

Lutheran Tidings

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Volume I

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Number 9

RESPONSIBILITY, ITS SORROWS AND JOYS

A SERMON TO PASTORS

By Nathan Söderblom

MY Christian Brothers! There is nothing we need more than the joys of responsibility, nothing we miss more than this joy. But that it may come to us it is necessary that a sense of responsibility may be found among us; wherever this sense is alive also the sorrows of responsibility appear.

The holy lessons which have just been read from the altar (1 Cor. 9,11; Luke 12, 41-48) speak to us of our great responsibility, as it is presented to us in the parable of our Savior in Luke 12 about the servant's responsibility to his master, and in St. Paul's stirring words to the Corinthians about the constraint which rests upon a servant of the Gospel.

With these words of Scripture for my text I shall speak to you about the sense of responsibility, its sorrows and its joys.

Whatever else may be said, it is certain that the fear of assuming responsibility is one of the weaknesses of our times. This lack of personal moral courage cannot be remedied by shoving off our responsibility on society. Things general exist only by virtue of their parts. Every step of progress involves a certain element of risk. How eager each individual is to unshoulder his responsibility and push it on to an impersonal society! The individual is quite willing to hide behind the many, behind society, some organization or party in order to escape responsibility. We find responsibility most pleasant to avoid, to put our trust in society, or to direct our complaints against it. It has become quite difficult to induce a person willingly to assume a responsibility "for his brother's sake." Look on and criticize, we are willing to do that. Perhaps we are not unwilling "to help," "to join" as the others do, especially where those others are many. But to take up a cause on our own responsibility, that is quite another matter, we hesitate.

However excellent the social order and its laws may become, the society in which the individual avoids that risk and inconvenience which are implied in responsibility will be a wretched one.

It is an error to believe that responsibility can be laid at the door of some impersonal aggregate. No temperance legislation will suffice if individual persons shy away from their responsibility—parents for their children, one brother for another, the teacher for his pupils, the pastor for his congregation, etc. Men are always seeking panaceas, but none such are to be found. The road of moral living is narrow and steep. I know of nothing in my life which has stirred me more than to see a person, compelled by his conscience, quietly but without hesitation assume added responsibility for himself and for others and patiently bear its anxieties and vexations. Readiness freely and decidedly to assume responsibility for one self and for others has from olden time been the strength and the salt of edu-

cation. There are shining examples, men and women, of high and of low estate in our own land. Perhaps they were not given recognition according to the judgment of the world. It happens that people are better disposed toward pretty speeches and resolutions than toward moral courage and an active sense of responsibility.

This fear of genuine responsibility is felt no less in the work of the church. It shows itself in a sort of easy-going good-will which lets things go as they can. More often, however, it occurs as a kind of theoretical severity, by virtue of which the pastor holds himself aloof from his congregation. A serious minded and conscientious pastor recently said concerning his parishioners and their young people: "I have told them all this, I have forbidden it; so now they must bear the responsibility, I have tried—but it would not go." Is it so certain that everything has been tried? Hear the words of our Savior: "Who is the faithful and useful steward . . . ?" Perhaps the steward does not become intoxicated and beat his fellow servants as in the parable. Perhaps he only holds himself aloof—that is bad enough!

The Corinthians had done and still did their best in word and deed to alienate the apostle Paul; but nothing could alienate him from love's holy right to feel his responsibility to those who did not wish that others should assume responsibility for them. The feeling of responsibility drives him in the face of all opposition "to become all things to all men to save some by all and every means."

Just because the apostle considers himself a steward, he feels himself in duty bound. He cannot say: "I feel myself wholly suited to proclaim the gospel!" No, he has no choice: "The necessity is upon me; woe unto me if I do not proclaim it." When Jeremiah would evade speaking, "his heart became as a consuming fire," which he could not bear. The same was true of Paul. Something like this involuntary divine compulsion must be the controlling power in every preacher's work, and this will prevent him from letting go or minimizing his feeling of responsibility. But under those circumstances he can no less than Jeremiah and Paul avoid the sorrows of responsibility.

