

Lutheran Tidings

Volume I

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Number 6

"WISE-MEN FROM THE EAST"

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold Wise-men from the east came to Jerusalem saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him."

(Matt. 2: 1-2).

EVER since I was a child I have thought of these Wise-men who came to worship the child Jesus. In my mind I have seen them coming on camels, richly covered with silken trappings, these great, tall men from the deserts of the East. My childish imagination used to follow them through the night, for I thought they must have traveled at night, or how else could they have seen the star, and know which way to go? Still farther back I saw them, in a midnight rendezvous with one of their star-searching companies in some distant white-walled town, lying fair in the brilliance of the desert moon. . . . A new star floats into their vision. Dawn finds them hurrying to get ready for the long journey across the desert. There must be gifts for the King. There must be gold, and the finest of spices from the Malabar merchant-vendor in the bazaar, incense from the Coromandel Coast. Only the best, the finest, the richest must be bought for the present for the King.

So they followed the star, undaunted by the nights in the open desert, fatigued but not defeated by the swirling desert storms, until finally they came to Jerusalem. Then on to Bethlehem, "and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy."

We read on and see how they found Mary and the Child, how they fell down and worshipped Him, how they opened their treasures and offered unto Him precious gifts. None of the priceless presents must be withheld. The King was worthy of the rarest.

But here we read a line that has often set me thinking. "They departed into their own country." So often we let the exciting fact that they went "another way," in order to avoid telling Herod about the child, obscure the other significant implication of this simple sentence.

They departed into their own country. They went

back to the East. And we never hear of them again. They came and offered their gifts to the Christ child—but then they went away, never to come back again. The Christ child, whom they came to worship, grew up into manhood. He went about preaching, teaching, and healing—but the Wise-men were in the East, and they knew nothing of Him. And then He died on the cross, for all mankind, for the Wise-men also. But they knew nothing of it. They had departed into their own country. And when the disciples and early missionaries of Jesus went out from Jerusalem to "preach the Gospel unto all nations," did they go to the East, to the land of the Wise-men? No, they came toward the West, and because they came toward the West, the East went to other religions. Zoroaster and Mohammed, Kristna and Buddha, took their places in the hearts which might have loved Jesus. For the Wise-men departed into their own country.

Years went by. Centuries passed into history. The disciples of Buddha, Krishna and Mohammed increased from thousands into millions. The fierce followers of Mohammed tried to over-run and conquer the Christian nations of the West, but were beaten back. And still the East knew not Christ.

Again years went by. Here and there in the Christian Church men arose who remembered the long-forgotten words: "All nations." Humble men they were, here a cobbler, there an engineer, in another place a pastor, men fired by a love for those who knew not Jesus, men who wanted to follow the Wise-men into their own country, to tell to their grand-children not only the story of the Child who was born in the manger in Bethlehem, but of the Savior who gave His life on a cross-studded hill, in order that all nations might be saved.

Again this Christmas the challenge comes to us: All nations. The Wise-men from the East were the first to give gifts to the Christ child.—How long will it be before the wise men and the common men, the kings and the beggars of the crowded East shall know about the gift that Christ gave to them—salvation in His name?

B. A. H. in "The Santal Messenger."

THOMAS KINGO, DECEMBER 15, 1634---1934

December 15th will this year* be remembered as the three hundredth anniversary of the famous hymn writer, Thomas Kingo, who was born at the small city of Slangerup in the northern part of Zealand, Denmark, December 15th, 1634.

His father, Hans Kingo, was of Scotch descent, his parents having immigrated from their native heather to settle on the Danish isle during his early childhood. He learned the weaver's trade, established a small business of his own at Slangerup and married a Danish country girl, Karen Sorensdatter. Both Kingo and his wife were very earnest and devout Christians, influenced, perhaps, by the stern Presbyterianism of his Scotch forebears. They were quite poor but managed somehow to send their boy, first to the Latin school at Frederiksborg and, later to the university of Copenhagen to prepare himself for the ministry. He graduated from the university in 1658, spent the next 2 years as tutor at a neighboring castle and the following 8 years as assistant pastor in a small country parish in the same neighborhood. During these years he gained a more than local reputation as a poet and an able and conscientious pastor. In 1668, he was, to the great joy of his parents, appointed pastor of his native city.

It was while there that he published his first hymns in a small booklet, containing 14 morning and evening hymns and 7 paraphrases of the psalms. These hymns were so fine that they at once established his nationwide fame as a hymn writer. In a preface to the hymns, Kingo gives eloquent testimony to his great love for the Danish language, which was then so shamefully neglected by most educated people. He has, he writes, composed these hymns in the hope that the Danes might some day have a hymnody which they had "neither begged nor borrowed from other people." Most of the hymns then in use were translations from the German. But he finds no reason why this should continue, for "the Danish spirit is neither so weak nor so poor that it cannot soar as high toward heaven as that of other people except it be upborne on strange and foreign wings."

Kingo's morning and evening hymns rank with the finest hymns of the Christian church. In fact no church had at that time produced anything to compare with them. They are highly poetical, evangelical and yet so very human, expressing strikingly and beautifully the sentiments and prayers of a Christian at the dawn and close of day. Such hymns as "The Sun Arises Now in Light and Glory" and "Softly Now the Day Is Ending" will no doubt be sung as long as Christians still lift their voice to God in song.

The hymns gained Kingo the attention of the king, who only 3 years after their publication made him bishop of Fyen, a position which he occupied with signal distinction until his death, October 13, 1703.

