

# Lutheran Tidings

Volume I

MARCH, 1935

Number 8

## DESTRUCTIVE AND CONSTRUCTIVE FORCES

IN the story of the Good Samaritan we see how the most contrasting forces can meet a human being in this life.

He can meet destructive forces as in the case of the man of whom the Gospel relates; he was plundered, struck senseless, and left lying to await a painful death. But he may also meet something of an entirely different nature, which is expressed in the action of the Good Samaritan: helpfulness, love, a forgetfulness of self which is willing to sacrifice for others. This is something very different: on the one hand that which breaks down and ends in death, on the other that which builds up and leads to life. It is in the human heart we meet these two different worlds; in the human heart there is room for destructive and disintegrating as well as constructive and merciful forces. One often hears people say when a murder or an assault has been committed: "How can God permit that such things take place?" In this way they really give God the blame and forget that it is in us human beings that destructive as well as constructive forces are at work. If the Good Samaritan had not given constructive forces a place in his life, the assaulted man could not have lived. He could not save himself. Others passed him by, in them were not found constructive forces at work, in them were not found the need to forget self and help others.

Strange what fearful decisions are asked of us, what choice we are all given: Whether our lives shall be destructive or constructive. Our human nature is capable of the one as well as of the other. A human being can be just as occupied in tearing down as in building up. Strange that things so different can find a place in the human heart, that a person may be eager to do either. We not only feel drawn to both sides, but there are in us possibilities of becoming involved in either. A natural fountain can never yield both sweet and sour water. But it seems that men can serve both destructive and constructive forces. We have the ability to respond to that which strives toward eternal life, where everything is good and pure. We must also have the ability to deny that influence which impels us to destroy, to hurt, to murder. Murder is a strong word. We may also think of that ill humor which we permit to effect our behavior, our attitude toward our associates, and the words we speak. Before we know it we are living a life of destruction. To speak evil of others, to speak discouraging words: "What's the use?" — this is to destroy. Here we are looking into a world where life is plundered and made poorer. It is easier to enter into the service of destruction than we realize. But the worst of all is when destructiveness comes to men in the likeness of an angel of light so that they are led to believe they are serving God when they are opposing Him.

And it is difficult to know how deeply a person may

be involved in destructiveness before he is wholly swallowed up by it. Think of the man who came to Jesus with his boy afflicted by a dumb spirit, which caused him to fall into water and into fire in order to destroy him. He was so firmly in the grasp of that spirit that no one could extricate him, except Him who was most powerfully under the influence of the constructive life, Jesus Christ Himself.

On the other hand, a human being can also enter so fully into the life of building up that he can help others. God once said of Jerusalem: "I shield this city that I may save it, for my sake and my servant David's." David must have been able so to draw constructive forces into himself so that he could help save others.

Just as destructive forces may become stronger than a person — as in the case of the moon-struck boy — so may also the constructive forces dominate a person, as with Jeremiah. He tried to reject the constructive call to be a prophet, but the call became too insistent, it seemed like fire in his bones, and he was compelled to speak.

Think of Mathilda Wrede, the prisoners' friend! Many of the prisoners she visited were so much under the influence of destructive forces that they had a mind to kill her. But constructive, saving strength was so powerful in her that it overcame the murder in the prisoners' hearts. When men give God the blame and ask: "Why does He permit one person to kill another?" it comes to mind that God has been in need of such persons as Mathilda Wrede, in whom that which builds up is very powerful.

St. Paul is familiar with these thoughts. He says that he has become the debtor of all. But what does he owe them? His feeling of debt originated in the cry for help which reached him from a fallen world, him who had begun to open his heart to the saving and creative power from God. He heard the cry from the men who flogged him and cast stones upon him. I owe them, I am in debt to them, for had I reached them with the constructive forces God has entrusted to me, they would not have this mad desire to destroy.

The prophet Ezekiel heard the Lord say: "When I tell the wicked, 'You must die,' if you do not warn him, if you say nothing to warn the wicked from his wicked course, in order to save his life, then that wicked man shall die for his iniquity, but I will hold you responsible for his death."

A person may incur the guilt of another man's blood when he himself is possessed of constructive power but neglects to impart of this power to other persons.

God help us to give assent to the constructive forces of life and to reject the destructive. (From the Danish of Niels Dael.)

C. A. Stub.



## THE CANADA MISSION

Rev. P. Rasmussen, who has been occupied with the work of our synod in Canada for over 15 years writes about this work in "Dv.":

"There is a field among the Danish people of Canada, which calls for men who are willing to take up the work. Let me further emphasize that it is a field in which it is a blessing to work. I have 15 years' experience there."

Then he mentions three factors which have changed the outlook and character of the work and made it more difficult. First, immigration from Denmark has practically ceased the last few years. Second, moving about from place to place is no longer so common as it was a few years ago. Third, the people are very poor. They are simply not able to move, nor is there anything to move to any other place for.

"When I mentioned that people were simply not able to move, we have here the third factor, which we are simply forced to recognize. That factor is poverty. How this paralyzes our work can hardly be reckoned. On the other hand there is in this connection something very definite which I want to point out, because I see in it an ideal. But let me hasten to say that I am not able to realize the ideal to its full extent. Without mentioning names I want to point out a single incident which points in the direction I would like to go. A Danish pastor had received some money for distribution as he thought best. He came to a home where poverty met his eyes everywhere. The husband was at work in a distant place, the woman, who had come from Denmark not so long before, sat there alone with her small children, ready to lose all courage. There was no colony at this place, but the pastor was able to get together enough Danish people to hold a meeting in this woman's house. When they sang the old and well-known Danish hymns and songs it brought as a ray of light to this home from the mild regions of the homeland. Suppose we could bring such a ray of light to all the immigrant homes of this land! For if they can not come to the church, our fellowship must reach out to them."

