

Lutheran Tidings

Volume I

OCTOBER, 1934

Number 3

A PARABLE OF THE KINGDOM

(Matthew 13:24-30; 37-43.)

THE increasing reign of the kingdom of God is a matter of growth. It necessitates the impartation and continued preservation of spiritual life. Only life begets life, and this is true not only with respect to physical life, but also with respect to spiritual life. Consequently, it is a perfectly natural thing that Jesus Christ employs the picture of growth and expresses it in these words: "the blade sprang up and brought forth fruit," —. But if this kingdom is a matter of growth, and we know it is, then its life will also be subject to various stages and developments. This applies to society whenever a serious attempt is made toward its real Christianization. We do not build a Christian nation or community in a day or in a year. In fact, the Christianization of any such group is a never ending process. With respect to the church as the corporate body of the believers of Jesus Christ the same holds true. The life of the Christian church is even more dependent upon this matter of growth for its existence. Finally, the destiny of the individual human soul is inevitably determined by the direction in which life grows.

The growing life is the life that throughout its existence is perpetually reaching higher and higher. It is dynamic because of its spiritual resources. O, that we might fully comprehend the importance which Jesus attaches to His principles, that the reign of God is a matter of growth. That principle once understood, will we ever dare or wish to remain indifferent toward the work of the Christian church? Paul, speaking of Jesus, says: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we shall attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ." (Eph. 4:11-13). What a task to be performed in the life of every individual who desires the reign of God in his life. Do we bend our efforts toward these things which Paul mentions? If we do we are subjecting our lives to the law of spiritual growth and the increasing reign of God in our lives. If we remain indifferent toward these things, the moral and spiritual life, the works of love, and the expansion of the church, we are no longer under the reign of God. Only life begets life, and only God can establish His reign in the hearts and in the affairs of men. Are we using the Christian Church for the growth of life, or do we demand

no more of it than to provide pleasant and congenial fellowship?

II.

It is ever necessary to emphasize the futility of speaking about the establishment of the kingdom of God apart from Jesus Christ. On every hand we meet those who maintain that we can construct the structure of an entirely new and changed world through the process of education in social living, economic order, industrial and world relations. We must not disparage these forward movements that are abroad in the land, but we need to guard ourselves against their possible identity with salvation, social or individual.

The utterances of Jesus Christ point in an entirely different direction. He says: "He that soweth the good seed is the Son of man." There is an organic union between Jesus of Nazareth and the kingdom of God. All its potentiality has its origin in His life, word and works. If the Christian church has grown and extended its influence throughout the world it is because of the hidden dynamic in its seed. Everything that we possess, such as these Christian qualities, "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23), has its ultimate origin in the life which Jesus Christ imparts into human hearts. Rightly does Otto Borchert say, that Jesus is the first ever to have discovered the laws that govern spiritual life. And it is for that reason that Jesus, the Son of Man, belongs to the entire human race, and not merely to the Jewish people. Wherever the Gospel of Jesus Christ has been planted it has produced indigenous churches. The field, as Jesus indicates, is the world, and throughout the world the church is engaged in the work of the kingdom of God.

It is not a new foundation that is needed for the development of the progress of the human race. What is needed is a more complete application of the teachings of Jesus to the life of today. Here, the Christian is mostly responsible. It is he who before any one else must apply these principles to his own life. Our Christian faith must result in a life that is ethical in all its spheres and activities. If the victorious Christian life does not manifest itself in us, where then shall we look for it? Is it not a wonderful thought that the seed is good, and, yet, is it at all strange when we know that it is indissoluble from Jesus, the Son of Man? What unlimited possibilities under the reign of God. It is no wonder that Jesus with pro-

phetic vision and keen spiritual insight compared the kingdom of Heaven with the growth of the mustard seed. There are unlimited possibilities, but are they realized in our lives? Do we obey the laws of the spiritual life and thus harness its resources, or do we disregard them and leave our spiritual life to a haphazard development?

III.

It is well for us to realize that whenever we are finding fault with the Christian church we are merely observing what Jesus Christ foresaw and declared inevitable in His own day. He expresses it in these words: "When the blade sprang up and brought forth fruit, then appeared the tares also." "And the tares are the sons of the evil one." But the presence of evil doers within the visible church is not the work of God. We need only to think of Judas, the traitor, and Peter, the betrayer, in the circle of the disciples of Jesus. In the apostolic church we have Ananias and Sapphira; and also Paul experienced the incursion of sin into the midst of the congregations. Jesus unequivocally declares that "the enemy that sowed them (the tares) is the devil."

It is this recognition of the reality of sin with all its malignant power that explains why Jesus advocates faith, patience and forbearance rather than drastic measures for the eradication of evil. We shall never deal effectively with sin until we penetrate below its terrible works and reach the root whence it commences. "Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings;" (Matt. 15:19). And when these things take possession of the hearts it is because the enemy, the devil, has planted his evil seed. The paradox is this that the same soul may be the abode of either the reign of God, or the reign of evil. Ofttimes, there is a struggle for the supremacy of the soul, Christ or the evil one. Even as Jesus Christ foresaw the presence of evil doers within the church, likewise He foresaw the ultimate triumph over sin. Hence, He could advocate faith, patience and forbearance, well knowing that the issue was only a matter of time and execution. Whenever we yield to those impulses that have their root in Satan we become his slaves and cease to be the children of God.

A woman missionary teacher of the London Missionary Society has written about certain initiation ceremonies in "God's Candle Lights," and what she writes illustrates the struggle for the supremacy of the soul, and points out how easily life may become sinful in spite of the very opposite desire. "I waited eight years, knowing that all the little girls of a certain age went out into the forest into the shade of a tree known for its fertility. There they did, as was the custom of their tribe, certain things in preparation for marriage, things that might be harmful physically, but worse than that were destructive of all clean, sweet thoughts,—actions that entered the child's thoughts on sex. The day came at last when they came to me, and after a long silence began to tell me of these customs. 'Why have you come to tell me this?' I asked. 'Because we are not sure. Are these things necessary? Must we do them to bear children?' I asked them what had made them question me at all. 'It is this way. When we go to the river to play or into the forest for firewood we feel we are in the light of Christ's presence, but when we go into the shade of that tree we leave him and go into the dark and shame. Our thoughts and words are shameful'."