These sorrows weighed very heavily upon our Savior: "How often would I have gathered thy children together—" "Father, forgive them, for they know not what they do!"—Also Paul understood this. We see in his letters to Corinth how grieved he was, how they had succeeded in touching his sorest spot. He knew that he could give them just what they needed most of all; but now they considered him of small account and turned to others. And yet he did not at any point evade responsibility.—That sort of anxieties and disappointments awaits him who

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THE UNITED LUTHERAN CHURCH IN AMERICA

The roots of Lutheranism in North America strike back to the colonizing by northern European countries of our eastern seaboard in the 17th century. With the Dutch in New Amsterdam, the Swedes on the Delaware, and the Germans that Penn induced to come to his "woods" were devout Lutherans, seeking as truly as the refugees from England, religious freedom and a place for the establishment of their own faith. Since the year 1638 there have been Lutheran worshipers holding regular services in what is now known as the United States of America. Although one hundred years went by before any synodical organization was effected, yet the lines of Lutheran Church development are definitely traced back to the settlement in New Sweden, now New Jersey, in that year.

Lutherans had been here earlier than that. Danes had explored Hudson Bay, and a Lutheran pastor named Jansen had died there in 1620. With the Dutch in New Amsterdam in 1623 and 1625 there were Lutherans, but the Dutch West India Company did not permit others than the Reformed church, and only when the English took over the colony did regular Lutheran services begin. That was in 1669. But with the coming of Pastor Torkillus in New Sweden in 1639 there began a succession of Lutheran pastors that continued for nearly two hundred years. While there was little contact between this colonial church and other Lutherans in America, and eventually all the Swedish Lutheran churches were absorbed into the Episcopal Church, yet in three distinct ways the early Swedish Lutherans contributed permanently to American Lutheran church life. First, theirs was the first colony after Rhode Island to practice religious tolerance, and they laid foundations for the broad policy of William Penn in that direction and for the peaceful relationships with the Indians he founded there. Secondly, one of their pastors, Andrew Rundman, gave two years of his life to serve Dutch Lutheran congregations in New York, and later with other Swedish pastors ordained Justus Falckner to work among the Dutch and Germans for twenty years. Thirdly, their provost, Sandin, assisted in the formation of, although he did not join, the first Synod organized in 1748, and their greatest pastor, Charles Magnus Wrangel became a warm friend and helpful counselor of William Melchior Muhlenberg.

Other colonies of Lutherans kept coming to this land, mostly from various parts of Germany, the most notable and romantic of which was that of the Salzburger near Savannah, Georgia, in 1734. By the middle of the 18th century Lutherans formed a substantial portion of the population from New York to Georgia. By the time of the Revolution there were about 100 congregations of Lutherans in the colonies, and thousands of Lutherans not connected with churches. It is a well known fact that the German colonists were for the most part ardent American patriots, and in all parts of the country, but especially in Pennsylvania, New York and Georgia they were among the most stalwart defenders of the newly proclaimed independence.

This then is the background of the constituency of the United Lutheran Church in America. It is the only American Lutheran body whose constituents have been identified with the nation since the days of its early colonization. Space forbids the mention of its many contributions to American social forces. The name of its patriarch, William Melchior Muhlenberg, and the record of his and his family's achievement may be used as typical of these things. His wife's father, Conrad Weiser, was the famous Indian agent that kept the Five Nations loyal to the Revolu-

tion. The oldest son H. A. P. was first a minister, then a congressman, and became American Minister to Austria. General Peter Muhlenberg, was a right hand man of George Washington. He became vice president of Pennsylvania when Benjamin Franklin was president, and was three times elected to Congress. Frederick A. C., another son, became Speaker in the first and third congresses. A fourth son, G. H. E., was a musician, but notably a scientist. He has been called "the American Linnaeus," because of his preeminence as a botanist. Another son, F. A., was physician, and his son, Frederick Augustus, was a pastor and theologian who was first president of Muhlenberg College.

Following this tradition, the United Lutheran Church in America has an active interest in educational, scientific, cultural, political, as well as religious developments of the land, and numbers in its constituency men and women preeminent in all such lines of endeavor.

Geographically the Church is spread from coast to coast, and its congregations are found in almost every state except in Northern New England and some of the Rocky Mountain states. Her greatest strength however remains East of the Alleghany Mountains, and it may be truthfully said that as a Church she is eastern-minded.