Kingo wrote a great number of hymns of which the greater part were published in a hymnal, still known by his name. His hymns cover a wide field, comprising nearly every subject of Christian faith and life. He is often named "The Singer of Orthodoxy." But this must not be taken in the sense that his was a mere formal acceptance of established doctrines. He was loyal to the tenets of his church, but few have evinced a greater sincerity of faith and life than he did. He was a man of strong sentiments and a somewhat martial character. He desired earnestly to live for God but felt himself strongly attracted by the world. It is this marked conflict in his

nature which lends such a peculiar realism to many of his hymns. Few have expressed the anxiety of the sinner and his fear of rejection with a greater reality than Kingo does in this stanza from his stirring confessional hymn:

Is there then no one that cares,
Is there no relief from sorrow,
Is there no redress to borrow,
Is there no response to prayers?
Is the fount of mercy closing,
Is the soul to bondage sold,
Is the Lord my plea opposing,
Is His heart to sinners cold?

Kingo often defiantly renounces the world. But his very defiance offers evidence of how strongly he felt himself tempted by it. The renunciation of the following hymn is not that of a serene saint but of a battling Christian.

Vain world, fare thee well!
I purpose no more in thy bondage to dwell;
The burdens which thou hast enticed me to bear
I hurdle aside with their trouble and care.
I spurn thy allurements, which tempt and appall;
'Tis vanity all.

What merit and worth
Hath all that the world sets so temptingly forth!
It is naught but bubbles and tintured glass,
Loud clamoring cymbals and shrill sounding brass.
What are their seductions, which lure and enthrall?
'Tis vanity all.

O honor and gold!
Vain idols which many with worship enfold.
False are your affluence, your pleasure and fame;
Your wages are envy, deception, and shame.
Your garlands shall wither, your kingdom soon fall,
'Tis vanity all.

O carnal desire,
Thou tempting, consuming, and treacherous fire!
Which catches like tinder and scorches like flame,
Consigning thy victims to sorrow and shame.
Thy honeyest potion is wormwood and gall,
'Tis vanity all.

Then, fare thee farewell,
Vain world, with thy tempting and glamorous spell!
Thy guiles shall no longer my spirit enslave,
Thy splendors and joy I assign to the grave.
I long for the solace from sorrow and harm
Of Abraham's arm.

There shall all my years,
I bloom like the lily when summer appears.
There day is not ruled by the course of the sun,
Nor night by the silvery light of the moon.
Lord Jesus shall shine as my sun every day
In heaven for aye.

But nothing, perhaps, gives us a clearer picture of the great hymn writer, as he really was, than the word of his own beloved hymn.

Ever trouble walks besides me,
Ever God with grace provides me,
Ever have I woes and grief,
Ever Jesus brings relief.

Ever sin my heart accuses,
Ever Jesus help induces,
Ever am I weighed with care,
Ever full of song and prayer.

So is joy by grief attended,
Fortune with misfortune blended.
Blessings mixed with grief and strife
Is the measure of my life.

* This article was written in December.

But, O Jesus, I am crying,
Help that faith on Thee relying
Over sin and grief away
Shall prevail and win the day.

The man that wrote these lines is not putting himself forth as an exemplary saint. He honestly takes his place with the thousands of just common Christians who struggle and pray that Christ may gain the upper hand in their lives and yet, in their humbleness, fear that He may not. And it is this sense of him as a fellow struggler that, in part at least, still calls us to revere his memory and cherish his songs. We understand the spirit that in the midst of its very human temptations and struggles could yet so earnestly pray:

Print Thine image, pure and holy,
On my heart, O Lord of Grace!
So that nothing high nor lowly
Thy blest likeness can efface.
Let the clear inscription be:
Jesus, crucified for me
And the whole distressed creation,
Is my glory and salvation.

Minneapolis, December 10, 1934.

J. C. Aaberg.

THE SANTAL MISSION

IV

The Santals in Assam.

The Santals were not a people who lived in their own land as the Danes do in Denmark. Even in Santalistan, where most of them lived, only 40 per cent of the inhabitants were Santals. They had been a moving and a roving people for centuries. Therefore it is no wonder they continued in that way. When a Santal family owed so much that they could not pay their debt, they would take their few belongings and move away—sometimes hundreds of miles—to seek a new home.

About 1880 many Santals had become Christians, and now some Christian families would move away, too. They always moved toward the east or northeast.

Borresen and Skrefsrud talked about these families. They feared, they would be heathens again, when they were separated from their Christian friends and from the missionaries.

Skrefsrud learned that many went up to Assam, a province about 400 miles northeast of Bihar Orissa.

In Assam there were teagardens, and a willing worker could always find employment there. There was at that time a great amount of land in that province that still lay as a wild jungle.

This land was very fertile and the rainfall was about 130 inches a year. The people could therefore sow and harvest more than once a year, and always be sure of a crop.

Skrefsrud heard that some of this jungle land could be bought from the government at a very low price, so he thought a colony might be started there for the Santals. They would then have a place to go, whenever they felt they could not stay in Santalistan, and they would make a Christian colony with Christian service and worship.

Skrefsrud talked to Borresen about this plan, but for a while Borresen was against it. He thought it would be a loss instead of a gain to divide the Santal Christians like that. Skrefsrud looked up to Borresen as to a father and would not do anything against his will. But he believed his plan was good, and at last Borresen gave in. A big meeting was held, where six of the Christian chiefs among the Santals were elected to go with Skrefsrud to

Assam, see the country, and investigate the conditions for a colony.

They went to Assam in September, 1880, and returned very enthusiastic about the land. They brought with them a little box of earth and a bottle of sparkling water from Assam and showed it to the Santals. Now even Borresen became interested. He wanted to see the land for himself, so he together with 20 Santals went up to investigate the new country.

The government had already promised Skrefsrud a piece of land about 30 square miles, nearly as big as a township, for the colony. Borresen and his followers liked the place, and Borresen began to lay out sites for the villages and build some temporary shelter for the first immigrants.

