

Lutheran Tidings

Volume VII

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Number 6

Thanksgiving

For all things beautiful, and good, and true,
For things that seemed not good yet turned to good;
For all the sweet compulsions of Thy will
That chastened, tried, and wrought us to Thy shape;
For things unnumbered that we take of right,
And value first when they are withheld;
For light and air; sweet sense of sound and smell;
For ears to hear the heavenly harmonies;
For eyes to see the unseen in the seen;
For vision of the Worker in the work;
For hearts to apprehend Thee everywhere;—
We thank thee, Lord.

—John Oxenham.

I Dare Not Fail Him!

The hour is dark and solemn. Throughout the entire world, the forces of evil are disrupting what once was sacred, holy and homely.

Death, destruction, pestilence are rampant. Peoples of all color, creed and nationality are subjected to the heavy hand of doom. Youngsters, youth, middle aged, and those in their allotted three score and ten, are wiped out, if they are in the way. The consequences of this holocaust are self evident.

Among those who are left to "honor the dead," will be many orphans.

The plight of orphans is tragic. Many will not remember having seen their parents. Some may never be able to learn of whose flesh and blood they originally were. And of those who are old enough to understand, many will, obviously, no longer know the love of a mother's arms, the counsel of a consecrated father, the genuine human affection of both parents as they play and romp with the child of an evening.

It is a depressing thought: what shall happen to these children? For those to whom they once looked for help, guidance and sustenance, are no longer in the land of the living, as we understand that term in the present tense.

The social forces which bring about such an unfortunate state, they shall not solve the problem. Yet, they must be met. And met, they will be. But it will be by the power of God. For no child must remain an orphan. Somewhere, and somehow, someone will come along who will give meaning to life to a little one, left alone by no choice of its own.

And while I don't know, I do not suppose that we are many here this evening, who have come into manhood and womanhood after the fashion of one, who has lost the best in life: a devoted and loving mother and father. What, friends, would most of us have done without such a human relationship? Yet, even under the most favorable of circumstances, we have known

the experience of that psalmist who wrote: "I had fainted, had I not hoped to see the love of God in the land of the living."

So, when four Lutheran Congregations in this Community join hands in fellowship at this Service of Worship, dedicated to LUTHERAN WORLD ACTION, it is no misnomer that we talk of our orphaned missions. I doubt that those responsible for the leadership of this ACTION, could have chosen a better adjective, in describing the predicament of fellow Lutheran Christians suffering in other lands. If you will keep in mind the place of the child who, as an individual is orphaned, and apply this to the problem at hand, and about which you have all received specific information, you will have a picture which no amount of rubber can erase! The picture stares us in the face. It is stark and naked reality. And our challenge is: what are we going to do about it?

I hope we will grit our teeth and in our hearts say: "we will not fail our fellows in Christ." Those in the mission fields have hope and faith that God has not forsaken them. They believe that the love of God is to be proclaimed by those who say that they believe in Him. And that must mean you and me.

For a moment, then, we use the first person singular: "I."

I believe in God and in His only begotten Son, Jesus Christ, and so these brethren must be looking to me for whatever help that I can render. I have heard it said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The Spirit of God dwelleth in me! I am His child and He asks me to act as one of his children. I live in a land of plenty, I have so many things to do and to work with, that I hardly know what I want to do at times! And when I go to the market to purchase a loaf of bread, I have my choice of such a variety, that I waste precious time in making up my mind. Across the waters are other children of God. They are fellows with me, in Him. They have become orphans. Their old friends can no longer help them, for they have perhaps not even enough for themselves. These orphans, they may be fainting for the lack of even a crumb. **THEY SHALL HAVE BREAD!** He Who said, "I am the bread of life" has also told me, "Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." I can not fail these brethren. **I DARE NOT FAIL HIM!**

I regret that I must deliver this type of message this evening. But I have no choice. My heart is heavy, thinking of the devilishness which goes on and which makes this appeal imperative.

However, we need carry this thought no further now. When an ambulance, its siren wailing, speeds through streets and abruptly stops at the hospital entrance, everyone knows that something dangerous has happened. The patient is hurriedly wheeled into the operating room where the medical man and his staff, immaculately attired, is ready to go to work. No time is wasted on the question: whose fault is it? Only one thing matters to the staff: get busy and

do all in your power to alleviate pain and, if possible, save life.

For many, we are now the staff into whose hands their fate is placed. Let us be attired in the whiteness of the Lamb of God, giving of ourselves as He gave of Himself.

We can not die, starve and freeze for others. Nor is it expected. We can pray, yes, and we will. But our prayers will become dull monotonies to God, unless they move our hearts to action. Let us carry on in his name, to His glory and the good of fellow Christians, that the world may know that He is the Light which shineth before us.