That is true. Let us who live in older and more compact communities not forget the days when our fathers and mothers had the same or similar trials to go through. Men came to them to help them get together in congregations, build churches, and open up schools where they could receive rays of hope to hearten them in this new land so strange to them. We owe it to their memory not to forget our brothers in Canada, who are as truly building a new land as our fathers did.

Concerning his field of the work, which is very scattered, more of a missionary type than settled church work, Rev. P. N. Christiansen writes: "Each of us can answer only for himself. I can answer only for myself and sometimes hardly that. It is neither indolence nor a spirit of defiance which has kept me from writing about the missionary work in these regions."

The main reason for my silence is too much work and too many and too great difficulties in getting around from place to place. My experience is the same as Rev. Dorf's. You can not turn the merry-go-round and the musicbox at the same time. I have a large merry-go-round, hard for one man to turn."

"... The reader will know from other years that lengthy reports of the work here can hardly be expected before about this time. The rest of the year is more than fully occupied with the work itself. There is time for neither summer vacation nor other forms of recreation. He who has not tried to travel constantly thinks that it

must be one continuous vacation so to go from one place to another meeting different people all the time and seeing different scenes. But he who has traveled for years has a different opinion about this.

The desire in me has often been to give expression to disappointments, joys, and sorrows and to take part in the various discussions which have been carried on in "Dvk.". I have put red pencil marks by many items in "Dvk." and laid them aside; that is as far as I have come.

I myself suffer under these conditions. There would always be some of the readers who would understand what a difficult mission is and who are praying people who would include both the worker and his work in their prayers. Yet even in that respect one may be sorely disappointed. I once asked a Sunday School teacher to remember a certain cause in her prayers. "That I could not promise; I will not promise anything I can not keep," was the answer. Teacher in a Sunday School, yet not a praying person! Poor, poor woman! Christ loves her and died for her, and she would not even speak to her savior.

But I know there are praying people in our church who will pray for this work. These I sincerely want to tell what they should pray for especially. One prayer which is always needed is this: that Christ's gospel of sin and mercy may always flow from my lips with warmth and life whenever I open them to bear witness of my savior. This prayer you can not send up too often nor too fervently."

This is the other side of the picture which Rev. Rasmussen painted. We are bound by feelings which have their roots in a common origin and a common purpose to give aid to those people. We come of the same blood, we have the same traditions; they are our people. They have the same purpose as our forebears had when they wrestled with pioneer difficulties in this land. But we are also bound by our love for Jesus Christ — if we are His followers — to bring to them the message which has come to mean something for us, the message which our Lord asked us to spread abroad to all people. And whom should we prefer before our own people! It seems quite incomprehensible that we have been so tardy in coming to our own people in other places with the words of love, hope, and mercy which Christ has given to us and which we treasure.

Remember the Canada Mission in your prayers, and in your contributions.

C. A. Stub.

## THE SANTAL MISSION

### V

#### A Life in Service.

About the time the Santal colony in Assam was started several new stations were established in Santalistan as Dumka and Assanbani in 1878; Basetkundi, 1879; Mohulpahari and Chenderpura, 1881; Karikador, 1884, and others.

According to the Annual Report there were about 2500 Christians in 1880, and the number has been increased every year since.

Borresen's aim was to educate the Santal people not only spiritually but also in temporal matters and worldly things.

Everything at the mission stations should be neat and clean so that it might be a good example for the Santals. He would not only make them Christians but raise their standard of living.

When he and his helpers went from village to village to preach the Gospel, he would take notice of how the people lived, both in the homes and out in the field. Later



when he sat among them, he might say that a woman—and he would tell her name—was dirty, and her house was dirty, and he would say that a man—and again he would mention his name—was a poor farmer, he had seen how poorly his fields were prepared, and he would tell them that such people could not be good Christians; if they were, the women would keep themselves and their homes clean, and the men would be good farmers. The Santals would not be offended by such talk. He was their Sahib, and he knew how to manage everything.

The next time he came, they would all be eager to show him the improvements they had made.

They learned self-respect, and their living conditions were improved. Even their heathen neighbors would learn to do better.

Visitors could tell the difference between a Christian and a heathen village. The Christians would have nicer homes and a richer harvest.

A greater support from the homelands was needed, so it was decided that Skrefsrud should go to Europe and, if possible, create as great an interest in their mission in Norway as Borresen had done in Denmark.

Mrs. Borresen's health was failing, so Borresen told her to go with Skrefsrud to Europe. She excused herself and said that she could not be spared.

"Well," said Borresen, "then that money is wasted."

"What money?" she asked him.

"I bought the ticket for you," Borresen said. Then she made ready to go.

There was a farewell party for them at Ebenezer May 21, 1881.

When they arrived in Europe, Mrs. Borresen went to Berlin to visit her relatives and be together with her children. Skrefsrud went to Norway to speak for his dear mission. He spoke fluently and with such spiritual power that the people were moved and gripped at the heart-strings. Therefore he succeeded in a remarkable way to arouse and create an interest in the Santal Mission all over Norway. A society was formed there as in Denmark, which was to collect and send contributions to the mission field.

The Church of Norway received him as her own missionary, and he was ordained as a mission pastor by Bishop Essendrop in Our Savior's Church in Christiania.

He made visits to Denmark, Sweden, and England, and everywhere he spoke about his dear mission. In one of his sermons he said that if he had a thousand lives, he would be a missionary in them all.

As a fruit of his sermons at least three young men heard the call to the mission field. They were the Norwegian Johnson, who became a great missionary in Madagascar, the Dane L. P. Larsen, who for many years was a teacher at the theological school at Bangalore, South India, and the Swede Ernest Herrman, who later came to be a missionary in Santalistan and married one of Borresen's daughters.

When Skrefsrud and Mrs. Borresen went back to India they had with them two new missionaries from Norway and Borresen's two oldest daughters. They arrived safely at Ebenezer Nov. 26, 1883, and were received with a great and festive reception.

