

Lutheran Tidings

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Bishop N. F. S. Grundtvig

Founder of the Danish Folk High School. — Born September 8, 1783, Udby, Denmark.

In the year 1864, when Denmark had been defeated by the Prussians and had lost the province of Slesvig, many of the Danish intellectual leaders, reflecting the post-war depression of the people, refused to believe that a national recovery from within was possible. They turned to other countries for inspiration and for help, not realizing that, inspired by the genius of a great Dane, there was already a movement under way in the rural areas, destined to prove the mainspring of Danish national reconstruction and renaissance.

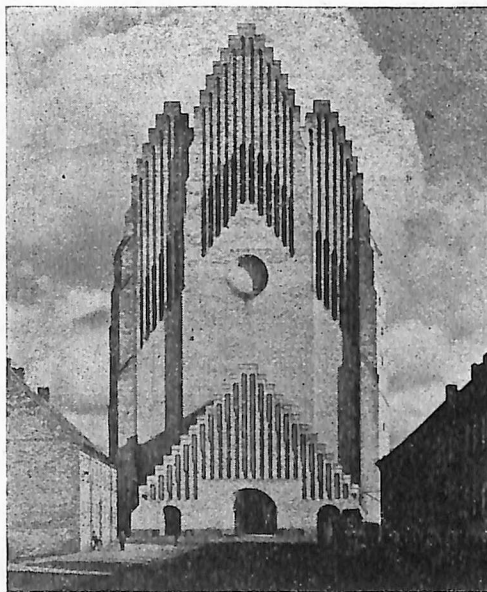
The man who conceived the famous Danish Folk High Schools, which have raised Denmark to her high cultural place among the nations, was Nikolai Frederik Severin Grundtvig, who was born in 1783 and lived to be nearly ninety.

Grundtvig was no mere student of the movements of his own times. He participated in them wholeheartedly, taking an eager interest in nearly every phase of Danish life. He became a Member of Parliament and also of the Constituent Assembly. He stood for the abolition of property franchise, and the institution of free and open legal proceedings. He fought for the right of every farmer to hold sufficient land to enable him to support his family adequately and independently, and for a political democracy in which "few people have too much and fewer too little."

Grundtvig's life was one of progressive spiritual and intellectual development. The son of a pastor, he spent an idyllic childhood in the lovely surroundings of Southern Zealand. His school life in the grammar school of Aarhus suddenly cast upon him the "shades of the prison house." He was unhappy there, "caged in with Latin and Greek." In later life he said that the "black school" had made him "haughty and dull," and had killed the religious soul within him. It might seem that he was less than just to the school.

This bleak period, however, did not blot out from his mind memories of his exquisite childhood. It served rather to stimulate his ideas of how the child should be educated. His writings and speeches insisted that children had the right first of all to be children. The very young should rest, should grow peacefully while they rested, and should be kept fresh and happy like young plants.

Grundtvig became a student at the Copenhagen University at a time when that seat of learning was full of the spirit of rationalism—a spirit against which he was later to set his face. Although he must have been influenced by current thought at the University, he did not derive from it the inspiration which was needed to kindle the flame of his genius. The spark, it seems, was provided by an unhappy love affair, for he, "the most bitter scoffer of love, saw a woman and loved at once as greatly as is possible to a mortal." This happened in 1805, when he was working as a private tutor on the island of Langeland. The woman was married, and, since there was no hope that his love could be returned, he had to seek distraction elsewhere.



The Grundtvig Memorial Church in Copenhagen.

He buried his sorrow in work. He devoted boundless energy to his studies, reading the German philosophers, especially such moderns as Fichte, the poetry of Goethe and Schiller, and the plays of Shakespeare. He was deeply attracted by the work of the young Danish poet, Oehlenschlaeger. He plunged into the grim and colorful records of Norse mythology. Peter Manniche says of this period of Grundtvig's life, "He developed a religious-romantic view of life. Seeking reconciliation between the finite and the infinite, he saw that through poetry and philosophy, but above all through religion, the full reconciliation could be reached and this he found embodied in the

Bible."

So absorbed was Grundtvig in his studies that he read and wrote all day and all night, pausing only to take short naps on a sofa, when sleep overcame him.

On an October evening, in the year 1810, he found, in a book he was reading, an attack on Christianity. Indignation took possession of him; he decided to become a reformer. He studied the Bible and he endlessly read the comment of theologians. After exhausting mental struggles he finally found a conviction which remained with him until the end of his days. It was this. Theologians never agreed with one another; truth could not emerge from the mere study and interpretation of books and of the Holy Writ. Truth could only be found in the "living community of men and women who are united by faith in the

(Continued on page 4)

Danish American Young People's League

National President's Report—1942.

GREETINGS to all conventions, societies and individual members throughout D. A. Y. P. L.

"A World of Song"

First an expression of deep gratitude for the fine spirit of cooperation and sacrifice with which so many groups and individuals responded to the task of creating "A World of Song." It was a great experience to feel this wonderful unity of effort within the D. A. Y. P. L. It was this unity which made the new songbook possible. Through it we have made the best of our Danish heritage available to the American people. This accomplishment shows what we really can do when we have a high aim before us.

A very special vote of gratitude should be extended to the members of the songbook committee for their excellent work. Rev. Erik Moller, Mr. and Mrs. Arild C. Olsen, Rev. and Mrs. Harris Jespersen and Rev. Enok Mortensen. Their task was gigantic, but through unflinching determination and excellent teamwork the obstacles were overcome and the dream of many years came true. While the songbook does not meet every demand which could be made, it has been very gratifying to the committee that "A World of Song" has met with such fine reception.

The work on the songbook goes on. As announced last summer, additional units will be published. This fall we shall offer for sale a unit of the best Christmas songs.

The first edition of the new songbook is almost exhausted. A financial statement will appear when this is accomplished. A plan for a second edition is already under way. Unfortunately, here too the war restrictions have caused interference. But the war will end some day, and "A World of Song" will go on.

Ungdom.

Ungdom is becoming more and more of a problem as the years go by. The editorial staff has done excellent work and kept true to the high traditions of the periodical, but, somehow, the paper does not fit into the picture of D. A. Y. P. L. as it should. It has been possible to keep it going only through incessant drives, for subscriptions and donations, but this method is not satisfactory as long as it does not create a real interest in the paper. There is little use in persuading the members to subscribe if they will not read it. It is true, that the general reading interest has diminished greatly with the appearance of movies, radios and picture magazines. It is also true that most of our members are loaded down with reading requirements through their high school work, but all that does not solve the problem of what to do about Ungdom. To lower the standard of reading material is certainly not satisfactory, and to furnish Ungdom with high quality pictures and copyright articles and stories is prohibitive. With the funds at our disposal, it is utterly impossible to compete with the better magazines of the day.

It was hoped that a solution would be found by

the national convention, but this has now been postponed for the duration and Ungdom in the meantime has to carry on. As a temporary solution the following plan will be offered. This plan was first brought before the District IV convention in Dwight, Ill., last year.—Each society within D. A. Y. P. L. shall be given the opportunity to supply the material for one issue of Ungdom. A few pages will be reserved for the use of the regular editor, and all the material submitted must be subject to his approval. This experiment should take the form of a contest to see which society is able to make the best issue of Ungdom. Rev. Harris Jespersen, the editor of Ungdom, has promised to publish the rules which are to govern the contest.

The National Convention.

It is hardly necessary to repeat here the reasons for the cancellation of the national convention to have been held in Des Moines, Iowa, this summer. The war efforts take priority. It is possible that some of the district conventions and camps may be postponed also. With the world outlook as it is at present, it is not likely that we shall convene again until 1944. This situation is rather unfortunate, as there are some very vital matters which should have been brought before the national convention. Now we shall have to approach the problems in a far less adequate manner.

The State of Affairs in D. A. Y. P. L.

In order to learn as accurately as possible about the actual conditions in the local young people's societies, the national board sent questionnaires to all the pastors and presidents of the societies in the spring. The answers brought out some very interesting facts.

It was learned, for instance, that each society has sent an average of ten young men to serve Uncle Sam. That brings the total of D. A. Y. P. L. members in military service to about five hundred. Naturally, we are proud of them, and we follow them with our prayers. May God protect them and keep them. And may their great task be accomplished.

It is clear from the answers to the questionnaires that D. A. Y. P. L. is an integral part of the Danish Evangelical Lutheran Church and not a mere appendix. There is a spirit of loyalty toward the church in all but one or two societies, and there is a willingness to cooperate with the pastor in the local work. Most of the groups have supported their church in one way or another. All this is very encouraging, and yet, it is evident there is a lack of aim and direction in most places. The work is not integrated around some high purpose, and therefore there is commonly a lack of initiative and consecration. That is bad! A society, which begins to drift like a ship without course and direction, is bound to be wrecked sooner or later. There are trying times ahead, also for our young people's work. If we are satisfied with mere drifting, we shall be poorly prepared to meet the crisis.

To understand the situation as it is revealed by the questionnaires, it is necessary to review the history of our young people's work: During the first decades of its existence, the Danish Church did not have any young people's groups. The youth of that time merely joined their elders in whatever activities there were.