LEO B. C. BROE

(Delivered Sunday evening, Nov. 3, at a Union Service held at the Ansgarius Lutheran Church, Manistee, Mich.)

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Children's Vacation School, Solvang, Calif.

A group of seventy-eight children attended a four weeks session of vacation school at Atterdag College again this summer. What a pleasure it was to watch a group of children in ages of 7-14 at this wonderful work.—The first evening was certainly a problem (very much like a flock of little sheep placed in a new pasture) and all more or less bewildered in the strange surroundings.

The days program: The first thing in the morning was gymnastics at 7 o'clock. Breakfast followed at 7:30, after which all were assigned to certain duties, some to clear the table, others to sweep and clean the class rooms, and not to forget their own rooms.

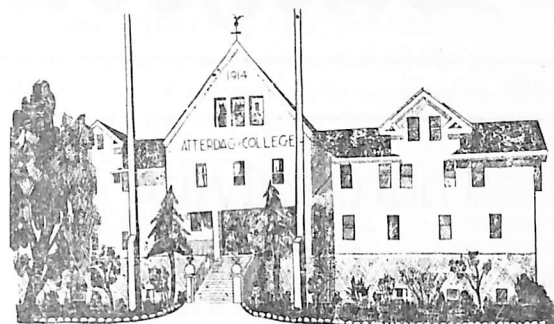
8:45 all must be ready for the Bible class conducted by Rev. Aage Møller. Then followed the classes in Danish language directed by Mr. and Mrs. Tarnow, and assisted by Mrs. John Larsen. The next two periods were devoted to classes in gymnastics, craft and sewing.

After the noon lunch and a period of rest we all gathered for a song period. A part of the afternoon was then set aside for a hike to the river for swimming or upon invitation to various homes for ice cream and cake or "Weiner Bake." It was a real treat to see a group of 78 children come marching and singing the Danish songs with Mr. Tarnow in the lead.—And it was equally interesting to drop in at about 6:15 p. m. to see Mrs. Sarah Petersen, who was in charge of the kitchen, with the assistance of some of the Solvang mothers baking and serving "æbleskiver" to such a party of children. After supper the children are all assembled for the story hour by Rev. Aage Møller.

On Sunday afternoon Solvang people would meet at Atterdag with cars to take all the children to Gaviota beach where the afternoon hours would be enjoyed.

The summer school closed this year with the celebration of "Danmarks Dagen" in Solvang. On Saturday evening the children gave an exhibition of gymnastics and Folk-dancing. It was a marvelous sight in the beautiful open surroundings with green trees in the background and the American and Danish flags side by side on the platform. The climax of the evening was probably when the children marched in a torch parade to the "College Bowl", each child carrying two lighted torches, and upon entering the natural stage they all faced the audience to sing "Der er et

ATTERDAG COLLEGE



yndigt Land". What applause they received!

Parents and children in Solvang and the other Danish communities are indeed grateful for the splendid leadership of Mr. and Mrs. Tarnow and the help of their assistants in this vacation school program.

Anna Nielsen

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A Day in Vacation School

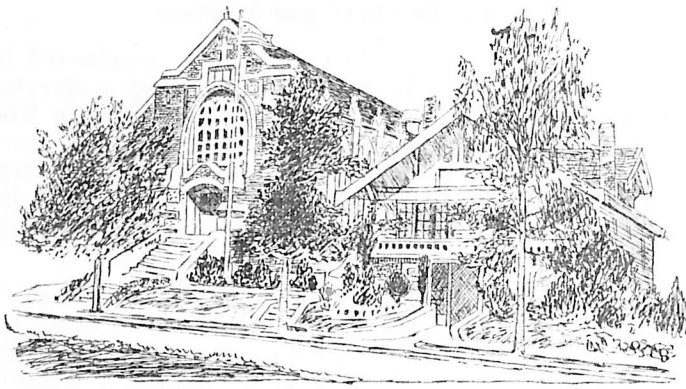
Seventy fun loving, rollicking, mischievous youngsters under the care of three Grand View students assisted by two local young ladies. The discipline—yes, sometimes it wavered; the solemnity—no, that really wasn't characteristic; but the spirit therein was truly the value of those six short weeks. Situations arose in which the teachers were not always the masters but somehow these were survived. Faces sober and empty of childhood's laughter were rarely seen, but nevertheless work was accomplished. But the temper of the work was one of friendliness and comradeship, in short, true fellowship. Not only in the school but in the entire Kimballton community. We were not trying to work for but with the people of Kimballton.

The day at "Ferieskole" started at nine by which time the cars in the community had brought in all those children that lived in the country. We were divided into two groups, the Danish and the English, the former division consisting of not quite two-thirds of the students. Of a necessity the curricula of the two schools were quite different. Whereas the one school had as one aim the teaching of the Danish language and that which is worthwhile in Danish culture, the other was essentially a summer bible-school. However, there were features common to both classrooms; there was the morning devotion, bible studies were pursued also in the Danish school, and of course the singing played a vital part in both programs.