It is not in far off countries alone that the enemy is sowing evil seed in the hearts of men. We are face to face with it in our own country. Our task is that of reducing the opportunities for evil to make men slaves of

sin and sinful lusts. Christ has conquered sin, but we must guard ourselves against its inroads everywhere.

IV.

Jesus projects His thoughts concerning the present imperfect state of the Christian church and its members into the end of the ages. I wonder whether we realize the importance of Jesus' eschatological teachings, i. e. those which pertain to the last or final things. Here, He declares that the imperfect church shall cease, and the perfect church be established by the separation of the children of God and the children of the evil one. "Let both grow together until the harvest, and in the time of harvest I will say to the reapers: Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Jesus' own explanation of these words is: "The harvest is the end of the world, and the reapers are angels. As therefore the tares are gathered up and burned with fire, so shall it be in the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire, there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

There are many critics of the church and of Christianity. The leaders of the church very keenly feel the many shortcomings and many actual sins of the church and its professing constituency. Not all the leaders of the church, clergy or laity, are silent on this point.

One sympathizes with the Reverend Charles F. Steck, Lutheran pastor of Detroit, Michigan, who recently gave up his ministry because of the fickleness, abuses and commercialism of the church. He is perfectly right in his charge that worldliness has crept into the church. But one cannot help but feel that he has lost sight of these words: "They shall gather out of his kingdom all things that cause stumbling, and them that do iniquity." The way out of these evils within the church is not by resignation, but rather by a vigorous preaching of the teachings of Jesus concerning His church.

Peter says: "The time is come for judgment to begin at the house of God, and if it begin first at us, what shall be the end of them that obey not the gospel of God?" (1 Pet. 4:17). There may be much opposition to the establishment of the reign of God even within the church, but the power of His word is indestructible. There is no eternal life for those who live as the children of the evil one, whether they be within the church or without its walls. Eternal life necessitates the willingness to submit one self completely to Jesus Christ as the Lord of one's life. Our goal must be that of living in such a manner that we may reflect honor and glory upon the church which Jesus Christ instituted for the salvation of man. Our hope is turned toward that glorious day, when the church shall be cleansed and arise in all its spirituality. Of that new heaven and new earth John says: "There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie, but only they that are written in the Lamb's book of life" (Rev. 21:27).

Ernest D. Nielsen.

Lord, I will be
 Alway with Thee,
 Wherever Thou wilt have me.
 Do Thou control
 My heart and soul
 And make me whole,
 Thy grace alone can save me.
 (Hans Chr. Stehn.)

THE SANTAL MISSION

I.

God's Calling.

Jesus Christ said to His disciples when He met them at the mount in Galilee shortly before His ascension:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always even unto the end of the world." Matth. 28, 19—20.

In these words Jesus Christ commands His disciples to be missionaries and go out and preach His word to a heathen world.

This commandment has been obeyed. His disciples were very diligent in their endeavor to do His bidding, and God blessed their work wonderfully.

The word of God was soon preached among all the people of the world as it was known in ancient times.

The first love did not last, but the zeal to do God's will has been revived at different times, and the call to be a missionary has been heard and heeded by many a true Christian.

I could name many, but this time I will confine myself to speak about the mission work done among the Santal people in India in the last 67 years.

Every time the apostle Paul speaks about his work as a missionary, he tells about the great work God has done through him. He always gives the glory to God.

I have often noticed that the Santal missionaries use the same expression. When they talk about their work, they always give the glory to God. They talk about the work God has done through them.

It was in the hearts of the first Santal missionaries that God first was allowed to do His great work of salvation. I will therefore give a short sketch of their childhood days and of their spiritual awakening and experiences until they took up their great missionary work.

Hans Peter Borresen was born in Copenhagen, Denmark, Nov. 20, 1825. His parents were poor, but they managed to get their daily bread and some clothes for the children. The home was not a real Christian home. The spiritual awakening of Borresen came later. He was baptized as an infant, and when he grew up, he went to school and was confirmed at the usual age.

He started in life as a blacksmith's apprentice, without ever thinking that he should be a missionary. He said that at one time when he heard about the condition of the heathens he felt a calling to go out as a missionary among them. But this impulse was soon forgotten.

Borresen was a bright young man. He was not satisfied with his regular work as a blacksmith, he went to evening school, and after years of hard work he became not only a full fledged blacksmith, but he took his examination as a civil engineer. He was a fine singer, so he came to sing in a choir in one of the churches. He was also very fond of music and through his accomplishments he became acquainted with some fine intelligent young boys.

Always he tried through work and study to better his position, and he withstood temptations from bad company. He might be called a very excellent young man, but as yet he was not a true Christian who cared for the salvation of his soul.

In 1852 he went to Berlin. He was 27 years old then. He soon found work as a machinist in a factory.

Before he left Copenhagen, he had studied some German, but he did not know the language well enough to

THE FISHERMAN

(Melody: Der sad en Fisker saa tankefuld.)