At the change of the century young people's societies began to spring up and these were later organized into D. S. U. (Danish United Youth) Ungdom was started. The majority of the members were between twenty and forty years of age. Most of them were emigrants. In short, they were older young people, former students of the Danish folk high schools. They were interested in lectures, discussions, literature, politics, etc., etc. They had experience and were full of initiative. The young people's meetings were the natural center for all such interests and activities. After the first World war there was a gradual change in the constituency of the membership. Emigration was closed. From then on the members were mostly high school students. The older young people usually left home. This meant a lowering of the average age from fifteen to twenty years, and very natural, there was a decisive shift in the general interest of the members. The language from then on was English. The society was no longer the natural center of activities. At least, it had found a strong competitive in the high school. The desire for enlightenment and sociability was fulfilled by the high school. The desire for entertainment and excitement was met by the movies, the radio and the picture magazines. All these were important changes in the life of the young people. From then on there was strong competition to contend with for every society, and many of them found it very hard to make the necessary adjustments. As yet, there are those who have not succeeded on this point. To a large number of our youth it appeared that the young people's society had been outmoded by Hollywood, the high school and the radio. But that was only because the aim of the young people's work had not been made clear to them. And evidently it is still very hazy to many of the members of D. A. Y. P. L. Glamour and excitement are powerful drawing cards, and it is clear that we can not compete with the commercialized entertainment on that score. Our work should be centralized around the moral and spiritual values of life. The field of higher personal development and growth is still open for our activities. It should be the aim of the entire D. A. Y. P. L. to cultivate that field. I shall readily admit that it is not always easy to make clear to our youth the importance of gathering and working for the betterment of their character, but it is imperative that our best endeavor be put into this ideal.

Some of the leaders were able to hold and inspire the youth and the work continued to prosper. Many were not, and it was at this very point that the work among the young people became almost entirely dependent on the local pastor's ability. The welfare of the work was determined by the winning ways of the minister—or the lack of them. All the congregations clamored for young pastors, no matter how green they were. It was the person who was to save the day. The result is that the young people's work fluctuates alarmingly with the coming and going of the pastors. The society is either up or down in direct proportion to their popularity. This is a great weakness and it should be remedied as soon as possible. We can not expect that all pastors should be made in the same pleasant mold. They can not all be "jacks of all

trades." Neither should we expect every pastor as age creeps upon him to keep adjusted and enthused by the constant change in lighter interests of the youth. But certainly, he should be interested in the constant things of the spiritual life. And it is here we must attempt to give direction to our young people's work. Rather than being clubs for mere entertainment, we should be banded together for the conscious aim of working for the higher life. There must be a retrenchment, a realignment of our method. It is with this in mind that I submit the following proposals.

Realignment.

At the present time D. A. Y. P. L. is an entirely independent association. We are only loosely joined with the Danish Church. The main points of contact are through the individual pastors, and that is not enough. There ought to be stronger bonds of cooperation. It is not my idea that our societies should be made into junior congregations, but that we should make better use of potential leadership which is found within the synod.

There is a large number of pastors among us who are born leaders of youth, but under the present arrangement the scope of their activities among the young people is largely limited to the local field. If their insight, their initiative, their ideas and their research for valuable material could be made available to the entire D. A. Y. P. L., it would be a great help to us all. We must try to get these men together for the purpose of drawing up more definite plans and programs than we have at present. It can be done in the following manner.

Instead of electing a pastor to the presidency of the various districts, let us elect a young person with ideals and the quality of leadership. And then let us ask the synod to appoint a pastor—a youth leader—from each synodical district to make up a board of co-ordinators of the young people's work. (Such appointment would carry much more weight, coming from the synod, than if it came from D. A. Y. P. L.) This board of co-ordinators should elect out of their midst the person to be president of the entire D. A. Y. P. L. (3-year term). It shall be the duty of the board to work out an extensive plan for at least twenty young people's meetings a year, and to publish this plan in quarterly installments.

This does not mean regimentation of the young people's work. Each society shall be free to accept or reject any program in the plan. But it does mean that the work as a whole will have a more definite direction. Each society shall elect a board of sponsors of which the local pastor shall be one. It shall be the duty of this board to assist the society in carrying out such parts of the uniform plan as are acceptable to the society.

As a part of this realignment plan it is found advisable that Districts III and IV each be divided into two districts, and that all districts be renumbered to correspond to the synodical districts. The co-ordinator shall work in cooperation with the young people's board in his district.

The details of this plan for realignment shall be

(Continued on page 7)



IN THIS TIME OF CRISIS

Comments On "Crackpots"

It was my happy experience to receive many interesting and inspiring letters in response to my article, "A Conference of Crackpots," published in the July 20 issue of Lutheran Tidings, from known as well as from unknown friends.

As I feel that most of these letters are informative as well as motivated by deepfelt convictions, I have asked the writers' permission to publish a few excerpts, which I feel might be of interest to Lutheran Tidings readers.

Dr. Martin Schroeder is Rural Work Representative of the Board of American Missions of the United Lutheran Church in America. Besides a letter from him, I'm asking the editor also to give space to a hymn which he has recently written to the tune of Finlandia. This fine hymn has been used at Rural Pastors' Institutes throughout the country; and Dr. Schroeder kindly gave his permission to have it published in Lutheran Tidings.

NANNA GOODHOPE.

1614 D-Street, Lincoln, Nebr.

August 1, 1942.

Mrs. Nanna Goodhope
Viborg, S. D.

Dear F. O. R. Member:

By sheer accident I came today across your fine article on "A Conference of Crackpots" in the Lutheran Tidings. Being possibly one of these crackpots myself, I thought to drop you this line in appreciation of your excellent presentation of the "Fellowship" way of life to your group of Lutherans.

Particularly am I urged to write to you somewhat to relieve your mind, in case you do not have the information (which your article seems to indicate), that Lutherans do constitute a section in the Fellowship of Reconciliation, of which Dr. Paul Scherer of New York City is the honorary chairman. The enclosed folder will explain this further.

Had it not been a problem of transportation and other obligations on the part of the Lincoln group, you would have seen several more Lutherans than the one you are referring to.

The traditional Lutheran interpretation of Jesus' way of life admits freely the practice of war, though condemning in the individual the sins of which war is composed. When the matter comes up in the pulpit you are always assured of some beautiful intellectual tight-rope walking, trying to balance the contradictions before getting to the "Amen." Sin is not sin when some one else has told you to. Some day the world will come to know who the crackpots are, only God knows them now.

St. Paul was numbered among them in his day. (Acts 12:24.) The assurance is given to others for equal appraisal in 1. Cor. 14:23. What did they say about Luther when he refused to conform? Yes, he was the chief among them according to the Catholic viewpoint. Though the issues at stake then may differ from ours today, the duty before God to obey one's conscience is in principle the same.

Again, with deeply felt appreciation of your fine descrip-

tion of the Fellowship of Reconciliation meeting at Boone, Iowa, I remain

Very sincerely yours,

MARTIN SCHROEDER.

Other Excerpts:

In these times of "all out for war" it was so refreshing to read your article in the last issue of Lutheran Tidings. How I would like to have been present at this conference of "Crackpots" and shared in the fellowship which you experienced. I do in a measure share it when I read what you write and that is why I am prompted to write you and thank you.

It is so good to know that even within our small Lutheran synod there are individuals here and there that share the convictions that war is incompatible with the teaching of Jesus, that love and not coercion is the corrective power against all evils.

We realize, of course, that love is not something we have or can possess of ourselves, but that it is a gift from God which we can receive only through our willingness and openness to accept. I believe the article of Arthur Frost in the same issue of Lutheran Tidings touches that. We will, however, never learn to love through warfare. The result will be quite the opposite and it seems hardly possible, as some would have us believe, that when the war ends we can suddenly drop all our hatreds.

I feel very strongly that in our local communities we need very much to have the gospel of love and brotherhood brought home to us. Because in our local congregation we seldom meet with any spirit of compassion or forgiveness towards the people of the enemy nations, but on the other hand there is present the desire to punish and even to destroy them completely. It is forgotten that they are people in bondage and far worse off than we are. That they are victims of tyranny which is crushing them body and soul. I am sure their choice was not war any more than war is the choice of our young men that are being led into battle. The church will not be influential in securing a just peace unless it dares to bring the gospel of love and brotherhood with a conviction that will be heard. It is now too anxious to appear patriotic and to conform with the requirements of total war. This is not true of many of our big church leaders, but it is true of most of our local church communities. The one ray of light and of hope is in the greater leadership as was represented at the Delaware conference. But it doesn't reach down to the local community where it should begin, and grow out.

Taken altogether this was a very good issue of Lutheran Tidings and I hope it continues of that quality. That, of course, is not so much up to the editor perhaps, as it is to those who might contribute or who have something to share with others.

Greetings from my wife and myself.

H. L.

BISHOP N. F. S. GRUNDTVIG

(Continued from page 1)

Holy Spirit." It was in 1825 that he experienced what he called the "blessed moment of perception."