Except for an hour, usually spent in singing and story-reading, the two groups joined forces during the afternoon. Then for two hours more active work and play was in order. There was sewing for the girls, some handicraft for the boys, folk-dancing for the older group, and singing games for the younger. Then there was boys' gym and small girls' gym. For the boys there were tales from the old Norse sagas and the day closed with a devotion period.

Although not a part of the school day's activity, the evening meeting which climaxed the summer school was anticipated throughout and must be men-

St. John's Church, Seattle, Wash.



"SOL ER OPPE Vaagner, Vaagner, Danske Helte"

The morning bell has sounded its sweet ring, and in response the dormitory is alive with boys busily dressing, talking about their dreams, or the brand of tooth paste mother brought them last night, a quick wash (that will pass inspection) and they are ready for their breakfast.

In the girls dormitory life is in evidence though not quite in the same tempo, appearances makes demands upon this group which cannot be ignored apparently, but somehow when the breakfast bell invites they are also ready for their share of "oatmeal and prunes" or whatever the menu of the morning may offer.

A day in St. John's Danish Lutheran Summerschool has begun.

We have again concluded our fourteenth vacation school with an enrollment of 30 youngsters between the ages of 8 and 14 years. Summer Vacation Schools have been conducted ever since the congregation was organized but 14 years ago a crisis developed which brought about a vital change in the organization of the Vacation School in this congregation.

It became quite certain that with the advance in cost of transportation (carfare) many children would not be able to come. The idea was the advance by Mrs. Sorensen to board and room all that were living at such distances as would make it difficult to be at the school for the opening session at 8:30 A. M.

13 children enrolled. Now the dormitory was introduced, which became very popular; with the lengthening of the school day other features were introduced which made it more than simply the learning of Danish Grammar and Songs; a splendid opportunity was afforded us to include many biographies in our extra

tioned. This was the traditional exhibition at which the children folk-danced, went through their gym routines, and sang. But somehow to we three teachers it was quite unique for, although nominally it was, in part, our work that was on exhibition, we strangely felt that we were the guests. Seldom have we ever experienced a feeling of fellowship, of community strength and unity—as we did that evening. I, for one, feel sure that for whatever success our summer school did enjoy—a major part of the credit is due the community for its invaluable cooperation.

Axel Kildegard

hours of story telling and lectures, and conclude the very full day with songs as we sat around the camp fire.

More and more the St. Johns School has become like a Folk School "stepped down" to the level of the child mind. This is probably the one reason for its constant popularity. The subjects presented are readily accepted by the child in the form of lectures, which inspire and impress the alert and eager children.

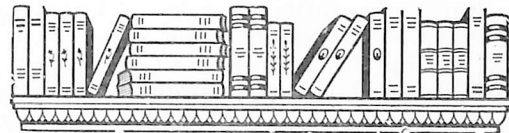
Time will not permit a full reference to each subject and the manner of its presentation. Bible Stories, grammar, geography, history, biographies, fairy tales, craft, fancy work, weaving, gymnastics, folkdancing, games, water fights, camp Fire, closing devotions.

Wherever possible the subjects are presented in Danish, thus we attempt to increase the child's usefulness by having an additional language with which he is familiar.

Children have come to this school year after year, advancing into the group where they qualify.

It was an inspiring sight to see 12 boys enter the auditorium for the closing program, each carrying a flagpole upon which "Dannebrog" fluttered, the girls entering with less display carrying fancy work baskets and singing "den gang jeg drag afsted."

The Camp Fire is out, the embers are barely aglow, but we are certain that in the mind of each boy and girl there has been given an inspiration which will glow for many years and guide his or her life into a relationship with the Lord Christ.



BOOKS

"THE NATURE AND THE FUNCTION OF THE CHURCH". By J. P. Bang. Translated by Ernest D. Nielsen. Holst Printing Co., Cedar Falls, Iowa.

This little book contains a series of lectures by the eminent professor, Dr. J. P. Bang of Denmark, delivered at the University of Aarhus in 1934.

The subject of the lectures is succinctly stated in the title; and their purpose is to clarify a situation of confusion in men's conception of the church. It is quite evident that when Christians speak of the church, they have not in mind the same thing, but a variety of conceptions; and these conceptions are by no means always consistent with themselves or with the words of Christ concerning the church. This situation leads to the wrongful, not to say blasphemous, assertions about the church, and it can easily be fruitful of division and end in the futility of efforts undertaken for the advance of the kingdom.

The church is instituted by God, is therefore divine; Jesus Christ is its head. This fact does not mean that everything we call the church is divine; much of the church so-called is made by man and therefore human. Professor Bang's contention is that we need a new expression to signify this whole human endeavor with its traditions, organizations, institutions, and properties. The "ecclesiastical establishment" (Kirkeheden) is suggested.