When they came back to Santalistan, they gathered the people and told about their journey and the prospect for a new colony. When the Santals heard this, many were eager to go. Not less than 42 families would be among the first to leave. It took about a month to get ready. Then January 31, 1881, 160 people started for their new homes in far off Assam. Borresen and Mrs. Borresen went with them to help them in the beginning and lay the plans for the colony.

It was a long journey, but they reached their destination safely and began the work of clearing the jungle and building their new homes. The grass was 12 to 16 feet tall. A man, riding an elephant, could hardly look over the luxurious growth. The Santals were used to clear the jungle and break new land so they began the work with a will. Borresen was their leader and lawgiver. They should only work six days a week. Sunday should be a holy day, when they should gather for Sunday school and service.

Pastor Siram, one of the first Santals to be baptized and later ordained to the ministry, went with them. He was their faithful spiritual leader until his death in 1894.

The first Sunday after their arrival there was service, and 31 were baptized, some were old and gray, some were only babies, and there was even a wedding. This day has since been called the beginning of the Assam colony.

Sickness and trouble were not far away. An epidemic of measles broke out among the immigrants. Nearly everybody became sick at the same time. Borresen and Siram were not sick, so they took care of the others as best they could.

Next month about 15 other families came from Santalistan. Among them was Dr. W. Arendrup. He was a doctor from Denmark, who had come to India to visit the Santal mission. He was at Benegaria, when he heard about the sickness among the colonists in Assam.

Borresen wanted Dr. Arendrup to go back to Santalistan. He was afraid a man who had just come from Denmark could not stand the climate in Assam. But Dr. Arendrup saw the need for a doctor and felt a calling to the service, so he stayed. Borresen and his wife had to go back to Santalistan, but the leadership was now left in the capable hands of Dr. Arendrup and pastor Siram. The sick became nearly all well again. Three small children died, but soon the people in the colony prospered.

Dr. Arendrup could not stand the warm and moist climate, but he would not leave his work, so he died August 18, 1882, and was the first white man to be buried in the colony.

Count Carl Moltke from Denmark came to visit Santalistan in the fall of the year in which Dr. Arendrup died. He went to Assam in December, 1882, and was the leader until he went back to Denmark in 1885.

Through the first years there was a lot of sickness in
(Continued on col. 89.)

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EDITORIAL

As this is the first issue of "Lutheran Tidings" this year, I want to wish all our readers a happy and prosperous New Year in all those things which pertain to life.—Here life means living, in opposition to death. Life is not something physical, although as long as we are in the world it expresses itself in physical terms. It is the only thing that has real value. All other things are only objects which may help or hinder life.

* * * *

With this issue "Lutheran Tidings" has passed through its first half year of existence. I hope it may pass successfully through the next half.

"Lutheran Tidings" needs something in the time to come of which it has received very little so far. The new paper was acclaimed with interest and curiosity by many and given a welcome on their newspaper stand. But it has not yet been taken in by very many, I am afraid, as a friend who comes as a messenger from our Church. It has not yet won a place in the consciousness of our Church. In spite of the fact that it is the only paper our church has, it is generally ignored by those who have anything to say to our people.

* * * *

There is a wall of ice in our Church between those who would maintain the old unchanged and those who feel that life grows and changes and must find its expression in new ways suitable to new needs. This iciness is bringing death and destruction to much life in our synod. It is difficult to point out exactly where this frigid zone begins and ends. But it is there: an unacknowledged policy of ignoring the needs and unspoken demands of younger people on the part of those who have been wont to decide, and a half sullen, half indifferent aloofness of the younger half of our people in the face of this unspoken opposition.

* * * *

"Let's remove the coldness between us!" This could very well be our slogan for the present. "Lutheran Tidings" needs to be taken out of the cold and into the hearts and consciousness of our people, not only of the younger people who prefer the English language, but also of our older people who have always wished our Church to remain Danish. If it is not accepted by these two groups as a bridge between them, I am afraid it may come to help extinguish some of the things it would help preserve.

* * * *

TWO BROTHERS

Luke 15, 11-32.

We like the story, Jesus told,
About the son who left his home,
His father, and the homestead old,
To run away to far off Rome.

His money there he freely spent
In riot and in drunkenness,
But when in need he did repent,
His sin he longed to confess.

So back he went the long, long way;
His father did him sorely miss;
He saw him, as he watched one day,
And ran to meet him with a kiss.

The oldest brother stayed at home
The time the youngest went away.
He did not care the world to roam,
Nor did he for his brother pray.

So when the Prodigal came home,
And there was gladness everywhere,
The oldest brother would not come
Into the house to meet him there.

The father would them reconcile
So love should win a shining crown,
He said: "Your brother for a while
Was lost but now again is found.

"In sin and shame he was as dead,
We should be glad that back he went."
"In heaven is joy," our Savior said,
"For every sinner that repent."

This is a story of God's love
To sinners who have gone astray.
We all need help from God above
To save and guide us on the way.

Henrik Plambeck.

Rev. J. L. J. Dixen laments, in a recent issue of "K. S.," the scarcity of donations to our mission in Canada. This is not without reason.—But suppose we ask ourselves: Why should people give to the Canada mission? They know nothing about it. And it is almost impossible to find out what is going on in Canada, or what the needs of our people there may be. We hear nothing, or very little, of the work there, nothing of their plans, hopes, fears, and joys in their work, nothing of their accomplishments or lack of accomplishment. I would like to tell the people something about the work and needs of the Canada Mission, but I know nothing and can find out nothing, except generalities. Don't those people who are interested in that work know there is a paper called "Dannevirke" and "Kirkelig Samler," and now also "Lutheran Tidings," whose readers like to hear appeals for help in the work of our Church. Not just begging for money for this institution or that, which is said to exist, but appeals for real help in a real need.

