

Lutheran Tidings

Volume I

FEBRUARY, 1935

Number 7

RESURRECTION OF THE BODY

A Day in January nearly forty years ago, in those days when the horse was still in use, I was met at a railway station by an elderly farmer. I was to give a lecture in his village.

On the way, which was not of the shortest and for that afforded plenty of time for conversation, this farmer put a question, with which his mind was plainly much occupied, to me, who was still a young and inexperienced theological candidate: How can it be possible that God on the resurrection day can raise up our bodies which long ago will have moldered in the grave and the material elements of which in the course of time have been taken up again and again into other organisms?

I emphasize: this man was not trying to start a discussion for the purpose of driving a theological student up a stump; he was a man who in deep Christian sincerity went about wrestling with a problem which many others besides him have been troubled by.

I still remember a few of the details of the answer I tried to give him. I shall not set them down here, since they are of importance for me only in confirming that my basic point of view, which will appear from what follows, was the same in this matter then as it is at present.

On the other hand I shall relate as a sort of illustration something I have read or heard and now again been reminded of. Perhaps what I am about to tell is only a fable, perhaps it is a reality—no matter, as an illustration on its usefulness will be the same.

In a town in the north of France during the great war a wonderful old cathedral was shot to ruins so effectively that only a heap of dust and bits of brick remained. After the war the whole place was cleared and the cathedral restored; today it stands there in its old glorious form, so exact in all details that any one who

knew it before the war would not believe it had ever been laid waste except for the newness of its materials and its shining freshness.

How was it made possible to raise up this old cathedral out of new materials, in its original form? Because the blueprints of the ancient architect were still in existence. By means of them it was possible.

* * * *

Ah yes! The temple of our body will soon sink down in ruins. Sooner or later we shall disappear from this earth, our bodies be dissolved—in the bosom of the earth, in the fire of the crematory, in the depths of the sea, in the desert wilderness. In reality it is of no importance how or where it takes place; for it is not the material out of which our body is built that is important.

But the great architect has preserved the blueprints. With him they are securely kept, every one. And when the day comes, he will take them forth and erect out of new material building by building without fault or flaw in the work, just as glorious as the original plan was conceived in his mind, so glorious that we shall marvel thereat—if we are there to take possession of them.

If we are there! That is another problem which comes up here, a much greater problem than the other.—If we are there! It is a question of whether we will get as far as to the resurrection day, whether we shall come to the end of the road or perhaps perish by the way.

To this question there is but one answer, which He, the Master, architect, himself has put into our hearts and on our lips: We believe in God, the Father almighty, in Jesus Christ, his only Son, in the Holy Spirit—the forgiveness of our sins, the resurrection of the body and everlasting life. (From the Danish by H. P. Christensen.)

C. A. Stub.



THE CANADA MISSION

In number six of "L. T." our editor appeals very strongly to "—those people who are interested in that work—" He may have reason for that appeal as he has asked twice for a contribution from the mission field to the paper without getting any.

The reason why I haven't given any contribution is neither unwillingness nor inactivity, but I was simply too heavily burdened with too much work and too handicapped in carrying out my task.

For the present the Lord has given me a little rest by letting the weather turn so cold, 62° below, this morning, January the 22nd, that it seems unreasonable to expect people to gather for a church service on the coming Sunday. And the friends with whom I was to stay this time have a round trip of 35 miles to fetch me in an open sleigh from the station. I must leave Canwood three days previous to the Sunday in order to make train connections to get there in time.

The weather prophets tell us that this is the coldest spell Canada has had for 40 years.

Under these "chilly" conditions the missionary will try to warm up the hearts of our home congregations, every dear reader of our paper, and he will do his best to try to graft some love for his work, the winning of the souls for the Savior, into your heart. May He himself bless the purpose of this institution.

In carrying out this task I shall endeavor to answer the editor's questions in the above mentioned appeal:

1. "Why should people give to the Canada mission?"

We will ask another question for the sake of getting down to the root of the first question.

What is mission in a Christian sense?

Mission means to proclaim the gospel of Jesus Christ:

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mk. 1, 15. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3. This is Christ's Gospel.

The Lord came with light to the darkness, yes, even fire, Holy fire:

"I am come to send fire on the earth; and what will I that it be already kindled?" Lk. 12, 49, and this fire wheresoever it is kindled in the heart of men it is contagious. Be ye "fervent in spirit; serving the Lord." Rom. 12, 11. We must possess the light from the Lord and be fervent and devout to Him in the spirit. Then we dare say with St. Paul:

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. 5, 20-21.

This is Christ's Gospel mission, and He has given His disciples order to bring this Gospel out to all nations by saying:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Mt. 28, 18b-20.

The next question to ask will then be:

Do we, the members of The Danish Evangelical Church in America, consider ourselves as Christ's disciples, and does He consider us as disciples? I do hope and pray to Him, that He will consider many of us as such, yes, all of us preferably.

As many of us as do enjoy the privilege of the heavenly citizenship must also carry out our duties in connection with it. We must obey the Lord's command. That is our obligation.