Such a clear-cut conception of the nature of the church, with all its implications, also involves the task of the church, its work, its function. What is the

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EDITORIAL

"Religious Education in our Church" is the central theme on which we have endeavored to center the articles of this issue of Lutheran Tidings.

It is evident from reports from all church groups that the need of leadership in religious education is more and more widely realized. And more is being done about it.—In the early days of the Danish Lutheran Church organized Sunday school work was hardly known.—Personally, I had not been in a Sunday school until at the age of about 12 when my father was called to the church at Hampton, Iowa, where an organized Sunday school was conducted.—And I remember distinctly the remarks of some of the early pioneer pastors to the effect that the Sunday school would be necessary only where the parents in our homes neglected to live in the spirit of song, bible-story telling, etc. And I am confident that many of us parents of today see the tendency in our homes to shift the responsibility of religious education of our children all too much to others.

The same argument may be presented in regard to the ordinary school work. In Denmark one can still find homes clinging to the ideal of teaching their own children in the home, however, submitting to state supervision. "Danebod Børneskole" here at Tyler was conducted through a period of 50 years on this basis.

The church, however, has always been a teaching agency. Christ challenged his disciples to go out into the world "teaching them to observe all things whatsoever I have commanded you".—Martin Luther is recognized in Church history as the great reformer and leader, not only because of his personal spiritual reawakening but also because he saw the need of leadership in the religious teaching in the home, school and church.

Without doubt in my mind the most effective religious education of a child takes place in the home, in that rich spiritual fellowship between parents and children.—But all too often this essential phase of home life is neglected.—We need leadership in our church in the field of religious education to challenge the responsibility of the parents and to give them the assistance that can be given in our Sunday schools and vacation school work.

Holger Strandskov

Religious Education in the Local Church

A Series of Articles Intended to Serve Sunday
School Teachers and Workers

Out of the Sunday School Institutes conducted in Iowa there emerged the proposal to publish a **Service Bulletin for Sunday School Teachers and Workers**. The proposal was submitted to the Council of Elementary Religious Education for its consideration. However, instead of recommending the proposal, the council decided against the venture on the grounds of impracticability and competition with **Lutheran Tidings**.

From several sources requests have come to have the various lectures delivered at the Sunday School Institutes appear in printed form. Since the council decided against the publication of a bulletin, its chairman, the Rev. Jens C. Kjaer, asked that I should inaugurate this service to our Sunday School teachers and workers by submitting an article to **Lutheran Tidings**. As a teacher, however, I wish that I might have had the opportunity to study the subject anew because new books are constantly being printed in this field. Since I am not teaching any courses in religious education this year, I cannot promise to bring everything that I shall write up-to-date. If I am to accomplish anything similar to that which the Iowa proposal implied, I must ask for the privilege of submitting four or five articles. Before proceeding to the discussion of my subject, permit me to refer to what Luther says in his famous treatise on the establishment of Christian schools. "It is surely better to have spoken on the subject, however inadequately, than to have remained altogether silent."

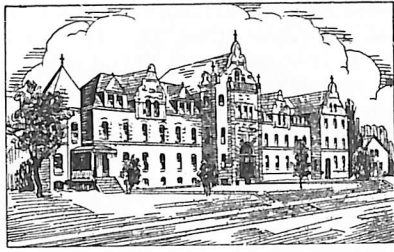
I.

Anyone who reads our church papers or attends our conventions and district meetings knows that there is a new interest in religious education in the local congregations. We have always interested ourselves in Christian education but we have not always been aware of the potent force of the Sunday School in American Protestantism. Although a great deal will be said about the Sunday School in this series of articles, the general theme: Religious education in the local church, includes much more than the Sunday School. The religious education movement is the means by which the local congregation endeavors to reach its child-constituency.

There is no doubt but that our pastors of today are more directly interested in the churches' responsibility for religious instruction than the pastors of yesteryear. Consequently, there is every reason to give attention to the words of Professor O. Fred Nolde: "The present day emphasis upon Christian education is more than a passing fancy; it is more likely to increase than to decrease. In the light of this situation, a new responsibility confronts theological seminaries. They must prepare men to direct the educational work of our congregations in addition to other duties." In an important monograph issued by the National Lutheran Council early in 1939, Professor G. M. Bruce of the Norwegian Theological Seminary says, "The first aim of religious education is to develop in the baptized child a conscious knowledge of God and His will and an active conscious faith and trust in Him through Jesus Christ our Lord and Savior in order that he may grow into mature manhood and womanhood without having known himself to have been anything but the

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Grand View College



The district presidents and the members of the synodical board have come and gone. Most of them arrived on the twelfth and stayed until the evening of the fourteenth.