*There sat a fisherman lost in thought
And listening to Jesus' preaching;
His ear was eager, each word he caught,
So heavenly was the teaching.
The speaker's pulpit was Simon's boat,
From there his voice on the breeze could float
To all who had come to hear him.*

*Then, when the sermon was at an end,
He motioned to Simon Peter
And said: "Now take your oars, my friend,
Go out where the sea is deeper,
Out there I want you to drop your net
And take what fish you therein will get;
Now let us go out together."*

*"Oh Master, all through the night we stirred,
We toiled, but no fish we landed."
So answered Peter—"But on thy word
I'll do as thou hast commanded."
In Peter's mind was a lurking doubt,
But see, oh skeptic, how he came out;
He did as the Master bade him.*

*Now Peter was in the Lord's employ,
His net in the water dragging;
Soon in astonishment, fear, and joy
He saw that the net was sagging;
He had to signal for help to come,
And soon the scene was a lively one:
Two boats to the brim were laden.*

*But Simon Peter was struck with awe,
The lesson had been so forceful;
He felt the presence of Holy Law,
The presence of life resourceful.
His tongue could only find words to say:
"Oh Master, hasten from we away,
For I am a sinful person."*

*"Fear not," said Jesus, "you shall rejoice
In fishing for human beings;—
I've chosen you to become a "voice"
Providing you are agreeing."
"Oh Master, ready I am at once,"
Was Peter's happy and quick response.
Then all things he left behind him.*

*He followed Jesus, "the Word," the Son,
Our Savior, the Christ, our Treasure,
And souls by thousands for Christ he won.
Eternal is Peter's pleasure.
For souls of men, to this very day,
Goes on that fishing without delay
Which Jesus and Peter started.*

F. S.

understand a sermon, so he did not go to church the first Sundays he was in Berlin.

One fine summer Sunday he took his Danish New Testament and went out in one of the beautiful parks for which Berlin is famous. He sat down on a bench and read a chapter from the New Testament. It happened to be
(Continued on col. 41.)

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

Loyalty is something very relative, as it expresses itself in practical life. We are used to hearing loyalty highly commended as an admirable human quality—especially by those who have an ax to grind. We must be loyal to our country—to the government—to the party—to the gang—to the church—to God. He generally comes last. We're in the habit of praising loyalty wherever it is found. Our politicians appeal to us in the name of "God, Home and Country" on the presumption that we are loyal to these, at least in name.

*

Now, it would seem that there is a misunderstanding somewhere. It would seem that loyalty in itself is neither good nor bad, simply a human capacity. It's like appetite: sometimes it's good, sometimes it's bad. An appetite for food may be good, one for whisky is more doubtful, but an appetite for opium is positively bad. So with loyalty. Some things are firsts, seconds, or thirds. This contention is brought out very clearly by the reports which come from Germany these days.

To a Christian there can be nothing in the universe greater than God. We can have no loyalty above our loyalty to Him. And we believe that to act or think or feel contrary to this is sin.

And yet this is often demanded of us. The Nazi government of Germany is demanding supreme loyalty from German Christians. It tries to dictate what they are to believe, it wants to say who can or can not belong to the Christian church. It becomes an active question for them: Is the state or is God entitled to their loyalty? Naziism and God are face to face for them. The state demands first loyalty. That is a sin.

The same is the issue in time of war—also in our country. There are some who believe it is against the will of God to go to war, that it is a heinous sin. But the state demands military service of them nevertheless. No man can become a citizen of the United States unless he is willing to say that in an emergency he will obey the state rather than God.

In a similar way our loyalties often conflict. We can not always be loyal to the state and to God at the same time. We can not always be loyal to our church and the state both in all situations. We will sometimes sacrifice the loyalty to our church to that to our family. Many a

boy is more loyal to his gang than he is to the truth, and he receives our approbation for it. Which is right? Absolute loyalty to anything but God is a sin.

*

The reading of good books is of great importance in the development of our minds and in creating interest in what is taking place in the world about us and understanding of the problems which we face. If we want to develop a fuller and deeper understanding of life and our times, it is not enough to read newspapers and popular magazines. These deal only with the unrelated facts and what moves on the surface of the stream of life. Good books written by men and women who devote their time and thought in efforts to understand our times are necessary.

C. A. Stub.

BOOKS

"Russia Challenges Religion." By George Mecklenburg. The Arlington Press, \$1.00.

This little book of 128 pages has given me more frank and challenging information about Russia, than many painful, technical well-meaning—perhaps also truthful books. This book is quite different from the rest of the writings about Russia.

One trouble with books about Russia is that they are so quickly out of date; for Russia is tremendously intense and changing, there is nothing static in its attempt to reach a conclusion for the civilization, which if not unconsciously Christlike, that at least seems to become more idealistically human as time goes on.

As long as Russian conditions are so transcendent writers do well in cultivating the art of brevity. Dr. Mecklenburg, a minister at Wesley Church, Minneapolis, Minnesota, has been in Russia three times; his observations are up to date and convincing. He has written graphically, and, I feel, truthfully about the things that he has seen.

Though he considers the Russian experiment a most serious challenge to religion, we find in seventeen chapters a most interesting panorama of the everchanging Russian scene.

It is one of those books which a man will want to finish reading in one evening, even at the expense of a few hours sleep. Can we be indifferent when we read words like these: "The first challenge I got in great, turbulent, and upheaving Russia was to go home and say to the church: let us begin really, definitely, literally to follow Christ."

There are many surprises awaiting the reader, here are just a few: "The communistic government was expending money for the repair of great historic churches." p. 38. "We had talked to our atheistic guide, who deplored the fact that there was no longer any enthusiasm for the movement to stamp out religion." "Yes we saw Russia, Russia was wide open to us. There was no interference to our travel. We could go and come as we pleased." p. 81. "The movies are almost devoid of sex appeal."

"The newspapers have no scandal sheet, no crime news, no divorce news, no society news, no picture page, no funny page, and no enticing cigarette or liquor advertising." "The art of Russia is cleaner than our art." —And so we read on in wonder.

What is this European Rip Van Winkle going to do with life when he becomes conscious of his possibilities. And what are we going to do with his challenges?

L. C. Bundgaard.

The Santal Mission

(Continued from col. 38.)

the story of the prodigal son, Luke 15. Now, as he sat alone in a foreign country, he saw himself as the prodigal son. He knew he was baptized and should live as one of God's dear children, but he had strayed far away from the grace of God. He saw himself as a sinner, and at last he kneeled down out there in the park and cried to God for redemption and salvation. At last he found peace with God, and from that hour he promised his life should be used in the service of his Master.