Speaking of her place in America, we cannot neglect a few words about her president, the Rev. Frederick H. Knubel, D.D. He stands out on a par with all the best known religious leaders in America; as preacher, churchman, cultured gentleman, and influential leader in thought. Due largely to his influence, the Lutheran Church in America has gained a prestige and respect among ecclesiastical groups that was sadly lacking before the days of the 1918 merger that brought the United Lutheran Church into being with Dr. Knubel as its president. He has kept that office and has been elected with increasing unanimity at every biennial convention.

This body is really a United Church. The assumption of that word in her title seems somewhat presumptuous in view of the many bodies of Lutherans that have no part in her. It may be that the "eastern-mindedness" spoken of above blinded her somewhat to the strength of the Lutheranism in the West. But in view of the union that actually made her possible, she is truly united. The three great bodies that came together had been distinct for fifty years. Many of their constituents too were entirely new since the former separations. The story is a rather complicated tale. The Synod formed under Muhlenberg lasted, with a few lapses, as the mother synod, the Ministerium of Pennsylvania. In 1820 several other synods that had developed in other parts of the country united with the Ministerium to form the General Synod. Only two synods then existing stayed out of that body, one of which the Tennessee Synod is now part of the United Lutheran Church. The Joint Synod of Ohio never joined it, and now is in The American Lutheran Church, a distinct body. About the time of the Civil War the southern synods left the General Synod and became the United Synod of the South. In 1867 disagreement on doctrinal and institutional questions caused another defection, led by the Ministerium of Pennsylvania, and a new body was formed, called The General Council. To this body several synods not formerly in the General Synod came also; but its greater strength was from it. The 1918 merger was therefore a reunion of historic American Lutheranism, and really united practically all Lutherans who could trace their history in America as far back as to the first third of the 19th century. The one disuniting feature in the merger was the

refusal of the Augustana Synod, which had belonged to the General Council since its formation, to enter it.

That the union has been real is evidenced by the complete merging of previously overlapping congregations and of synods in all parts of its territory except in Eastern Pennsylvania. At the present writing definite movements toward such merging are under way there also. The 45 constituent synods that entered have been reduced to 31. Three new synods have been formed, making the number now 34. Its organization into Boards and other agencies for the carrying on of its general work have promoted an efficiency that could not be possible if there were not real unity as well as union.

In this connection, however, it is worth noting that with the unity that exists throughout the United Lutheran Church, there is still left great autonomy in the synods. To them is still given full authority for the determination of their membership. The synods, not the general body, ordain pastors. They also exercise full discipline. They have full control of educational institutions such as colleges and theological seminaries. In fact the Church itself is constitutionally forbidden to organize, maintain, or control such institutions. In many other ways the synods are autonomous bodies, and could, if not restrained by wisdom and by a spirit of unity with the Church itself, exercise practically all the functions of a general church body, such as missionary work or publication. That they do not, is additional evidence of a real unity between them.

A most important right reserved to the United Church itself is that of determining external relationships of synods and congregations. That prevents illconsidered affiliation with any organizations or federations that might compromise the purity of the Faith.

The doctrinal position of the United Lutheran Church in America is soundly confessional. Its long experience of contacts with religious movements that have swept the country since colonial days has brought the conviction that the only safe rule of faith and life for a church that calls itself Christian is the Bible recognized without qualification as the Word of God; and for a church that calls itself Lutheran, the three ecumenical creeds and the historic confessions of the Reformation. In the early days of the demand for the English language by her people, she lost the Swedish churches to the Episcopalians. Language was put above doctrine. In the past revolutionary period the swing to rabid Americanism and democracy took whole synods away from Luther's Small Catechism and confirmation into revivalism and the mourners' bench. This indeed was one great cause leading to the schism between the General Council and the General Synod in 1867. In those days to be an "American Lutheran" meant to be a "New Measure Lutheran," and that was the contrary of a confessional Lutheran. That accounts for the avoidance of the term "American Lutheran" by churches of the U. L. C. A., and the use of "English Lutheran" instead. To one who knows her history the term "American Lutheran" has the connotation of loose doctrine and practice. But those deviations from doctrinal soundness brought their reactions. Doubtless too the return to true confessional soundness was aided by the Church's contacts with the more conservative groups from the Scandinavian and German countries that settled in great numbers in the Middle West just while the controversy was raging at its highest in the old General Synod.