* * * *

The same criticism is in order with respect to all other branches of our work, except the Santal Mission. The friends of this mission do something about their needs, and they do get help. Our people are willing and glad to give, but not to something formal and lifeless. Unless they can be made to feel the pulse of life in the work, we will just have to do without their contributions.

* * * *

Why are our workers so afraid to let the world know of their work, of what they are trying to do, of how often they fail or win, of their real needs? If they would feel a little more direct responsibility for getting in touch with the people from whom they expect support, responsibility for getting the support, instead of leaving it to the synodical board, perhaps their work would fare better.

C. A. Stub.

BOOKS

Contemporary American Literature and Religion.

By Halford E. Luccock. Willett, Clark & Co. \$2.00.

This book by Prof. Luccock of the Yale University Divinity School is an attempt to explain the meaning for religion of post-war American literature. The literature produced by this period has been marked by revolt against tradition in all its forms. Religion has shared the fate of the traditions with which it was linked, even to the extent of being almost entirely excluded. Most of the literature of this period assumes that religion is non-existent as a force in life. Some authors ridicule any religious expression as superstitious, something which belongs in the dark ages of the past and can not be countenanced by modern man.

This whole attitude toward religion, be it in the guise of realism, revolt, disillusionment, a feeling of the futility of life, is, according to Prof. Luccock, a challenge to organized Christianity. It reveals a state of mind in the people which Christians cannot ignore. And in so far as it opens up before us whole new phases of soul life it points new opportunities to the churches. It is also an indictment of the church by its description and revelation of conditions and areas of life which the church should have taken account of, conditions the righting of which should have concerned the church, and areas of life which it should have cultivated.

Side by side with the greater stream of American literature runs a smaller and less conspicuous current which reveals a search for order in our chaotic world, rising in some authors to a more or less definite search for God.

This book represents an enormous amount of work and a comprehensive insight into and sound judgment of a multitude of contemporary books. It is a book which will repay the reading by anyone who wishes to understand our times and the attitude toward religious life of a great number of our people. The literature of a period reveals to a large extent the attitudes, aspirations, prejudices, and judgment of the generation living in that period. That is how contemporary American literature, in spite of its predominantly critical and negative outlook, is of significance for the understanding of our religious development.

C. A. Stub.

THE SANTAL MISSION

(Continued from col. 86.)

the colony, and many died, but the others kept up the good work, and there has been progress all the time.

The Santal colony in Assam is a Christian colony, and it is the only one in India of its kind to this day, as far as I know. Bonga worship is prohibited. Intoxicating drinks must not be bought or sold, and the children must attend school five half days every week except in the most busy time.

In 1885, when Count Moltke left, there were about 700 people in the colony, but the population grew every year.

Sometimes the harvest failed in Santalistan. Such years many Santals moved to Assam, both Christians and heathens.

There was a tea garden near the colony, where many Santals found work. After the colony was started, a new tea garden was started right on the land Skrefsrud thought was reserved for the Santals. It lay right across the Momai River, and was called the Momai tea garden. The workers there were mostly heathens, and they annoyed and disturbed the Christian Santals in many ways. It became so bad that it was not safe for a Santal woman to go after water in the Momai river. The Santals complained to the government, but they received no help there, so at last the mission bought the two tea gardens. They came into their hands January 1, 1890.

It was a very valuable possession. There was work for several hundred people in the gardens under Christian management. These gardens proved to be a good investment in another way. The profit from the sale of the tea has been a great help in paying the expenses of the mission.

The first manager of the tea gardens was H. Bahr, who had married one of Borresen's daughters. He was also the leader in the colony until his death August 26, 1896.

In his time a church was built in Grahampur. It had room for 1200 people. Later a church was also built at Rantzaupur and Haraputa.

When Bahr died, the colony had no white leader for several years, and the loss was keenly felt. Then a Scotchman Mr. H. J. Muston was sent to Assam in 1905. He had been in the Santal mission service since 1878, and was a good leader. He stayed for a number of years.

In this century many missionaries have worked in Assam. I may mention L. P. Nielsen, who died 1918 as manager of the Momai tea garden, and M. A. Pederson, who was the first missionary to come from America. He has spoken at one convention and in many of our churches, so he is well known in the Danish church.

Our own missionary, Dagmar Miller, has worked in Assam for several years in the girls' school at Haraputa and as a Bible woman. She has recently been home on a visit, and we are many who have been privileged to hear her, when she has described her work. She is now on her way back to Assam to continue her work at Haraputa. Besides Dagmar Miller, Rev. and Mrs. Ole Bjerkestrand are stationed at Momai and Dr. Dagmar Petersen at Haraputa.

According to the 66th annual report of the Santal Mission of the Northern Churches for the year 1932 there are 4 native pastors working in the Assam colony. The average church attendance is nearly 1000 people every Sunday. In 1932 184 Christian children and 39 heathens were baptized, 121 were confirmed, and the total number of Christians was 5,085.

Let me in conclusion quote a few lines from the above named annual: "At the census of 1931 there were 47,598 Santali speaking people in the Goalpara district in Assam. Twenty years ago there were only 8,687. This means, that the Eastern part of Goalpara has become a new Santal colony, and that the starting of this colony 50 years ago was destined to be a permanent blessing to the Santals. At the 1931 census 11,402 returned themselves as Christians, but of these about 2,500 were Boroos. Practically all the others were Santals.

The colony is no longer an isolated community, but has to be seen in relation to the work as a whole in this area, and the outlook is full of promises."

Henrik Plumbeck.

THE FIRST LUTHERAN MISSIONARIES TO INDIA

India, a country half as large as the United States, has three times as many people, with more races than in all of Europe. They have one hundred and forty-seven languages and about the same number of dialects.

By far the greater majority, about seventy-five per cent, live in villages.