On Tuesday evening of the conference Rev. Enok Mortensen spoke in Luther Memorial Church. The theme of his sermon was "The workers in the vineyard." On Wednesday morning the Rev. Sven Baden was in charge of the Bible hour. He spoke about individuals seeking for a better life. Later in the morning Rev. A.C. Kildegaard introduced the topic for discussion: "Will closer cooperation with other Lutheran bodies retard or promote a living Danish Church." He read a well prepared paper, and the thoughts presented inspired a lively discussion for the remainder of the morning. At two o'clock Rev. Erik Møller introduced the subject: "Our position with reference to the affairs of civil government." Many voiced their opinion on the matter after his talk.

Rev. H.O. Nielsen was scheduled to talk at seven thirty. However, as a result of being snowbound in Minnesota and other places, he barely made his appearance by the appointed time and was given an extra half hour in which to warm up. At eight o'clock he presented a paper entitled: "What can we do to counteract the trend toward secularization of the home, the school and the community." A rather warm discussion followed this presentation. Many of those who attended expressed the wish that this subject might have been discussed more fully after it was so well introduced. As it was, time did not permit more than to touch the surface of the question.

Many of the students attended all of the discussions and enjoyed them thoroughly.

On Thursday morning Rev. Enok Mortensen lectured to the students. We diagnosed Hamlet's mood to see whether any part of it is traceable to the Danes. His thorough analysis of the background for the drama was well received.

Miss Laura Ibsen and her singers are hard at work preparing for the Christmas Musical Program, which will be given on December fifteenth. Danish Christmas Carols will be included in the program.

There are three singing groups at work: The girls Glee Club, the Chorus,

A Parish Education Program

A few years ago I read the statement of a leader of a Protestant denomination that preaching is out of date and will be replaced by a purely teaching-and worship-program. This of course can never happen in the Lutheran Church. Preaching will always and rightly have its important place. However, with no desire for less preaching, there is a need for more emphasis on a well planned and carefully coordinated teaching program in the local congregation. The great commission contains two commandments to teach.

Our Lutheran Church is correct scripturally when she teaches that the child becomes a member of Christ's church and kingdom by baptism. Others take the attitude that the child must be considered a non-member until he is converted, usually by a more or less extraordinary experience. How much more safe, natural and beautiful to give him to Christ in baptism, to train him in the way he is to go, so he will need no conversion. Transplanting is always an unnatural and dangerous process.

But while our method is scripturally

To Our Sunday School Teachers And Superintendents

This issue of Lutheran Tidings is placed in the hands of all our Sunday School Superintendents and Teachers. We want you to get acquainted with some of the projects and thoughts of The Council of Elementary Christian Education and this paper. Our teachers will naturally be a bit better informed if they read our own periodicals.

For some unknown reason our request to have the names of all our superintendents printed in the annual year book of our synod was not complied with at the last printing; naturally our contacts with Sunday schools is therefore hampered. We urge all our pastors to send us the names of the teachers and the Superintendents. **Please do it now.** And further: would it not be a good idea if all congregations gave their teachers a yearly subscription to Lutheran Tidings? Most of our teachers need some encouragement in their work. Why not give them this year our own paper as a Christmas present?

Please send all names of teachers and Superintendents to: Rev. L.C. Bundgaard, 508, 7 Ave. N., Troy, N. Y.

and the boys and girls octette.

"Unge Kræfter" will be host to the young people from Luther Memorial Church on the evening of December first. This will be in the form of a social gathering.

Ove R. Nielsen

and psychologically correct, it puts a heavy responsibility on the teaching forces of the church. We must begin at once to teach the child that he belongs to Christ. He must learn what are the privileges and the responsibilities of this relationship. He must be taught to know, to worship and to serve. We must provide for a normal spiritual nurture and growth.

All this points to the need of trained teachers. If there ever was a time when consecration was the only requisite for a teacher in the church's educational program, that time is past. Consecration is still—and ever will be—the primary qualification. Today, more than ever before, the teacher must live by the Spirit of the Master. He must know the Bible. He must be familiar with the plan and aim of the lesson literature. He must know how the mind of the scholar works. He must study the teaching process. While the old truth remains, there are valuable new methods and helps. The modern intensity of living puts added burdens on the faith even of our children. The teacher must interpret problems. He must make the Scriptures a vital twentieth-century rule of life, as modern, but infinitely more valuable than the daily newspaper.

If you are one of the great army of earnest Church School teachers no doubt you are saying with the Psalmist, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." But our work is God's work and our sufficiency is from Him. The importance of our task is both the challenge and the measure of our preparation. We need an educational program that will recognize the need of the local congregation, unify all its efforts, and provide a staff of skilled workers for the task. With the thought that it may be suggestive to others, I outline the plan we are attempting to perfect in the Denmark Parish.