Adherence to the Confessions has triumphed in the United Lutheran Church in America; but having gone through the struggle, and having won out for the soundness of the Faith, the Church has gained such confidence

in the power of Truth itself to triumph, that it does not feel called upon to go to extremes in its own measures to safeguard it. For that reason it is not averse to open itself somewhat to the charges of "unionism" from the more conservative Lutheran groups that have not had such long experience with American trends. She is zealous to testify among other Christians to the Truth she knows, and in all of her associations with that in view she has won respect and admiration of the non Lutherans for her adherence to and manifestation of her old fashioned Gospel theology.

A word now about the strength of the United Lutheran Church in America. She has a baptized membership of 1,450,000, of whom 1,100,000 are confirmed; the largest body of Lutherans in America. As a Church her greatest activity is that of Foreign Missions. Her Board does work in India, China, Japan, Liberia, Argentine, and British Guinea. Chiefly evangelistic, it also maintains many schools in those lands, ranging from kindergartens to theological seminaries. Many institutions of mercy also are conducted. Over \$650,000 was disbursed by this board for actual work on foreign fields during the past year.

Next in size among her operations is Home Missions, the work of enlarging the Church by bringing the Gospel to people in North America. This she does through the Board of American Missions, which carries on its work through 571 missionaries and workers who preach the Gospel in sixteen languages. Most of this work is devoted to the establishment of normal English Lutheran congregations; but much German work is done in North-western Canada, and some is done also among Finnish, Slovak, Italian, and Spanish people, and others. One Indian mission is maintained, at Rocky Boy, Montana. Work is done by this Board in Puerto Rico and the Virgin Islands. It disbursed for this work approximately \$400,000 in the past year.

In Inner Missions or welfare work, the United Church as such does little. Its Board however coordinates much activity done by congregations, synods, and intersynodical agencies. When it is said that there were 123 institutions and agencies using 1,477 workers and serving 765,143 people at an outlay of \$2,825,517 in 1932, it will be seen why a more detailed account cannot be given in this article.

The educational work of the U. L. C. A. is done almost entirely by the Synods or self constituted Boards. There are 14 colleges and 10 theological seminaries among its constituency. The Church does support student pastors in certain secular universities, and has three secretaries devoting full time to advisory work among Lutheran students in non Lutheran schools.

It has a Board of Publication, with a publishing house in Philadelphia and branches in Chicago, Pittsburgh, and Columbia, S. C.

Associated with the United Lutheran Church also are a very active Women's Missionary Society, with synodical, conference, and congregational societies throughout the land, furnishing about one sixth of the funds for the Church's missionary work; a Luther League, also organized by states, districts, and congregations; a Brotherhood; and a Lutheran Laymen's Movement, that aids students for the Ministry and furnishes stewardship literature.

The Church has a Pension system that is purely pensionary: i.e., there are no assessments, but all retired pastors or pastors' widows, under certain rules, are assured of a small but regular income. Special cases requiring relief are also provided for.

(Continued on column 144)

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Volume I

APRIL, 1935

Number 9

EDITORIAL

"Christ is risen!"—That is the message of this blessed Easter season.

There may be many other things that want to usurp our attention at Easter time, as there is at all other times of devotion to what our Lord has brought to us.

But this message is the most joyful of all good news—to those who need such a message. And it comes as a balm to their hearts only who feel they cannot live without it.

May it bring joy to many of us.

* * * *

Our convention time is drawing nigh. Our president urges delegates and pastors to attend. Perhaps it would not be amiss to remind people of our synod to prepare for the convention. It is the governing body of our churches. And it means a great deal for our future what takes place there. Would it be presumptuous to remind our people, as many as are on private speaking terms with God, to ask His blessings on that meeting.

* * * *

It has grieved me not a little that "Lutheran Tidings" has been able to win only half-hearted support from our synodical board. What can the reason be? "Lutheran Tidings" has not been getting the reports from them which are being sent to other papers. It seems to me that it is quite important that those people who read only our English paper should be kept informed about the affairs of our church.

* * * *

Let me remind our readers of the convention of the Santal Mission, which is to be held this year in our church at Hampton, Iowa. The Santal Mission conventions are a new thing. For that reason they have not yet entered into our consciousness like our synodical convention. These conventions, however, are important, if for no other reason than the opportunity afforded of associating with Christians of other synods. But the cause of missions is one of the important things of every church. Remember Hampton, May 31 to June 2,

C. A. Stub.

CONVENTION

The Danish Evangelical Lutheran Church in America will hold, God willing, its 58th annual convention at Danevang, Texas, June 14-18.