While they were gone Borresen had built a new study for Skrefsrud with shelves for his books. Then he had filled the shelves with the books and manuscripts. But as there was not room for all, he had burned the rest. When Skrefsrud came, he asked:

"Papa, where are my manuscripts to the Santal language?" Borresen told him they were on the shelves.

"Yes, but not all of them," said Skrefsrud.

"Oh, I burned the rest of them," said Borresen.

"There went the result of many years of diligent research," said Skrefsrud. But Borresen told him that he would not have much time for literary work any more. Borresen was getting old, and Skrefsrud had to take over some of his work. But Skrefsrud had at that time translated the four gospels to Santali. He had published a hymnal, containing 171 hymns, original or translated, and he had published a Bible History, a Catechism, and a Santal Mythology.

Fortunately Rev. O. Bodding came as a missionary to Santalistan in January, 1890. He has translated the rest of the Bible. It was completed and published in 1914.

The missionaries had their joys and their sorrows. But although there were setbacks and disappointments here and there, the work progressed from year to year. If anything went wrong Borresen would go into his study, close the door and pray to God, until he came out with a shining face, a tranquil heart, and a song of praise to God for His mercy.

Three other native workers were ordained in 1884 and given changes as pastors. Many elders and Bible women worked very faithfully under Borresen's leadership.

Borresen visited Europe once more in 1889. He came to Denmark in June and spoke many places. He was given a hearty welcome and received with open arms wherever he came. He also visited Norway, Sweden, England, and Germany, and after a farewell festival in Copenhagen he left for India Jan. 9, 1890. It was his last visit to Denmark.

A new and larger church was needed in Benagaria, but Borresen would not use the money given in contributions for a church building. But as soon as he had left for Europe, his wife got busy. She bought a lot for the new church, had the ground prepared, and under her supervision the Santals burned 100,000 bricks; so when Borresen came back, he readily agreed to build a new church, and the work was started at once.

It is the largest church built for a native congregation in India to this day.

If you are a reader of "Santalmissionären," you will have seen a picture of this church between the pictures of Borresen and Skrefsrud.

The tower is 60 feet high, and there is room for 3000 people in the church. The cost was \$10,000.00, but most of this money was collected in Denmark and given by people who wanted to help build this church; so there was no debt when it was finished. The church was dedicated Easter Sunday, March 29, 1891. This was a day of rejoicing for the missionaries and the congregation.

The following year, 1892, it was 25 years since the missionwork had been begun. And a great jubilee festival was held Sept. 17-19, 1892. From far and near the Christian Santals came to the celebration. The church was filled to its capacity, and several hundred people stood outside trying to hear the word while Borresen and Skrefsrud preached the sermons. It was an unforgettable moment when everybody arose, confessed their faith, said the Lord's Prayer, and received the benediction.

A Norwegian minister Rev. Storjohann had visited the Santal Mission, and had been much impressed by the great work. Later he visited the Norwegian congregations in America. Everywhere he spoke about the work done in the Santal Mission and collected a nice sum of money for this mission.

As a result of these meetings the Norwegian Lutheran Church in America invited Skrefsrud to come and tell about the work.

This invitation was accepted, and Skrefsrud left Benagaria April 3, 1894, in order via Copenhagen to sail for New

(Continued on Col. 127)

# Lutheran Tidings

PUBLISHED BY  
THE DANISH EVANGELICAL LUTHERAN  
CHURCH IN AMERICA

Office of publication, 211 Wash. St., Cedar Falls, Iowa  
Rev. C. A. Stub, Editor, Ringsted, Iowa  
Rev. Ernest D. Nielsen, Business Manager,  
211 Washington St., Cedar Falls, Iowa, and  
25 Merrill Ave., Muskegon, Mich.

Subscription price, 50 cts. a year.

All contributions to the contents of this paper should be sent to the editor.

All matters concerning subscriptions, payment of subscriptions, change of address, etc., should be sent to the business manager. Advertising rates on request to the business manager.

Second class permit pending.

Volume I

MARCH, 1935

Number 7

## EDITORIAL

Concerning Rev. E. Nielsen's subscription figures about "Lutheran Tidings" in our February issue there is much reason for gratitude—and some for disappointment. These figures reveal a good deal. They reveal that in a number of localities very good work has been done for our paper. And the number of subscribers in these places shows that there must be a good demand for an English paper in our synod. It also points to how good results can be achieved by a little action and perseverance on the part of local workers.

Take the 18 churches with the highest number of subscriptions; they have an average of 27 subscribers. Our synod has about 100 congregations, which would make a possible 2,700 subscribers. If we reduce this by say 25%, for modesty's sake, we still have 2,075. Would that be setting the figure too high?

I am not at all unmindful of the various conditions in our many congregations. In a few places the Danish language is still very predominant in the work. In many localities people are very poor because of the depression and the drought of the last few years. Some congregations are small and have much difficulty keeping the home work going. And there may be other difficulties.

On the other hand, I am also mindful of the very low price of "Lutheran Tidings." To be sure, it is only a small paper, but it contains a great amount of reading in each issue: information about our churches and other churches, sermons and articles of different kinds. It is wholeheartedly and entirely devoted to the welfare of our synod, the brotherhood and co-operation which should exist among our churches and our people. We have no axe to grind; we have no special interest to serve: only our church and the progress of the Gospel which has been entrusted to it.

All we need is your full cooperation. We need your cooperation in getting circulation; we need your contribution to the contents of the paper. May we not have that—enthusiastically?

C. A. Stub.

## BOOKS

**How To Speak English Effectively.** By F. H. Vizetelly.

The author of this book is desirous of aiding "those to whom the correction of many of the common faults of speech and writing are of particular moment," or as he otherwise states it: "to help to refine and enlarge the vocabulary of the individual, to promote more generally correct habits of speech, and to invite and encourage harmony of enunciation." That such aid is needed by millions of people in our land can not be doubted; for "in English not one in ten of our educators is sure of his ground in the pronunciation of many of our words, and many of them are ready to admit it." But is this a fact for many of higher education, how much more then does not the common people need instruction, not to speak of the immigrants.