This, however, does not only concern our Canada mission but all our missions, Santal mission and Home mission as well. But every Christian in our congregation should be a Holy-fire-spreader, a missionary and bring salvation to lost souls, disbelieving hearts. If a Christian doesn't spread the light of our Lord, then he has no light. We do not need to post a bill on our table lamp to tell visitors: "This is our lamp!"

They will find that out by the shine of the lamp itself, when it is burning. Or the man who would put up signs with arrows on pointing toward the sun and write on the signs: "This is the sun!" Surely every mentally healthy person would regard him as a fool. Also, light gives light. But not every confessing Christian can go out to India or up to Canada as a missionary, and yet he can do missionary work in India or in Canada with his prayers and with his money, which the Lord has entrusted to him as a householder. With means of money we could send our missionary, Miss Dagmar Miller, out to Santalistan again and we hope also to be able to send our other Santal missionary, Dr. Ostergaard, out on the mission field again when the time for his furlough has elapsed and he has gained sufficient strength. And I would like to see that our love to the Lord and His work could be extended so far that we could give some assistance for the return of Miss Anna Olesen to Saldoha. That mission certainly has received great blessings from our Lord in the previous two years. Our sister church seems not to understand its obligations toward Miss Olesen since they neglect and ignore them.

However, every one must sweep before his own door first.

Do we as a church understand our obligation toward the Canada mission? I am afraid not.

"Why should people give to the Canada mission?"

We have found out that mission is to spread Christ's Holy fire, and that it can be done in distant places also by sending out missionaries in whose hearts Christ's Holy fire is kindled and still burning, by the means of money and by following them with our prayer and intercessions before the throne of grace. In this manner and for this purpose has our beloved church also sent missionaries to Canada. At first the Reverend Juhl and Reverend Favrholt. Juhl is now in Grayling, Mich., and Favrholt in Kolding, Denmark. The undersigned was the last one to be sent to Canada by our church and is the present missionary. Why should our church support its own missionary in Canada? Because he is employed as its servant. But is that reason enough? Couldn't that be argued about?

How shall we find out?

When we stand doubting confronted by a problem it is well always to inquire at the word of the Lord. He

cannot err. Our church father, Dr. Martin Luther, says: "In arguing with the Lord we are always wrong."

Once the King Jehoshaphat of Juda went to pay a visit to the King Ahab of Israel and the latter wanted the first to go with him in war against Ramoth-Gilead, the Syrians. Jehoshaphat demanded Ahab to "Inquire, I pray thee, at the word of the Lord to day." 2 Chron. 18, 4. "Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-Gilead to battle, or shall I forbear? And they said, Go up, for God will deliver it into the king's hand." "But Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so."

Micaiah was fetched, on the way to the king he was instructed by the officer to "speak good" to the king. The first time the king Ahab asked Micaiah, he answered: "Go ye up and prosper, and they shall be delivered into your hand." But although this was the answer Ahab wanted, he knew it was a lie and adjured Micaiah to say nothing but the truth in the name of the Lord. Micaiah then told him the Lord's answer, that he should be smitten and killed by the Syrians, and Ahab threw Micaiah into prison. He was arguing with the Lord and knew he was wrong but wanted to be regarded as right. He wanted the prophet to be a hypocrite, a dissimulator. The prophet suffered for his truthfulness, but he lived. The king despised the Lord's word, and he died.

Let us "inquire at the word of the Lord today" like Ahab obeyed Jehoshaphat and died and let us do it today "because the King's business requires haste." But let us not act toward God's word like he did nor like Nabal did, when David was in need and called on him for support. The young "man after the Lord's heart," David, had protected Nabal's flock against all their enemies and all dangers as one of Nabal's young men told Abigail, Nabal's wife:

"—the men were very good unto us, and we were not hurt. . . . They were a wall unto us both by night and day, all the while we were with them keeping the sheep." (1 Sam. 25).

David fixed his hope on Nabal for help, but in vain. He sent Nabal a hearty greeting by his young men:

"And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be to all that thou hast!"

"—let the young men find favour in thine eyes: for we come in a good day, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David."

And what answer did Nabal give to this salutation of peace?

He turned the messengers down with acerbity and harshness.

He knew not David. He had heard nothing or very little about him or his affairs:

"Shall I take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?"

He had nothing to give away! All the mentioned provisions was for his shearers: "my bread," "my water," "my flesh" that I have killed for "my" shearers.

It was: "I," and "my," and "my," and "my," and "I" and "my" again.

Two "I"s and four "my"s! That David had been good to his men and had tended his flock, had been a wall unto them by day and by night both by protecting them

and by living a godfearing life among them, whereby his example of life had influenced their moral and spiritual life and made Nabal's shepherds and shearers better men (Continued on column 110.)

Bare Facts About Denmark.

These facts are taken from an article by Dr. G. L. Kieffer written for the National Lutheran Council publicity bureau and by them submitted to the press. This is not the article, but only gleanings from it.

The Statesman's Year-Book for 1934 gives the population of Denmark as 3,550,656 at the time of the census held on Nov. 5, 1930. The estimated population on July 1, 1933, was 3,623,000. The population of the cities was as follows in 1930: Copenhagen, without suburbs 617,069, with suburbs 771,168; Aarhus, 81,279; Odense, 56,759; Aalborg, 44,365; Horsens, 28,363; Randers, 27,722.