Topics for discussion and motions to be put before the convention must be sent to the undersigned in time to be published at least 6 weeks before the convention.

Delegates and pastors are urged to attend. The convention will begin with worship Thursday evening, June 13.

Hakon Jorgensen.

*

District presidents are requested to send their reports to the president of the synod before May 1.

Hakon Jorgensen.

*

With reference to the above announcement the Ansagar Congregation of Danevang, Texas, invites members and friends of the Danish Church to meet in convention here June 14-18. We hope that it will be a meeting which will give joy to many.

Reservations may be sent to one of the undersigned, preferably 10 days before the meeting.

Chresten Madsen, Danevang, Texas,
Pres. of Congregation.

A. E. Frost, D. S. R., El Campo, Texas,
Pastor of the Church.

—o—

CHURCH UNITY

The editor of "Luthersk Ugeblad" prints three letters in the March 27th issue of his paper, which all deal with the problem of church union. They are given here in translation:

1. "Ought we not unite with the other large Lutheran synods as soon as possible? We will come to use English in any event."
2. "It would be wonderful if the two Danish synods could find each other and unite. It would mean not a little to our people. And when they eventually become wholly American, it would be good if we had learned to walk together. If in time we should unite with other American Lutheran synods, as our synodical secretary wrote last year, it seems to me that it would be possible for us to continue independent a longer time, if we were united."
3. "There does not seem to be as much enthusiasm among our people for the American Lutheran Conference as formerly. What is the reason?"

To this the editor, although he avers he will not comment on the matter, cannot refrain—good man that he is—from saying: "Let us two synods be friendly toward each other."

There can be no doubt that this is the wish of many, especially among the younger people. Thank God, much of the personal bitterness which did exist between us is gone into the grave. There may be small things which still draw apart, but all the great things draw us together. Let us search our hearts and cast out everything that is personal prejudice. Then let us first of all try to become better acquainted with each other.

C. A. Stub.

—o—

The men who learn endurance are they who call the whole world brother.—Dickens.

Thirty-three Years

*How young he was, how short his time on earth!
A pulsebeat in the centuries, a breath
Between the starlit hour of his birth
And that strange darkened day of death.*

*Yet had those years not gone their swift sure way—
Had their significance been lost to men,
There would be darkness on the land today,
No faith would lift, no heart could hope again.*

*Thank God, thank God for those years' precious store!
Thank God for sparing him to you, to me,
"Out of the glory that was theirs before
The world was . . ." and the glory yet to be.*

*The darkened years for him, that brought us light;
The weary years for him, that gave us rest;
The clamorous years, that we might know the white
High silences of peace within the breast.*

*For thirty-three brief years that his feet trod
The earthly roads for us—we thank thee, O God.
Grace Noll Crowell.*

The Passion

*The kings of this world are mighty,
They use their power as they please,
But the disciples of Jesus shall rightly
Be servants in the Kingdom of peace.
So Jesus shows them the right from wrong.
As He to His suffering passes along.*

*In Gethsemane Jesus was praying
To the Father to commune with His Son,
And three times we hear Him saying:
"Not my will but Thy will be done."
An angel came down to make Him strong
As He to His suffering went along.*

*We see Jesus before Cajaphas standing,
Though the trial was only a fake,
And we hear the council demanding:
"He shall die, His life we will take."
But the blame to Cajaphas does belong,
He Christ to His suffering sent along.*

*The governor to Herod was sending
For judgment, Jesus, our Lord;
And Herod asked questions unending,
Though Jesus said never a word.
But Herod of Galilee was one of the throng,
That Christ to His suffering sent along.*

*The Jews said to Pilate accusing:
"To the cross, to the cross, with 'The Man'."
But the judge for a time was refusing
To condemn an innocent man.
The sentence at last from Pilate was wrung,
He Christ to His suffering sent along.*

*On the cross our Savior was suffering,
And they blasphemed His holy name.
To save us His life He was offering,
He bore our sin and our shame.
On Calvary hill is redemption, because
Christ died for us upon the cross.*

*His friends took His body and carried
It away to be put in the grave.
In a garden His body was buried,
And a stone was rolled for the cave.*

*But the stone by an angel was rolled away
When Jesus arose on Easter day.
Henrik Plambeck.*

RESPONSIBILITY, ITS SORROWS AND JOYS

(Continued from Col. 130)

shoulders his responsibility to the same extent as Paul. We also have such difficulties; but that must not lead us to avoid responsibility.