The English-American language is in his estimation "undoubtedly the greatest language of all ages for ease of expression and shades of meaning." But thoroughly to learn it is difficult because of its vast number of words, among them thousands of foreign origin, and because of its inconsistency in spelling in relation to pronunciation.

The language is ever changing and increasing: New words are coined, new technical terms are needed, found, and adopted; and every now and then a foreign word is adopted and naturalized: "The English speaking people," he states, "are the greatest word pirates the world has ever known."

Many instances of progression of the language are quoted. We will glance at a few: In the word "address" the publishers of the dictionaries have put the emphasis on the last syllable both in the verb and in the noun; but the trend of the people for the last twenty years has been to emphasize the first syllable. If this trend persists, the latter pronunciation will eventually be adopted and put into the dictionary as standard. "Z when pronounced is slowly replacing s when not pronounced in such words as advertize, criticize, and surprise."

American and English pronunciation are compared, and some of the English dialects are severely criticized.

To the question: "Who speaks the best English?" he answers: "The accepted standard of correct speech rests on the pronunciation of those members of our community who speak the language with accuracy, clearness, elegance, and propriety." He claims that the average American speaks better English than the average Englishman, and "the English that we talk is that which our ancestors brought over from England a century and a half ago." (The author was born in England.) The English in Great Britain is a dozen tongues; some of the dialects can hardly be understood by people from other localities in the same country. In our country we have "variation of speech"; but the variations or dialects with us are dialects of trade and profession rather than of linguistry.

When Mr. Vizetelly states that the American people have much to learn about their language, both as to diction and pronunciation, I have no doubt that he is right. He calls attention to the radio announcers, every one is under a common obligation to deliver his speeches correctly, free from error in grammar, pronunciation, and diction. They will, he thinks, prove to be good instructors in the American language for the people throughout the whole land.

I am thoroughly convinced that this book may be profitably read by him who is conscious of being wanting and imperfect in the knowledge and use of the American language. But it should be carefully read, or rather studied, not merely glanced over. The book can most likely be borrowed in the public libraries. N. C. Nielsen.



## Lutheran and Christian Maturity

In an article which the Danish author Anton Berntsen recently published he describes a man with a seeking heart in church listening to a Lutheran pastor explain how a sinner is justified before God by faith in Jesus Christ alone. This man leaves church with the question ringing in his ears: What shall I do?

When his religious needs become conscious to a man, they will always be felt as a need for action. This is true, not only of mature, strong, and conscious faith, but also of that groping, timid, unconscious faith which drives a man to seek God. Faith is something turbulent, it will not be satisfied by passive resignation and acceptance, it craves activity. The multitudes whose minds had been stirred by Peter's sermon on Pentecost did not ask what they were to believe, but: "Brothers, what are we to do?" When Zachæus had received Jesus in his house, he did not talk about his faith, but he promised to repair any injustice he might have done, the new direction of his life manifested itself in action. And when the rich young man came to Jesus, his question was: "Good Master, what must I do that I may have eternal life?" Jesus did not answer: you are not to do anything at all, for you could not save yourself by your own good deeds; have faith in me and you are saved. We should perhaps have given some such answer; but Jesus was wiser. He met this youth's desire for activity by saying: "Sell what you have and give it to the poor, then you shall have treasure in heaven." If this young man had followed Jesus' advice, his action would have become a decisive break with his past and the first step in the redirection of his life. He would have had a start.

A wise man has said of Lutheran Christianity that it is a good religion for mature people but somewhat difficult of access for beginners. Perhaps there is some truth in this. Others show more ability in meeting a seeking soul where he stands and taking into account what goes before in his life. If such a person becomes a Catholic, he is given a book which contains the prayers he is to say and prescribes the religious forms and ceremonies by which he is to guide his life. To begin with all these things may be mere forms, but in time they may acquire spiritual content. Or if a seeking person finds his way into the Salvation Army, he is invited to kneel in penitence, and the submission which this requires often leads to a complete break with his former life. In both cases the seeker finds an intelligible answer to the question: What shall I do? With us he gets the answer that he must be converted, which may be right enough; but a man who comes from the life of this world and to whom religious language is strange will hardly understand that we mean anything more than moral self-improvement. Besides, genuine conversion is a gift from above, not something to take or leave at will.

Perhaps that is the secret of the success of the Oxford Group Movement in several countries; it gives to seeking men and women a practical and intelligible answer to the question: What shall I do? The people this movement appeals to are often worldly men to whom religious realities had been strange before. Here they get information they understand and, with some personal self-surrender, can follow. The demand is: You must seek out those persons you have wronged and ask their forgiveness, after that you must do all in your power to repair the loss or damage done by the wrong. Sin must be confessed, also before men, and you must do penance. This is something which can be done; and whenever a person has compelled himself to take such a course, he will experience the feel-

ing of having laid down a heavy burden, of having become a free and happy man. The desire and the courage to continue his seeking will have been born; he will have a good start. (Freely rendered from the Danish.)

C. A. Stæhl.

---

### CORRESPONDENCE.

---

Dear Friends!

It is already the 16th of January. Before you receive this it will have been decided at our conference whether I am to stay here in Haraputa or not. I like to work among these people; I begin to feel that I have lost my heart to the Santals, especially those who live in Assam. We are considered a little—you know—wild, as the Santals say "from the jungle."

Today when I visited in the villages, I did hear that some Santals—that is baptized Santals—had fallen back; but I said to the man in whose house we were together:

"Oh, I would so very much that every one should hear what I am going to read and say about Jesus' love. You know, His offer of salvation is to us all, if we only will accept it."

Then he sent out a man to call all of them; and we were quite a large group. There were present four young people who took such a hearty part—also in the singing. We have had quite a bit to do with them in the confirmation class, and one of them has been at our school for some time.

Yes, we must seek to point our young people to the Prince of Light!