The population is almost entirely Scandinavian. At the time of the 1921 census, of the inhabitants of Denmark proper 96.57 per cent were born in Denmark.

The established religion of Denmark is the Lutheran, introduced as early as 1536. The national church, or Folkekirken, is the Danish National Evangelical Church. The estimated number of Lutherans in Denmark in 1930 was 3,370,000 or about 98 per cent of the population. The state church has 2,393 congregations, 1,276 parishes, 90 districts, 1,564 ministers, and 9 dioceses, with a bishop primate who is the Bishop of Copenhagen. Belonging to other denominations were 67,459, the most numerous of which were in the following order: Roman Catholics, Baptists, Jews, Methodists, Zwinglians, Adventists, Reformed, and a number of other groups with less than a thousand members.

Education has been compulsory since 1814, and has been widely diffused in Denmark since the beginning of the last century. The school age is from 7 to 14. In 1932 Denmark had 4,505 lower schools; of these 34 were maintained by the government, 3,386 by local communities, and 585 were private institutions. The number of pupils in these schools was 499,734 in January, 1932. In 1932 1,729 pupils were admitted to the university, of whom 602 were girls. Denmark had also a veterinary and agricultural college at Copenhagen with 70 professors and teachers and 700 pupils; 283 technical schools with about 31,000 pupils; 19 training colleges for teachers with about 1,700 pupils; a high school of commerce with about 550 pupils; 95 commercial schools with about 14,000 pupils; 21 agricultural and horticultural schools, and 60 Folkehøjskoler or popular high schools (adult schools with about 9,000 pupils); a college of pharmacy with ten teachers and 100 students; a school for dentists with 18 teachers and about 160 students; a Royal academy of arts with 22 teachers and about 300 pupils; a politechnic institute with 110 professors and teachers and about 1,000 students. The Folkehøjskoler are all private, but to them and the agricultural schools the state annually makes a grant of about 1,400,000 kroner. The University of Copenhagen has about 130 professors and teachers and about 5,000 students. The University of Aarhus has 120 students.

In 1920 illiteracy was 0.2 per cent.

Ordinary poor relief is regulated by the poor relief law, under which in the fiscal year 1931-1932, 116,486 or 9.2 per cent of the population were relieved at a cost of approximately 40 million kroner.

On March 31, 1932, there were in the prisons of Denmark 1,339 men and 29 women. Crime in Denmark is almost negligible as compared with the population, which is about the same as the combined population of the states of Maine, New Hampshire, Vermont, Rhode Island, and Connecticut.

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Second class permit pending.

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CONGRATULATIONS DISTRICT IV! Ranks First in List of Subscribers.

Several of our subscribers have inquired into the growth of "Lutheran Tidings," and the question most frequently asked is: "How many subscribers do you have?" In view of these inquiries we decided to furnish our readers with a complete tabulation showing the geographical distribution and actual number of subscribers up to and including issue number six. These figures speak for themselves, but we do wish to thank those individuals, pastors or laymen, who have worked for a widespread distribution of "Lutheran Tidings" within their congregations. Without their loyalty and interest our case would have been lost. Space does not permit to tell of the various methods used, but the letters we have on file indicate the interest with which a host of our pastors and laymen have worked to secure subscribers for "Lutheran Tidings." Through their efforts "Lutheran Tidings" has gained a permanent foothold among our people.

However, as one studies these figures one observes that there are many congregations where the number of subscribers is inexcusably small. We are hoping that someone will take the initiative and solicit every home in the interest of the only officially owned paper of the Danish Ev. Lutheran Church. We feel confident that it should be possible to increase the subscription list to at least 1500 subscribers within the next six months. But it can only be accomplished through action. The editor and the business manager are looking forward to the day when "Lutheran Tidings" can be published fortnightly. Will you help us to reach that goal? May we not ask our pastors and readers to take this matter up with their church boards? If you are in want of ideas as to how to secure subscribers, write for information to the business manager. The subscription rate is so low that it should not be a formidable obstacle. Sample copies may be secured by request.

Those who already subscribe may greatly help the paper by furnishing us with gift subscriptions, or by informing us about prospective readers. We are much encouraged by the results of the first six months, but we must relentlessly continue for that greater circle of readers that ought to be informed about our church through "Lutheran Tidings."

Beginning with this issue, we are discontinuing all club subscriptions. The subscription rates are: 50c per year, or \$1.00 for three years. We solicit a high grade of advertisements, rates for which are furnished upon request.

Ernest D. Nielsen.

BOOKS

Two Useful Books.

You may be interested in two books dealing with Orientals and the problems of The Far East. The one is Basil Mathew's "World Tides in the Far East"; the book is "An outstanding analysis by a world traveler and student of the surging tides that threaten to engulf the people of China and Japan, and to endanger the peace of the world" through the Influence of Communism, Nationalism and Mechanism. The old order of things is disappearing; we do not care to save it. But what is going to take its place? The Communist Party in China has its own equipped army in the field; it has its own laws, administration, banks and paper currency. One-fifth of the 400 millions of China's population is under Red rule.—Nationalism is the other great force in the Far East. It was only after Japan adopted the naval and military systems of England and Germany, and had won wars against two of the biggest nations of the world, that Americans and Europeans accepted them on equal footing.—The third force changing life in the Orient is Mechanism. "The machine is altering the life of the west, but it is actually revolutionizing the life of the East."