It is not the will of God, however, that we should labor under the sorrows of responsibility, but that we should live in the joys of it. Such joys are a glorious thing. It is the expression of a moral power, such as we meet in some of the great active personalities of history. The average evangelical pastor who is possessed of the sense of responsibility, which he endeavors to carry out in action, probably remains mired in the sorrows of his responsibilities, in a feeling of failure and impotence. Besides the personal accusations of his conscience, these things point at him a still more menacing finger: by your inefficiency you have harmed the holy cause which was entrusted to you, the planting of the gospel in the hearts of men, their salvation and joy.

It was not the intention of God that we should remain in these sorrows. Let me mention three reasons why we ought to feel joy in our responsibilities: for our brothers' sake, for our own and for God's sake. The unique authority and calling of Christ caused Him to have a greater joy in his responsibility than the world has ever witnessed in any other. He did not hesitate to assume responsibility, "for everything was given to Him by the Father." Out of an all-embracing divine responsibility such as that there flowed a joy which still warms our hearts when we meet it. We meet it in the words: "Come unto me, all ye who labor and are heavy laden!" For it is a divine joy in responsibility that refers all without exception to itself.

Even if Paul was slandered and unappreciated at Corinth, he was not to fall short of the joy of working for the welfare of his brothers. "Ye are to be the epistle of Christ ministered by us," he says. No one must be permitted to deprive us of a similar dauntlessness. We speak in the place of Christ. We know that the gospel we proclaim is everything to men. We are but poor transmitters of the most necessary part of an eternal truth. Therefore we must have faith in the progress of our work, even when we see no progress; and we must rejoice in the conviction that the glad tidings is the greatest thing we could offer to men.

The next point is, conscious of our responsibility, to strive for our own salvation with fear and trembling. For a prize so glorious we may rejoice in sacrificing our strength.

In the third place we must remember that the greatest joy in responsibility lies in the fact that through this very responsibility God opens to us the way to a life in fellowship with himself. "Everything was given to me by my father," Christ alone could say. But also in you and in me, my brother in the service of the Word, God has put great confidence, He has begun to live in relation to us. If He compels us, let us rejoice; the greater responsibility he puts upon us, the greater mercy He is showing toward us. And the greater the depths of responsibility we are drawn into, the nearer we come to God, the more intimately shall we be able to associate with Him. From this flows that real joy in responsibility of which no opposition can deprive us. To push aside responsibility is to push away the divine hand which would give us joy.

May God give us courage to assume the whole responsibility of our calling, so that we may have more and more contact with God!

THE HOME-FRONT OF THE SANTAL-MISSION

Every foreign mission is dependent on its home-front. The foreign missionary is the frontline soldier of the church. As an army often loses advantages already gained or in prospect by lack of adequate support from its home base, so great gains and opportunities that had been secured by vast expenditures of love and sacrifices have often been lost to foreign missions by an insufficient support from the churches at home. The splendid German missions in India with their tens and tens of thousands of native Christians are for instance at this moment in danger of dissolution because of lacking support from home, and many other missions are threatened with a similar fate.

This emphasizes the importance of the home-front in foreign mission work. The work in the field can prosper only as it prospers at home. For though all missions are working to develop self-sustaining churches, most of the native churches are yet too small and, even when large enough, too poor to support themselves; and the hope of complete self-support belongs therefore almost wholly to the future. They are yet children depending on their mother.

The founders of our Santal Mission began their work without aid from their home churches. But they soon found that a white man can not live in the jungles of India without outside assistance. For some years, they obtained this by solicitations from native and European Christians within the country. But, as the work grew this uncertain source of supply has long proved wholly inadequate. They were reluctantly forced to admit the necessity of securing a dependable home-base for their enterprise. This they did by Skrefsrud's visit to Norway in 1873 and Borresen's visit to Denmark in 1876. Their simple but eloquent story of the great things God had done among the lowly Santals awakened a tremendous interest in both countries, and a committee was organized in each of them to support the work, keep the interest alive, and send out new missionaries, a labor of devotion and unselfish service which the two committees have faithfully continued for more than 70 years.

