

# Lutheran Tidings

Volume I

NOVEMBER, 1934

Number 4

## THOUGHTS ON ARMISTICE DAY

SINCE Nov. 11 this year was a Sunday it would seem appropriate to consider some implications of Armistice day and what it stands for.

In the epistle for the 24th Sunday after Trinity St. Paul, thinking of this earthly tabernacle, his body, and the death which he feels he is gradually dying, as he is wearing himself out little by little that he may bring the life of the Lord Jesus to the Gentiles, says that he groans, being burdened, not that he would be unclothed, but clothed upon, that mortality might be swallowed up of life—the Life of Christ. God created us for this very thing and gave us His Spirit as an earnest of it.

Paul is not so anxious that this body and the natural life in it should die, although he knows that as long as his soul dwells in this tabernacle it must be absent from God, and he can only live by faith, not yet by sight. But he is anxious to be clothed upon. For this are we wrought by God. The Spirit of God is an earnest in his heart of that. He feels in himself that the new building of God, the new body, a spiritual life, is meant to come down upon him, cover him up, and little by little swallow up everything in him which is perishable, mortal, so that finally his soul may come to dwell in its new building entirely, in sight of God.

Paul is saying these things with a deep feeling of assurance and of love for his Corinthian friends, for whom he has recently suffered deep anguish of soul.

This life of the Spirit which God wants to descend upon us to permeate and swallow up our physical life can be welcomed and accepted by us. But it can also be swept aside rudely.

This is what generally takes place in a war. In such times men, nearly all men, bend all their energies to the prosecution of the enemy's destruction; little or no effort is given to combat sin in ourselves or around us. And war is always sin, there is no war which, in the light of the Spirit of Christ, is not a very great sin. And any sort of participation in the conduct of war is sin. War is nothing

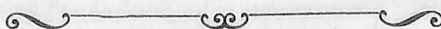
but the culmination of a multitude of sins reared up pile on pile.

To contemplate armistice day 16 years ago, as the ending of a four years' orgy of destruction and death, brings on a sense of shame and deep humiliation that we who call ourselves Christian nations should have come so low that we were well nigh swallowed up of death: the exact opposite of what God had meant for us, as we were wrought by His hand, to be swallowed up of life.

Armistice day brings up many unpleasant but insistent thoughts. What is the effect upon the soldier who takes active part in the gruesome deeds of war? Can a Christian go through these experiences without damage to his immortal soul? How many are there whose souls died under that experience? What about the chance of salvation for the men and boys who died on the field of battle? How many are there whose lives were swept away in an untimely and everlasting death, not yet having been clothed upon by that mantle from on high of which Paul speaks? How many are there of those that stayed at home and suffered the silent anguish of unnatural bereavement who lost their faith in a good God? Yes, how could a God of love permit so much hatred?

All these and many more questions press on and call for an answer. And what answer can be given but this: *It is not God's will that it should be so.* It is the will of man in opposition to the divine will. "For he who wrought us for this very thing is God, that mortality might be swallowed up of life," in earnest of which He gave us His Spirit. In thinking of war and peace let us never forget this. The only recourse we have ultimately is to be clothed upon by that new life in Jesus Christ by which our wills, in spite of their reluctance and weakness, submit themselves to the will of God. Then, though we may still be deep in sin, we can, with Paul, have the confident hope that our mortality with all its sins will be swallowed up of the higher life, the spiritual life, the life of our Lord Jesus Christ.

C. A. Stub.



## The Use of the Bible in the Work Among Young People

The teaching of the Bible, in a sense separate from preaching, has had a large place in the lives of a long list of illustrious and talented preachers. Of those of a generation ago we like to mention Reverend Franklin Weidner, that splendid Lutheran pastor and professor, who together and in collaboration with President Harper of the University of Chicago made an important contribution to a more widespread study of the Bible. We may also mention Wilbert W. White and his work at the Biblical Seminary in New York during the last forty years. While the work of these men has been largely confined to that of teaching theological students it has also extended outside the classroom to countless assemblies of laymen.

There are thousands of young people who will revere names like Olfert Ricard, G. Campbell Morgan, James Gray and many others, because they opened to them the Bible. Some of us vividly recall instances where we, like the Ethiopian, benefitted from the guidance of those who expounded the Word to us. That we have an open Bible neither precludes the question: "Understandest thou what thou readest?" nor the reply: "How can I, except some one shall guide me?" We would rather say that the open Bible makes its serious study indispensable as well as imperative. May it be that we perhaps have underestimated the interest with which young people will participate in Bible study? Aroused interest in Bible study needs to be followed up by active study even if it may not extend over a long period of time.

The present opportuneness for Bible study deserves our attention before we proceed any further in our discussion. We venture to say that the new interest in Bible study will strengthen every effort that we will make in that direction. The Norwegian Lutheran Church is making a systematic effort in stimulating Bible study. The Missouri and the Wisconsin synods have for their object "a widespread distribution of the Scriptures and a systematic and intelligent use of the same among our people. The objectives—will be to bring the Bible into its own and to stimulate a greater knowledge and love of its contents." Although these two movements are more or less sponsored in order to commemorate the four hundredth anniversary of the translation of the Bible by Martin Luther, they undoubtedly will result in a spiritual edification on the part of those who will cooperate.