The author says: "A student graduating from a university today has within his own lifetime witnessed more catastrophic and revolutionary history than he can read in his history books. Of the six dynastic empires which ruled when he was born—the German, Austro-Hungarian, Turkish, Russian, Chinese, and Japanese—the last alone remains. Our young graduate has heard the thrones of the Hohenzollerns of Germany and the Hapsburgs of Austria-Hungary crash and has seen the Romanoffs of Russia shot like vermin, and the Manchus of China disappear, while the heir of many despotic Sultans, the proud Caliph—the head of all Moslems on the earth—found an ignominious exile among the oases of Arabia. These political revolutions, which have torn to pieces five empires ruling half the human race, are sensational beyond historic parallel. Even they, however, are dwarfed by the less spectacular, yet more radical revolutions—social, economic, moral, spiritual and intellectual—that are changing the structure of human society around the earth."

The book has 184 pages; it is divided into eight chapters, which are: The Rhythm of China. The unfinished quest of Japan. China's new secular religions. The secular religions of Japan. The springs of the Far Eastern Conflict. "The times that shake men's souls." "To whom shall we turn?" The Tides of God.

I recommend this work to Young People's Societies. (The price is one dollar; in paper 60 cents.)

* * * *

"Gold Mountain" by Philip F. Paine—very instructive and entertaining for Junior Leagues. This volume is dedicated to the Orientals in America, whom the author has come to respect and love through years of mutual service. Dr. Payne is an assistant secretary of the Board of National Missions of the Presbyterian Church in U. S. A. and for ten years has been in charge of the missions maintained by his board among Oriental peoples. His headquarters are in San Francisco. He comes of a home missionary family. His father and grandfather both served as missionaries in the central West, the latter taking up work as early as 1847 among the Chippewa Indians.

In a vivid style the author presents the life and problems of the Orientals in America. (150 pages, paper 60 cents.)

In the last chapter, East and West, we read: "Many a youth today, although he may never go to the Orient, has a great opportunity to help the Chinese, Japanese,

Filipino, or Korean lad who sits beside him in the classroom, who lives in the Oriental community in his own town, or who may be reached through the message and the service that the home missionary agencies of the church are providing. Merely to give financial support to these agencies is not enough; they call for personal loyalty and service.

Not long ago a fine Christian Chinese walked into the office of a missionary here in America. The young man was just completing the requirements for the degree of Ph. D. in the University of California. "Sir, I have come to tell you good-bye. I am going back to China." The missionary quickly turned and said, "Won, you have been one of the finest helpers I have ever known, you have fifty boys in your Sunday school class and in the Union Chinese school, where you have worked nights for the past three years, you have prepared many a lad for life work back in China by teaching him the Cantonese language. Why won't you stay with us?"

Won Ye Pon thought a minute. "I owe much to you people here, especially to the young people's society in that American church. That group of young people forgot my skin was yellow and taught me the way of life. But I owe more to my own people who know not Christ, to my nation which is so badly torn by banditry and revolution. She needs Christian men—men who see more in life than greed for yellow gold. I must go back."

J. C. Kjer.

"New Bible Evidence" by Sir Charles H. Marston.
Fleming H. Revell Co. \$2.00.

Those who earnestly look for corroborative literature about the Bible will welcome especially all the evidence by excavators and archeologists. Here we have more than 235 pages, covering the excavations from 1925 to 1933.

The Bible is its own witness; but that does not mean anything to those who do not read it, and who find some of its books meaningless. Archeologists have helped greatly to make the six first books of the Old Testament more intelligible. Those who already hold a prejudice against revelatory literature will perhaps not read this book. For my own part there was a time when polemical literature meant a great deal. It is easy to criticize a book that we know little about; and I fear that we have listened to a great deal of glib, amateurish expostulation of the church's textbook. This book will make many walk softly and feel that they are treading upon holy ground, as they journey with Sir Charles Marston and others to Egypt, to Abraham's old home at Ur in the Chaldeas and walk its streets among the beehive-like houses; we are astonished as we look upon the fallen walls of "Old Jericho," and find that the biblical account of that incident is not "a literary hyperbole." An example of the trustworthiness invited by this book is seen in these words: "It is not usual for archeological work to tell a complete story, as a general rule the information gleaned is too fragmentary to be appreciated by the general public. Many more excavations in other places are needed to piece the fragments together. But here in the mounds of ancient Jericho the evidence was complete."

This book does not represent all the archeological discoveries in the "bible lands," but, as the title implies, it represents the latest ones. The discoveries are in some cases so surprising that I would not be astonished if we hear some day that they are digging Noah's ark out of the rocks of Mt. Arrarat in Armenia.

Free from obscuring technicalities, this will be interesting reading along with some parts of the Old Testament.

L. C. Bundgaard.

DISTRIBUTION OF "LUTHERAN TIDINGS."