A fine Christian foreman at the factory noticed the young Dane, who since his conversion was always happy and singing songs, but who never sought the bad places in the city. That man was Mr. Hempel; he invited young Borresen to his home one day. Here for the first time Borresen met Mr. Hempel's daughter Caroline. They soon became lovers and were married June 5, 1855, in Berlin.

Caroline Hempel was a fine Christian girl. She had given her heart to God in her early childhood days. She had wanted to go to China as a teacher in a missionary school, but owing to her mother's sickness she could not go.

She talked to Borresen about missionary work and her ambition to go out as a missionary, and he promised her that he, too, would go out as a missionary whenever she was ready to go.

They stayed in Berlin for 10 years more, however. It was hard for Caroline to make up her mind to go. Three children were born in these years, but they all died.

Borresen opened their home for many young people and were very zealous in doing inner mission work. Many a boy or girl found help and comfort in their home. Borresen always used his whole salary, because he helped so many people. But he said he put the money in the Lord's bank, and there he was sure he would get 100 per cent interest.

Among the young people who found a temporary home with Borresen in Berlin was a young Norwegian. When he went back to Norway, Borresen missed him so much that together they prayed to God and asked Him to send them another young Norwegian. This prayer was answered in a remarkable way, because shortly after Skrefsrud came.

Lars Olsen Skrefsrud was born near Hamar, Norway, Feb. 4, 1840. His father was a drunkard, and the home was very poor. He had a pious mother, who did all she could for her children both in a temporal and in a spiritual way.

When Skrefsrud was confirmed he became an apprentice with a silversmith. Later he worked in Hamar and other places. He was a very bright boy, but when his mother died, he fell into bad company. At last he, together with some other boys, broke into a house to steal money. He was caught and convicted to serve two years in prison.

Here he had time to think about his life. He saw his great sin and repented. After a long and hard struggle, he found Christ as his Savior, and peace came to his troubled soul.

He promised God that he would go out among the heathens as a missionary, when he was released. In the prison he read the Bible very diligently and he studied several languages.

When he at last was a free man again, he wanted to be a student at the missionary school at Stavanger that he might be true to his calling. But being an exconvict, he was rejected. This caused him great sorrow, and he sought consolation in the home of a friend. That brought him in contact with the young man who had just come

from Borresen in Berlin. This young man advised Skrefsrud to go to Berlin to seek Borresen. Through his influential help he might get into the Gozner missionary service.

Skrefsrud believed God showed him the right way, so he followed the advice of his friend and went to Berlin with a letter of introduction to Borresen. When they read the letter, they received him with open arms as sent by God in answer to their prayer.

In Berlin Skrefsrud started to work as a machinist while he applied for enrollment at the Gozner missionary school. Here he was not rejected as he had been in Norway.

At the school he finished a four year course in one year, and he came out with highest honors.

In the meantime Borresen and his wife had also made up their minds to serve God as missionaries. They applied at the same school and were received. But Borresen had to go to school another year after Skrefsrud was through.

A lasting friendship was formed between Borresen and Skrefsrud. They wanted to work together in this mission field in India when Borresen came, and the president of the Gozner mission in Germany promised them that their wish should be fulfilled.

Skrefsrud's fiancée, Miss Anna Ousum, from Norway, came to Berlin, and after Skrefsrud had been sent to India as a missionary in November 1863, she stayed with Borresen for a year.

In November, 1864, Hans Peter Borresen, his wife, and Miss Anna Ousum left Berlin to go to India as missionaries.

They reached Perulia, India, where Skrefsrud had been working the last year, in the beginning of 1865. At this station Skrefsrud and Anna Ousum were married, May 6, 1865.

Borresen and Skrefsrud were to work together now, but the leader of the Gozner mission in India, Rev. Batch, would not tolerate this. He was an arrogant and uncompromising man. At the time of the war between Germany and Denmark in the first part of 1864 he told his missionaries to pray for success for the German arms. Skrefsrud refused to do this. And now, when Borresen, a Dane, came, he would not let them work together. Therefore they left the Gozner missionary society and went to Calcutta.

They were now without support from any society, but a rich Bengal Christian gave them what they needed to live for a while. They also offered their services to the Danish missionary society in India, but their offer was rejected. God was their only refuge.

Seeking a field in which to work as missionaries, they came to Benagaria, Santal Parganas, in the province of Bihar Orissa, in the summer of 1867. This place is about 150 miles north of Calcutta. As they stood there looking out over the land, Borresen thought he heard God speak to him, saying: "This land will I give to you." So they decided to stay and work as missionaries among the Santals. They were called by God, and they were willing to obey Him.

They started the work at the first station of Benagaria, Sept. 26, 1867. And that date has since been called the beginning of the Santal mission. But the real beginning was the work of God in the hearts and lives of the missionaries. The 26th of September, 1934, is exactly 67 years since the work was begun the 26th of September, 1867.

They called the station Ebenezer, which means: "Hitherto the Lord has helped us."

Oak Hill, Iowa, September 26, 1934.

Henrik Plambeck.

District VI Convention

The fourth district of our synod met in convention at Kimballton, Iowa, Sept. 28-30. The meeting began Friday evening with worship in the church, at which Rev. Hakon Jorgensen, president of our synod, preached about the gospel story of Martha and Mary. He emphasized the importance of the attitude of Mary in Christian life.