Within reachable distance of our church are approximately 300 people. Since ours is the only church in the community, these people are our field and our responsibility. To reach them we have our Church school (or Sunday School), our preaching service each week, a Ladies' Aid Society, A Young Peoples' Society, a monthly Workers' Conference, a Daily Vacation Bible School, a children's and an adult catechetical class, and our church board. These organizations represent, at least theoretically, our effort to meet our responsibility. If we can cause any or all of them to function more effectively our responsibility will be better met. Therefore, to the above we plan to add another avenue of service, an accredited leadership training course.

Our ideal is to have each department of church activity engaged both in learning and serving. We are begin-

THE EDUCATIONAL TASK OF THE CHURCH—ITS CHALLENGE TO THE ADULT*

What is it we want to teach? Our first task is to formulate what we consider God's message for this generation. Suppose states and communities everywhere turned to the church and asked **what shall we believe and what shall we do?** We as protestants would have no uniform answer to give. The Roman Catholics have. They turn to "The Encyclicals of the pope and say: Thus said the church!

We have however begun to realize that some united action is necessary, hence the two prewar conferences in Oxford and Edinburg on "State and Church" and "The Unity of Faith and Order."

Perhaps we think that the war has destroyed all—and perhaps this is the end of all that man has built. If it is, then God will soon build a new order

ning by asking all our Church School teachers, substitute teachers and Vacation Bible School teachers to take credit courses as follows: Sept. 24th to Oct. 29th, a study of "The Pupil." Nov. 5th to Dec. 10th, a study of "The Teacher." Jan. 7th to Feb. 11th, a study of "The New Testament." Mar. 4th to Apr. 8th, a study of "Administration of the Vacation Church School." Each course will represent 12 hours of study and 12 hours of recitation and discussion, to meet the requirements for accreditation by the International Council of Religious Education. For the 1941-42 season another schedule of lessons is planned.

The first three courses were selected because they will fill the most immediate needs. The course on the Vacation Church School was chosen as the result of our experience this spring. We had a two-week course, 11 teachers, 80 scholars, average scholar attendance 77, and no teacher absences. (Most Vacation School teachers also teach in the Church school.) We consider this good response a challenge to better preparation for the three week course planned for 1941.

The church school no longer needs defense. It has established itself by its accomplishments, despite many shortcomings. I should think it especially necessary in bi-lingual churches. Their problem in holding their youth is more pressing and difficult. The church school can hold our youth if we have efficient, prepared teachers and a definite, coordinated educational program.

We regret that the Danish Lutheran Church has no system for credit courses for leadership training. We believe it would be profitable for our Church's "Council of Religious Education" to study this matter with a view to eliciting discussion and recommendations at a Synodical convention.

Eilert C. Nielsen

In a new world. But if this is not the end of the present order then some day men will sit down at a table and talk things over together. And if there are any democracies left by that time then the Christians must see to it that the writings about a Christian order from the pens of such men as Stanley Jones, Kagawa, Eduard Benes, and perhaps the educational ideas of Grundtvig are not ignored, for I have a feeling that future statesmen must be more of the Gladstone and Chiang Kai Shek types than the present bar-brawl-types of our national parties.

Second, we want to teach to this generation that we are renters upon the Earth, that there is a God whom we call Lord of Heaven and Earth. That this is not **our** world but **OUR Fathers** world.

Third, we want to teach that God has given men reason and conscience, that we have potential qualities like the mind of God.

Fourth, we want to teach that men are sinners, and that they cannot be redeemed unless they can repent.

Fifth, we want to teach them that God has revealed Himself as redeemer in Jesus Christ.

Sixth, we want to teach that God has given us His spirit in Jesus Christ to guide us, to discover for ourselves the way **whereby individuals and communities** may grow in His stature in faith and hope and love.

What does this involve? This: that we must give more attention to the teaching of Jesus Christ than we give to the Christmas Day and Easter messages, more attention to the dynamic of the Pentecost promise. (For further reading see pages: 143-154; 205-206 in Church and State in the Modern World by Van Dusen, Coffin, Chamberlain, Calhoun and Cavert, Harper and Bros. Publishers.)

I don't know who said the following but it is the truth: "Few things could be culturally more deplorable than today the average college graduate, who, fancying himself educated, should never have read the book of Job, should be unfamiliar with Isaiah and should be hardly able to identify those mighty men of valor, Moses, Joshua, Gideon, Japhtha, or these most famous of scarlet women: Rahab, Delilah, Bathsheba, and should be not only thus abysmally ignorant but should feel no incentive to be otherwise. For this is nothing less than a loss of racial memory, a forgetfulness of our cultural heritage that is as serious in the life of nations as is for the individual the loss of personality, attendant upon neurotic de-
cease."