Each village is a centre of life in itself. It has its own rulers, its own priests, Hindu teacher, watchman, astrologer, smith, carpenter, potter and barber, all paid out of a common fund. Only one of every three men can read and write, while one of each one hundred women is literate, and none care much what takes place outside the boundary of their own particular village.

The Hindus, with their thirty-three million gods, and five and a half million holy men who live by begging, outnumber by far all others, there being 217,000,000 of them.

Mohammedans come next, the 66,000,000 adherents making it the largest Mohammedan country in the world. Buddhists and Animists each number about 10,000,000, while there are between 4,000,000 and 5,000,000 Christians.

Because the Hindu believes in reincarnation or the rebirth of the soul, he performs deeds which he believes will help him to be born into a higher state. He goes on long pilgrimages, bathes in sacred rivers, gives alms to the poor, and sometimes lacerates his body to decrease the number of rebirths.

At the University of Halle, a school famous not only for the mental training received there, but for the influence exerted by the professors upon the lives of the students, was a young man named Bartholomew Ziegenbalg.

This young man was eager to preach the Gospel, but no church seemed open to him, upon the completion of his course of study, on account of his frail and delicate appearance. It was at this time that a messenger from the king's court of Denmark arrived in Germany.

This king, when yet a prince, had been deeply concerned because no Protestant missionaries had gone out to non-Christian lands. When he became king, he charged his court chaplain to look about and search out suitable men to send.

In Germany, the chaplain learned of Ziegenbalg, a young man of but twenty-two years, yet not obscure. Ziegenbalg agreed to consider the proposition seriously, but, before he had reached a decision, learned, to his surprise, that he had been appointed, and right happy he was that the decision had been made for him. A young man named Henry Plütschau was appointed to accompany him as a companion.

The two young men sailed for seven long months before they reached their destination, Tranquebar, India.

If they expected a welcome in India, they were disappointed. The native people had no idea of their purpose in coming among them, and the Europeans, understanding their purport, determined to hinder them. They must have wondered at the delay in being permitted to land, not knowing that the East India Company had instructed the governor of Tranquebar to annoy them in every way he could and, if possible, to prevent work being established there.

The governor carried out the instructions in so far as he found possible, but the

young men finally succeeded in landing on July 9, 1706, a date which may be recognized as the "Birthday of Foreign Missionary Work."

But now that they had landed, how could they begin work? The nationals in this section of India used the Tamil language, while the servant class and the men around the trading station used the Portuguese.

Eager to begin work at once, the young men decided to become familiar with the two languages as early as possible.

After a discussion they came to the decision that Ziegenbalg, being the younger and more apt in the study of languages, should study the more difficult Tamil, and Plütschau the Portuguese.

Ziegenbalg was original in his ideas, and used a unique method of acquiring the Tamil. When he became acquainted with a Tamil teacher, he invited this teacher to bring his pupils to his, Ziegenbalg's, house.

Here he sat on the ground with the pupils, and while they were being taught he wrote the letters in the sand. The rapidity with which he acquired the language was remarkable. Before a year had passed, he had completed a translation of Luther's Catechism and was able to preach in the native tongue.

He studied the literature of the country, that he might know the background for the beliefs of the people. It was said of him that he knew more about heathenism than the people of Tranquebar themselves.

Far from home and friends these young men had no message from Europe for a whole year.

Because he realized that better work could be done if the printed message could be distributed, Ziegenbalg asked the church at home to send out a printing press. But the church did not understand. Some people said that the missionaries were worldly-minded in asking for such a thing, and that no books were necessary for the "heathen." "If the missionaries will live right lives, their example will convert the heathen without books," they said.

No money was sent for some time, either. Some of the people at home did not believe in it, considering the fact that the missionaries requested it another sign of worldly-mindedness.

When, finally, a large box from England reached the missionaries they "thanked God and took courage."

Imagine their joy when, upon opening the box, they discovered within the longed-for printing press, with Portuguese type. Then, interested people in Germany arranged to have Tamil type cast according to forms sent from India. When these, with a shipment of paper reached Tranquebar in 1712, the work of printing was begun in both languages. The productions from this press were the first translations of the Bible ever published in India.

Ziegenbalg had spent three years in preparation for this moment. It was uphill work, because, lacking paper, he had been obliged to scratch the translation of the New Testament on palm leaves.

In addition to this work, Luther's Catechism was printed as translated during the first year in India, as well as a hymn book of forty-eight hymns.

The young missionaries knew that, if their work was to be of a permanent character, instruction would have to be given

the children, hence a great deal of time was devoted to their training.

A house of worship was built, and the service of dedication held in the presence of forty-eight Christian converts and a large number of non-Christians.

After nine years of work, Ziegenbalg was ordered by his physicians, in 1715, to return to Germany for a much needed rest. While in Europe he made a visit to the King of Denmark, who had sponsored the work in India, and obtained, through him, the necessary funds for the enlargement and strengthening of the work.

The king was responsive to every suggestion made, even to the removal of the governor who had shown an ungracious, antagonistic spirit, and appointing in his stead, one who would lend sympathetic aid to the work.

When the time came for him to return to his beloved India, he took with him Dorothea, his bride, the first Protestant woman to go out to a foreign mission field.

A sacred spot in India for Christians is a spot in Tranquebar, where on the 200th anniversary of their landing there was unveiled a monument with the inscription:

1706—1906

Here landed, by God's grace

July 9th, 1706

the first Lutheran missionaries to India, Bartholomew Ziegenbalg and Henry Plütschau. Erected by the grateful congregation of the Leipsic Evangelical Lutheran Mission, 1906.

Mrs. Charles P. Wiles
in "The Augsburg Teacher."

Our Church

Golden Wedding. Rev. J. C. Kjær, Clinton, Iowa, reports in his local paper that Mr. and Mrs. Marinus Eriksen, faithful members of the Clinton congregation, celebrated their golden wedding anniversary on Dec. 5th with a family gathering at their home.