Saturday morning we met again in the beautiful Kimballton church for a short period of devotion led by Rev. Plambeck, Oak Hill, Iowa. The business meeting was then opened by the district president, Rev. Ottar Jorgensen, Cedar Falls, Iowa. He read his report to the meeting: He mentions the meetings in the district during the year which were of more than local significance. Mar. 30, Good Friday, the Hampton congregation held a farewell celebration for Rev. H. C. Strandkov, who was leaving Hampton to retire from active work in the ministry of our church after 51 years of faithful service. May 6-7 the Cedar Falls church had a two day meeting, which has now become an annual affair there. May 13-14 the congregation at Newell, Iowa, celebrated its 50th anniversary. Rev. J. C. Aaberg and Rev. P. H. Pedersen were present as speakers. Mrs. Ingeborg Thuesen Grau has written a good account of Nain Church during the last 50 years in "Dannevirke." Our synodical convention was held this year again in our district at Des Moines. The young people's convention of D. S. U. district V was held at Cedar Falls, Iowa, June 22-24 and was well attended. July 22 a number of congregations met at Fredsville for a midsummer festival. This is also an annual event in these churches. Rev. Edwin Hansen and missionary Miss Dagmar Miller spoke.

During the year the president of Grand View College, Mr. C. A. Olsen, Profs. A. Rodholm and P. Jorgensen have visited most of the churches in the district to speak in behalf of the school.

We have got one new pastor during the year. Rev. Edwin Hansen, who was ordained at the last convention, took the place of Rev. Strandkov at Hampton, Iowa, who has gone to Askov, Minn., to live.

Mention was made of the death of Mrs. Karen Pedersen, Ringsted, Iowa, as an example of the passing of that staunch generation of pioneer women who have served our church so loyally and long.

"Lutheran Tidings" is a new undertaking by our church. This paper was recommended to our people. Read it and work for it.

The organization of a district treasury was recommended by the synodical convention. Our district has home mission work enough to do, and the means which can be supplied for this purpose can find easy application.

Our synodical budget is to be discussed at this meeting.

The pastors present were: Alfred Jensen and J. Jorgensen, Kimballton; H. Plambeck, Oak Hill; Hakon Jorgensen, Newell; C. A. Stub, Ringsted; Holger Nielsen, Fredsville; S. D. Rodholm, Des Moines, and Ottar Jorgensen, Cedar Falls. Rev. Edwin Hansen of Hampton could not be present because of illness.

Of delegates the following were present: John Laursen, Oak Hill; Johannes Thomsen, Exira; Alfred Lind, Hampton; Kristian Pedersen and Kristian Kaltoft, Kimballton; Jens C. Jensen, Ringsted; Harold Thuesen and Gerner Iversen, Newell; Otto Bendixen, Des Moines; Niels Rasmussen, Fredsville, and Mrs. Anton Jensen, Cedar

Falls. Moorhead and Waterloo congregations sent no delegations.

The delegates gave short reports from the congregations. Mr. Kaltoft reported that at Kimballton no great changes had taken place. Some change there had been incident to the change of pastor. The English language had been given a larger place in the work. This development has taken place faster than anyone had expected.

Something similar was taking place at Hampton with the coming of their new pastor, Edwin Hansen. They had made the change in their financial management of instituting the envelope system, which was working very satisfactorily so far.

Mr. Thomsen reported from Exira that the work had suffered by Rev. Plambeck's illness this summer. Only Danish is used in their services, but the Sunday school and other teaching is conducted in the English language.

Prof. Johs. Knudsen reported a fundamental change in the work of the Des Moines church. Danish and English services are held every Sunday alternately in the forenoon and afternoon. The envelope system has been introduced and works satisfactorily. The work has progressed and membership has been on the increase. One evening a month has been devoted to community singing, which has given much pleasure. A Bible class in English has been started, but this has not proven very satisfactory.

Rev. Hakon Jorgensen has served the congregation at Moorhead once a month. Members of the congregation were conducting a Sunday school and preparing a few young people for confirmation. They are doing good work. And yet this situation does not seem satisfactory for the future. Rev. Bundgaard preached there once a month before he went to Cozad, Nebr. He offered to come there as pastor for what they could give him. But they were not able to come to any final arrangement. But they need the services of a resident pastor if the work is to be kept up.

At Poplar, Iowa, the work had been discontinued by Rev. J. Jorgensen because of the demand for English services. Rev. Jensen took up the work again, but has had to give it up.

Rev. Ottar Jorgensen mentioned the necessity of English services at Cedar Falls. They had formerly tried to use the envelope system, but found it wanting.

At Waterloo there is a faithful group of people, and they should have their own pastor. They need morning services, something they can not have with the present arrangement. This work should be kept up, especially since there is no other Scandinavian Lutheran church in the city.

Rev. Jorgensen put the question as to how much was being done in the line of educational lecture programs. This has formerly been left largely to the young people's societies, but of late it seems to be somewhat neglected. Mr. T. G. Jensen, Kimballton, made it plain that the young people are not able to carry on such work unless they have the support and attendance of the more mature people.

After dinner discussion of the synodical budget was taken up. Many expressed themselves on this topic, especially as to whether money contributed directly to any of the institutions of our synod would be credited on the quota of the congregation. Some dissatisfaction with our budget system was expressed. The synodical board prepares a budget to lay before the annual convention, in which different sums are allocated to each of the branches of our

work. Subscriptions to the synod are then divided among these categories. This causes confusion in the minds of some people when they contribute to one or the other institution of the synod and find they have not been credited on the budget. In years past subscriptions were solicited for each of the different activities separately, but at the same time. At the time, that did not seem satisfactory. Now our present method does not seem altogether satisfactory.—No motion was passed concerning this question, but it was laid to each delegate and pastor to bring the matter before their congregations and ask them to do the very best they could with the budget.

At this point the business meeting was broken off to give time to a discussion to be introduced by Rev. C. A. Stub, Ringsted. He had taken for the subject of discussion: The Relation of the Church to Social Life, more narrowly expressed The Social Gospel.

It was emphasized that there is no such thing as a social gospel; there is no gospel but the gospel of Jesus Christ. This does not mean that Christians are unconcerned about social life. On the contrary, every Christian man and woman needs to be deeply concerned with all the human affairs of life and do his best to elevate social life in all its phases.