However, there are other features that are far more important for the present opportuneness than those already mentioned. In the first place, the Bible is not at the present time the centre of religious controversy. The dominant issues of present day religion have shifted. The great question is not can we believe in the Bible, but can we believe in God? Here, a systematic study of the Bible will prove itself profoundly beneficial. Its strong theism is revealed in every chapter and we find here, in the words of Emerson, "what the years and the centuries say against the hours." This does not imply that we will not face difficulties in the teaching of the Bible, but we may with a degree of certainty and authority assure those we teach that the Bible has stood the test of life. In the second place, large sections of the Lutheran Church in America are gaining a more clear conception of the relation between the Word and the Bible. This is important to the extent at which we avail ourselves of material published by other synods of the Lutheran Church. The well known professor and president, Dr. John A. W. Haas says: "The living Word is the cause of the Bible, and it created the Bible.—It became embodied in Jesus Christ, whom St. John rightly calls the Word. Before any gospel was writ-

ten it lived in the early stories about God.—In fact the word "gospel" meant the living message.—Everywhere the oral message is first.—Luther had this living conception of the Word. In a concordance of his sayings and writings there are many passages on the Word, and they all indicate that the Bible meant for him the purveyor of the living Word centred in Christ.—The Word can come to us through hymns and prayers which echo the inspired living Word. Good, evangelical preaching is called the preaching of the Word.—It is clear, therefore, that the Word is a larger conception than the Bible. We shall make the Bible really what it ought to be if we get away from book-mindedness, and return to the Biblical and Lutheran idea of the living Word. We have been too much misled even in the Lutheran Church by the non-Lutheran conceptions of the Bible, which often tend to Bibliolatry. Let us gain this creative, powerful truth about the Word." It is not necessary to make any reference to the influence of Grundtvig, for we are all familiar with our Grundtvigian heritage, but there is cause to rejoice for the growing consensus among American Lutheran bodies.

It is evident to all that the subject of our discussion may need some explanation as to the extent of its practical application. Instead of defining its whole terrain we would rather suggest its possible field. We may make effective use of Bible study in any of the following groups: the young people's societies, the junior societies, Bible classes, groups of Sunday School teachers, institutes, district conventions, summer camps, etc. The question will also arise when these groups will meet for Bible study, whether at their regular meetings or at special meetings. It is also important that one decides upon the period of time which one desires to continue such a study or studies. It may be wiser to plan a shorter course at first, and later, as interest develops, take up more advanced work.

Bible study may be pursued under any of the following approaches, and each yields its particular reward. We may make our approach through these seven methods: the study of selected passages, e. g. John 14, 1 Cor. 13, Psalm 73, etc.; the study of individual books in the Bible; biographical studies; topical studies, e. g. The Bible and Mission, Messianic Hope, Paul's Missionary Journeys, etc.; historical study; literary study of the Bible; follow some prepared course of Bible study. The Lutheran professor Henry Schaeffer has a splendid book, "The Call to Prophetic Service," of help to those who may wish to combine several of the above mentioned approaches into one. For those who wish to follow some prepared course Lutheran publication houses offer very valuable material prepared by specialists in chosen fields.

This classification may appear very commonplace, but we feel the need of using it before proceeding to the very crux of our discussion, namely, how to teach the Bible to young people. Before stating any guiding principles one needs to ask oneself what do we intend to bring about by Bible study? Prof. Reu of Wartburg has probably given the most satisfactory and comprehensive statement of the Lutheran Church's aims in religious education. We must train our youth (not children only) for (1) personal faith, (2) participation in worship, (3) intelligent and personal use of the Scripture, and (4) voluntary participation in the whole life of the mature congregation. These aims are paramount and should be kept in mind by the leader who teaches the Bible.

The teaching must be presented in such a manner



that it is within the ability of the group, and it must as far as possible meet their particular needs. We must attempt to combine pupil and experience-centered approaches with the vital truths taught remaining Bible-centered. We will have done much if we can develop the devotional life of the members in the group. "The Bible," says P. C. Warren, "must be studied objectively,—our endeavor must be, not to find that the Bible means what we have been thinking and would like it to mean, but to know precisely what it does mean and honestly to receive God's message out of it.—Try to follow Luther's precept for studying it. 'The single, right, chief meaning which the letters give,' he remarks is the thing that has prime value."

General suggestions are: Be prepared well in advance; make use of every available help; be very definite in the assignment; and if time permits, prepare outlines. Our closing question is: Is it possible to succeed in such an undertaking? It is best to guard against too great expectations. We have found that we have best results with adolescents when we prepare questions and suggestions on the lesson two weeks in advance and distribute them to the members of the class. Some will study the whole lesson, but the great majority take the path of least resistance. It is very essential that one centers the attention of the class upon the central lesson of the passage or chapter studied.

Our best results will probably be reached at district conventions. There is the place where we ought to begin. They afford a splendid opportunity for the presentation of Bible study in a way that actually unfolds the Scriptures, and does not leave Bible study to a mere devotional talk. Few things are more interesting in the life of a preacher than actual Bible teaching. It is worth every effort and we know that it has been a help to some. The reason for our small results is perhaps not inseparable from the fact that Bible exposition demands much time in preparation on the part of the teacher. It also requires a mind that easily and accurately can analyze the section that is being studied. As we work with this great task we may hope to become better Bible teachers. It is not our only task in our work with young people, but are we wrong if we dare say that it is the most important task?

*Ernest D. Nielsen.*

## THE SANTAL MISSION

### II.

#### The Field of Labor.

The Santals are a very old people. They belong to one of the original tribes of India. Once upon a time, according to their traditions, they were a mighty kingdom. They had kings and armies and fortified cities. But several hundred years ago they had been conquered and driven out of their native land. Their enemies were probably the Mongolians who conquered India in the thirteenth century.

For a long time afterward they had lived in Chendar Nagpur, but about one hundred years ago they began to move into the country, where they now live. The land-owners rented the uncultivated jungle very cheaply to the Santals, but when the land was cleared and under cultivation the owners raised the rent, so the Santals continued to live in great poverty.