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Harlan, Iowa	1
Kimballton, Iowa	23
Latimer, Iowa	1
Little Sioux, Iowa	1
Moorhead, Iowa	5
Newell, Iowa	32
Parkersburg, Iowa	3
Ringsted, Iowa	23
Soldier, Iowa	1
Storm Lake, Iowa	8
Turin, Iowa	4
Waterloo, Iowa	5
Williams, Iowa	1

Total 202

District No. V.

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Luck, Wis.	9

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St. Paul, Minn.	3
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Milltown, Wis.	1
Oconomowoc, Wis.	1
Owen, Wis.	1
Pine City, Minn.	1

Total 66

District No. VI.

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Ruthorn, Minn.	5
Tyler, Minn.	7
Viborg, So. Dakota	3
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Hetland, So. Dakota	1
Lake City, So. Dakota	1
White, So. Dakota	1
Albert Lea, Minnesota	1

Total 25

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Granly, Hurley, Miss.	1
Hampton, Neb.	1
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Lincoln Center, Kansas	1

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Exeter, Neb.	1
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Total 95

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Salinas, California	2
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Pasadena, California	1
Watsonville, California	1
Fresno, California	1
Los Angeles, California	1
San Diego, California	1

Total 13

District No. IX.

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Junction City, Oregon	1
Enumelaw, Wash.	1

Total 5

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Canwood, Sask.	1
Dickson, Alberta	1
Spruce Lake, Sask.	1
Wayne, Alberta	1

Total 4

Unclassified.

Boise, Idaho	1
Fort Wayne, Indiana	1
Winterhaven, Florida	1

Total 3

Grand Total 721 Subscribers.

Our Church

Rev. J. C. Kjær, Clinton, Iowa, writes that the Clinton congregation has recently taken up a special offering for the mission work of Rev. P. N. Christiansen in Canada.—Rev. A. W. Andersen, president of the District, was invited to present the cause of our synod to the congregation. Also Rev. Enok Mortensen was invited to show his motion pictures and give a lecture about his recent trip to Denmark.—A committee in charge of church property improvements and reparations has been appointed. This committee will attempt to raise the money necessary for its work. It reports to the quarterly meeting of the congregation in July.—“Even though we resent to divide our congregation in two groups, we shall continue with both Danish and English services every Sunday for the coming three months,” writes Rev. Kjær.

Bible Books 1 Cent. The American Bible Society sells the New Testament in eleven volumes for a penny a piece. The booklets are in beautiful covers with colored pictures and map. Very useful for Bible study clubs. Catalog from 35 East Wacker Drive, Chicago, Ill.

Mr. Chr. Schjotz of Detroit, Mich., has been made the representative of “Lutheran Tidings” for his local congregation.—This is encouraging. Will not other congregations follow this example of appointing some man or woman to look after the interests of our synodical paper.

Minneapolis, Minn. A new organization, Y. M. C. E., Young Married Couples Endeavor, has recently been launched in our church there.—In January the congregation held a festival in honor of all the

members who formerly lived at Hutchinson, Minn.

St. Stephan's Church, Chicago, celebrated its 60th anniversary on Jan. 10th, with public worship and other festivities. On this occasion Rev. E. Mortensen had written a brief historical sketch of the congregation, which was published in “Dvk.”.

Golden Wedding. Mr. and Mrs. Hans Blom of our Hampton, Iowa, church celebrated their 50th wedding anniversary on Jan. 16. The congregation had arranged a festival in their honor on this occasion.

Basketball Tournament. The basketball tournament which has been arranged by Grand View College and D. S. U. V for Feb. 15-16 has been postponed until Feb. 22-23. At this same time Grand View College will play Dana College, Blair, Nebr. The games will be at Grand View College, Des Moines, Iowa.

Rev. N. P. Gravengaard, who for a number of years has served our congregation at Los Angeles, Calif., will celebrate his 70th birthday April 17. The Sunday following this date he will preach his parting sermon, after which he expects to retire from active service. Rev. Gravengaard's health has not been good for some time.

Bonds Paid. Rev. Sorensen, Seattle, reports that his congregation has now reduced its debt to the extent that only one third of the bonds originally issued for their buildings are now outstanding, thanks to the little envelopes they use.

No Statistical Report. The synodical secretary announces that no statistical report of the synod will be published in the next Annual Report. So it will not be necessary for congregations to send in their reports.

Rev. M. A. Pedersen, missionary to the Santals of India, has come home on furlough. He is one of the leaders in our mission field in India.

Rev. C. P. Højbjerg is now on an extended trip through California where he is to speak in many places.

Rev. Enok Mortensen, Chicago, will make a tour of Iowa the first part of March. He will show moving pictures of life in Denmark and talk about his recent trip there. The tour is being arranged by D. S. U. V, Miss Julia Madsen, Secretary, 114 W. Sixteenth St., Cedar Falls, Iowa, and will be as follows:

Des Moines, Iowa	Mar. 7
Grand View College Homecoming	Mar. 8-9
Kimballton	Mar. 10
Ringsted	Mar. 11
Hampton	Mar. 12
Fredsville	Mar. 13
Cedar Falls	Mar. 14

Rev. Aage Moller, Nysted, Nebr., who recently has had to give up a speaking trip to the West because of illness, has moved to Askov, Minn., where he is to take charge of the local congregation until a new pastor takes over the work.