Best greetings,

Dagmar Miller.

---

### "ROCK OF AGES."

---

The author of this hymn, Rev. Augustus Toplady, pastor near Bristol, England, was one day walking through Burrington Combe, and being overtaken by a terrific thunderstorm, sought shelter in the cleft of a large rock or cliff. While the storm was raging there came to him the words of the hymn:

"Rock of Ages, cleft for me,  
Let me hide myself in Thee."

A brass tablet is now found in the church he served with the inscription: "In memory of Augustus Toplady, Clerk in the Holy Orders, author of the hymn, 'Rock of Ages,' in sole charge of this parish 1762-64, whose remains now lie buried beneath Whitefield Memorial Church, London."

A picture of this original Rock of Ages shows it to be at least about 50 feet high, but deeply cleft on the one side.

---

Nothing good was ever achieved without enthusiasm.  
—Emerson.

\*

'Tis the mind that makes the body rich,  
And as the sun breaks through the darkest cloud,  
So honour peareth in the meanest habit.  
Shakespeare.

\*

In love of home the love of county has its rise.—  
Dickens.

## THE WORLD AS A BRIDGE

"Jesus, on whom rests peace, has said: The world is like a bridge; cross it, but do not linger on it."

This inscription was found on a Moham-medan mosque near Delhi, India, and is an example of the various sayings of Jesus which have come down to us from sources other than the New Testament.

In these words two things are said; first, how to use life; and next, how not to use it.

Life is compared to the passage over a bridge which leads into something entirely different from life in this world. That is to say, the actual value of life is that it is a bridge across to something different. It does not have its whole value in itself, but in the fact that it leads to something else. If anything seems necessary to us it is to know what the actual value of life is. If life is to be used right, this can be done in only one way: by the way we live from day to day we attain to something entirely different, our world constantly moves out ahead. Forget this in our plan of living and the best will be lost.

Life is of immeasurable value. So it is considered by the great majority of people; therefore they hold on to life as long as possible. But life has value only in so far as we use it for the purpose God has given it; otherwise it loses its value. To forget that life is to lead us into an existence entirely different from our present state is to live a life without meaning.

To live as if we were to remain here forever is to make nothing out of life. That is to live in opposition to God's intention. And for this reason it is the chief sin in this world; for that is to sin against life itself, precious, wonderful life which never turns back. Each day is a portion of life which never returns. Against this life we sin when we think of it as something else than a passage.

Life in this world does not have its goal in itself. Its goal lies elsewhere. "Our citizenship is in heaven." The goal lies far out ahead, in eternity; that is where our actual fellowship is to be lived. For that reason it is a violation against life to ignore its goal, a violation which brings dire consequences to a human being.

Many pastors are confronted with a great difficulty at the death bed of persons who have been good and honest people, but who have lived as if they were to remain in this world always. A man who was about to die said to me: Oh, Mr. Dael, if I could only be permitted to live, my life would be entirely different. He had lived an honest, useful, and active life, but he had not lived as if it was the passage over a bridge to something else. He had lived as if life in this world was his chief concern.

I mention the death bed because it is when death faces a person that he realizes most clearly the fact that life is a passage which leads to something entirely different. When we have lived here as if we were always to stay here, death is most terrible, for it annihilates everything. We are reminded of the good man, whom Jesus tells about, that he had worked well, and tore down his barns in order to build them larger, and then the call came to him: "You fool, this night your soul will be demanded of you." His death revealed the great foolishness of this man.

But he who has set the goal of his life in eternity has arrived at the goal when death comes, he has reached that which all the time has beckoned to him, that which

he has waited and striven for. To him it will seem as it did to the Norwegian minister who at his death could say: "Just think, in a moment I shall see it all"—everything which he had waited for and lived for.

When Jesus faced death, He prayed: "Now Father, glorify me in thy presence with the glory which I enjoyed in thy presence before the world began." He had used life as a bridge, never as a place to stay. Now the glory was there, for He had reached the end of the bridge. The passage was accomplished, the goal was at hand.

Atheists have often very clearly and ably pointed out that what hinders the Christian's life in this world is that his goal is in another world. They think this is a transgression against life. If they could they would prevent children from being taught about Christianity. Concentrate on life in this world, let that have all your thoughts, all your love, do not make life meager and void of content by having your thoughts and your hopes in another world.

Let us consider whether this is true. In the first place, if life is created by God as a passage, we cannot change it. We can not change the plans of God. Even if we rave against them, that will not in the least change matters.

In the second place we may refer to our experience. Is it profitable while we live in one period of life to have our thoughts and dreams in another period? Youth is a period when our thoughts lie out ahead, a period in which we especially live in visions and preoccupations with the future lying before us. And those young people who live their lives in the present only and use their whole time to have a pleasant existence without any thoughts whatsoever on the future, do they live a happy life? Youth is always unhappy when given over entirely to the pleasures and enjoyments of the moment; it leaves a sense of emptiness. But a peculiar glory is reflected in the lives of those young people whose thoughts are occupied with the time to come.

The same is true of life in this world. It receives its depth and richness, its content, from the anticipation of the glories of the world to come.

We can never have our deepest longings satisfied, nor our richest hopes fulfilled by being occupied with this world alone; only the glorious light from the everlasting realm shining down upon this world can bring this fullness of life.

As manhood is born out of the visions of youth, so is eternal life born out of the visions of this life. While we travel here, as over a bridge, it is all consummated.

John says: "We are now the children of God, and it is not yet revealed what we shall become; but we know that when He is revealed we shall be like Him, for we shall see Him as He is."

John knows what he is now; but the important thing is: What shall I become when I go from here? He shall become something much more when he has finished this life; he shall come to resemble Jesus, who was great, inapproachable, mighty, while He dwelt in the world.

Many things of this world are hidden from us. The time comes when nothing shall be covered by darkness, everything shall be revealed. When we have crossed the bridge, nothing shall be hidden, the whole of life shall lie open in the full light of day.