The former castigator of the people of his time, the stern judge and critic, now presented a changed countenance to the world. He stood no longer aloof, and gave up preaching about the Day of Judgment. He discovered faith in the Danish people. His new outlook inspired his great autobiographical poem, "New Year's Morning"; it is scarcely too much to say that it inspired all the poems he wrote from that time onward. His love for his country became brighter and warmer. When he now buried himself in reminiscences of the great past of his people, it was not in order to look despondently upon the miserable present, but in order to derive invigoration for tack-

ling the problems of his day and of the future. He wanted now, as he says, to sing about everything, "about Moses and Mimer, about Heaven and Earth," about Christianity and humanity, about Biblical and national history and about nature in the fatherland. His life reached its zenith. Many of his best thoughts flowed from this period. He threw himself into the fight against rationalism, but with new thoughts. He wrote hymns, and he began to think about the place of education in a national renaissance.

It was about this time that he paid his first visit to England, where he was deeply impressed by the spirit of liberty, the civic life, and the robust soul of the people. He stayed for some time at Trinity College, Cambridge, and discovered the value of college life. This experience helped him to apply and adapt ideas for popular education, which he had gained from Rousseau and Fichte, for the benefit of the Danish people as a whole.

His belief was that when farmers and artisans were called upon to take an active part in legislation, they should be educated for this purpose, not at ordinary schools, but at special schools for adults. He thought that "children should rest and grow in their rest, that youth aged 14 to 18 needed physical activity and a glimpse of the work he might later have to do!" Only a man of adult years, he held, is ripe enough to understand life, and to be educated in life.

"Dead are letters," he wrote, "even if they be written with the fingers of angels, and dead is all knowledge which does not find response in the life of the reader. Not only mathematics and grammar, but all intense brain work in childhood is killing."

The fully grown youth, Grundtvig felt, was much more full of questions than the child or the adolescent, and it should be the business of the Folk High School, which he conceived, to answer those questions. He urged that a Folk High School should be established for the great mass of the people, and added bluntly that "only barbarians and tyrants can imagine that this root and kernel of the people—tenants and freeholders, large farmers and small, artisans of all kinds, sailors and tradesmen—does not need any more enlightenment than they can obtain behind the plough, in the workshop, on the boat and behind the counter."

Grundtvig wanted this Folk High School to give instruction not in the Latin tongue, as in the University, but in Danish. Danish citizens should be given a thorough knowledge of their language, their country's history, and its social institutions and development. The Folk High School should not end its courses with examinations, and it should be possible for all bright boys and girls to attend it.

"It would be both of great use and of real pleasure if there were a well managed farm connected with the Folk High School," he wrote, "and if this were surrounded by workshops of all kinds, where every young man at the school could see really efficient management of his trade. Acquaintance with the

ROGATE

(Rural Life Sunday)

Tune: Finlandia.

God calls to man, His acres to prepare
When springtime comes—new furrows for the grain!
Breaking the ground, we breathe to Him a prayer,
Give rain and shine, the harvest to attain.
O Lord of Hosts, Thy servants in the field
Must look to Thee, their sacred work to shield.

A pledge divine, this firmament, it seems,
Given to those who till the holy earth
Whose dormant life, awakening from dreams,
Will yield man's food, by toil of noble worth.
A sacred call, to plow the fertile sod,
Tend sprouting blades, obediently to God.

Lord Jesus Christ, to Thee we sing our praise;
Thou hast revealed God the Creator's hand.
Though we are weak, sufficient is Thy Grace,
Wherefore we pray, bless Thou the seeded land.
As Thou hast fed the thousands foll'wing Thee,
So bless these loaves, show us Thy royalty.

And when the plow, for reaper's tasks, must rest,
Make real to us Thy presence in the plains;
When fields of grain are ripe and golden dressed,
Thanks be to Thee for clouds that brought the rains.
Great God, we pray, our farmers' work support;
Our faith make strong, according to Thy Word.

Though seasons come, and soon away have fled
To leave us fruit, the harvest of the fields,
Thy Word proclaims, man's life is more than bread;
We shall not live, save by the grace God yields.
Such harvest grant, the bread which does not cease,
That we may live, O Lord, with Thee at peace. Amen.

MARTIN SCHROEDER.

many-sided practical activities would be a necessary condition for a real understanding of Danish social life and national institutions, subjects which should not be taught through dull statistics, but by a lively and intelligent Dane who had traveled all over the country with his eyes open, so that he had come to know birds, animals and human beings, and had gained a real insight into the peculiar characteristics of the Zealander, the Jute, and the inhabitants of the various small islands, and who could help to bring the young from all parts of the country into a real and living intercourse." There should be more than one such school, he said. Schools of this type would not alienate young Danes from their work, but would serve to return them to their farms and workshops with a true understanding of the meaning of citizenship.

Books should not hold in the Folk High Schools the position they had in Universities. Discussion and lectures should be the basis of instruction. Singing, he held, should have a high place on their curricula.

Such was the broad outline of Grundtvig's ideas; it was left to others to carry them out.

His extraordinary vigor and mental power were scarcely impaired even in his extreme old age. He preached his last sermon a few days before his death; and he wrote his last poem the day before he died. He was married three times; his second wife gave birth to a son when he was seventy-one, and his third

(Continued on page 15)

OUR WOMEN'S WORK

Mrs. Edwin E. Hansen, Editor, Route 2, Marlette, Mich.

Mission Talk At Convention

June 20, 1942, Dwight, Ill.

By Rev. A. W. Andersen.

It has been said: "The church which is not mission-minded is a missing church," and why? Because it lacks the spirit of Christian love. Christian love is greater than patriotism, is deeper than human affection. The love of art, music, nature or literature, cannot be compared with it. It is more sacred even than filial devotion and parental affection without which the word home is meaningless.

When Jesus met Peter after the resurrection He revealed the distinctive meaning of Christian love. In addressing Peter He twice used the Greek *agapas*, a word which means infinitely more than mere human affection. Humbled by the sad experience of his disloyalty, fearful lest he might say too much, Peter replied by using the common Greek *Philo*, in Danish we make the same distinction between: *elske* and *kær*. *Agape* is the Christian conception of God's love revealed in Christ, it is the love Christ taught His disciples to have toward their fellowmen. The love of Paul expounded in the 13th chapter of I Cor.: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal";

In the first three verses Paul shows that love is pre-eminent among the Christian graces, greater than eloquence, wisdom, benevolence or martyrdom. In the following four verses Paul reveals the distinctive marks by which Christian love may be known. It is patient, kind, love is unselfish, etc. Christian love grows. It never dies. It is permanent and abiding. Many things continue for a time and then vanish away. Earthly possessions are unstable. Even human friendships are subject to disruption. Life itself is uncertain. Christian love is more than a mere pious sentiment. Christian love expresses itself in service. The biography of Jesus as we have it in the gospels shows that He spent more time "going about doing good," than in the formal preaching the Gospel. Indeed, it may be said that He did most of His preaching through these deeds of love. That the apostles, from the very first followed their Lord's example in this respect is very evident. Free-will offerings were taken in the various congregations for the relief of the poor and needy, especially for the mother church at Jerusalem.

In the postapostolic times serving love was not inactive. Ulhorn says: "An active benevolence extended its net over the whole empire, and wherever a Christian went, he knew that he was near to brethren who were ready at any time to minister to his need."

"The churches of the first two and a half centuries may be regarded as so many compact organizations for charitable work." In the time succeeding the reign of Constantine, when the church was taken

under the sheltering arms of the state and became the heir of all the coalition, the work of charity was developed in organized form, and charitable institutions were founded by some of the leading bishops and church fathers. During the "Middle Ages" the practical activities of the church were largely controlled and directed by monastic orders. It was the golden era of monasticism to which the church had literally delegated the responsibility of looking after the charitable and other merciful work which demanded attention. The institutions which sprang up were the direct fruit of the efforts of the different monastic orders and were under their direct control so that the giver and the recipient were never brought into personal touch. The monasteries and the convents became centers from which the practical religious activities of the times were directed.

During the time of the Reformation, not so much attention was given to practical church work because it was a reconstruction period. Foundations had to be relaid. The vital truth of the gospel had to be restated. It was necessary to explain the way of salvation, the masses were ignorant of the simple truths of a redemptive gospel. Something was done in the way of providing for the poor and the needy, the fatherless and the aged, but not in systematic manner.

After the Reformation, during the 17th century, a marked revival of interest in the church's practical life, began to manifest itself. From the close of the 16th, to the middle of the 17th centuries, the church was suffering from the effects of formalism and spiritual deadness. This sad condition resulted in the origin of a movement known in church history as Pietism, which had for its purpose the revival of the church's spiritual life. The influence of this movement was so widespread and far-reaching that the entire life of the church was favorably affected. The center of the movement was at Halle, Germany, and the leaders were Spener and Franke. A mighty impetus was given to missions and one of the direct results was the sending of Muhlenberg to America in 1742, who became the father of Lutheranism in America. In 1705 Bartholomæus Ziegenbalg was sent from Denmark as the first Lutheran missionary to Trankebar, India. Perhaps the most notable achievement of Pietism was the founding of the Halle institutions which were designed to meet human need in almost every form.

In the 19th century another very marked revival of interest in works of love began to make itself felt. The form was largely of the institutional type, but so varied and comprehensive in scope, and so spiritual, as to merit the highest praise. As true works of love, they compare well with the deeds of love of the apostolic period. It should be noted, however, that practically all the institutions established and the organizations formed, were the result of the initiative of consecrated individuals and not of the church as such. Johannes Falk (1768-1826), a great lover of childhood, found much joy in establishing the first

institution for "orphaned and neglected children" at Weimar.