The same day was the 49th wedding anniversary of two brothers and two sisters. On that day 49 years ago Mathias and Peter Thusen were married to Maria and Anna Kjaer, sisters.

Vacant Pulpits. Our church has several vacant pastorates at the present time. Some of these were filled during the Christmas holidays by theological students and teachers from Grand View College, Des Moines, Iowa. Leo B. C. Broe served at Manistee, Mich., Harald Petersen at Denmark, Kans., and Prof. Johs. Knudsen at Askov, Minn.

A Union Service of all Lutheran churches at Bridgeport, Conn., was held Sunday evening, January 13, at which Rev. Swen Baden was the speaker.

Diamond Jubilee. On Dec. 18 Mr. and Mrs. Carl Capion, Clinton, Iowa, celebrated their diamond jubilee.

New Parish Bulletin. Rev. Holger Strandskov, Tyler, Minn., has just sent out the first issue of a new parish bulletin with the object of advancing Christian fellowship in that community.

Miss Karen Blinkenberg of Minneapolis, Minn., who is well known to all who have taken active part in our local church there during the last quarter of a century, was run down by an automobile while crossing a street on Dec. 18. She was

taken to a hospital at once but died shortly after arriving there. Miss Blinkenberg had lived in Minneapolis since 1893, and had numerous friends there. She had taken active part in the work of St. Peders Church for many years, especially in the Ladies Aid Society and as a teacher in the Sunday school.

A New Missionary. Miss Bessie Fischer from Denmark, has recently gone to India to take up work in our Santal Mission there. Miss Fischer is a teacher. She will have to spend some time studying language before she has a special work assigned to her.

Mr. Hans S. Hojbjerg, who about two months ago had to undergo an operation for appendicitis, has been forced by serious complications to keep his bed. He is slowly improving, however, and is expected to recover his health in a few more weeks.

Rev. and Mrs. R. Rosenlund have recently returned to resume their work in India after their furlough in Denmark. Rev. Rosenlund will again take up the position as Executive Secretary of the Mission with headquarters at Dumka.

Resignation. Rev. A. J. Tarpgaard, pastor of Trinity Church, Bronx, N. Y., announced at a recent meeting of his congregation that next September he will have served as a minister for 40 years and at that time intends to retire from active service. Rev. Tarpgaard celebrated his 70th birthday not long ago.

Rev. C. P. Hojbjerg announces in "Dannevirke" for January 2 that he is free to accept invitations to serve churches or small groups of Danish men and women as speaker at meetings of from two to five days, during the months of February and March. He speaks Danish by preference, but is willing to use English whenever or whenever desired. He makes no special demands. — This is a good and generous offer. Hojbjerg always comes prepared to pour out of his rich stores of knowledge, as well as with a heart intense with desire to serve his fellowmen in the highest cause.

Granly, Miss. This fall and winter has added several new families to the new colony at Granly, Miss. About 100 Danes now reside there, and the need for a meeting house is beginning to be felt, as none of the homes is large enough to accommodate the people.

Rev. Th. Knudsen. Dr. F. N. Thomsen, Tyler, Minn., has invited friends of Rev. Th. Knudsen, former president of Danebod People's College, Tyler, Minn., who died in Denmark about a year ago, to contribute to the erection of a monument in Denmark to the memory of Rev. Knudsen. Those who wish may still send contributions to Dr. F. N. Thomsen, Tyler, Minn.

Festival in Minneapolis. Dec. 14 St. Peders Ladies Aid of Minneapolis, Minn., celebrated its 50th anniversary in the church parlors. The society was founded by Rev. Adam Dan. Mrs. Peder Pedersen, its first president, is still a member of the society. She could not attend the festival because of ill health. Two other charter members also live in Minneapolis at the present time. Mrs. Dr. Owre, a daughter of the late Jacob A. Riis, was

present and spoke briefly. And Mrs. Ebba Nielsen, well known soloist, sang, accompanied by Mrs. M. S. Rasmussen. Besides this society St. Peders Church has two other Ladies Aid societies.

Contributions to the Santal Mission.

General Fund.

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| Mr. and Mrs. A. Henriksen, Askov, Minn. | \$ 1.00 |
| Ladies' Aid, Marquette, Neb. | 5.00 |
| In Memory of Laust and Kari Jensen | 5.00 |
| Anna M. Sørensen, Santa Barbara, Calif. | 5.00 |
| Danish Lutheran Church, Fredsville, Iowa | 15.12 |
| St. Johannes Church, Hampton, Ia. . | 31.80 |
| Ladies' Aid, Kimballton, Ia. | 15.00 |
| Danish Ladies' Aid, Alden, Minn. . | 10.00 |
| St. Peters Ladies' Aid, Detroit, Mich. | 10.00 |
| Ladies' Aid, Cordova, Neb. | 5.00 |
| Sunday School, Withee, Wis. | 4.50 |
| St. Peders Sunday School, Minneapolis | 4.86 |
| Danish Church, Hartford, Conn. . | 5.00 |
| Sunday School, Askov, Minn. | 18.00 |
| Ladies' Aid, Juhl, Mich. | 5.00 |
| Mrs. Jørgen Christensen, Tyler, Minn. | 2.00 |
| South Side Sewing Club, Tyler . . | 15.00 |
| Mr. and Mrs. Carl Jensen, Dwight, Illinois | 5.00 |
| St. Ansgars Ladies' Aid, Waterloo, Ia. | 5.00 |
| Danish Church, Viborg, S. Dak. . . | 11.36 |
| Danish Lutheran Church, Gayville, S. Dak. | 7.26 |
| South Side Sewing Club, Tyler . . | 21.60 |
| Bethlehem Ladies' Aid, Cedar Falls | 5.00 |
| Ladies' Aid, West Denmark, Wis. . | 10.00 |
| Sunday School, Enumelaw, Wash. . | 5.00 |
| Ladies' Aid, Ringsted, Ia. | 10.00 |
| Sunday School, Trinity Church, Chicago | 25.00 |
| Martin Nelson, Minneapolis | 5.00 |
| Karoline B. Kjølhed, Grant, Mich. . | 2.00 |
| St. Stefans Church, Chicago, Ill. . | 5.00 |
| Jørgen Nielsen, Withee, Wis. | 2.00 |
| Anonymous | 15.00 |

For the Lepers.

