is about to begin on the redecoration of the church; the ceiling and walls are to be covered with Nu-Wood, and the pipe organ is to be repaired.

New Members. On the day of Pentecost 14 new members were admitted to Bethania Luth. Church at Racine, Wis.

Rev. J. C. Kjaer, Racine, Wis., spoke at a picnic held at the Old People's Home at Racine on July 17.

Rev. A. E. Frost, Danevang, Texas, recently visited the pioneer church at Granly, Miss., where he conducted the funeral services of Mrs. Jens Brinkman and of Rev. K. Knudsen. Mrs. Brinkman formerly lived at Volmer, Mont., and Ringsted, Iowa. — Rev. Frost and family will begin their vacation July 18, which they will use to travel and visit in the middle west.

### REV. K. KNUDSEN.

Rev. Knud Peter Knudsen was born Nov. 6, 1861, at Hviring, near Horsens, Denmark. As a boy he was put into the service of Rev. Konradson as a shepherd boy. Rev. Konradson was at that time much interested in the work that was being done by the church among the Danish people in America. In this home Knudsen saw "Dannevirke" for the first time. He became taken up with the idea of becoming a pastor in this country. Later he prepared himself for this work at Askov Folk High School. He came to Clinton, Iowa, in 1886 or 1887. He continued his studies at the seminary of our synod at West Denmark, Wis., where Rev. N. C. Strandkov also was a student at the time.

At the convention in Chicago, 1889, he was ordained. The same year he married Miss Jørgine Feldtusen of Minneapolis, Minn. After her death, he was married to Miss Marie Hansen at Easton, Calif. She is well known in a number of places from her work as a teacher. She survives her husband, who passed away quietly at their home at Granly, Miss., Friday afternoon, July 1, after several months of illness.

On Pentecost Sunday he attempted for the last time to call his people together for worship, but he was very weak.

During almost 50 years Rev. Knudsen served the congregations at Hetland, S. Dak., Newell, Iowa, Muskegon, Mich., Hutchinson, Minn., Salinas, Calif., Enumclaw, Wash., and Cozad, Nebr. Since 1931 he has served Bethania Congregation at Granly, Miss., as a retired pastor. Though his strength was very limited, he and Mrs. Knudsen opened their home to the congregation there for worship.

For a number of years Rev. Knudsen was the president of Dansk Folkesamfund, business manager of "Kirkelig Samler," and during his good years he was secretary of our synodical convention several times.

With the passing of Rev. Knudsen, not only the congregation of Granly, Miss., lost its pastor and good friend, but the Danish Church has lost a faithful servant and one more of its pioneer pastors. That whole generation which followed the call to go west and work among their countrymen in America, not for any great material profit, but to give of the treasures of mind and spirit which had become theirs at home, will soon be lying beneath the sod.

We owe them much gratitude for their efforts. May God also bless the memory of Rev. Knudsen among us.

Rev. Knudsen was buried at the cemetery at Granly on the 4th of July. A large group of friends gathered about his last resting place to pay their last respects and tribute to him.

#### REV. C. A. GRAHAM RESIGNS.

Rev. Chester A. Graham, pastor of the Grant Community church and director of Ashland college one mile south of Grant, Mich., for the past 10 years, announced that he has resigned both positions to accept a place at Madison, Wis., as supervisor of rural adult education with headquarters at the University of Wisconsin.

Rev. Graham will assume his duties at Madison August 22. He will conduct a survey among unemployed WPA workers to select leaders to organize study groups of farm people.

A successor to Rev. Graham has not yet been selected. Plans to continue the work at Ashland college will be discussed at a meeting of the membership, August 1.

A reunion of former students associated with the college during Rev. Graham's stay will be held Sunday, July 31. A historical pageant portraying the ten year period at Ashland will be presented with a number of Grant residents participating. Mr. John Morgan is painting a 24-foot mural depicting events in the college since it was founded in 1882 by Danish families, and Mr. W. W. Knapnick will write special music for the reunion.

### Gifts to the Santal Mission.

#### General.

Ladies' Aid, Askov, Minn., \$10; Mission Group, Bethany Luth. Church, Racine, Wis., \$10; English Ladies Aid, Askov, Minn., \$3; Mrs. Thomas Thygesen, Solvang, Calif., \$5; Bethany Luth. Sunday School, Racine, Wis., \$26.43; J. L. Jorgensen, Kimballton, Iowa, \$10.05; Offering, Annual Meeting, Tyler, Minn., \$127.37; In Memory of Pastor Støttrup from Friends in Bethlehem Luth. Church, Brush, Colo., \$7.42; Mr. and Mrs. N. Nelson, Plainfield, N. J., \$10; St. Johannes Luth. Church, Des Moines, Iowa, \$22.35; Marie Olsen, Tyler, Minn., \$15.

#### To Dr. E. Ostergaard's Work.

Mrs. P. E. Petersen, Alden, Minn., \$1; Ladies' Aid, Danevang, Texas, \$10.

Total, \$257.62. Previously acknowledged, \$918.93. Since Jan. 1, 1938, \$1,176.55.

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