Elisabeth Fry (1780-1845), was a consecrated woman of England, who became deeply interested in prison reforms.

Johann Wichern (1808-1881), known as the father of the Inner Mission, devoted his time and strength chiefly to the great work of child saving. In 1833 with three boys, he founded his famous institution which became known everywhere as "Das Rauhe House" (The Rough House), a home for wayward boys. He introduced the "family system," 10 or 12 boys in each group with a house-father.

Theodor Fliedner (1800-1864) is everywhere honored as the man who revived the female diaconate. An intensely pious man, a man of prayer, gifted with unusual executive ability, and inspired by a child-like faith, he founded at Kaiserswerth the famous institutions of mercy which are so well known throughout the world for their great influence and good works. The most notable of these institutions is the Diaconess Motherhouse, established 1836.

Thomas Guthrie (1803-1873), of Edinburg, and Thomas Barnardo (1845-1905), of Dublin, will ever be remembered for their intense interest in the work of caring for neglected and homeless children. William Pasavant (1821-1894), was the outstanding pioneer of the Lutheran Church in America as an apostle of serving love, who was instrumental in transplanting the Diaconate in America.

The church is the chief promoter of the activities of love; just as the sun cannot be prevented from giving out light and heat, so the church cannot be kept from proving her faith by deeds of love. The home should be love's ideal training school. In every Christian home the needs of the one will become the concern of all. In a Christian congregation it should be the aim that each individual should have some active service according to the Parable of the Talents.

To invite and bring a friend to the church service, or to visit a sick person are deeds of loving service which each individual can participate in. In nearly every congregation are to be found a number of guilds, societies and organizations of various kinds, in which are numberless opportunities for all who are willing to engage in active Christian service. But in the average congregation not more than one-half of its members are doing active service and in many instances the same individuals are active in several or nearly all of the organizations. The inactive members should be induced to do their share in the up-building of the Kingdom of God. The Sunday school and the young people's societies provide unlimited opportunities for all kinds of helpful service.

Every congregation should have a Mission Group. To begin with it can meet at the parsonage or in different homes, with an appropriate program dealing with the different mission fields, foreign, home and inner-mission. This is one of the most blessed and beneficial works in the congregation which may stimulate the interest in Christian work of love. If the hearts can be set afire for the mission work it will gradually lead to a spiritual awakening which may influence the whole congregation. Our times are

(Continued on page 15)

Bethesda

Bethesda, home of mercy, was the name,
Whereto our Savior, full of mercy, came,
To visit all the lame, the sick, and blind.
For eight and thirty years in sickness bound
Was one neglected, but of Jesus found,
He made him whole in body, soul and mind.

He said: "You take your bed and go your way."
But this took place upon a Sabbath day.
So when he went, the Jews did him surround.
"It is a Sabbath day," they to him said,
"Whoever said to you to take your bed?"
He said: "The man, who made me whole and sound.

I have found mercy, and I am so glad."
But strange to say, at Jesus they were mad,
They did not understand His saving grace.
We, like this man, shall our Bethesda find,
Where Jesus heals the sinsick and the blind,
And take us home, when we have run our race.

HENRIK PLAMBECK.

DANISH AMERICAN YOUNG PEOPLE'S LEAGUE

(Continued from page 3)

worked out by a committee from each district consisting of the district board and the presidents of the societies within the district. The findings of each committee shall be submitted to the national president of D. A. Y. P. L. and to the conventions of all the districts next year for re-study. The decisions reached by each of these conventions shall then be submitted to the national convention, and thence to the synodical convention.

The work of the district committees as well as that of the co-ordinators' board is to include the problems of the work among the junior young people.

I realize, of course, that these are drastic and far reaching proposals. It was my intention that they should have been placed before the national convention this summer to be acted upon. That is out. Now we shall have to approach the matter in a very different manner, namely, through the district conventions. It will then be the findings of next year's conventions—or those of the following year, perhaps, which will be presented to the national convention—whenever that is to be held. At any rate, since the proposals have direct bearing on the constitution of D. A. Y. P. L. no final action can be taken until we have our second national convention from now, and that will mean a delay of from five to six years—as far as anyone can tell. In the meantime, let us seek the way in which D. A. Y. P. L. may go forward with a high aim to greater usefulness.

Grand View Jubilee.

In 1945 Grand View College will celebrate its 50th anniversary. The synod has appointed a committee to make plans for the celebration. This committee has suggested the building of a new girls' dormitory as a fitting way to observe the occasion. This means that a large fund must be collected. It is my sincere hope that every society in D. A. Y. P. L. will join wholeheartedly in the effort. This way has been suggested: Buy one or several war bonds and turn them over to the jubilee committee. Here is something big to work for. Let us call on the Grand

(Continued on page 15)

Lutheran Tidings

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Across the Editor's Desk

In the July issue of "Ungdom" the president of D. A. Y. P. L., Rev. Marius Krog, submitted his annual report. He also sent a copy to this paper to use in part or in its entirety. We withheld the article at the time because we felt it primarily was a message to our young people and consequently the various issues should be discussed by the young people.

The challenge, or shall we say the indictment of the young people's work in our church, presented by the National president is clear and to the point. In fact it is so challenging that we took for granted that it would invite a very timely discussion in "Ungdom."—As yet the result has indeed been very meager, one lonely article from one of our young people in South Dakota in the August issue. We hope that the coming issues will reveal more interest and ambition to meet the challenge and thereby disprove the indictment.

However, the proposed changes made in the president's report are of such a nature that the entire report should have the attention of all parents, yes all members of our church. Consequently the report appears in this issue of Lutheran Tidings.

"It is clear from the answers to the questionnaires that D. A. Y. P. L. is an integral part of the Danish Evangelical Lutheran Church and not merely an appendix" is a statement in the report. The members of our church have reason to rejoice because of this commitment of loyalty to the church.—But it is true that "There are trying times ahead, also for our young people's work"—Many of us remember all too well the "Revolt" of youth following World War I. The disillusionment of youth of that period is undoubtedly one of the most tragic chapters in the history of our nation.—Not least our churches are anxious to avoid

The Church's Responsibility To The Soul-Burdened

Rev. Eilert C. Nielsen.

What is the primary purpose of the Church? Why, it is to bring the sinner to salvation! The purpose of the Church is to help man to live the life of a son of God, as well as to be able to die in faith. As the servant of the Church it is the privilege of the pastor to care for the souls of his people. Luther called this work "seelsorge," the "cure of souls." The English word "curate" stresses this pastoral obligation.

The question of the Church's responsibility to the soul-burdened world is always important! In our day of complexity and perplexity it is more important than ever before. Tomorrow will bring yet more acute strains and stresses on the inner lives of our people. The Church and her ministry must be prepared. We must use every help available. Our people must be made aware of our ability and desire, with God's help, to be the physicians of their souls! We are to be shepherds of men! When Peter confessed his love of Christ, the Master said, "Feed My sheep!" So, also, we are told that there will be more joy in heaven over one sinful person who repents, than over ninety-nine upright people who do not need any repentance.

Pastoral Psychology.

Within the recent past the old subject of the effect of sin on the spirit and health of man has developed into an important new science. Many scholarly and earnest men have given their lives to the study. Sociologists, psychiatrists and psychologists have much to teach the church. It is the same old sin that burdens men's souls. It is the same old Gospel that removes the burden. The technique is new. The art of counseling is a boon to pastor and people alike. A restudy of the scriptures teachings on baptism, conversion, regeneration, justification and sanctification, in the light of a conservative and CHRISTIAN PASTORAL

(Continued on page 10)

a repetition of such an experience of our present youth groups, and the consequent influence on the life of our future church work during the next two decades or more.

What then is our answer to the quite radical change in the leadership and the planning of our young people's work as suggested by the D. A. Y. P. L. National president?—A board of co-ordinators consisting of nine pastors from the nine Districts is the helping hand our youth group, or at least their president, is asking for.—On the basis of the present status of our young people's work in our synod it may seem to be a plan worth trying.—Undoubtedly our district meetings should consider the plan. "Lutheran Tidings" is also open for a discussion on this most vital problem.—Our boys in service are fighting on another front. Let us who are to keep the home fires burning meet our issues with determination. A battle won on this front will count much for the future life of our country.

GRAND VIEW COLLEGE



When this is being read there will only be a week or so left before Grand View College opens its doors anew for a group of the young men and women from our church. This means that there is a great bustle of activity going on, getting ready for the day. We are busy at the college, getting things in shape, and the coming students are busy at home, looking forward with expectation to their departure.

But it also means that there will still be time enough to make up one's mind and decide to go to school this year. At the time of this writing the enrollment is not discouraging, but there will surely be room enough and a hearty welcome for those who have not enrolled as yet. We therefore suggest that parents as well as young people take time out to consider the possibility of a school term.

Registration day is September 14. On the 17th the Board of Education will visit us, and that evening there will be an opening meeting with talks given by Rev. O. S. Jorgensen, Dean Alfred C. Nielsen and myself.

JOHANNES KNUDSEN.

What Fifty Years Can Do

Sunday evening, August 2, 1942, culminated an historic 50 years for many pioneers of St. Ansgar's Danish Lutheran church in Waterloo, Iowa.