Jesus said to His disciples that however important His life and work in this world might seem to them, there was yet one place where His presence was more needed: the eternal mansions. "I go away to prepare a place for you." He had helped His disciples in this world; but the most important was still to be done: to prepare for them a place yonder. They must not come to believe that He died because He could manage life no longer. The treachery of Judas and the malice of the high priests were not the reason for His death. "I go away to prepare a place for you." This is His main achievement, that we may have some one to receive us when we have crossed the bridge.

Let us return to the beginning: "Jesus, on whom rests peace." And that is true. He had peace because life for Him was as a bridge which crosses into actual life.

Let us never remain standing on the bridge, but cross over toward the goal on the other side. (From the Danish of Niels Dael.)

C. A. Stub.

## The United Danish Church

**Diamond Jubilee.** March 5th Mrs. and Rev. A. M. Andersen celebrated their 60th wedding anniversary at the home of their son, Dr. Silas Andersen, Minneapolis, Minn. The aged couple are staying with Dr. Andersens temporarily. Rev. Andersen will be remembered as the founder of Trinity Seminary, Blair, Nebr. He was also editor of "Danskere" for many years.

**Bible School at Estes Park.** "The United Danish Church" will conduct a Bible School at Estes Park, Colo., Aug. 5-11. Rev. Edward W. Schramm, Columbus, Ohio, editor of "The Lutheran Standard," and Rev. Karl J. Wilhelmson, Racine, Wis., will be speakers.

## Our Church

**Brooklyn, N. Y.** Rev. A. Th. Dorf writes in his local parish paper: Concerning the year now past it can be said that it has been very encouraging in many ways. The attendance at the services of the congregation has steadily increased. There has been the best of feeling and cooperation between the different organizations within the church. The ladies aid society and the young people's society have been faithful in the work assigned to them, always willing to help where needed. We have in most cases been able to keep in touch with the newly confirmed young people. A meeting for them has been arranged the first Friday of each month.

**Kimballton, Iowa.** According to the local church bulletin sent out by Rev. Alfred Jensen, the Kimballton church is very busy with its activities. At the present time they are preparing to present both a Danish and an English play. "Det gamle Guld" has been chosen as the Danish play; the title of the English play is not yet announced. A new activity has been started under the leadership of Mr. T. G. Jensen. Every week an open forum is held where current political and social problems are discussed. These meetings have aroused considerable interest. Rev. C. P. Højbjerg recently visited the congregation; in two days he delivered five lectures, which were a source of joy and enrichment to those who attended. Every



Monday evening Rev. J. Jorgensen conducts a meeting in his home at which he reads or speaks; and Rev. Jensen lectures at the gymnasium every Thursday evening.

**Rev. Svend Jorgensen**, Detroit, Mich., writes about "Lutheran Tidings": "It is therefore a great help in gaining information of our synod that we now have an English church paper published by our synod. It is our hope that it will find its way into many homes, thereby bringing our local churches into a closer fellowship with the synod of which we are a part."

**Flower Committees.** Some of the churches of our synod have adopted the practice of always having flowers on the altar at their services. To look after this they appoint standing committees. A very beautiful idea.

**Rev. Hakon Jorgensen**, Newell, Iowa, president of our synod, is at the present time making a visit to our congregations in the state of Washington.

**Rev. Erik Moller**, Omaha, Nebr., recently had to submit to an operation for appendicitis at the Immanuel Hospital, Omaha.

**Prof. Johannes Knudsen**, Grand View College, has accepted the call from our church at Askov, Minn., to become its pastor. Prof. Knudsen is unable, however, to take charge of the work before in the late summer. In the meantime Rev. Aage Moller is serving the congregation.

"**Santalmissionæren**," the official organ in this country of the Santal Mission, will celebrate its fortieth birthday in April.

**Grand View College.** Mr. C. A. Olsen, President of Grand View College, announces that he has succeeded in making arrangements so that students who register for the spring term may secure employment and thereby greatly reduce the cost of attendance. The total cost for the 12 weeks is \$80, but it has been made possible to reduce this to \$40 by working for the college.

**Rev. C. P. Højbjerg**, president of Nysted People's College and pastor of the local church at Nysted, Nebr., has just completed a lecture tour through California, where he has held meetings in a number of congregations from one to several days in each place. At present he is speaking at meetings in Iowa and Minnesota. Among other places he will visit Minneapolis, Tyler, and Alden, Minn., and Newell and Ringsted, Iowa. Some places he will stay for several days.

**Rev. A. Th. Dorf**, Brooklyn, N. Y., celebrated his sixtieth birthday March 4. On this occasion Mr. Carlo Christensen has published a long and interesting interview with Rev. Dorf in "Dannevirke."

"**Studenterfest**." Grand View College, Des Moines, Iowa, ended its winter term with a homecoming festival, the annual "Studenterfest," March 9 and 10. A Danish play, "Det gamle Guld," was presented by a group of students.

**Fine Church Improvement.** Rev. H. Strandskov, Tyler, Minn., reports in his parish bulletin that the congregation at Ruthton, Minn., which he also serves, has

been able to make some good improvements on their church. The construction of a new highway forced them to move the church. For a piece of their lot and for the trouble and inconvenience of moving the church building and the parsonage the state highway department paid them \$2,250. This was used to move the church to the next street, to build a basement with kitchen and rooms for meetings, and to install a new furnace. A larger entrance hall and two side rooms were added to the front of the church, and it was painted and repaired where necessary. The old parsonage was sold to avoid moving it, with the intention of building a new parsonage as soon as the congregation again becomes able to have its own pastor. The membership has increased somewhat the last couple of years.

**Rev. Jorgen Nielsen**, who has served the congregation at Enumclaw, Wash., since the death of Mr. L. C. Laursen, has now been called as their regular pastor. He served this church several years before moving to Vancouver, B. C.