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| Ladies' Aid, Marquette, Neb. | 5.00 |
| St. Johannes Ladies' Aid, Trufant, Mich. | 5.00 |

For Dagmar Møller.

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|--|------|
| Ladies' Aid, Marquette, Nebr. | 5.00 |
| Danish Ladies' Aid, Bone Lake, Wis. | 5.00 |
| Ladies' Aid, Fredsville, Ia. | 5.00 |
| Sunday School, St. Stefans Church, Chicago | 7.50 |
| Helga M. Petersen, Chicago | 5.00 |

For Erling Ostergaard.

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|--|------|
| Ladies' Aid, Marquette, Neb. | 5.00 |
| Sunday School, St. Stefans Church, Chicago | 7.50 |
| C. Christiansen, Vermillion, S. Dak. . | 1.00 |
| Mrs. Kathrine Larsen, Volin, S. D. . | 1.00 |
| Helga M. Petersen, Chicago | 5.00 |

For the Support of Santal Children.

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| Miss Helen Pedersen, Portland, Me. | 25.00 |
| Ladies' Aid, Omaha, Neb. | 47.00 |

For Dagmar Møllers Trip.

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| Anna M. Sørensen, Santa Barbara, Calif. | 5.00 |
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The Christmas Tree.

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| Junior Young Peoples Society, Askov | 9.15 |
| Eng. Sunday School, Withee, Wis. . | 2.30 |
| Danish Sunday School, Withee | 1.65 |
| Friends in Withee, Wis. | .80 |
| Sunday School, Alden, Minn. | 2.60 |

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|---|-------|
| Sunday School, St. Peders Church, Minneapolis | 3.68 |
| Sunday School, Askov, Minn. | 3.62 |
| Sunday School, Lake City, S. D. . | 1.35 |
| Ladies' Aid, Ruthton, Minn. | 3.60 |
| Sunday School, Easton, Calif. | 2.85 |
| Sunday School, Grayling, Mich. | 1.66 |
| Sunday School, Central Luth. Church, Muskegon, Mich. | 4.26 |
| Friends, Denmark, Kansas | 1.75 |
| Ida T. Hoffman, Chicago | 2.00 |
| Sunday School, Portland, Me. | 3.20 |
| Sunday School, Perth Amboy, N. J. | 3.96 |
| Sunday School, Oak Hill, Ia. | 1.35 |
| Teachers and Pupils, Menominee, Mich. | 5.50 |
| Sunday School, Trinity Church, Chicago | 5.00 |
| Sunday School, Davey, Neb. | 1.60 |
| Ladies' Aid, Troy, N. Y. | 20.00 |
| Bible Class, Troy, N. Y. | 5.00 |
| Donald and Ejnar Østerby, Grant, Mich. | .50 |
| Ladies' Aid, Diamond Lake, Minn. | 2.00 |
| Children at Diamond Lake, Minn. . | 5.56 |
| Sunday School, Marlette, Mich. . . | 1.77 |
| Sunday School, Sandusky, Mich. . . | 5.55 |
| Sunday School, Clinton, Ia. | 5.54 |
| Danish Sunday School, Tyler, Minn. | 4.85 |
| Danish Sunday School, Salinas, Cal. | 4.00 |
| Danish Sunday School, Newell, Ia. . | 1.60 |

Total\$ 542.75
Previously acknowledged 4135.21

Received since Jan. 1, 1934\$4677.96
With thanks for the contributions during the past year.

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

The United Danish Church

New Book. Dr. C. B. Larsen, Professor of Theology at Dana College, Blair, Nebr., has recently published a new book entitled "Religion and Relations." We have not yet seen the book, but from what we know of Prof. Larsen the book should be worth reading.

Sold Out. "The Ansgar Lutheran" reports that "Christmas Chimes" which is published annually for Christmas by the United Danish Church, was entirely sold out by Dec. 20. The entire printing was 2,200 copies, and it was estimated 200 more copies were needed.

Rev. Paul Nyholm, Dickson, Alta., Canada, returned from his visit to Denmark in December. He has again taken up his work in his congregation and as editor of "Kirken og Hjemmet."

Dana A Capella Choir, Blair, Nebr., which is arranging a trip to Denmark next summer, has received from Mrs. Ruth Bryan Owen, American Minister to Denmark, an invitation to visit the American legation at that time.

General Church News

Prof. Karl Barth Dismissed. The Hitler government has dismissed Prof. Karl Barth from his post in the University of Bonn because he insisted on qualifying the oath of loyalty exacted of all university teachers. Barth, who was the leader of the neo-orthodox school of theology, has been a thorn in the flesh

of the Nazis throughout the controversy between the church and the state. His little pamphlet "Theological Existence Today" was the trumpet call which, more than any other single influence, prompted church leaders to offer resistance to the totalitarian claims of the Nazist state.

Tribute to Denmark. American anti-tuberculosis societies arranged this Christmas to have a wreath placed on the grave of Postmaster Holbøll of Copenhagen. Mr. Holbøll was postmaster of Copenhagen for many years. He was the originator of the Christmas seal, through which so much good has resulted in the fight against tuberculosis.