Officially the celebration started Sunday morning, but actually it began when preparations were made for the occasion. Committees were drafted, ladies and young people assumed duties of planning Sunday meals and lunches, men folks cleaned and painted, invitations were extended, church history was compiled; special songs were chosen for the choir, and programs arranged for the day.

It might even be mentioned that a few days before the celebration the church basement was flooded with four feet of water, due to a cloud burst, adding additional work and worry.

It was Sunday morning, with English service delivered by Rev. O. S. Jorgensen of Cedar Falls, and Rev. A. E. Frost conducting the communion service. Selections by the choir were given, directed by Miss A. Bodholdt, with Mrs. John Lund at the organ.

Immediately following came the

Danish service with Rev. Alfred Jensen preaching the sermon and communion served by Rev. Svend Kjær of Fredsville.

With a short intermission our celebration continued at 3 o'clock in the afternoon with an English lecture by Rev. Alfred Jensen.

Then at 5 o'clock English and Danish Ladies' Aids, jointly, served dinner to a capacity crowd.

At 7:30 Rev. A. E. Frost gave special anniversary invocation. Greetings were extended to all by Mr. Chris Langskov, chairman of the congregation, at which time congratulatory letters and telegrams were read, and there were many.

Following was the reading of the Church History as compiled by Mr. H. K. Nielsen, pioneer church member, which was indeed very interesting.

Talks were given by various speakers. Each expressed joy and gratitude for progress shown during the 50 years.

Again the choir rendered two selections. A surprise feature of the evening was presented by a Polish refugee, Mr. Gunther Meyer, a very able pianist.

This brought to a conclusion the program, with Rev. A. E. Frost giving the benediction.

In true Danish custom, we then retired to the basement to be served luncheon by the young people.

We enjoy thinking of God's church on earth as a great family, endeavoring to accomplish His will with us. When we mention family, that does not pertain to our Danish Ev.-Lutheran church only. It means all denominations. That while we are celebrating this day of 50 years of progress, did not the rest of the church family also advance? Were they not also striving for the same purpose of God's will?

And if the answer is yes, it would be much like celebrating a golden wedding anniversary, and the rest of the family, with joy, expressing their best and sincere wishes.

This could become an international spirit, and it must, for it is in God's plan that there be unity and peace; that isolationism be abolished. For as He has said, "One God, one faith," and "My sheep know My voice," yet there are 200 denominations, each thinking they know His voice.

This is indeed a great problem for all thinkers and believers, and God's will shall and will improve this sick people.

So, while the house is burning, call Luther, call John Wesley, call Hans Nielsen Hauge. They can't aid you! You must call on the One, the same God who gave those great men strength in the past.

Then only can you feel triumphant, as we did on Sunday, August 2, 1942.

SIGURD B. STOTTRUP, Sec.

"My papa's a bookkeeper," said little Albert proudly.

"Yes, I know it," rejoined small Dorothy, whose father was a minister. "He borrowed a book from my papa six months ago and hasn't returned it."



Lutheran World Action funds totaling \$374,794.23 had been received at national headquarters, 39 East 35th Street, New York City, by August 6, according to the Rev. Dr. Ralph H. Long, director of the appeal.

Though this report is encouraging it is well short of the \$650,000 goal which must be reached if essential needs are to be provided for. It is known, however, that considerable sums of money are enroute to national headquarters. Dr. Long has explained that because congregational contributions are in most cases routed through synodical offices the transmission of funds sometimes requires several months. Further delay is occasioned by the fact that a great many congregations were unable to receive all contributions at one time, so that the ingathering extended over a period of several weeks. Regional directors are still reporting that the appeal has not yet been completed in some congregations.

National directors of this country-wide cooperative Lutheran effort, Dr. Long and the Rev. Paul C. Empie, have been giving careful attention during recent weeks to detailed reports of regional directors. Some of them send word of quotas successfully met or exceeded, but others report deficiencies. The directors have decided that in those cases where quotas have not been filled the appeal will be renewed this fall. It is essential, they declare, that all quotas be met because the cost of maintaining war-orphaned missions has increased sharply since tentative budgets were drawn up early this year. They also explain that constantly increasing demands are being made, that the work of the National Lutheran Council Service Commission be extended to areas where service is urgently required. If the ministry of the Commission is to be enlarged to provide for even the most basic needs of servicemen throughout the country considerably more than the \$250,000 allocated when the appeal was launched last May will be required.

The directors are planning to release a detailed analysis of Lutheran World Action funds received early in September. They will indicate then the amounts received from each Lutheran group. It is expected that the total fund received will have been considerably augmented by that time.

God the first garden made, and Cain the first city.—Cowley.

SUNDAY SCHOOL and HOME

» » » Aids to Leadership « « «

Christian Education — The
Sunday School

Most of our churches now can boast of having a Sunday school. Some boast too much. If a high enrollment, good attendance, premiums and mottos spell Christian education, many would have a commendable record. Too often, the Sunday school offers little more than prizes for good attendance. But even with the best and most sincere instruction one hour a week will not give children an adequate religious education. And that is all that many children get—and parents are often satisfied that it is sufficient. I feel that our Sunday school is largely lost effort because the regular school education and often, the home training is not in harmony with the message we give to our children on Sundays.

Yet, I believe, we must make the best of that one hour which public sentiment allows for Christian education. It is, at least, the one opportunity which the church has to give its best to its children. It can fail in that mission and often does so. It can in its Sunday school spoil the Christian religion for the children, and it can fill young souls with visions of a world serene, pure and good.

Sunday school is not a church service for children. Let the children come to church. I shall write on this subject in a later article. It is, primarily a school. Children are told stories of the Bible. They are asked questions—they are urged to think. They should have time to ask questions and every teacher must be prepared to give some sincere answer. They should learn simple lessons about church discipline, something about the church services, they should learn something of the lives of Christian leaders.

Let us forget the idea that we must have the largest Sunday school in the county and concentrate on our real mission. We may like large attendances but the real thing is that those who come there are filled with wonder. We must not lower our message to get the crowd. It is more important that we give those who come there willingly a message than to give buttons to those who have to be coaxed.

Every church should seek for its Sunday school, mature teachers who are awake to the life of the church. Personally, I favor men and women for the task who have children of their own. Usually, they are the best teachers. The idea that teaching Sunday school is good practice for a high school girl is too great a cost when it concerns young souls.

It requires study and training to teach Sunday school. And most of all, it requires that the teacher believes what is taught. If it is a dull task to the teacher, it will be dull for the pupil. The minister should not only take part in the Sunday school but should meet often with the teachers to discuss the work, to instruct them and to guide them in this work as much as he is capable. HARALD PETERSEN.

From "Church Bulletin."

THE CHURCH'S RESPONSIBILITY

(Continued from page 8)

PSYCHOLOGY will give confidence to the pastor and profound comfort to those whom he counsels.

Pastoral psychology requires of the pastor, 1) That he develop the ability to judge personal situations, 2) An attitude that is sympathetic, without sentimentality; patient and optimistic, 3) An understanding of human nature, 4) A knowledge of the spiritual remedy: Divine forgiveness, 5) A psychology which is not only natural, but spiritual, and a prayerful spirit. This may seem like a big order—a hard task. It is! So is the ministry. But when one considers the popularity of astrology; Christian science, which is neither Christian nor scientific; numerology; the use of so-called lucky pieces; scapulars and saints bones; spiritism, incorrectly called spiritualism; and other pitifully vain opiates, there is proof both of the sinner's need of a way out and of his semi-conscious recognition of his condition. The moral license in our day indicates how little thought is given by many people to the standards of righteousness. Even the sincere Christian, however, is confronted with experiences in life that require outside help. To whom shall he go, if not to his pastor?

There are many splendid books on the subject, for the aid of the practicing psychiatrists and psychologists, pastors and laymen. A short list is added to this article. But the subject cannot really be learned from books. The Bible is full of it, and yet even there it is uncovered only by those who realize a felt need and seek a definite solution. That the solution of personality problems is found in the Scriptures is attested by one of America's most able and noted psychiatrists, Dr. William S. Sadler, who told me that he never undertakes to help a prospective patient who has no background of religious faith, for, he says, "There is nothing on which to build." He states in his pamphlet, "Psychiatric Educational Work" that "In all preventative and reconstructive psychiatric efforts, one of the cardinal aims is to assist the patient in acquiring an adequate and effective philosophy of life." This cannot be done effectively except by the Christian message. Here it must be definitely and distinctly understood that the message of Christ was one of hope, and not of fear. When I was a boy we had as a guest in our home a dear old lady who had temporarily lost her mind partly as the result of the wrong kind of religion—in this case Christian Science. The revivalistic tendency to upset people by scaring them into "conversion" was responsible for the creating of many neurotics. It still is, though to a lesser degree than formerly. Christianity is not an escape from reality: It is a hopeful facing of reality. "Perfect love casteth out fear."