Mr. Hans S. Hoiberg has been appointed State Supervisor of Adult Education for Kansas, and he and Mrs. Hoiberg have already taken up their residence at Topeka, Kansas.

Contributions to the Santal Mission.

General Fund.

The Sunday School, Seattle, Wash.	\$12.70
Settlement Church Circle, Trufant, Mich.	2.00
The Guiding Circle Aid, Ringsted, Ia.	5.00
Ladies' Aid, Hutchinson, Minn.	5.00
Sunday School, Detroit, Mich.	7.00
St. Stefans Church Ladies' Aid, Chicago, Ill.	5.00
Kirsten Poulsen, Chicago	25.00
Ladies' Aid, Des Moines, Ia.	5.00
Sunday School, Cedar Falls, Ia.	21.42
St. John's Church, Seattle, Wash.	6.00

Support of Children.

Mads Jensen, Manistee, Mich.	25.00
Mission Circle, Manistee, Mich.	25.00
Ladies' Aid, Hampton, Ia.	25.00
St. Ansgar's Church Sunday School, Waterloo, Ia.	25.00

Lepers.

Mads Jensen, Manistee, Mich.	10.00
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Christmas Tree.

Eng. Sunday School, Tyler, Minn.	3.63
Sunday School, West Denmark, Wis.	2.47
Sunday School, Cedar Falls, Ia.	10.00
Sunday School, Hampton, Ia.	2.25

Total\$222.47

Corrections: In the December contributions I had \$15.00 listed as anonymous gift. That was not quite correct and I should have added an explanatory note. The money was here, but the letters had gotten mislaid or lost. Of this sum I now learn that \$10.00 was from the Sunday school in Kimballton, Ia. I do not yet know who sent the five. I am sorry this should happen.

And \$21.60 from Tyler was a collection at a meeting and not a gift from the South Side Sewing Club.

Sincerely,

Sigrid Ostergaard,

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

The United Danish Church

Mrs. Rev. J. P. Christensen, Salt Lake City, passed away Jan. 28, following an operation.

A Death Benefit Fund for pastors of the United Danish Lutheran Church is being sponsored by Rev. K. M. Matthiesen, Sioux City, Iowa. In “The Ansgar Luth.” for Jan. 21, he published a questionnaire to be filled out by all the pastors of the synod, relative to their attitude toward such a fund. The plan is to collect an initial sum of say \$2.00 and a certain sum, say \$2.00, at the notification of the death of one of their pastors. It is contended that although the sum received by the beneficiary will not be large, it will in most cases be a real and needed material help to meet the expenses incurred by sickness, death, and burial.

Mrs. Karen Hansen, one of the last of the pioneer settlers at Elk Horn, Iowa, died Jan. 18, in her old home at Elk Horn, and was buried at the cemetery there Jan. 21. Mrs. Hansen was born in Norway. She came to this country at the age of 17. In 1869 she married Rasmus Hansen at Moline, Ill.

Mr. and Mrs. Rasmus Hansen came to Elk Horn in 1875 and took an active part in the work of the church and the college

there from the very beginning. There are many older people in our synod who remember Rasmus Hansens from the time they attended Elk Horn Højskole.

A Terrible Calamity occurred at Elk Horn, Iowa, Friday, Feb. 1, when an automobile with a group of High School boys on their way to play a basketball game at Irwin, Iowa, collided head on with a truck. Three of the boys were killed outright, and the driver died on the way to the hospital at Atlantic. The boys killed were: Ethan Johnsen, 17; Raymond Summer, 17; Jethro Petersen, 15, and the driver, Bert Christensen, 37. Melvin Petersen, 17, and Paul Gwinner, 15, two other boys riding in the same car, were injured but are now recovering. — It was a terrible blow to the little town of Elk Horn and to the congregation there. We are helpless to give comfort in such need; only a loving heavenly Father can give that comfort which avails. May that be theirs, who are bereaved.

Rev. N. P. Lang, Chicago, will be the speaker on "The Lutheran Hour, Church of the Air" over the Columbia network, Sunday, Feb. 24, 9 A. M., Central time.

Rev. Theo. P. Beck, Trufant, Mich., has resigned his charge and expects to take a trip to Denmark next summer.

Rev. Carl E. Nielsen, Ruskin, Nebr., whose health has been failing him somewhat recently, will give up ministerial work for the present. He will move to a farm near Ringsted, Iowa, which he acquired last summer.

General Church News

Headmaster J. Rosenkjær of Denmark has resigned his position at Borup's Peoples High School to be effective April 1, in order that he may take up radio work as a lecturer. Mr. Rosenkjær will be remembered from his visit a few years ago to many of the congregations of our synod.

American-Scandinavian Association. This is the name of a new society which was established in New York on Dec. 1, by a group of prominent Scandinavians. The purpose of this society is to foster fellowship between the different groups of the Northern peoples on a practical basis. A number of the men who have been active in starting this organization are well known in our church, such as: Chr. Warthoe, Caspar Hasselriis, Carlo Christensen, and Helge Petersen. Also the well known arctic explorer, Vilhjalmur Steffanson, and the author, Peter Freuchen, are among the members. It is the intention of the founders of this society that it should comprise members in all parts of our country. Information may be had by writing to Mr. Chr. Warthoe, 541 8th St., Brooklyn, N. Y.