President of New College. Prof. W. P. Hieronymus, former president of Hebron College, Hebron, Nebr., has been nominated for the office of president of the new consolidated college which the American Lutheran Church is to open next fall at Waverly, Iowa. A number of other nominations for positions at the college has also been made, among them Prof. Walter Helman, president of Hebron College.

50th Anniversary. The Norwegian Lutheran Augustana Academy of Canton, S. Dak., recently celebrated its 50th anniversary, at which occasion the new president of the school, Rev. R. E. Hoffstad, was inducted into office.

Bishop Fønnesbech-Wulff of Denmark is reported to have undergone the amputation of his one leg below the knee, in order to arrest a gangrenous condition. The operation was performed in Copenhagen.

Anti-Nazi Organization. Recently an organization, World Non-Sectarian Anti-Nazi Council to Champion Human Rights, was launched in London. It is the purpose of this society to develop and maintain in all countries an economic boycott against Germany until the Hitler government has either lost its power or accomplished the following: returned to labor organizations their property and rights; renounced or discontinued all attempts to destroy the Protestant and Catholic Churches and re-established complete religious freedom; repealed all anti-Jewish laws and ceased to persecute and show prejudice against the Jews; given back to the Masonic Order the properties and rights which have been taken from it; and reestablished German women in their rights and privileges.

Prof. Gisle Bothne, who for many years was Professor of Scandinavian Languages and Literature at the University of Minnesota, died recently at his home in Minneapolis at the age of 74. Prof. Bothne was a well known figure among Norwegians, both in learned and social circles.

CHRISTIANITY

- Is not a puzzle to be solved but a program to be adopted.
- Is not a creed to be recited but a life to be lived.
- Is not a discipline to be undergone but a dynamic to be experienced.
- Is not a way of escape from the realities of life but a provision of power for the battle of life.
- Is not a dull respectability to be endured but a daring challenge to be accepted.

—Selected.

"THE BLOODY INTERNATIONAL"

Excerpts from an article in "Højskolebladet" by Dr. Walter A. Berendsohn, formerly professor at the University of Hamburg.

English by H. Skov Nielsen.

He who, for the first time, hears of the peculiar international relations in the arms industry, will find it hard to believe his own ears. If it be a man who served in the trenches during the world war, and whose mind is still burdened with memories of the horrors then endured, his soul will burn with indignation when he learns the truth. For more than four years he has risked his life, distant from his own calling and from the blessings of civilized society, dutifully doing his bit to save his beloved country from the menace of foreign foes. And what of the millions who contributed their last savings to swell the war loans and bartered their golden ornaments for bronze or iron, while the internationally related private arms manufacturers increased their wealth by hundreds of millions!

Here a notable example: At a certain point in the bitter political strife of recent years in Germany, a noted party leader, Hugenberg, was under fire because he had formerly been a director in the world-famous Krupp Arms Corporation. Before the war this firm had sold a patented detonation device to the English firm Vickers & Armstrong upon the condition that a royalty of one shilling was to be paid the vendor for every one used. During the world war this device was applied to no less than 123 million explosive shells. At the close of the war Krupp thus had a claim for the huge sum of 123 million shillings, which was adjusted by the transfer of stock shares in certain arms industries beyond the Pyrenees. The matter was brought into court, and Hugenberg made no denial of the facts; but he disclaimed responsibility since the contract was entered into before he became director. The fact, then, stands undisputed that the German firm of Krupp was paid by their English foe approximately 60 shillings for every German killed in the world war.

And this is by no means a unique case. It is a well known fact that in peace times the great arms manufacturers not only supply the needs of their own respective governments but sell to others—even prospective enemies—as much as they are able to pay for. This traffic has hitherto been sanctioned and approved by the authorities and accepted by the public, while he who betrays a military secret is punished as a traitor to his country. It is less generally known, and yet conclusively proven, that while the war was raging, deals in arms and ammunition were consummated between hostile belligerents in order that the slaughter might be prolonged. During the period of the battles of the Somme in 1916 large quantities of German steel went through Holland to France. English merchantmen freighted with nickel, copper, and rubber were towed by German gunboats through the German mine fields. German prisoners were employed in the building of French munition factories, and when the machinery was being installed they found several German trade marks that had been overlooked by those charged with their obliteration. German formulas are being used today in the manufacture of poison gasses in both France and Poland. The firm of Stolzenburg in Hamburg, whose experiments with poison war gasses some time ago caused

an entire suburb to be gassed, is offering its wares—including also means of protection against poison gas—to the entire world.

People are made to believe that the nations have conflicting interests of which war is but a natural consequence. This is a terrible fallacy. Human interests throughout the world are in reality very closely related. The earth is rich enough to adequately feed, clothe and shelter all its inhabitants. By a judicious use of modern facilities and methods of production it would be possible to supply all human needs with less effort than heretofore. Our problem today is one of control of production and distribution. The ultimate aim and purpose of every political effort should be to make the earth a suitable abode for mankind, where every nation and every individual may live a full and satisfactory life. Seen from this viewpoint, the sacrifices which the world war demanded were so enormous that nothing in the world could justify it.

There may be many other obstacles in the way of lasting peace and a satisfactory social order on our ever contracting sphere; but the powerful international private arms industry is doubtless the greatest. It exerts a tremendous pressure upon the respective governments and through the press upon public opinion in all countries. In this field the ordinary economic laws of competition are suspended, and instead interests run parallel. Increase in armament in one country calls for a similar effort in the others; and during a war the various manufacturers and dealers in munitions and arms all reap gigantic profits.

Great armaments naturally tend to foster a demand for their use. And since merely the threat of war causes munition shares to rise in the world markets, it is no wonder that their holders are interested in keeping international fear and distrust alive. So long as the arms industry is in private hands it will always be the main source of international unrest, and its international community of interest the greatest menace to the security of the nations.

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