The business of the church, however, is to preach the gospel of Christ. And as a church it should not take sides in the various movements of social or political reform which come up.

This introduction gave rise to a lively discussion, which went off on a tangent, however. Rev. Stub had incidentally mentioned the resolution of protest against the abuses of the film industry passed at our convention in Des Moines as an example of church meddling in social affairs. The discussion in consequence came to revolve about this matter.

The discussion had to be broken off because it was supper time. After supper the business meeting was resumed.

The question of a district treasury was first taken up and disposed of. It was moved and carried that such a treasury be established and a layman be elected as treasurer. The method of securing means was left to free contributions, although it was proposed to assess the members of our congregations 25 cents each. This proposal did not receive enough support.

At the election which followed Rev. Ottar Jorgensen and Rev. C. A. Stub were reelected as president and secretary, and Mr. Alfred Lind of Hampton was elected treasurer. Thereafter Rev. Plambeck reported for the reading circle. He was reelected as secretary for the reading circle for next year. This closed our business meeting.

Sunday there was morning worship in English at 9:30. Rev. Ottar Jorgensen preached. At 10:30 the Danish service began. Rev. S. D. Rodholm preached about the meaning of communion service. The altar, he said, was the symbol of the ancient Jewish religion, while the communion table is the symbol of Christianity. To the altar the Jews brought what they had to sacrifice to God. But at the communion table the Christian comes not to give something to God but to receive something from Him. The communion table is the center of a fellowship, a fellowship in Christ. He is the tree, the whole tree, both trunk and branches; we are the branches. Against this fellowship we often sin. Rev. Rodholm gave many examples of how this fellowship is violated, interdenominationally, intersynodically, as

well as among ourselves in our own church.

After the sermon Rev. J. Jorgensen served many at the communion table. When the service concluded dinner was served in the basement of the church. A great concourse of people had come to the meeting, no less than three times was it necessary to serve dinner.

At 3 o'clock Prof. Johs. Knudsen of Grand View College delivered an address in the church. He spoke of how difficult it was for the younger generation to become enthusiastic over a cause on account of the disillusionment which so often had come to them during the last 15 years. They want good reasons for their enthusiasms. —After the lecture Rev. Plambeck laid close to our hearts the cause of the Santal Mission. Miss Dagmar Miller is ready to leave for the mission field this fall, but there are not yet sufficient funds to defray the expenses of sending her out. He therefore pleaded that friends would send contributions to the cause that it may be possible to send her out.

In the evening Rev. Holger Nielsen spoke about what he has learned from studying the history of the first century Christians. He emphasized their care for each other and the social implications of their fellowship.

Several speakers took the floor to express their gratitude to the Kimballton people and to all who had helped to make the convention a good meeting.

Certainly we have good reason for gratitude to this congregation and its individual members for their hospitality. Much labor had been expended to make everything inviting and pleasant for the guests. The church had been beautifully refinished and decorated for the meeting. No less than five meals were served to all who would come, and that is saying a lot when we consider the number of people who were served. Thanks to the people of Kimballton, their pastor and his family.

C. A. Stub, Sec.

Our Church

Rev. Swen Baden, Bridgeport, Conn., has received the sad news of the death of his brother Arthur, aged 34, who died in Canada Oct. 3. Arthur was on his way to Bridgeport to visit his brother and sister.

Eben-Ezer. "Føbe" reports that the Ladies Aid of the Bethlehem Lutheran Church of Brush, Colo., visited the old people of Eben-Ezer recently. They gave a program, after which refreshments were served. Rev. Bundgaard spoke and songs were sung.

Rev. A. E. Frost, Askov, Minn., who has accepted a call from the church at Danevang, Texas, has been in ill health for some time. It is now reported that he must undergo operations on his throat and head. This has delayed his departure for Danevang for several weeks.

The Chicago Orphanage of our church celebrated its 50th anniversary on Oct. 14. Our synodical president was present on this occasion.

Rev. Erik Møller of Denmark, Kansas, took over the work of his new charge at Omaha, Nebr., on Oct. 7.

Mission Meeting. A meeting of friends of our mission work was held in St. Johns church at Hampton, Iowa, Oct. 21-22. It

will be remembered that this is Miss Dagmar Miller's home church, and that she is expected to leave for India some time this fall.

St. Stephan's Church, Chicago, Rev. Enok Mortensen's charge, held a series of meetings Oct. 19-21, with Rev. C. P. Hojbjerg of Nysted, Nebr., as the speaker. His topics were: Ancient Hellas, Goethe's Faust, and Grundtvig.

Correction. In the Sept. issue of "Luth. Tid." it was reported the district convention at West Denmark was held Sept. 5-7. This should have been Oct. 5-7.

Rev. Kr. Jensen Hansen, Lake Benton, Minn., and Miss Martha Christensen of Diamond Lake, Minn., were married Sept. 13. The ceremony was performed by Rev. Holger Strandskov, Tyler, Minn.

Rev. Enok Mortensen, Chicago, has been called by the church at Askov, Minn., to fill the vacancy left there by the departure of Rev. A. E. Frost. Rev. Mortensen, however, has not been able to accept the call.

Grand View College. Pres. C. A. Olsen of Grand View College is inviting the Norwegian and Danish friends of the Santal Mission to meet at the college Oct. 26-28. There are at present four missionaries of this mission at home and Pres. Olsen is inviting our people to meet them. They are Dr. Erling Ostergaard, Miss Dagmar Miller, and Mr. and Mrs. B. A. Helland. Of other speakers at the meeting are expected Rev. J. C. Aaberg of Minneapolis, president of the Santal committee of our church; Rev. M. C. Dixen, secretary of the American Santal Committee and editor of "Santalmissionøren"; Mrs. K. B. Kjølhed, president of "Danske Kvinders Missionsfond"; Rev. V. S. Jensen, president of D. S. U., and perhaps Rev. P. Kjølhed.