There are about two millions of Santals living in different parts of India, scattered among other people. They rebelled against their oppressors in 1855. But these

## John in Prison

*In Herod's prison John repined,  
His mighty spirit shaken.  
Why was 'mongst robbers he confined,  
Why was he thus forsaken?  
If wrong could triumph over right,  
Could Jesus be the promised light,  
The Lamb by God anointed?*

*Thus cruel doubt with might assailed  
The bold and faithful servant,  
When desert waste and want had failed  
To bend his spirit fervent.  
And only One possessed the power  
To bear alone the evil hour  
When earth and hell would crush Him.*

*But, though beset by doubt and fear  
And faced with sore disaster,  
John called his faithful friends to bear  
This message to the master:  
"Art Thou the one for whom we wait  
To make the crooked highway straight,  
Or shall we wait another?"*

*And Jesus heard His servant's cry,  
It touched His tender being.  
"Go, tell to John," was His reply,  
"What you yourself are seeing:  
The dead are raised, the leper healed,  
The light to sightless eyes revealed,  
The poor glad tidings hearing."*

*O, may each burdened, doubting heart  
Still from its darksome prison  
Its every plaint to Him impart  
Who yet will kindly listen  
To all our cries with faithful love,  
And prove a Helper from above,  
Our promised Lord and Savior.*  
*J. C. Aaberg.*

called upon the English to help them, so, of course, the Santals lost the battle.

After that the English magistrates helped them to better living conditions, and they gave the name Santal Parganas to the country, where most of the Santals lived.

When the missionaries came, they called their field of labor Santalistan, but it has never become the official name of the land. But as it is the name most commonly used, we, too, will use it from now on in this article.

Santalistan is about 3000 square miles in area. There are about one million inhabitants, but only about 400,000 belong to the Santal people. One half million are Hindus, and there are about 60,000 Muhammedans. The Hindus and the Muhammedans are mostly Bengals, and there are approximately 40,000 of other tribes.

The Santals had their own old religion. According to their traditions, the good god Thakin had created the world and the Santal people. But an evil spirit, whom they called Maran Burn, or the great mountain, had come and seduced them. He and his many evil spirits, which

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## EDITORIAL

1934 is the 400th year after the completion of Luther's translation of the Bible. This event marked a great stride in the movement of giving the Book of Books to the common people in their own language, in a language which they could understand.

The progress in the dissemination of Bibles to all who could and would read it has been phenomenal. When Luther translated the Bible into the German vernacular, there were very few Bibles in the popular languages; a few there were, but not very good ones. But with Luther's work an impetus was given to this cause; and since then translation after translation has appeared, so that we now have the Bible, or parts of it, in almost a thousand different languages and dialects. Bible production and distribution also have kept pace with the work of translation. At the time of the publication of Luther's Bible it is estimated that about 50,000 copies of the Bible, or parts of it, had been put out. Since then, in the intervening 400 years, no less than 882 million copies have been distributed. The Bible is still the best seller.

Is it also the book most read? Who can tell? It seems sometimes that Bible reading is much neglected among us. Is that a reaction against that Bible worship—Bibliolatry—which has at times been prevalent in some sections of the Church, a circumstance to which the founders of our synod had their eyes open? Whatever the cause, I wonder if we have not driven into the other ditch.

It is true that neither our Church, nor any other Church, has ever received the inspiration for its life in Christ from the Bible, but from the Spirit of God. Yet the Bible is the peculiar instrument of that Spirit, and we cannot neglect it without damage to our Christian life. Through it God speaks to the hearts of men.

May I call attention to the article, "The Use of the Bible in the Work Among Young People," by Rev. Ernest Nielsen, in this issue of "Lutheran Tidings." It was given in the form of a lecture at the meeting of young people's representatives at Des Moines, Iowa, recently and was received favorably. The study of the Bible is, I believe, being taken up in new ways and with new vigor in many of our churches. It is a happy sign of the future.

C. A. Stub.

## BOOKS

Saaledes blev jeg hjemløs. By Enok Mortensen. \$1.65.

Rev. Mortensen's new book, which has been published in Denmark, is a novel of about 250 pages, the scene of which is laid in Chicago.

The story revolves about the person of Niels Nord, a young immigrant Dane who has come to America and to Chicago full of expectation, vitality, and adventurousness. He comes to make his fortune and return to his own Danish home. The theme follows his development from his uncritical acceptance of this strange, new land, through a growing sense of the barrenness and shallowness of the lives of many of his immigrant compatriots, an increasing yearning for his old home, to which distance and time lend a halo of excellence, and finally a complete disillusionment from the enchantment cast upon him by the new country and its strange ways, and his decision to return to his old home in Denmark to resume the position left vacant in his home by his departure for America. How is he going to react to the old home? That is the problem. Read the book and see!

Niels Nord's career in Chicago throws him into associations with many men and women of very different personality. These minor characters in the story are drawn with few, but bold strokes of the pen so that many of them stand out of the page as real living human personalities, with human hopes, yearnings, disappointments, and poignant failures.

Rev. Mortensen reveals in his authorship a quality entirely new in the literature produced by Danish Americans. There is more breadth, more vision. His descriptions of the immigrants' longing for home does not always end in sentimentality, but for some characters is released in action and dreams of the future. He does not look back alone, but has his eyes on the future of the newcomer as well.

Also there is an attempt to enter into the feelings and personality of the second generation; as far as this goes it is very well done. Let us await the next volume to see if he is going to go deeper into this phase.

Throughout the book runs a feeling of sympathy, here and there mixed with ridicule, not to say contempt, for the superficiality and callousness of some of those whom circumstance and materialistic singleness of purpose have thrown on top, and with restrained anger at the cruel fortunes imposed upon the underdog by his fellow-men, even by his own compatriots.