This leads to the statement that the counseling pastor can, and must have, a natural and hopeful attitude. Christ is the Great Physician of all men. They have but to come to Him to have rest for their

souls. This does not mean, however, that the pastor should undertake to manage serious mental cases. Even with these he has his responsibility, but it is to definitely steer them to a reputable professional psychologist or psychiatrist. This is true of such cases as serious hysteria, homosexuals and paranoiacs. Dr. Sadler says of the relation of psychiatrists and ministers, "If psychiatrists would take an interest in educating the ministers of religion, they could depend upon the intelligent cooperation of these pastors when it came to dealing with the religious and spiritual aspects of their numerous church-going patients. Furthermore, the psychiatrist is multiplying his service to humanity by thus enabling the clergy to render more efficient help to the many problem cases having to do with behavior and maladjustment, not to mention worry and anxiety. In addition he would be definitely helping these men to avoid getting into trouble by unwisely attempting to deal with really serious mental and nervous patients . . . Religion has a great contribution to make to psychiatry of the future if it frees itself more fully from superstition and acquires more of a psychological approach to human problems—comes to view man as a whole and not as a body, mind and spirit, each of which is supposed to receive segregated and highly specialized ministration.

Another point to be remembered is that the counseling pastor, true to himself, his profession and his people, will NEVER discuss "cases" with anyone else, nor with the individual concerned, in the presence of others. It has been said that people consult physicians rather than clergymen because the ethics of the medical profession demand sanctity of confidence, and that the physician's business is to listen, while the preacher's business is to talk. How often this is true!

Pastoral Counsel.

The term "confessional" is not an entirely acceptable one. It has connotations which imply force, formality, fear as an incentive, and a mechanical formalism. Even the terms "cure of souls" and "soul-clinic" leave something to be desired. We are thinking of the private consultation in which the pastor and the individual meet, in order that the pastor may give spiritual guidance for the entire man, body, mind and spirit. To the Protestant Christian this is an entirely voluntary experience—as it should be a more frequently desired one. A term which includes all these thoughts, and in addition connotes the new and scientific approach, is "Pastoral Counsel."

We propose a wider use of both the term Pastoral Counsel and the experience it designates. Even with all its defects the practice of auricular confession in the Church of Rome has been a strength and a blessing to many. We recognize the need of public confession of sins in our liturgy. Particularly in association with the Sacraments. Private confession, highly evaluated by Luther as a spiritual aid, has largely fallen into desuetude. At the same time the need for it has increased. Pastoral Counsel is a timely emphasis, in an improved and augmented form, of a practice as old as the church. People came to John the Baptist (Matt. 3:6) confessing their sins. They

did the same to Paul (Acts 19:18) James also encouraged the practice (Jas. 5:16) and there are innumerable cases in the experiences of the Master. In their broad implications every worship service, sermon and sacrament partake of the nature of counsel from God through His servant, the minister. But it is necessary that a conscious effort be made to acquaint our people with the presence and value of Pastoral Counsel as an individual private experience. Every seminary gives some attention to this important work in the department of practical theology. We believe there should be much more. A series of direct lectures as part of the regular curriculum would be a great blessing. (Dr. Sadler, above mentioned, gives such a course in the Presbyterian Seminary in Chicago. I have been told by two of his students that it is invaluable in their work).

The Counselee.

Who should seek the pastor's counsel? When should this be done? Should the pastor require and encourage it? This has been done in many Lutheran churches as a pre-requisite to Communion, and is still done in many places. It has been the experience of the writer that many people, with a little encouragement and assurance of sympathy will soon learn that there is help in Pastoral Counsel. Many will come without the slightest encouragement. Everyone who feels the need, in fact every person conscious of the inadequacy of his life, should seek this counsel. The only requisites are a man in need and a prepared and approachable pastor. Luther said, "It is unnecessary to force someone to open his conscience. If one does not go to the confession voluntarily and in order to receive absolution, let it go altogether." The Christian church member who has sat under the constructive and honest preaching of a devoted pastor will know the need for confession and counsel. He will know where to go to satisfy the need.

Problems.

What are some of the concerns of life that will be considered in Pastoral Counsel? The answer is as broad as life's problems. At the top of the list in one form or another, the psychiatrists tell us, are the problems of the sex life. This is because sex is a God-given instinct in every one of us, and because, also, the subject has been criminally hushed in the church, the very place it should have been considered. Then there is also the long list of complexes, among which we oftenest hear the term "Inferiority Complex." There are problems arising from social and economic conditions, war, physical defects and ill health, unadjusted conditions in family, school, work and not least the many problems of religious adjustment.

The purpose of this present article is simply to bring the subject to the attention of our pastors and people who have not given it much thought. Many articles could be written on special phases of Pastoral Counsel. Luther, in speaking of the subject, under the nomenclature of "private confession" said, "When I admonish to private confession I do nothing else but to admonish you to be a Christian! However, if you should hold it in contempt, or go away proudly

(Continued on page 15)

Pioneer Days in Our Church and Home

"Our fathers landed on Thy shore,
Not rich in gold were these;
They brought a treasure worth much more,
An ancient heritage, a store
Of wisdom, songs and melodies,
Traditions, memories."



"Amidst our homes and children
Our forefathers' church we build."

"True History is not a desert trail
Of war and wealth, of pomp and clever
scheming;
It is a stream of memories, a tale
Of Life and Love at work, of striving,
dreaming."

From Pioneer Days, Tyler, Minn.

By Sigurd Pedersen.
(Stone House—Continued)

VI.

Kristian Klink.

It would not be fair to leave the Stone House without a brief account of the builder. Last article briefly commented on his partner, Niels Pedersen, more specifically, as he still lives and might appreciate the memories. Though Kr. Klink died many years ago, he still lives in the memories of the few old settlers who still live at Danebod or other places.

Klink was a student at Ashland F. H. S. the last year father was there (1888). He had come to America a few years ago, in 1885, and was sort of lost in this large country. He was also looking for spiritual help as his faith was faltering. In his talks with father at Ashland, and with Rev. Henningsen, he again found spiritual help and came to look upon life with a more cheerful attitude. So he followed up the journey to Minnesota and became a member of the first class at Danebod. During the winter he and father talked of the necessity of a new building and together worked out the plan for a stone house. The plan was carried out as stated in last article. This was not the first lift given by Klink. In the spring of 1888 he came west as far as Alden, Minn., while we went to Tyler. But in the same fall when Danebod was ready for plastering, he wrote to father that he would soon be in Tyler and it was his aim to plaster the Danebod building free, that is, donating all his time. And soon he came. What a task, when you think of all the rooms in the three-story building. When the work was completed, father promised to pay for it later on, but Klink would not hear of any such plan. His work was a donation. But he did accept father's offer to stay at Danebod as a student for the winter months.

During the spring Klink became ill. He suffered with rheumatic fever, an old weakness, and he was afraid that he should not be able to finish the job undertaken. One day when he sat with father and mother talking about various things, he became very serious and said that he feared his illness might be fatal. "I have only three wishes to be fulfilled. First, that I might finish the stone hall. Second, that I might earn enough money to get back to Denmark

to my folks. Third, that I then might have a quiet and peaceful death and go home to Our Father's House Above." Often after that date did he come in to talk with father about spiritual subjects. The house was finished late in fall. But when that was finished Klink also was worn out. His old illness returned with the cold weather. He struggled on for a week before he had to go to bed, was able to be up at times and sit in a rocker near the stove. However, he was losing out from day to day, and on Thursday, November 14, 1888, he had a relapse and became very weak. The doctor was called but he gave little encouragement. Father writes in Dannevirke: "We watched by his bed night and day and gave him the best of care. Never did Klink complain, but quietly and consoled he asked God to guide his life to the end." Next day, Friday, as father stood at his bed, Klink reminded him of the three wishes. He said with a smile: "The first wish was granted. The house is finished. To Denmark I did not go, so now I have only the last wish left." Father writes further: "I talked to Klink about the Love of God revealed through Jesus and added that the third wish would surely be fulfilled." Then writes father: "We sang a hymn together, and after the confession and Lord's prayer he received holy communion and as he received the blessing his face lit up and peace settled deep in his soul."—Friday forenoon passed and after noon he seemed a little better. He gave an explanation of his worldly goods, how every debt was to be settled. Saturday he seemed still better, but Sunday morning a quick relapse set in and the doctor declared that the lungs were affected and there was no hope of living even until night.

The Sunday services were still conducted in the lecture room at Danebod as the gym was not furnished as to seats and heat. Klink's room, I remember distinctly, was at the foot of the stairway leading up to second floor where the lecture room was directly at the head of the stairs. He asked to have the doors left open so as to hear, possibly the sermon (the text was for All Saints Day) and if not, then hear the hymns. Shortly after the service Klink called for father and I remember that mother, Niels Pedersen and I walked into the room; soon there were a few students there also, more in the hall outside. Klink asked for the hymn: "Oh, God be Praised, I Am Homeward Bound." Several tried to sing, but emotions and tears prevented, and father writes that Klink's

voice, which had been reduced to almost a whisper, rang out clear as he sang from memory the whole hymn. Then father folded his hands with Klink's and said the confession and the Lord's Prayer in unison with Klink, who pronounced every word distinctly to the last words: "Amen in Jesus' name."—Then writes father: "He said goodbye to my wife and me and thanks for good companionship, and we bent over him and gave him the peacekiss." This was the first time in my ten years of life that I had been so close to a death scene, and I hardly realized what it meant. But I shall never forget the scene of that Sunday afternoon.