Rev. P. Rasmussen, Wayne, Alberta, Canada, is on a speaking tour of California, Oct. 11 to Nov. 4. He will also participate in a Christian Fellowship Week at Solvang, Calif., Oct. 18-21.

From Muskegon, Mich., Rev. E. Nielsen reports that evening services will be resumed Oct. 7, on which day the congregation will participate in the world-wide Sunday School Teachers Recognition Day. Beginning on the following Sunday Rev. Nielsen will speak on a series of subjects which are widely discussed at the present time. Oct. 14—Have We Right to Be Certain? Oct. 21—Does God Care? Nov. 4—Reformation Festival. Nov. 11—Whither Christian Worship? Nov. 18—The Great "Nevertheless." Nov. 25—Applied Religion.

A New Novel has been written by Rev. Enok Mortensen. It is a book about Chicago. The publishing has been undertaken by a firm in Denmark.

A Constitutional Convention will be held to discuss and make the changes necessary in the new constitution of the Danish Young Peoples Societies. The members of the convention will be one representative from each district of D. S. U. They will meet at Grand View College, Des Moines, Iowa, in connection with the mission meeting held there Oct. 26-28.

A Church Concert is to be given at St. Stephan's Church, Perth Amboy, N. J., in November. A committee is at work making the arrangements.

Correspondence

GREETINGS FROM NEWELL, IOWA

In the spring of this year, 1934, our church, Nain Danish Ev. Lutheran Church of Newell, celebrated its 50th anniversary.

It was then 50 years ago that the first Danish settlers felt the growing need of Christian fellowship so urgent that they gathered at one of the farm homes and organized a congregation, which has since then through its different branches continually been a source of comfort, courage, and hope to those people of Danish descent living in this community who desired the Christian fellowship of its teaching. We have now only two of the charter members with us. We hope they may be with us for some years yet, and may the courage and faithfulness of the pioneer stand before us as an example. The little white church on the hill will then not have been in vain.

Most of our services are in the Danish language; however, one Sunday each month is English; we also have some English in our Sunday school.

A number of friends from Newell were present at the District Convention at Kimballton the last part of September. It was a splendid meeting, and many good speakers gave their audience much food for thought. It is fine for a few days to be sort of lifted up out of the everyday occurrences. Thanks, Kimballton folks, for your kind hospitality.

Our pastor, Rev. H. Jorgensen, president of the synod, has been somewhat handicapped in his work the last few weeks by an ailment of the eyes. He has been obliged to use dark glasses, and has been able to read or write but very little. We sincerely hope that his eyes may soon be cured completely; he has in the last couple of years been afflicted several times in like manner.

Taking effect Sept. 1, A. C. Nielsen resigned from his duties as Dean of Buena Vista College, Storm Lake, Iowa, and accepted a similar position at the Junior College of Ft. Dodge.

The many friends of Nielsen and his family regret very much their moving from our midst. A farewell party was given in their honor at the Gym. Hall the later part of August. Words of thanks, appreciation, and good wishes were spoken, also singing and the usual cup of coffee filled the program. We are glad, however, that they are still so close that they can come often and join with us in the various activities of our little church.

A gray-blue haze hangs over the horizon in spite of the glorious sunshine. Trees and shrubs have been beautifully colored by the first touch of frost, a few dry leaves rustle as they are lifted gently by a soft breeze. Great numbers of box elder bugs flit to and fro or hang in great bunches about the buildings. We look out over the fields and see rows on rows of fodder shocks, and we rejoice as we see the tips of golden corn peeping out from the open husks. A beautiful autumn or Indian summer day!

Only a few short months ago—spring with all its hopes and plans—then summer with sunshine, heat, drought, and then the rain, the rain that watered the thirsting fields and gardens—and we harvest food for man and beast.

The small grain in this community was not a bumper crop, nor was it a normal crop; but there is grain in the bin, and soon busy hands will gather the golden ears of corn. The cribs will be filled, maybe not to bursting, but there will be a good harvest.

May we, as the Thanksgiving season draws near, open our hearts in grateful thanksgiving for all gifts, great or small, to the Master from whom all blessings flow.

Kind greetings and good wishes for the future of "Lutheran Tidings."

I. T. G.

OUR SAVIOR'S CHURCH, BRIDGEPORT, CONN.

Sept. 22 was a somewhat dismal day. Still not a few guests had met to celebrate the 40th anniversary of our church at Bridgeport, Conn. The pastors present were Rev. F. O. Lund, Rev. V. S. Jensen, Rev. A. T. Dorf, Rev. P. H. Pedersen, and Rev. A. J. Tarpgaard.

At 3 P. M. services began in the church, where the district president, Rev. F. O. Lund, and the local pastor, Rev. Swen Baden, bade the guests welcome. Thereupon Rev. V. S. Jensen spoke in Danish.

At six o'clock supper was served in the church parlors by the Men's Society.

The meeting began again at 8 o'clock. The English language was used at the dedication of a beautiful new altar, given to the church by the local lodge of the Danish Sisterhood. Then a new crucifix, given by the Ladies Aid Society, was dedicated, and finally a new church bell, a gift from the Danish people of Bridgeport. After the dedication the congregation sang: "Kirkeklokke, ej til Hovedstæder," while the new bell rang out over the city through the darkness. These services were very festive: two pastors stood before the altar, and four boys assisted them. The church was filled to capacity in spite of the rain.—Afterwards the Luther League served coffee to all.

Sunday was a beautiful day with the sun shining. Sunday school began at 9. Rev. Lund spoke to the children. 9:30 the new bell called to worship, which was in Danish. Rev. Pedersen preached, and Rev. Tarpgaard served at the communion table. At the close of the Danish service a large crowd of young people was waiting to go in to the English service. More guests had arrived. The bell rang again, and again the church was filled. Then Rev. Lund preached, and Rev. Baden served at the altar.—The choir, under the leadership of Miss Grace Laing, sang beautifully.