Those of us who are eager to know and understand our own people and the vicissitudes of their lives in this their adopted country hail with joy the appearance of this addition to our literature; and expectantly we await the publication of the second part of the novel.

The book may be had from the author for the price of \$1.65, postpaid. It may also be ordered, I am sure, from Danish Book Concern, Cedar Falls, Iowa, and from Danish Luth. Publ. House, Blair, Nebr.

C. A. Stub.

Hand of Bronze, by Burriss Jenkins, Willet, Clark & Co., Chicago. \$2.00.

A short review of this book will hardly do it justice; it is so full of stirring events, significant characters, striking sentences, and stimulating thoughts that I could wish it put into the hands of everyone who needs an awakening of a new social conscience.

Though this book appears in the form of a novel it is much more; it is a microscopic view of our failing civilization; in a class with Winston Churchill's, "A Far



Country," but much easier and more delightful to read. What is its message?—That not by might or by violence, nor by some fresh piece of industrial technique, but by a larger measure of a better spirit, are the vast intricate economic problems to be solved, and the victory of human brotherhood to be won.

Bill Bronze has his hand in everything, he is the benefactor and the tyrant of his community at the same time. He is the example of environmental influence, so far reaching because his kind are in the majority. But Bill Bronze died—can he be the death of an Era? "The Era of big business dominance over the lives of little men and little children." ... "The masses could keep Bill dead if they knew their power.—But the masses know so little about their own power." ... And so the influence of Big Bill Bronze lives on through his son and his daughter. They have unconsciously, though one of them hates it, become part of "the system."

But Peter Weld's idealistic philosophy has also left its imprint upon the world; his son "Chris" and daughter Penelope, are powerful in their pursuit of right and and truth. In Hapwood Bowers, reformed radical, Penelope finds a true mate for life and an ideal for the new age.

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### THE SANTAL MISSION

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they called the Bengaes, would harm them, therefore they brought offerings to them in time of trouble and sickness. They had nearly forgotten the good god. They lived in darkness and in the shadow of death, without hope and without faith in a living God. Such were the sorry conditions of the Santals, when the missionaries brought them the Gospel of salvation.

An English Baptist missionary by the name of Edward Johnson had worked among the Santals for several years. He left his home society and joined Borresen and Skrefsrud in their work for a few years.

But then he lost his one arm and very nearly his life in a fierce battle with a Bengal tiger. This made him so discouraged that he left the mission altogether. Then Borresen and Skrefsrud were alone with the work.

They started to build a living house at Benagaria, but their money was soon used. Borresen then went to Calcutta to beg for money. He had a strong faith in God, and he lived a life of prayer. He was led by God's guiding hand many times to people who would provide for them.

In due time the house was finished so that their wives and children could come and be with them.

Skrefsrud was the first to learn the Santal language. He found out that the Santal words "chet kana" meant: what do you call that? So he went out among the Santals and asked "chet kana" about many things from day to day. They thought he must be very dumb, since he asked the same questions so many times, but he was really remarkably bright. In three month's time he could begin to talk a little of the Santal language, and after six months he began to preach the Gospel to them. The great work of bringing the Santal people to Christ and the mercy seat had begun.

Borresen began a school for the Santal boys and his wife Caroline began a school for girls as soon as they were able to talk a little Santali.

When you plant a kernel from an apple tree, it will take some years before a tree big enough to bear fruit will grow from it, but then, when the tree is full grown, it may bear abundant fruit for many years.

It was slow work for the Santal missionaries from the beginning, but God worked with them and He blessed their work wonderfully. They prayed always to God for help and guidance and He heard and answered their prayers.

Already March 28, 1869, the three first Santals were baptized. They were students from Borresen's school. Two of them became preachers and were later ordained as Santal pastors. They were privileged to do a wonderful work for their own people. Twelve Santals were baptized in all in 1869, and a congregation was started at Benagaria, December 23, 1869. It was a happy Christmas for the missionaries and these Christian Santals.

Borresen went to Calcutta in the spring of 1870 to beg for money. He came back about the first of May with several thousand rupies, and he was glad and hopeful. But the dark clouds of sickness and sorrow were already gathering. When he came home, he found not only his wife Caroline but Skrefsrud and Mrs. Skrefsrud sick with a burning fever. Although Borresen was a good nurse and did everything in his power for the sick people, Anna Skrefsrud died May 5, 1870. She was the first of these brave god-fearing people to lay down her life in India.

They had no lumber, so Borresen took a door, and from that he made a casket, in which she was buried the next day. It was their wedding day—five years after they were married in Perulia. She was buried in her wedding dress. Borresen preached the funeral sermon and, although Skrefsrud was too weak to walk, he was carried out to the grave, and he spoke so beautifully about their faith in Christ and about the resurrection and eternal life, that the Santals were deeply moved. There was victory even in death.

Skrefsrud and Mrs. Borresen recovered from their sickness.

Shortly thereafter Skrefsrud began to be a great helper to the Santal people. They came to him as to a big brother and told him about their troubles with the unrighteous landowners and the unscrupulous money lenders.

Skrefsrud saw the injustice that was constantly practiced upon them. He went to the commissioner with his complaints. But he would not do anything for the Santals, so Skrefsrud took his complaints to Calcutta and showed them to the governor. He was a good and a righteous man, so he helped Skrefsrud. New and more righteous laws were given for the Santals, and they rejoiced.

The semindars or landowners would gladly have killed Skrefsrud. They tried it several times but God protected his servant. So Skrefsrud became a trusted man among the Santals. They even elected him as their chief pargana, so he became a leader and judge among the Santal people.