At this time we were all asked to leave the room and hall except father and mother and the faithful friend and companion, Niels Pedersen, who remained for another hour and a half. Quiet reigned, not only in that room, but in other rooms and in the halls. I remember how we waited. "At two-thirty," writes father, "we noticed the end was near. I bent over him, close to his ear and said, 'Goodbye in Jesus' name'—and he breathed his final breath."—The article continues as to the funeral: "Tuesday noon many friends gathered at Danebod to follow the body to the cemetery. For the first time we used the Stone House. As the coffin was carried from Danebod to the Stone House, we sang his favorite hymn, 'Oh, God be Praised, I'm Homeward Bound.' I spoke on the text, 'Thou good and Faithful Servant,' and Carl Hansen spoke of the vale of tears turning to spring water. We then sang 'Behold a Host Arrayed in White' as we proceeded to the grave."—

As a postscript father writes that his message was intended for Klink's old parents in Denmark, but he hoped that his friends here, too, might appreciate the memorial article.

When I found the article in an old copy of Dannevirke, I too thought that even some of the third generation of today who are interested in Danebod might also be interested in knowing something about this man, who was so faithful a worker at Danebod during that early year. Also these words made me take up this page: "His grave will not be short of flowers on summer days."—I wonder, yes, I wonder how this generation lives up to that. I hope that this brief sketch and review in my Memory's Page might be considered as a little flower if not directly on his grave, then in Memory's Wreath of Kristian Klink.

Observations

By Bundy.

Days and Regulations.—A congregation was about to call a new minister and in stating their requisitions someone moved that the congregation should designate a definite Sunday for the confirmation service. For more than a decade they had had it like in Denmark, on the first Sunday after Easter; then came another minister and he followed the conventional American custom of having it on Palm Sunday and his successor thought Pentecost Sunday, for symbolic and climatic reasons, to be the best day. But the older group bound by more than a decade of man-made traditions could not get in their head that re-

ligion is not tied up in days, forms and traditions. Unless the customs of the church come on the same days they have lost their religion. So they want to tie the new man to their forms and traditions. When life is on the decline we try to save it with man-made traditions and forms.

Perhaps this congregation will also tell their new minister how many times the confirmants may be absent, what activities shall be used as good excuses for not attending classes, and how little and how much and what they are to learn and what the attitudes of the catechumens are to be. And perhaps they will begin to come to church on such days when their minister would like to speak with them about the implications of a Christian education.

Why?—An old pioneer told me of a couple who after many years of hard struggle of cultivating a stubborn section of land finally were able to retire and enjoy the abundance of their hard labor. Their faces beamed when they talked about the peace and ease which now would give them a chance to absorb some of the things in religion and literature which had been so much neglected. Their farm was taken over by a young relative who had spent much of his time in one of our large cities. In the spring he put the seed in the ground, after a scanty preparation of the soil, after seeding time he spent much of his time on the town sidewalks and was active in the loafers community activities, for what could he do about the growth of the things he had planted? With a choking voice and tears in his eyes the old gentleman said: "They don't seem to know that it takes more than just putting in the seed." In a year's time the young couple had lost the farm and the peace of the old pioneer was "gone with the wind." Man and nature is subject to the same law—the law of cultivation.—"While man slept an enemy sowed weeds in his field!"

A Remarkable Long View.—During the month of April in the beginning of the eighties, a week long conference for teachers was held at the Askov Folk School in Denmark. On this occasion the master interpreter of history, Ludvig Schrøder, gave four serial lectures on the influence of decisive implications which might be expected from the two greatest nations in the world, Russia and the United States.

About Russia he said that from this mighty complex group we might expect a significant influence upon the rest of the European continent. But this conjecture would depend upon whether or not the unused power of the people was awakened by the foresight of the imperial power invested in the autocratic czar, on whether he could see that the time had come to grant the people freedom and self-government; if that happened a renewal of strength would be generated to the rest of Europe. If the czar continued his autocratic rule, keeping the people down in ignorance and impotence, then the dormant stir in Russia would result in revolutions and explosions dangerous to western Russia.

Stanley Jones records the following in his book: "Christ's Alternative to Communism"—"The Russian minister of education, Delyanow, announced in 1887

(Continued on page 15)

CHURCH and HOME

By REV. M. MIKKELSEN.

I have just finished reading the book by Leo Stein: "I Was in Hell With Niemoeller." It is horrifying, to say the least about it; yet, I would not have missed reading it for anything in the world. Compared to the inhuman treatment administered to prisoners in German concentration camps the horrors of war seem rather negligent.

It is not a good book. But it is a timely book, by which I mean that the time has come when such books must be written, and read, as an antidote against the poison of contemporary worthless and obscene literature which, at least by complacent minds, is considered quite innocuous; a book of this type seems to be needed to awaken us to the grim reality of a tendency somewhere in the mind of a self-styled master race to destroy all that, and all those, which to this mind is inferior to itself; only this type of book may help us to dispel the illusion that as long as the terror is present only in distant parts of the world it is none of our business, and therefore we should not be needlessly concerned and offended about it.

And it is a true book. I could almost wish that it was not; that it was a fake. But we know too well how terribly true it is.

In the opinion of Niemoeller suicide, even under the circumstances of a helpless and desperate inmate, is the worst act possible, for, says the distinguished pastor, "he who throws away his life has frustrated God's will by doing what His enemies wish. They want you to destroy yourself in order to confirm their blasphemous denial of God's existence."

Among other things the book may help to clarify it introduces the reader to a very keen perception of freedom. As free men we may admire the courage of those who suffer because this freedom has been taken away from them, and because the right to fair treatment has been denied. But, once inside a concentration camp, who cares for admiration? Who cares even for himself, when that which is best in life has been defeated, or who is still possessing the necessary intuition to fight for his own existence and his right to remain human in surroundings and under circumstances which are everything else but human?

This is hell on earth. The very fact that it exists, and that human beings are openly and shamelessly being subjected to the vilest, the most vicious and inhuman treatment imaginable, makes it impossible for anyone if he is ever released to enjoy his freedom to the fullest extent as long as there is such an institution working anywhere in the world and approved by the government of the country in which it is located.

LUTHERAN TIDINGS

Convention Of District III

The district convention of the Third District of the Danish Evangelical Lutheran Church in America will be held in Bethania Lutheran church at Racine, Wis., on September 19 and 20.

Pastors of the district will meet for a discussion at the parsonage Saturday morning at 10.

The business meeting will open at 2 p. m. in the church on Silver Street.

We hope that many delegates, pastors and friends of our Danish Lutheran church will participate. May God give us a week-end of inspiration and enriching fellowship.

JENS CHRISTIAN KJÆR,
District President.

The Bethania Danish Lutheran congregation at Racine, Wis., invites the congregations and pastors of the Third District of our Danish Evangelical Lutheran Church in America to attend the district convention at Bethania on September 19 and 20.

A fine program of services, lectures and music has been prepared.

Names of delegates, pastors and other friends who plan to attend should be mailed to either Mr. Marius Jensen, 2028 Deane Blvd., Racine, Wis., or to Rev. J. C. Kjær, 2015 West High Street, Racine, Wis. The lodging committee will appreciate receiving all registrations as early as possible.

MARIUS JENSEN,
President.

JENS CHRISTIAN KJÆR,
Pastor.

District IV Convention

The congregations of District IV will meet for their annual convention in St. Ansgar's Danish Lutheran church, South and West 5th St., in Waterloo, Iowa, on September 25, 26 and 27. The opening meeting will be held in English September 25, at 8 p. m. with communion service.

May as many pastors, delegates and guests as possible endeavor to attend this meeting so that we may share with one another in Christian fellowship and encourage one another to face the problems before us.

A. E. FROST, Dist. Pres.

In accordance with the above announcement, St. Ansgar's congregation in Waterloo, Iowa, extends a cordial invitation to the pastors and the members of the congregations of District IV to be our guests during the convention here.

Please send in your reservations by September 20 to one of the undersigned and state whether you are pastor, delegate or guest.

CHRIS LANGSKOV, President.
East Park & Franklin.

A. E. FROST, Pastor.
217 Reber Ave.

District Convention, Seattle, Wash., September 4, 5 and 6

The following program has been planned for this meeting and will be followed except where changes may be required due to events unforeseen at this time.

Friday, September 4:

Guests will arrive during the day and will be assigned quarters. (Please come to the church which is located on 24th Ave. and East Spruce Street. Pastor's telephone—East 2891.

8 p. m.—Worship service. Sermon by Rev. Sorensen. "In These Days of Struggle."

9 p. m.—Refreshments will be served.

Saturday, September 5:

9:15 a. m.—Devotions. Rev. John Enselmann: "Early in the Morning Our Song Shall Rise to Thee."

9:45 a. m.—Business session.

12:30 p. m.—Lunch in church basement. Recess.

2:00 p. m.—Business session continued.

4:00 p. m.—Sunday school discussion. (Teachers and pastors will please note this period).

6:00 p. m.—Supper served in basement of church for visitors and hosts.

8:00 p. m.—Historical evening. Coffee table history of the past will be reviewed recognizing the 25th anniversary.

Sunday, September 6:

10:00 a. m.—Sunday school. Rev. Ove Nielsen will speak to the children.