After the services dinner was served by the ladies to the largest crowd ever served at the church.

At 3 o'clock Rev. Dorf addressed a large and attentive audience. At 4 many letters and telegrams of congratulation were read; among these were messages from Rev. A. W. Andersen, the founder of the church, Rev. Plambeck, Rev. Marekmann, and our synodical president, Rev. Hakon Jorgensen. Four beautiful bouquets of roses decorated the altar, a gift from two Bridgeport lodges.

Six o'clock the young peoples society served supper, and at 9 o'clock coffee was served. There were several speeches of appreciation and gratitude to those who had been faithful in the work of the church from the beginning, each one of whom was given a small bouquet of roses.

Rev. Swen Baden led in prayer, after which all departed, conscious of having shared two beautiful and profitable days.

The United Danish Church

Rev. Poul Nyholm, who is to fill the professorship in theology at Trinity Seminary, Blair, Nebr., beginning at New Year, is now making a visit to Denmark. Rev. Nyholm has been pastor of the church at Dickson, Alberta, for a number of years.

New Editor. Rev. Ravnkilde-Møller has been chosen as editor of "Kirkebladet for Østeuropa" to succeed Rev. J. M. Jensen.

Rev. H. O. Frimodt-Møller suddenly died from heart failure on Aug. 26, at Aarhus, Denmark. He was for a number of years in the service of the United Danish Church, serving as a pastor in Iowa and Utah. For a time he was connected with Trinity Seminary, Blair, Nebr.

Rev. Fr. Andersen, retired pastor, passed away at his home at Viborg, S. Dak., Sept. 22, after a prolonged illness.

Passes Away. Rev. H. P. Bertelsen, who since 1885 has resided at Blair, Nebr., died at his home Oct. 30, at the age of 88.

Mrs. N. L. Nielsen, Elk Horn, Iowa, wife of former Indian missionary Rev. N. L. Nielsen, passed away at her home, Oct. 30.

General Church News

The Churches and the Depression. Statistics have been prepared to show how the churches of the United States have weathered the depression in comparison with other organizations. It hereby appears that the churches are in a more sound condition financially than non-religious institutions. By Jan. 1, 1933, one of six banks was bankrupt, and one of 27 business firms, but only one out of 2,344 churches. This record is in spite of lavish governmental assistance to all kinds of business through the RFC, which the church did not enjoy.

New Home for Aged. It is reported that a group of Danish people of southern California met on the 7th of October for the purpose of establishing a home for the aged, which presumably will be located at Sacramento. The well known actor, Mr. Jean Hersholt, was chosen president. He began the subscription for this enterprise by donating the first \$3,000.

Conventions. "The American Church," a body consisting of German Lutheran synods, is holding its convention at Waverly, Iowa, Oct. 12-18. This body meets in convention only every other year.

Oct. 17-24 the United Lutheran Church will meet in convention at Savannah, Ga. About 450 delegates are expected at the meeting. At the same time will be commemorated the 200th anniversary of the landing of the Salzburg Lutherans at Savannah.

Luther's Bible. During the summer of 1534 the first complete Bible in Luther's translation was published—400 years ago this year. This was an event of great significance for the Reformation as well as for the establishment of the German language. Celebration will commemorate this historical event in the towns of Erfurt and Wittenberg, which are rich in mementos of the life of Luther.

Karl Barth. It is reported that Prof. Karl Barth has given up his professorship at the University of Bonn in Germany. Recently he has met so many difficulties that he has decided to remain in his homeland, Switzerland, where he has been spending his leave of absence.

Reichsbishop Mueller is reported in the press to have declared in a speech in Hannover that all pastors in Germany must become Nazis on pain of losing their pastorates. This declaration comes directly following the report of the involuntary leave of absence of Bishop Warms. Events such as these are not an indication of improved conditions for the evangelical Christians of Germany.

The American Lutheran Conference will hold its regular biennial convention at the First Lutheran Church, Des Moines, Iowa, Nov. 14-16.

Jews Leave Germany. Nearly 70,000 Jews have fled from Germany on account of Nazi persecution since the beginning of the Hitler regime, declared the Jewish statistician Jacob Lestchinsky recently at a Jewish conference. He added: even if the political status of the Jew is better in eastern Europe than in Germany, their economic condition there is much worse and offers no future for Jewish youth.

Kingo Festival. Dec. 15 it will be 300 years since the birth of Bishop Thomas Kingo in Slangerup, Denmark, who is the author of many of the hymns of our church. At Odense, Denmark, is being prepared a festival in all the churches in honor of the day. Thomas Kingo was for many years Bishop of Odense.

Karl Barth to America. It is reported in the "Christian Century" that the Colgate-Rochester divinity school has on its list of visiting scholars for the current year Karl Barth and Friedrich Wilhelm Siegmund-Schultze of Germany.

Opposition to Bishop Mueller. That the opposition itself is not opposed to, but rather welcomes, all steps toward genuine unity in the evangelical church of Germany is amply proved by Bishop Meiser's proposals for a settlement of the dispute which were recently presented to the reich ministry of the interior. What the opposition refuses to do is to cooperate with the present reichsbishop and his ecclesiastical ministry. Against his racialism—he has reintroduced the laws dismissing pastors and church officials who are themselves, or their wives, of Jewish origin—they place the universality of the gospel, and to his introduction of the leadership principle into the church, the claims of liberty of conscience and the One Supreme Leader. The opposition is willing to take the oath to Hitler as head of the reich, but not to the present church government. The council of the confessional synod recently announced its 7,000 pastors would rather take upon themselves the burden of political calumny and all the other consequences of a refusal to take the oath than swear obedience in any form to the present church government, because such an oath would be for them a denial of Christ.

Sherwood Eddy to Asia. Mr. Eddy is on a three months tour to the universities and colleges of China. The purpose of this visit is formulated as "the interpretation of Christianity as a way of meeting the difficulties of life."