When the first Santals became Christians, they were persecuted by their own people. They were called unclean, and nobody would have anything to do with them. Skrefsrud talked to the Santals about that at a great gathering. He said the Christians were his best friends, and if they wanted him to help them, they should all be friends, and there should be religious freedom in the land. That became a law among the Santals and it was a great benefit to the Christians.

Skrefsrud and Caroline Borresen needed a rest after their great sickness, so they went to Europe in 1873 for a visit. Borresen had three children at that time, and Caroline took them along to her relatives in Berlin, where they stayed for several years. The missionaries must often live separated from their children for many years.

*Henrik Plambeck.*

## District VI Meets Sept. 21-22

The following was the program of the convention:

### Sunday Morning:

Sermon by Rev. Rasmus Jensen, Communion Service by Rev. Harris A. Jespersen.

### Sunday Afternoon:

Lecture by Rev. Holger Strandskov. Business meeting and discussion of the problems of our church, both local and synodical affairs.

### Sunday Evening:

A stirring lecture by Dr. C. E. Peters, retired Baptist minister. Topic: Essentials of a Creative Personality.

### Monday Morning, Gayville:

Lecture, Holger Strandskov.

### Monday Afternoon, Gayville:

Lecture, Harris Jespersen. Topic: The Hope of the World in its Minorities.

### Monday Evening, Viborg:

"Slutningsmøde." K. Jensen Hansen. Coffee.

Last year it was the general opinion that times were too hard, we could not afford a district meeting. This year, when times are nothing short of desperate, it seemed that such a meeting was indispensable. Shorn of much of our outer power and prestige, we seek the power of co-operative, personal and spiritual values. Not in the sense of their separating us from the facts of life as we find them, but that we meet the problems of human living in a spirit of respect for our fellow men. It is a fact, which needs no further comment, that human life has become too cheap; and only through a deeper realization of that high concept of the infinite value of life, held by Jesus Christ, can human society escape catastrophe. This was, without grossly misstating facts, the dominating attitude of our meeting. It was with deep satisfaction that we listened to the speakers, but that which was of far greater value was the strong feeling of fellowship that prevailed, a feeling which reached its high point as we sang the mighty old hymn "Beautiful Savior" with each other in the Sorensen home at Gayville—a moment not soon forgotten.

We all hoped we would have the best weather possible for our meeting. We did. It rained both days, a slow drizzle most of the day Sunday, a mighty shower in the evening, and many more of them throughout the night and next day. Believe it or not, but a rainy day is a day of broad smiles and general good spirits in So. Dak.

At our business meeting many good points were brought out. Chief among these, the idea of a missionary spirit in our work, both local and otherwise.—As regards the synod's budget a motion was made and carried to the effect that we make a concerted effort to do our part in carrying the financial burdens. This proposition was well received by all those present. A relatively large number of guests from Tyler, Minn., Hetland, S. Dak., and Diamond Lake, Minn., took part in all the meetings both at Viborg and Gayville. Harris A. Jespersen.

## District Meeting at West Denmark, Wis.

The annual meeting of the 5th district of our synod was held at West Denmark, Wis., October 5th to 7th. All pastors in

the district were present with the exception of Rev. P. Rasmussen, Dalum, Canada, who sent greetings. About 50 delegates and other guests also attended.

The meeting opened Friday evening with a church service conducted by the district president, Rev. M. Mikkelsen of Withee, Wis., who spoke on the text, "Launch out into the deep," and emphasized that faith in reality only begins when people venture to live beyond that which they themselves can fathom and accomplish.

Saturday's meetings began with a bible hour, led by Rev. H. Wulff, Alden, Minn., who chose for his text the words, "And on this rock will I build my church." "The church is," he said, "a living body and not an outward organization; but outward organizations have from the very beginning of its history proved useful and even necessary for the upbuilding of the church."

Rev. Mikkelsen then opened the business session of the meeting and read his annual report. The work of most of the congregations had, despite the extremely adverse financial conditions prevailing in large parts of the district on account of the drought, been carried forward without any serious curtailment. The congregation at Hutchinson, Minn., was still without a resident pastor and had not asked for the monthly service usually given to vacant churches by pastors of the district. It would, however, do so during the coming year. The congregations at Flaxton, Kenmare, and Bredette, N. Dak., were also without a local pastor. Rev. M. Larsen, Dagmar, Mont., had visited them occasionally. But the distance was too great for him to do so regularly. Nor could the congregations afford to pay the traveling expenses of pastors from other and still farther-away parts of the district. He therefore recommended that the district should bear part of the expense. Rev. Frost would soon leave Askov, Minn., for his new field at Danevang, Texas. As throughout his ministry Rev. Frost had served churches in this district, he wished most heartily to thank him for his faithful service during these years and to wish him God's speed in his new field. He hoped that Askov might soon find another pastor.

The decision of the annual convention, that the district meetings should designate the share which each congregation in the district ought to pay to the synodical budget and that each district should assume responsibility for home missions within its territory, made it necessary for the meeting to consider ways and means for the accomplishment of these purposes. After an interesting discussion it was finally resolved that a committee, consisting of the district officers and one delegate for each congregation represented, should discuss the matter and draw up recommendations to be presented at the afternoon session.

At this session the committee then made the following proposals:

That the congregations accept the following amounts as their proportionate share of the budget: Withee \$240, Askov \$230, West Denmark \$120, Bone Lake \$28, Minneapolis \$160, Hutchinson \$80, Alden \$160, Dagmar \$120, Volmer \$40, and Dalum \$100.

That the congregations each year in November give an offering to the district treasury.

That each congregation may elect two delegates for its first 50 members or part thereof and one delegate for each addi-

tional fifty members or part thereof for the annual district meeting.

That each congregation appoint two representatives to work for our synodical papers.

These recommendations were adopted by the meeting. The present district board was then reelected by acclamation.