**Appeal for Help.** Rev. A. E. Sorensen, Seattle, Wash., has sent out the following appeal through his parish bulletin to the members of his congregation: "Gov. Paul Pearson of the Virgin Islands has sent out an appeal for funds to supply hot lunches for thousands of unfortunate children in these islands. You ask: 'Why does not the U. S. A. do something about it?' Aid is being rendered by the state, but the need everywhere brings this message also to Christians of the U. S. A."

"One cent a meal is needed to feed the undernourished children of the Virgin Islands. Donations are sent through the Golden Rule Foundation. An envelope is enclosed for use in this cause."

"At the present time many children are carrying to school only a piece of sugar cane or a piece of fish, 46% are underweight. Teachers have done everything they can for the children. Will you consider helping?"

**Double Cast Play.** March 22 and 23 the young people of our Seattle, Wash., church will present a three act play, "The Poorhouse Girl" with a different cast of characters each of the two evenings.

**Large Bequest.** Some time ago St. Peders Church of Minneapolis, Minn., received a bequest of a thousand dollars from Mr. and Mrs. Niels Jensen, who at one time were members of the congregation, but who at their death lived at Oak Park, Ill.

**Dr. Erling Ostergaard**, missionary from our synod to the Santals of India, who at present is home on furlough, is now pursuing a course of study at the University of Minnesota Hospital, Minneapolis. Dr. Ostergaard, whose health was not very good when he returned last year, does not seem to rally as had been expected. According to reports from the mission field he is sorely missed at the hospital in India. Dr. Banerje, who is filling his place temporarily, is finding the work very difficult without Dr. Ostergaard.

**Rev. Frede Støttrup**, Askov, Minn., who for several years has been forced to keep his bed, suffering from a severe case of arthritis, is now also suffering impairment of his sight and his hearing. It is a severe trial for a man, like Støttrup, with a live-

ly temperament, anxious to keep abreast of what is going on in our church and in our country and desirous to share our spiritual blessings with his family and friends, to be cut off from reading and hearing. May God bless him and his family with courage and strength to bear their heavy burden.

**Golden Wedding.** Feb. 20 Mr. and Mrs. Julius Christensen, Viborg, S. D., celebrated their 50th wedding anniversary with a festival in their home. Two days later the congregation at Viborg, to which they belong, had arranged a festival for the old couple.

**Santal Mission Convention.** Rev. J. C. Aaberg, Minneapolis, is seeking a congregation which is willing to invite the Santal Mission to hold its convention there in May next summer.

**Rev. Carl C. Rasmussen** has accepted the call to become the pastor of our Los Angeles congregation. Rev. Rasmussen is at present in charge of the church at Salinas, Calif.

**Dalum, Alta.** Rev. P. Rasmussen writes that the Dalum, Alta., congregation held a four day meeting February 13-17 with Rev. E. Nommensen, Edmonton, Mrs. and Rev. Vilh. Beck, Standard, and Mr. Chr. Svendsen, Dickson, Alta., as speakers. The weather was fine, and many participants helped not only to create a festive atmosphere but to lend the joys of encouragement and of fellowship to the meetings.

## General Church News

**College Youth.** In the February issue of Scribner's Magazine Mr. Christian Gauss has written an article on the present generation of college students. He says: "The zipper age is ended. The kick-hunting generation has gone. The spiffy run-about prominently parked in front of the fraternity house is nowhere in view. The expensive coon-skin coat has disappeared. Nowhere does the sophomore bring his new-found freshman acquaintance into a be-bannered collegiate room, unlock and proudly swing open the closet door to exhibit a brace of gin bottles on the shelf." Sex and alcohol are no longer the chief interest of the college undergraduate. In their place Mr. Gauss sees the dawning of a social conscience, a desire to be of service to society whether it pays or not. This is a happy change which promises well for the future when these young men become leaders.

**New Hymns for Old.** A committee has been put to work by the Federal Council Churches eliminating war-hymns from the repertoire of our congregational singing. Many hymns use language full of war terms. Here is a good place to attack the war spirit. But a search for new hymns to replace the old is also a part of the committee's task.

**Mussolini and the Church.** It seems that Il Duce has adopted the policy of making Italy the leading power among predominantly Catholic countries. Although his personal interest in the church seems not to be very great, he has taken a number of steps favoring the Church of Rome, chief among which was the reestablishment of the Vatican State. Another indication of this policy was the recent unveiling in



Rome of a statue in memory of the Bolivian liberator, Simon Bolivar.

**Religion Still Lingers** in the hearts of the peasants of irreligious Russia. During the drought of last summer processions of Russian peasants headed by their priests carrying icons and church banners might be seen passing over the fields praying for rain. Some of the priests were imprisoned, but the peasants continued their prayers and rites. When they passed by their abandoned and dilapidated churches, they would make the sign of the cross before the altars.

**The Lutheran Home Mission Council** recently held its annual meeting at Chicago. The representation was unusually good. The field and the opportunities of Lutheran home missions in America were discussed. It is the intention of the council to publish a series of articles on this work during the year. Next year's meeting will be held at Columbus, Ohio.

**Ancient Syriac Bible.** Two manuscripts of the ancient Syriac Bible were recently found in a Syrian monastery in Armenia. They include the gospels of St. Mark, St. Luke, and a large part of St. John. Dr. Rendel Harris was the finder of the manuscripts, which have been acquired by an American library.

**Religious Strife in Mexico.** The Mexican government, which for a long time has fought a bitter fight against the Catholic Church in Mexico, has recently taken one more decisive step in the direction of secularizing the country. The ministry of education has issued the order that all teachers in the state of Yucatan must give up all religion, especially the Catholic. They must sign the following declaration: I hereby declare myself to be the relentless foe of the Catholic Church and that I will oppose the clergy whenever and wherever it may become necessary. I likewise declare myself willing to take part in the struggle against religious fanaticism.—No religious instruction may be given in the schools, nor may the teachers conduct private devotions in the homes.