10:00 a. m.—Gudstjeneste (Dansk) ved Pastor John Enselmann, Tacoma.

11:00 a. m.—Worship (English). Sermon given by Rev. Edwin Hansen, Marlette, Mich., a former Seattle resident and member of congregation. Lord's Supper administered by Rev. Holger Nielsen, Junction City, Ore.

12:45 p. m.—Sunday dinner.

2:30 p. m.—Young People's Business session. Rev. Holger Nielsen, adviser.

6:00 p. m.—Banquet. Rev. Ove Nielsen, speaker.

8:00 p. m.—Closing session with Rev. Edwin Hansen, speaker. "Youth in the Service."

Note: Time will be allotted at one of the sessions for the presentation of a convention report by Martin Rasmussen, delegate to the National convention.

To Adam paradise was home.—To the good among his descendants, home is paradise.—Hare.

Our Church

Rev. and Mrs. N. P. Gravengaard observed their 50th wedding anniversary on August 17, in their home in Los Angeles, Calif. The eight children had all come home for the occasion. Several of the 20 grandchildren were also able to attend the celebration. The bridal couple and their children were guests of honor at a reception at the Danish church in the evening. Many friends had gathered here to congratulate their former pastor and his wife. Six pastors were present. These and several others gave talks throughout the evening.

The Bethania Church, Racine, Wis., has had two flags, the American flag and the Christian flag placed in the chancel of the church. A special dedication service will be held Sunday, September 6.

The Juhl, Mich., Congregation honored Rev. and Mrs. Edwin E. Hansen recently with a surprise party, the occasion being the pastor's 15th wedding anniversary and the 5th anniversary for their coming to the Juhl community. A chest of silver and other gifts (via the kitchen door) were presented in appreciation of faithful service.

Rev. Alfred Jensen, president of the synod, visited the congregations at Ruthon, Minn., and Diamond, Lake, Minn., on September 1 and 2. The occasion was the calling of a new pastor to these two churches.

District I of our synod will meet for the annual meeting September 25 to 27 in the Trinity church, 1179 Hoe Ave., Bronx, N. Y. Rev. S. Marckmann, who is pastor of the church, and his wife enjoyed a vacation trip to California through the summer. Rev. Marckmann was invited to speak in the various churches of our synod in that area.

Verner Hansen, student of theology, from Grand View College, who has served the Dagmar, Mont., church through the summer, is at present on the West coast. He was scheduled to give a violin concert in Seattle and Enumclaw, Wash., during the first days of September.

Attention: Pastors—The Transcontinental, Western and Southwestern Passenger Association announces a change in the basis of clergy fares as follows: "Effective September 1, 1942, the railroads in the territory west and including Chicago, St. Louis, Memphis, Vicksburg and New Orleans will adopt the same practice as has been in effect for a number of years in the territory east of Chicago and St. Louis, and have but one class of clergy fares, regardless of the class of equipment in which the

THE CHURCH'S RESPONSIBILITY

(Continued from page 11)

without having confessed properly, we must conclude that you are not a Christian." On the same subject, in different words, Christ said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Bibliography.

For Pastors:

Psychology and Pastoral Work by Waterhouse, (Cokesbury).

Art of Counseling by Rollo May. (Cokesbury).

Psychiatry and Mental Health by J. R. Oliver. (Scribners).

Pastoral Psychology by K. R. Stolz. (Cokesbury).

Treating the Mentally Ill by A. Duetsch. (Doubleday-Doran).

For Laymen:

Christian Parenthood in a Changing World by Montgomery. (Methodist Book Concern).

The Home and Christian Living by P. R. & M. H. Hayward. (Westminster Press).

Making the Most of the Rest of Life by Stolz. (Cokesbury).

For Youth:

Talks to Those About to Wed by A. W. Baurd, 25c. (Lake Erie Press, Lakewood, Ohio).

Faith is the Answer by Blanton & Peale. (Cokesbury).

I think most of these books may be had from Danish Lutheran Publishing House, Blair, Nebr.

BISHOP N. F. S. GRUNDTVIG

(Continued from page 5)

wife presented him with a daughter when he was seventy-seven.

His ideas were not received with universal enthusiasm: he made, indeed, many enemies both in University circles and in public life. His uncompromising, even intolerant, attitude as a younger man cost him for a time his office in the church (his title of "Bishop" was, incidentally, an honorary one) but he found happiness and serenity in his later years, and when he died he was considered—as indeed he had every right to be considered—one of Denmark's greatest sons.

—(From "Free Denmark").

passenger travels. The basis for clergy fares will be one-half of first class fare (approximately 1.65 cents per mile) and that fare will apply for tickets good in sleeping and parlor cars or in coaches."

Miss Dagmar Miller spoke recently in the Detroit, Mich., church in the interest of the Santal Mission. She also attended and spoke at the District II convention held in Juhl, Mich.

Rev. Holger Strandkov and family are enjoying a vacation at Green Lake, Minn. According to recent surveys this lake has been rated as No. 2 in the world as to purity and clearness of the water. Only one lake in Switzerland has a higher rating.

MISSION TALK

(Continued from page 7)

serious and call for more consecrated work. It is a challenge to our church, if not heeded, the church will lose out and its influence will dwindle. What we need is a spiritual awakening and a mission-minded heart. Let us pray that the Holy Ghost may call, enlighten and sanctify us.

DANISH AMERICAN Y. P. LEAGUE

(Continued from page 7)

View alumni in each place to take the lead in this project.

May we in all our planning and in all our efforts be guided by the love of God and fellowmen. As surely as we hope that a better world may come out of the present chaos, let us work to make the world better each in his own place.

Respectfully submitted,

MARIUS KROG,
President of D. A. Y. P. L.

OBSERVATIONS

(Continued from page 13)

that 'the children of coachmen, servants, laundresses, shopkeepers and such like people, should not be encouraged to rise above the sphere in which they were born.' The children 'of such like people arose and smashed the old order which degraded them, and now rule Russia with a rod of iron.'"

About U. S. A. Schröder said: "This remarkable association of people from Europe is undoubtedly progressing toward some kind of strange evolution. The rich resources at their disposal and the strength they possess in their component structure and origin will carry something to the front which will revert to the older nations."—But it is clear to Schröder that the goodness of this evolution will depend upon the ruling forces of the nation whether these will make the dollar their goal or whether the marvelous resources were over-powered by men with a passion for the higher aims of life. Such an evolution would in a great measure determine the destiny of Europe. From America might come the newness and strength to the European people which would help them discover their latent possibilities; if America should take the wrong course there might come from the New Europe (did we speak of a New Europe after 1918?—B.) an overwhelming machine-like economic blow over the old Europe."—So far Schröder.

This prophet-like appraisal coincides remarkably with Louis Adamic's book: "Two Way Passage" wherein he advocates emigration from America to Europe in order that we might give a transfusion to the declining vitality of "the old world."—But this will depend upon whether there are not too many of us saying: "To hell, with Europe; to hell with Asia and all the rest."

Acknowledgment Of Receipts From The Synod Treasurer

For August, 1942.
Towards Budget.

General:

Previously acknowledged	-----\$ 387.89
Congregation, Menominee, Mich.	----- 10.55
Congregation, Clinton, Iowa	----- 50.00
Congregation, Des Moines, Iowa	----- 25.00

Total to date -----\$ 473.44

Annual Reports:

Previously acknowledged	-----\$ 15.25
Congregation, Ludington, Mich.	----- 2.00

LUTHERAN TIDINGS

Congregation, Oak Hill, Iowa	2.00
Congregation, Newell, Iowa	3.75
Congregation, Hampton, Iowa	6.50
Congregation, Minneapolis, Minn.	3.50
Congregation, Cordova, Nebr.	1.25
Congregation, Denmark, Kans.	1.25
Congregation, Granly, Miss.	1.50
Congregation, Watsonville, Cal.	1.00

Total to date -----\$ 38.00

Home Mission:

Previously acknowledged	-----\$ 283.12
Women's Mission Society, (earmarked for Enumclaw, Wash.)	----- 100.00
District 2	----- 28.00

Total to date -----\$ 411.12

Canada Mission:

"A friend of the mission," Tyler, Minn.	-----\$ 9.50
Pastors' contributions to Pension Fund: Previous	----- 27.00
Miscellaneous contributions to Pension Fund: Previous	----- 142.06
No further receipts this month.	

Received—No Relation to Budget:

Lutheran World Action:

Previously acknowledged	-----\$2,991.39
Mr. and Mrs. Chris Hansen, Cordova, Nebr.	----- 1.00
Wm. Damgaard, Rosenborg, Nebr.	----- 1.00
Mrs. Maren Christensen, Rosenborg, Nebr.	----- 1.00
Congregation, Marquette, Nebr.	----- 48.00
Congregation, Gayville, S. D.	----- 25.05
"A friend of the soldiers," Tyler, Minn., for purchasing New Testaments	----- 30.00

Total to date -----\$3,097.44

Thank you very much for these contributions.

OLAF R. JUHL,
Synod Treasurer.

Box 408, Rt. 1, Hopkins, Minn.

The history of the gospel has been the history of the development and growth of Christian democratic ideas.
—H. W. Beecher.



3A

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Write for Catalog

Alfred C. Nielsen.