At the conclusion of the business session Rev. M. Larsen gave a short talk on world peace. In the evening Rev. A. Frost spoke on the text, "Woe unto thee, Chorazin, woe unto thee, Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

Sunday forenoon Rev. J. Andreassen, West Denmark, served at the altar and Rev. Wulff preached the sermon. In the afternoon Rev. J. C. Aaberg, Minneapolis, spoke on "The Church as the Body of Christ," and Rev. M. Larsen on, "World Peace." Rev. H. C. Strandskov spoke at the evening service on the importance of preserving our native heritage. Rev. Mikkelsen thanked the congregation for its hospitality and Rev. Andreassen closed the meeting with prayer. All were then invited to the gymnasium for coffee and final farewells.

It had, all agreed, been an exceptionally fine meeting. The people of West Denmark received and treated us with all their well known hospitality. The speakers at the meeting, in their different ways, all emphasized the one thing needful, a closer walk with God in Christ. I have never, I believe, attended a meeting where fundamental things were more earnestly presented than at this. May this be a promise of a spiritually richer day for our church.

J. C. Aaberg.

## BOOKS

(Continued from col. 57.)

But though the story is interesting, the reader has wasted his time if he has failed to see a mighty, positive contribution to the salvaging of our present turmoil.

In the seven chapters, named after the seven main characters, there is a look behind the scenes of the drama that has been played since the days of the Harding oil scandals, Coolidge and Hoover prosperity, and down to the present fumble of "brain trust" and "new deal" tactics.

Don't think for a minute that this is merely another voice in the wilderness of political prophets. Burris Jenkins speaks like "one with authority" without ever indulging in conventional sentimentalities. So masterly are our problems of national isolation, cut-throat-competition, selfish rugged individualism, and greedy exploitation woven into our national character that one forgets that he might be reading an essay on our governmental and moral crisis.

"The depression has sobered many, but intensified the selfishness of many."—Hapwood Bowers, carries on the philosophy of Peter Weld, and Richard and Jane are still the sons and daughters of Big Bill Bronze. The embodiment of the law of physical and social inheritance is stronger than the teaching of Harvard professors. But some day—perhaps soon—a new day will dawn because there have been peaceful sons and daughters of a Peter Weld, who have fallen in love with radical, but sober, Hapwood Powers.

L. C. Bundgaard.



## Special Meeting of District III in Chicago, Ill.

September 29th and 30th.

On account of the change in the working methods of our synod made at the convention in Des Moines, Ia., in June a special meeting was held at Trinitatis church Sept. 29-30. The purpose was to consider ways and means of doing our part of the work.

This change in our work places more responsibility in securing the needed support of the different branches of synodical work directly upon the districts. It should help to create more interest and love for our synod.

The meeting was called to order by the district president, Rev. A. W. Andersen. In his opening address Rev. Andersen explained the purpose of the meeting and encouraged everybody to take part in the discussion as it was our own work we were to discuss.

Space does not allow a detailed report of the entire meeting, so only the more important points can be brought out.

It was pointed out that we need a better understanding by the individual member of the work done by the synod. We must all know the work before we can learn to love it. Without our love it will not receive the support it needs to continue. Many members have little or no knowledge of our work, although we have our important mission work, Grand View College in Des Moines, Ia., Orphan's Homes in Chicago and Tyler, Old People's Home in Des Moines and the Minister's Pension Fund. Our Mission work covers both Home Mission and Foreign Mission.

In some congregations, it was brought out, the subscription lists sent by the synod every year are used as means of collecting funds for the synod. But the greater part of the congregations are now using some sort envelope system by which the funds are collected throughout the year.

Some members are not willing to contribute to the synod. In Trinitatis 20% of the members' contribution to the local church are diverted to the synod. In this way all members are helping the synod, but it would, of course, be more ideal if the support was entirely voluntary.

From Racine it was brought out that members of the council should visit all members of the congregation in November each year. They should explain the budget of both the local church and the synod to the members and in this way try to convey knowledge of and create interest in both.

Many spoke heartily in support of our synod and it was recommended to invite Rev. A. W. Andersen to speak in the different churches about our work at special occasions when it was felt that a large number of the members would be present.

Delegates had been sent from Dwight, Ill., Clinton, Ia., St. Stephens, Chicago, Ill., Trinitatis, Chicago, Ill., and Racine, Wis.

We left the meeting Saturday evening strengthened in our love for our church and with warmer hearts for all its work as well as a stronger feeling of our responsibility.

Sunday morning Rev. Svend Kjær preached at the English service on "What Think Ye of the Christ?" and Rev. Viggo Hansen at the Danish service on "Forgiving one Another." Rev. A. W. Andersen officiated at the Communion service.

Sunday afternoon Rev. E. Farstrup

spoke in English on "Youth in Its Relationship to Faith." Rev. E. Mortensen lectured on impressions from his trip to Denmark in Danish, and Mr. C. A. Olsen, president of Grand View College, spoke briefly for the school in the evening. Rev. J. C. Kjær preached in Danish on "Strength in Solitude." After the service, at the traditional Danish coffee table, a number of guests made short remarks. All seemed to be very well pleased with the meeting. While not able to point to definite results, we hope that these may be found as fruits in the local congregations where we each have our work. I am sure our feeling of fellowship became deeper and stronger. We could go home with thanksgiving in our hearts to God for what He has given us in His Word and His church.

The ladies of Trinitatis church had two busy days as they served meals during the entire meeting and they as well as the congregation and Rev. Andersen deserve our thanks for their hospitality.

Viggo M. Hansen.