### THE SANTAL MISSION.

(Continued from col. 118.)

York. On this journey he preached in a church in Christiania while the steamer docked. That was the only and last time he spoke in his native land.

When he came to America, he had so many invitations that he often had to preach three times a day.

I have met several people, who heard him at that time, and they still remember the strong impression his sermons made. He created a continual interest in the Santal Mission in the Norwegian and Danish Lutheran Church in America. For many years we have been contributing to this mission, both in money and in missionaries.

Skrefsrud received so many invitations to speak that he thought he would have to use another year in America, but when he wrote to Borresen about it, Borresen sent him a telegram that he should leave America at once.

Borresen thought Skrefsrud should go to Europe and speak in Denmark and Norway for some time, but Skrefsrud thought he should return to India; so he went back to India as quickly as he could.

Borresen's health was failing and Skrefsrud had to take over more of his work all the time. Borresen told the Santals that God would bless Skrefsrud and

make him their leader after his death.

Borresen lived to be nearly 76 years old. In the summer of 1901 everybody knew the end was near. One day he and his wife arranged for the place where they should be buried.

"I am shipwrecked with everything of my own except Christ and His blood. With that I will come to God," he said.

On Sunday, Sept. 22, 1901, Borresen felt that the end was at hand. He said goodbye to his wife and children, to Skrefsrud and to some of his dear Santal friends. He told them their hearts should always burn for Jesus, and that now he was going to heaven to Jesus.

These were his last words. He died the next day. He slept in peace with God and men, blessed by his dear ones and the Santal people.

He was buried already the following day, Sept. 24. His casket was carried into the church, and the church was filled to overflowing when Skrefsrud preached the funeral sermon.

There was sorrow in Santalistan. The people knew they had lost their best friend. His life was a life in service, and we are many who thank God for Borresen and his work.

Henrik Plambeck.

### CONTRIBUTIONS TO THE SANTAL MISSION.

Trinity Church, Bronx, N. Y. ....	\$ 13.00
Danish Ladies Aid, Dwight, Ill. ..	5.00
Sunday School, Des Moines, Ia. ..	6.00
Ladies Aid, Seattle, Wash. ....	5.00
Mrs. Jeppe Møller, Seattle ..... 1.00	
Rev. and Mrs. A. E. Sørensen, Seattle .....	4.00
Mrs. L. H. Hansen, Aurora, Neb. ..	2.00
Ruth and Sigurd Støvring, Askov ..	1.00
Bethany Congregation, Racine, Wis. ....	22.00
Sunday School, Troy, N. Y. ....	10.00
Congregation, Withee, Wis. ....	36.65
Karen Hansen, deceased, Solvang, Calif. ....	935.55

#### To Dagmar Miller's Work.

Ladies Aid, Wilbur, Wash. ....	15.00
--------------------------------	-------

#### To Erling Ostergaard's Work.

Ladies Aid, Minneapolis .....	20.00
-------------------------------	-------

A Family in Danevang, Tex. ....	10.00
---------------------------------	-------

#### To Care of Children.

Danish Ladies Aid, Dwight, Ill. ..	25.00
------------------------------------	-------

Total .....	\$1110.20
Previously acknowledged .....	222.47

Since January 1, 1935 .....\$1332.67  
\$21.42 in last report was from Freds-ville, Ia., and not from Cedar Falls, Ia.

Sigrid Østergaard,  
1700 4th St. S. E., Minneapolis.

### THE ADVANCE TOWARD LUTHERAN UNIFICATION

The year 1934 also marks notable progress in the movement toward a better understanding and a closer cooperation of Lutherans. We are now in the fourth stage of the development.

First there was "Association" which became a reality in the Quadri-centennial in 1917, when a number of Lutheran bodies associated in celebrating the Reformation anniversary and then organized The National Lutheran Commission for Soldiers' and Sailors' Welfare to meet the exigencies of a common war problem. In 1918 The National Lutheran Council was organized as a common agency of nine bodies. Other associations in the fields of

education, missions, statistics, and publications were formed before and after. Meanwhile, there were mergers resulting in The Norwegian Lutheran Church, The United Lutheran Church, and the Joint Wisconsin Synod.

Then came "Agitation." As the years passed there was an increasing agitation for greater cooperation. The depression furthered the idea. The American Lutheran Church and the American Lutheran Conference were formed in 1930. In 1934 it found further expression in certain "agitation centers" which insisted on immediate action. From the Palisades of the Hudson River to the Orange Groves of California, synods, conferences, and laymen's associations solemnly urged that steps be taken at once looking toward cooperation and unification.

Following closely upon this came the third stage, "Action." Both The American Lutheran Church and The United Lutheran Church took action in their biennial conventions in October, authorizing the appointment of committees to confer with each other, and with such others who might wish to be included. In November the American Lutheran Conference appointed a committee consisting of two representatives from each of the five bodies comprising the Conference, to continue the study of closer cooperation.

We are now in the fourth stage which may well be designated "Agonization." The executives of the respective bodies, the committees which they appoint, pastors, people, indeed the whole Church will have to agonize, if there is to be a real progress. That is the price we shall have to pay to settle honest differences and bring about a greater unity and union. It does not require the vision of a prophet to see that if we do not agonize we will antagonize.

Truly, 1934 was a notable year in the advance toward Lutheran unification, but 1935 is fraught with greater responsibilities and graver dangers, if the two remaining stages of "Adjustment" and "Amalgamation" are finally to be realized. It is our deliberate opinion that they are worth all the agony which their achievement will entail.

Ralph H. Long  
in "The National Lutheran."

### Choir — Pulpit — Gowns

**E. R. Moore Co.**

Makers since 1907

932-938 Dakin St.

Chicago

Printing of

**CHURCH BULLETINS**

**ANNUAL REPORTS**

**LETTER HEADS**

**ENVELOPES**

**Etc. Etc.**

**ETC. ETC.**

**HOLST PRINTING CO.**

Cedar Falls, Iowa