We have said much about our own racial heritage in the past—or at least the ministers and educators have. We have no assurance that this heritage

will ever mean anything to the next generation, unless they learn to spell after us our spiritual ABC. The only inheritance we are sure of is our physical characteristics. But the soul of man is receptive to skill and spirit. But the soul is not a magnet. It is quite content with its natural cravings for food, shelter and clothing. Yet the soul can be magnetized!—

There is a terrible lack of devotion to our task. There are few that read our great poetry, few that read about such men as Grundtvig, Kristian Kold, few that know the fame of Soren Kirkegaard, although he is spoken of today in many American journals as the greatest of religious philosophers.

We pass our own great hymns on for cheap "gospel hymn" trash. We find few that will sacrifice some of their time for the good of our youth.

The educational task of our church is calling upon volunteers for the sake of the abiding ideals of the past.

L. C. Bundgaard

*Excerpts from a talk given to Sunday School Teachers at the "Institute" at Hartford, Connecticut, October 27, 1940.

References: F. Ernest Johnson, The Church and Society, Abingdon Press; Leslie B. Hohman, As the Twig is Bent, Macmillan Co.; George Herbert Betts, How To Teach Religion, Abingdon Press.

Religious Education . . .

(Continued from page 60)

child of God. This is the Scriptural and Lutheran conception of the normal development of the Christian life. It is the nurture type of Christianity in its true and proper sense." However, I wish to indicate that this concept of Christian nurture is not something new in American Theological literature. One of the earliest and most vigorous exponents of this view was Horace Bushnell who in 1847 issued a book entitled: **Christian Nurture**. In this book he says "The child should grow up a Christian and never know himself as being otherwise." It is the well-known Dr. George A. Mills, General Secretary, Scottish Sunday School Union for Christian Education, who says, "The history of the Church has no clearer guide to offer than that of pointing to the basic value of Christian education for the youth of the Church—The most effective way to secure the stability and success of a congregation is to make such wise and adequate provision for the religious training of the children as shall lead them to know God as their Father, and to give Him the central and abiding place in their lives.—When children are deprived of the fellowship of youth in their own congregation loyalty to that congregation and often to the Church never appears. The careful oversight and shepherding of all children

in a congregation is unquestionably a first duty of those who are responsible for the vigour and fruitfulness of congregational life."

Knowing that only a very limited space is available it becomes necessary to stop here. We have merely opened our discussion, but we shall continue in the next issue of this paper. In the next short article we shall show that the teaching function of the Christian Church is deeply rooted in its very history, and, if space permits, also sketch the development of religious education in American Protestant churches.

Ernest D. Nielsen

AN OFFER

It is with keen interest that I have read the reports from the District conventions to note the re-action to my appeal by letter to each convention.

I am happy to have noted some results. A number of representatives have been appointed in the congregations. A number of these have asked me for mailing lists as well as sample copies. Both are gladly sent upon request. I am sure that these representatives will now be at work and that we shall soon see results. We hope that soon every congregation will have a representative.

The following offer is made to new subscribers: Beginning with the Dec. 5 issue any new subscriber will receive free the balance of 1940, or two issues including the Christmas issue, so that a new subscription received now will not expire until Jan. 5, 1942.

May I ask the representatives to take note of this. They can use that as a talking point in getting new subscribers at this time.

To the subscriber, I might suggest that they use Lutheran Tidings as a Christmas gift. It is easy to shop for L. T. and if you subscribe now your friend will get the Christmas issue.

Time is slipping by fast. We must work now and fast to realize our goal: A church paper in every home.

Greetings,

Holger P. Jorgensen, Bus. Mgr.

BOOKS . . .

(Continued from page 59)

work of the church? What must it do? How is the church to do its work? What are its tools? Evidently not everything that may come to the mind of man as something for the church to do can be its real, its divine, function. Evidently not every method or device proposed for use by the church can be accepted as a legitimate tool of the church.

Such are the problems dealt with in these lectures. The exposition is very clear and should help clarify in the minds of the readers their understanding of the Christian church and what it must do, as well as our place and task in the church.

Prof. Nielsen has done a real service to our church and to English reading people by making these expositions available in the English language. Perhaps some of these thoughts are familiar to those pastors who have followed theological life in Denmark. But the fact that these things can now be perused in English may make them stand out the more clearly in a new environment where no doubt a good deal more confusion reigns in such matters than in the smaller and more compact intellectual and theological world of Denmark. For this "labor of love" we owe Prof. Nielsen our gratitude. And we shall be serving ourselves and the cause of the church by purchasing this little book and meditating upon its contents.

C. A. Stub

Our Church

Our Savior's Church, Manistee, Mich. observed its 72nd anniversary with a "birthday party". Rev. Leo B. C. Broe gave the address of the evening. "A Little Soldier and a Red Cross Nurse" was presented by a quartet. Two musical readings, "The Spirit of '76" and "The Whistling Boy" were given, and finally a presentation of a play entitled "The Fountain of Peace".