## Contributions to the Santal Mission.

### To the General Fund:

Brayton Union Sunday School,	
Brayton, Ia. ....	\$ 6.00
Sunday School, Omaha, Neb. ....	20.00
Mrs. R. Hansen, Grayling, Mich. .	100.00
From Meetings in Askov, Minn. .	35.91
Mrs. John J. Johnson, Sandusky,	
Mich. ....	3.00
Collection in St. Peder's Church,	
Minneapolis ....	16.53
The Sunday School, Dwight, Ill. .	28.63
Reading Circle, Grayling, Mich. .	24.50
Danish Ladies Aid, Enumclaw,	
Wash. ....	5.00
Ladies Aids in Coulter and St.	
John's Church, Hampton, Ia. .	17.17
Margrethe Nielsen, Santa Barbara,	
Calif. ....	50.00
St. Peder's Church, Minneapolis .	25.03
The Danish Sunday School, Tyler,	
Minn. ....	15.00
J. L. Jorgensen, Kimballton, Ia. .	5.00
J. Johnson, Cedar Falls, Ia. ....	5.00
Anna Rasmussen, Pasadena, Calif.	10.00
	\$366.79

### For Dagmar Møllers and Erling Østergaard's Work:

D. S. U. District VII in California \$ 31.63

### For Dagmar Møller's Trip Back to India:

Jens Bossen, So. Windsor, Conn. .	\$ 25.00
Niels C. Hansen, Ebenezer, Brush,	
Colo. ....	5.00
From Two Friends in Marinette,	
Wis. ....	500.00
Anonymous, Kimballton, Ia. ....	1.00
Ane Gade, Brush, Colo. ....	3.00
P. L. Lund, Hampton, Ia. ....	10.00
Karen Jorgensen, Hampton, Ia. .	10.00
A. B. P. Moller, Hampton, Ia. .	10.00
Hans Egede, Hampton, Ia. ....	10.00
Niels C. Rasmussen, Hampton, Ia. .	10.00
Peter Jacobsen, Hampton, Ia. .	10.00
Hans Chris Hansen, Hampton, Ia. .	5.00
Søren Hansen, Hampton, Ia. ....	5.00
Marius Hansen, Hampton, Ia. ....	8.00
J. G. Jensen, Hampton, Ia. ....	3.00
Chris Westergaard, Hampton, Ia. .	2.00
Peter F. Nielsen, Hampton, Ia. .	2.00
Niels P. Hansen, Hampton, Ia. .	2.00
Alfred Lind, Hampton, Ia. ....	2.00
Sofus Christensen, Hampton, Ia. .	2.00
Hartvig Rasmussen, Hampton, Ia. .	2.00
Arnold Farstrup, Hampton, Ia. .	1.00
Frode Jorgensen, Hampton, Ia. ....	1.00

Esra Møller, Hampton, Ia. ....	2.00
Anton Hansen, Hampton, Ia. ....	2.00
Senior Guild, St. Ansgar's Church,	
Portland, Me. ....	7.50
Mrs. Jørgen Christensen, Tyler,	
Minn. ....	2.00
Johanne Hansen, San Francisco,	
Calif. ....	5.00
Ladies Aid, Withee, Wis. ....	10.00
Johanne Møller, Chicago ....	5.00
The Women's Missionary Society,	
Muskegon, Mich. ....	10.00
Oak Hill & St. John's Young Peo-	
ples Society, Oak Hill, Ia. ....	5.00
St. John's Ladies Aid, Oak Hill, Ia.	5.00
Ladies Aid, St. Stephan's Church,	
Chicago ....	5.00
S. J. N., Askov, Minn. ....	15.00
J. P. Miller, Pine City, Minn. ....	1.00
P. H. Nørgaard, Hampton, Ia. ....	5.00
Mrs. J. Paulsen, Hampton, Ia. ....	2.00
Rev. Edwin Hansen, Hampton, Ia.	2.00
Frederik Lund, Hampton, Ia. ....	2.00
P. H. Lind, Hampton, Ia. ....	3.00
Chris Pedersen, Hampton, Ia. ....	2.00
Peter Østergaard, Hampton, Ia. .	1.00
Folmer Jørgensen, Hampton, Ia. .	1.00
Henry Hansen, Hampton, Ia. ....	1.00
Elma Paulsen, Hampton, Ia. ....	1.00
Alfred Miller, Hampton, Ia. ....	1.00
Toni Jørgensen, Hampton, Ia. ....	1.00
Einer Jensen, Hampton, Ia. ....	1.00
Young Peoples Society "Frem,"	
Cedar Falls ....	5.00
Mr. & Mrs. M. P. Nielsen, Manistee,	
Mich. ....	5.00
Friends in Kimballton, Ia. ....	7.00
Alice Jensen, Minneapolis ....	4.00

\$747.50

### To Lepers:

Mrs. R. Hansen, Grayling, Mich. \$100.00

### The Girls School:

The Sunday School, Junction City,	
Ore. ....	\$ 8.00
Mrs. R. Hansen, Grayling, Mich. .	50.00

\$ 58.00

### The Boys' School:

Mrs. R. Hansen, Grayling, Mich. \$ 50.00

Total .....\$1353.92

Previously Acknowledged ..... 2284.14

Since Jan. 1, 1934 .....\$3638.06

Thank you all!

Sigrid Østergaard,

1700 4th St. S. E., Minneapolis, Minn.

## Our Church

Miss Dagmar Miller, missionary from our synod to the Santals, is now on a speaking tour of the young people's societies of the eastern states. When this tour is completed, she will set out on her trip back to India to resume her work there.

Miss Miller was present at the missionary meeting at Grand View College, Des Moines, Iowa, the last days of October. It was a wonderful meeting. Rev. Aaberg has promised to give us an account of it.