The Oxford Group Movement seems to be making some headway in Denmark. In Norway it is met with even greater enthusiasm. Yet many church people are very critically disposed toward the movement. They hold it to be too onesided in its appeal. — But that God is using this method to awaken many Christians out of their lethargy can not be doubted.

Trouble for Boy Scouts. A law which the Danish parliament recently passed

prohibits all demonstrations in uniform. This also involved the boy scouts, of whom there are 30,000 in Denmark. This law, however, was not designed to embarrass the scouts, most of whom are organized on a Christian basis; it was aimed at curbing politico-military propaganda, such as the Nazis and other movements, which have their origin in Nazi or Fascist philosophy. The boy scouts made a vigorous protest against the prohibition and against being classed with such organizations. This resulted in lifting the ban against the uniform in so far as the scouts are concerned.

New Carillon. At the recent festival on the occasion of the 300th anniversary of the birth of Thomas Kingo, the famous Danish hymn writer, held in the city of Odense, a new carillon was presented to the church, which will play Kingo hymn tunes every morning, noon, afternoon, and evening.

Spiritual Emphasis. In a recent talk with President Roosevelt Gen. Ballington Booth, national commander of the Volunteers of America, urged upon the government a greater emphasis on spiritual training of the unemployed on the federal relief rolls.

Federal Council of Churches of Christ, which in December held its biennial meeting at Dayton, Ohio, has sent out a lengthy report in which it tries to clarify the position the church should take toward the social and economic life of our times. This report denounces vigorously many of the evils of the present: social injustice, political corruption, trifling with war and the preparedness for war, drunkenness, gambling, racial prejudice. Christian men and women have been too indifferent toward these evils; also the churches have been too indifferent, and powerless in that they have been too divided and mutually antagonistic to take up the battle against these evils. In the face of this a call is sounded for conversion, purification, and a living faith and forward looking realization of Christian duty. Of more specific goals is mentioned (1) that the final and decisive motive in economic affairs should be common service. Financial progress is not true progress unless it benefits all concerned. (2) The remuneration of the individual should bear a reasonable proportion to his productivity and its usefulness. (3) Wealth must not be distributed in such a way that it destroys social good-will among men.

Christian Idolatry. 300 men at Mansfield, Ohio, recently undertook to copy the whole Bible by hand as a part of the memorial festivities commemorating Luther's translation of the Bible 400 years ago. The task took 3 weeks to complete.

Jewish Immigrants to Palestine for 1933 are reported to number 28,831, of whom 9,000 came from Germany. Nine German instructors have been employed by the Hebrew University at Jerusalem.

Santal Baptisms. From the beginning of the Santal Mission in 1867 and until the close of 1933 there have been 43,680 baptisms in our field.

Dr. Claude W. Foss, professor emeritus at Augustana College, Rock Island, Ill., died at his home there Feb. 8. Dr. Foss has been a teacher at Augustana College for 50 years and prominent in the work

of the Lutheran Church all his life. At one time he was editor of "The Lutheran," organ of the United Lutheran Church.

To Settle Controversy over the decision by the American Lutheran Church to remove Wartburg College from Clinton, Iowa, a commission has been appointed for this purpose, of which Dr. E. M. Poppen of Columbus, Ohio, is chairman. The commission will meet at Chicago March 1.

The American Lutheran Church decided at its last convention to consolidate St. Paul Luther College, St. Paul, Minn., and Wartburg College, Clinton, Iowa, into a new Wartburg College at Waverly, Iowa, to be opened in 1935. This has caused much dissatisfaction, especially in Clinton, and a petition with more than 500 signatures has been submitted to the church board in protest.

THE CANADA MISSION.

(Continued from col. 101.)

than they were before. What did he care? That was David's own business.

Nabal knew not David! He had heard nothing, or very little, about him and from him. Why should he give to David?

But I wonder if Nabal had never heard anything from David or about David through his own shepherds who spoke so lovingly of David to Abigail. Do you think it was possible?

I doubt it!

If Nabal had received David's threefold salutation of peace, the peace would have become a great blessing to him.

But because of his spite toward the Lord's servant and toward the Lord himself the intended blessing turned into a condemnation to mortal illness and to death.

His excuse was that he didn't know David and hadn't heard anything from him or about him. But the righteous Lord could not accept this lie, neither as an excuse nor as a truth. Nabal had to answer the Lord with his deeds and they deserved punishment and death.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

Even so faith, if it hath not works, is dead being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without the works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble." (James 2, 15-22.)

"But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God."

Nabal didn't want to be a friend of God when he had to share with God's other friends of his abundance, "of my bread," "my water" and "my flesh." And the word "Offer" was not in his dictionary.

He refused the blessing which was intended for him and it came back to David. The Lord allotted him with all the wealth and riches of this worldly minded prince even with the tender love of his dowager.

Jesus said to his friends:

"And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." (Mt. 10, 12-14.)

My friends, we have seen how Ahab inquired at God's word but ignored it and took advice from his four hundred prophets in whose mouth there was a lying spirit (2 Chron. 18, 21) and how he despised the Lord's advice given him through a believing, godfearing prophet, Micaiah, and we have seen how the Lord rewarded him for his attitude toward God's servant.