* * * *

Rev. P. H. Pedersen, Perth Amboy, N. J., passed away on November 13th.

He was on a call at the home of an elderly lady, a member of the church who was confined to the home. While reading to her he collapsed. He was taken home in an ambulance, and six hours later he died. Funeral services were held from the Perth Amboy church which Rev. Pedersen has served the past six years on Saturday afternoon, November 16. The two Pastors, A. Th. Dorf and Sven Baden officiated. Other Pastors present were: A. J. Tarpgaard, S. Marckmann, Johannes Knudsen and L. C. Bundgaard.—Rev. Pedersen is survived by his wife and two children, Alma and Harald. The two children live in New Mexico but were able to come home for the funeral.

Rev. Pedersen was a very active worker in the church. He will be missed as a faithful servant in the Danish Lutheran Church. Our sincere sympathies to Mrs. Pedersen, Alma and Harald.

* * * *

A Joint Meeting of the Danish Lutheran churches of Chicago was held on Sunday, Nov. 10th at Trinity Lutheran Church of which Rev. A. W. Andersen is the pastor. Rev. Karl J. Wilhelmson of Racine, Wis. was the speaker from the United Danish Church. Pres. A. C. Nielsen of Grand View College was the speaker from our synod.

* * * *

Rev. Holger Jorgensen of Muskegon, Mich. will deliver a series of lectures at Grand View College during the week, Dec. 9-16. He will deliver the sermon in the Luther Memorial Church on Sunday, Dec. 16th, and will speak again Sunday afternoon.

* * * *

Rev. A. E. Frost, of Dannevang, Tex. has accepted a call from St Ansgar's Church in Waterloo, Iowa. He plans to move to Waterloo about Easter time next spring.—The Waterloo church has through many years been served by the pastor of the Bethlehem's church in Cedar Falls.—We congratulate the Waterloo congregation.

* * * *

The Ladies Aid of Our Saviors Church, Brooklyn, N. Y. had its bazaar during the first week of November. Proceeds from two evenings of serving and sale amounted to \$941.60.—Hats off to the ladies in Brooklyn!

* * * *

Central Bethlehem Church, Muskegon, Mich. has recently been beautifully redecorated. The first service after the renovation was to be held on Sunday, Nov. 17th.

* * * *

New Subscriptions to Lutheran Tidings since August 1st: Portland, Me., 1; Racine, Wis., 1; Alden, Minn., 4; Diamond Lake, Minn., 1; Clinton, Ia., 1; Marquette, Nebr., 2; Dannevang, Texas, 1; Exeter, Nebr., 1; Newell, Ia., 1; Seattle, Wash., 2; Cozad, Nebr., 1;

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Junction City, Ore., 1; Askov, Minn., 1; Grayling, Mich., 1; Tyler, Minn., 12.

We are grateful for the new subscriptions to date. But we feel that we should have the right to expect many more. Here is early Christmas greetings to all Lutheran Tidings representatives, wishing you good luck in securing a substantial number of new subscribers.

* * * *

Mads Bollesen of Tyler, Minn. died at the Tyler hospital Saturday, Nov. 9th, having been confined to the hospital for about eight weeks. Funeral services were held at the Danebod church on Friday, Nov. 15th. Rev. Harwinter and early spring. When spring ald Ibsen of Diamond Lake and Rev. Holger Strandskov officiated.

Mads Bollesen was one of the old pioneers of the Tyler community. He was well known to many in the Danish Lutheran Church as he has attended many of the annual church conventions and other meetings. He loved to travel and especially to share in fellowship with others. He spent the last few years at the Old People's Home in Des Moines, being there through the fall, time came he would first go to Marquette, Nebr. to spend a month with his son, Herluf, then coming to Tyler.

where the other children have their homes.

* * * *

Miss Dagmar Miller, returned Missionary from Santalistan spoke in the Danebod Church, Tyler, Minn. on Sunday, Nov. 10th.

* * * *

Miss Dagmar Miller spoke again on Sunday, Nov. 17th at a "Skrefsrud Memorial Service" at Greenville, Mich. This service was a joint service of the two Danish Lutheran churches in

Greenville. Miss Miller was scheduled to speak later in Trufant, Muskegon, Grant, Ludington, Manistee, Grayling, Marinette and Menominee, Mich.

* * * *

Emanuel's Lutheran Church, Los Angeles, Calif., has recently had a beautiful new altar installed. The former of the new church built a few years altar was regarded as a temporary part ago. Mrs. Henry S. Petersen donated the new altar in memory of her husband who died last winter.

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Few families can afford an additional expense of \$1000 or more. Every mother can help her husband and her children meet the greatest loss they could suffer. Money cannot compensate for the loss of a dear one, but it can remove the financial worry.

Every mother should consider what her death would mean to her family and to find a way of making that difficult time as easy as possible financially. A life insurance policy will provide the way.

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