The Seaman's Mission of Brooklyn, N. Y., is brought to our attention through Rev. F. O. Lund's monthly letter to the congregations of district I of our church. It is not long before Christmas will be here. This happy season requires special outlays for this mission to be able to bring a gleam of joy and good will to the many sailors who are spending their Christmas in the metropolis, many of them unemployed and penniless. It has been the custom to give Christmas packages to as

large a number of these men as possible, containing such useful articles as socks, sweaters, shirts, slippers, mittens, etc. To many of us Rev. Dorf's work in this mission is known and highly valued, but we would all like to hear more about it. Packages or gifts of money for this purpose may be sent to Rev. A. T. Dorf, 193 9th St., Brooklyn, N. Y. They will be highly appreciated.

**Church Concert.** Rev. P. H. Pedersen reports in his local paper that a church concert is to be given in the Perth Amboy, N. J., church on Nov. 25, under the leadership of the organist, Mr. Ernest Christophersen.

**Rev. C. C. Sorensen**, formerly a pastor of our synod, is reported to have died at his home in Copenhagen, Denmark, at the age of 70. He was the father of Rev. Lund-Sorensen, who also served as a pastor of our church for a few years, and now is pastor of the Grundtvig Memorial Church of Copenhagen.

**Dr. Erling Ostergaard**, head of our mission hospital at Benagaria, India, who at the present time is at home on furlough, has this month visited a large number of the Iowa congregations of our church and of the United Danish Church.

**Denmark Y. P. Society** of Denmark, Kansas, has recently joined the Nebraska district of D. S. U., according to a report issued by Otto G. Hoiberg in the Nov. issue of "Ungdom."

"Ungdom" is planning to get out a special Christmas edition with an extra number of pages, devoted especially to the Christmas season. The management expects to sell a large number of extra copies to make this possible.

**Rev. H. O. Nielsen**, Fredsville, Iowa, has been reelected as treasurer of D. S. U., according to announcement by the president, Rev. V. S. Jensen.

**Reformation Festival** was celebrated by the two churches of Minneapolis, St. Peder's Church of our synod, Rev. J. C. Aaberg, pastor, and Emmanuel Church of the United Danish Church, Rev. Chr. Justesen, pastor. It has become a custom for these two congregations to hold their festival together.

**50th Anniversary.** The church at North Sidney, Mich., near Greenville, celebrated its fiftieth anniversary Nov. 16-18. This church was founded in 1884. The graves of its first members will be decorated on this occasion.

**Golden Weddings.** Rev. A. C. Kildegaard, Greenville, Mich., reports in his parish paper that there have been no less than three golden wedding anniversaries in his congregation within a year. The old couples are: Mr. and Mrs. Carl Christian Weinrich, Mr. and Mrs. Jorgen Poulsen, and Mr. and Mrs. Berthold Marius Christian Schroder. These old people are all in remarkably good health.

**Mrs. Rev. A. W. Andersen**, Chicago, Ill., has recently returned to her home from a visit of several months in Colorado in search of health, which she has to some extent regained.

## Correspondence

### FROM OMAHA, NEBRASKA

Sunday, October 7th, was, to some extent at least, a day of rejoicing for our congregation.

When Rev. P. H. Pedersen resigned as our pastor we feared a long pulpit vacancy with several unsuccessful attempts to find his successor. Now this worry was past; Rev. Erik Moller preached his initial sermon as our future minister.

The church was comfortably filled and the services held in Danish. The following Sunday the services were in English in the forenoon, and in the afternoon the congregation held its regular quarterly meeting and a reception for Rev. Moller and his family.

Rev. Moller had decided to occupy the old parsonage connected with the church, in order to be closer to that part of his work which is carried on in the church, although the congregation owns a newer and larger residence with two lots, bought for parsonage, but situated 2½ miles from the church.

The older parsonage has been thoroughly renovated, decorated both inside and out, making it a really attractive residence. All the work had been done by members of the congregation without charge, only the material had to be paid for.

Even the ice box, gas stove, and kitchen linoleum had been donated.

At the business meeting the treasurer presented bills amounting to more than \$400.00, but announced at the same time that a special subscription had brought fully \$200.00, and various donations and dues added enough to pay all the bills including the pastor's salary to Nov. 1st and the 15% of dues set aside for the synodical budget.

In a short and appropriate speech our president, Ejnar Christensen, voiced the congregation's welcome to our pastor and his family.

O. C. Olsen sketched briefly the development of cooperation among Danish people in America for the purpose of worshipping God in the faith of our Fathers, resulting in the formation of our synod.

He called attention to the importance of the synod to each congregation. From it we receive our ministers, and, if we are thankful today for our young minister, we should remember that thanks for him are due also to our synod.

Johannes Thomsen, a visitor from Exira, spoke of his acquaintance with Rev. Moller and congratulated the congregation to his services. He spoke of the pleasure it had been to him to listen to the prompt and efficient manner in which the congregation had dispatched its business matters at the afternoon meeting, and especially had it pleased him to see that the Danish

language was used both in speech and song.

Folkvar Knudsen greeted the minister on behalf of the Young Peoples Society.

Rev. Moller voiced his appreciation of the hearty reception he had been accorded and his thanks for what the congregation had done for him in various ways to show their kind feelings for him and his family.

It was his desire to work in cooperation with the congregation and to get in personal touch with each individual. He realized that only one half of a minister's work could be carried on in the church building, the field for the other half was out among the people. It would be his endeavor to reach each home as soon as possible, but in as much as there were probably about a hundred of them within the field proper he asked for patience.

A motion prevailed to send greetings to the congregation at Denmark, Kansas, from which we had taken our minister.

Cort.

Whatever talents we have are not by our choice, but for the use of such as we have we are responsible.

Laziness is a sure way of escaping responsibility, but it is a way to disgrace, loss, and punishment.

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