We have seen how the Lord's anointed servant, David, was treated by the wealthy prince, Nabal, and how the Lord dealt with both of them, Nabal and David.

Let us learn from that and let us take counsel with God's word, let us "inquire at the word of the Lord to-day" and let us not be deaf toward it like Nabal was. Let us neither resemble Ahab and become rebellious against the Lord's word. But let us humble ourselves before the Lord and listen to Him with obedient minds and submissive hearts. Let us resemble Abraham in obedience and ask like St. Paul:

"Lord, what wilt thou have me to do?" (Acts 9, 5.) And His word will give us the answer, when we inquire:

Why should the employers support their employees?

"Thus saith the Lord; Go down to the House of the King of Judah and speak there this word, and say: Hear the word of the Lord!

Thus saith the Lord:

"Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor, and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place." Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth not for his work."

"But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation." (Jer. 22.)

These were the Lord's words to the kingdom of Judah, and the king forgot about the Lord's word, and the people thought: "Yes, we know the Lord's words are those that Jeremiah spoke; but they are too hard and we know, the Lord is mercymild and good. He doesn't mean it that way; He cannot be so hard toward us. We must live too ourselves."

What has become of the kingdom of Judah? A desolation!

These are the Lord's words to the employers: "Thou shalt not oppress on hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates."

But perhaps this does not mean a servant who lives in a different land than the employers?

"At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord and it be sin unto thee." (Deu. 24.)

Many, many people do send that heartfelt cry up to the Lord this very day. Millions and millions are suffering under the employers oppression, going half naked and starving through the world while the employers live in prosperity and superfluity.

Among the praying and crying people are both ministers and missionaries, factory workers and farmers. And I wonder if there wouldn't be any rich people in the churches yet? or have they all left?

Many a faithful worker says with Isaiah (49, 4):

"I have labored in vain, I have spent my strength for naught, and in vain: yet surely my judgment is with the Lord, and my work with my God!"

And he hears the Lord comfort him with Jeremiah (31, 16):

"Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded: saith the Lord!"

And: "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." "I will come near to you to judgment; and I will be a swift witness against those that oppress the hireling in his wages and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not. Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it, and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Christ says: "... The workman is worthy of his meat," and "for the labourer is worthy of his hire."

I know quite well that pagans do want to argue with the Lord like the docker who was removing oil barrels from the wharf at the free port in Copenhagen. A passerby stopped and began a conversation to cheer the docker up a little or for curiosity. The passerby asked: "How much do you make on this hard job?"

"Eighteen Kroner!" the docker answered.

"That is quite a bit more than I get."

Docker: "What are you doing?"

The passerby was occupying an ecclesiastical office, and he told him that.

"Well! you see, my lord," the docker answered, "it depends on whether a person is of any use!"

It was to ministers of the Gospel, to the apostles, Christ said:

"The workman is worthy of his meat—for the laborer is worthy of his hire."

But this man, as well as all other pagans, underestimated the value of his own soul.

Christ holds the value of a soul far higher than the whole world:

"For what is a man profited, if he shall gain the whole world, and lose his soul? or what shall a man give in exchange for his soul." (Mt. 16, 26.)

But we do also have some Christians among us who have a slight tendency in that same direction. Yes, even some of our clergymen. They understand to appreciate and to thank our professors at our synodical school at Des Moines for the great offer they bring in these years of depression by working and working hard too for a small salary. I don't know how small it is. And that certainly is in its place that our pastors do appreciate their work and support them both with words

and with deeds. I always enjoy to hear, or rather to read, our synodical board's appraisal of our professors and their good work at the school and their appeal to our church people for appreciation of the professors' willingness and faithfulness to our beloved church, that they do work for a small salary instead of giving up the whole thing and going to other schools, where they could get a far higher salary. I certainly do admire their energy and the result of it too. Some years ago when the three-year collection was started for our college and seminary I put my name on the list too for \$1.00 that year and if I was able to give \$5.00 the two following years, I said, then I would do it. But the secretary of the meeting must not have taken any notice of my statement in its full meaning since he put my name down for \$5.00 each of the two following years. Or he didn't figure with my financial ability. However, I have no lack of willingness for the support of our faithful and hard working professors, but of ability I have nothing but lack.

It is quite an encouragement for a servant when he hears—and feels—that his word is appreciated by the leaders of his organization. But at the same time there is only one of the board who gives expression to his appreciation of the mission work, and he is not a clergyman.

I know we have clergymen at our school as professors too, but the school work as such does not go by the name of mission work. However, on the other hand, it wouldn't hurt the school if it caught the mission spirit, the holy-fire-spreader spirit. I did enjoy to read about the blessed mission meeting at our school last year. How great a blessing it would be to the whole synod if our school would catch the infection of the holy fire that is burning in Saldoha. Every teacher and every student would then become a Holy-fire-spreader. But in order not to prevent the fire from burning we would have to remove the fire extinguisher from the school and let the fire have freedom to burn in clear flames.

"I am come to send fire on the earth; and what will I, if it be already kindled." —Christ.

"Be fervent in the spirit." —Paul.

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