Meanwhile many of those who had become interested in the mission immigrated to America. For some years the great work of establishing their own churches, and other Christian activities in this new country demanded all their energy. But their old love for the Santal Mission was not forgotten. Early in the nineties a group of men from various synods met to consider what could be done to further the cause of the Santal Mission in this country, and it was, among other things, decided to invite Skrefsrud to visit the Scandinavian Lutheran churches in America. Skrefsrud accepted the invitation in 1894, and his meetings aroused tremendous interest. A standing committee composed of men from the various Norwegian and Danish synods was formed, the publication of a monthly paper, Santal Missioneren, was begun, and donations were solicited to support the work in India. When the committee celebrated its 25th anniversary, it had received and sent out to the field more than \$150,000, but only one missionary, Rev. M. A. Pederson, who with his wife sailed for India in 1904 and has just returned after more than 30 years of service.

The Danes were more slow than their Norwegian brethren in commencing effective work for the cause. Rev. L. Henningsen and Mr. Jens Dixen were members of

the American committee and worked faithfully in their respective synods to reawaken interest and solicit gifts, but the response was small. After some preliminary discussion in the papers, the Danish Church in America in 1913, however, voted to make the work of the Santal Mission a part of its program, and a committee was elected to represent the work in the synod. The work of this committee has through the years met with generous response from the congregations. In 1921 the synod sent out Miss Dagmar Miller as the second missionary to be sent from America. Others have followed, among them Dr. Erling Ostergaard from our synod, and the American missionaries now number 12, of whom 6 are at present in America, 4 of them waiting to return and two of them, Mr. and Mrs. M. A. Pederson, retired after their more than 30 years of service on the field.

All these friends in Norway, Denmark and America which are represented by the 4 committees, constitute the home-front of the Santal Mission. It is a wide front, composed of different groups and nationalities. But it has, nevertheless, stood solidly united by its common love of the mission. The groups in Denmark and Norway have, during the last difficult years, not only met but exceeded their obligations to the work, and only our American groups have fallen behind.

For this the depression is no doubt partly but not wholly to blame. Other more fundamental and sinister influences have been at work too. There has for some time been a progressive weakening of the spiritual life within our home churches, and the persistent and malignant attacks which have of late been made upon foreign mission work through the press and other agencies have not been without effect, especially upon the younger generation. It is thus a deplorable fact that the once enthusiastic foreign mission interest among university students has almost entirely disappeared and that America's contribution to foreign missions has, during the last few years, decreased to little more than one third of what it once was. Compared with this, it may be said that our own home-front has held up quite well. But we need to be on our guard lest these same pernicious influences should weaken us and prevent us from carrying out the last command of our Lord. Foreign mission work is and must be an expression of a living Christianity. Its sole motive is the love of God to benighted man. And anything that weakens that love in the churches at home will soon make itself felt in the work on the field.

The Christian church has reason to be proud of her foreign mission work. It constitutes without dispute the most glorious page of her history during the last 150 years. During that brief period, she has sent her messengers of love and peace to almost every corner of the known world, and, in the face of almost inconceivable dangers, deprivations, and obstacles, these messengers have planted the cross with all that it stands for among nearly every tribe of man. While the nations of the world have sent their armies, their mercenaries, and their globe-trotters to oppress, despoil, and corrupt the less fortunate of our brother men, the church has sent of her finest men and women to the most backward, poverty stricken, and benighted people of the earth for the sole purpose of helping them, of combatting suffering, poverty, and ignorance and of instilling in them a new hope and a purer faith.

While the world prattles about the brotherhood of man, the church has been almost alone in expressing that brotherhood in unselfish and devoted service to the lowest and most neglected of our brothers. She came to the ignorant, oppressed, and poverty stricken people of Santalistan when they were looked upon as lower than the wild beasts of their jungle, when they were oppressed by all and defended by none, when they had no written language and not a single school among them, when they had no doctors but the ignorant medicine man and knew no God but fear, and she defended them against their oppressors, taught them to read and write, built schools, children's homes, and hospitals among them, and taught them to know and love God instead of the evil spirits.

With such a record in this and hundreds of other places, the church can afford to let the wise men of this world mock and ridicule, but she can not afford to let up in her effort. It was, of course, the missionaries that accomplished the actual work, but they could not have done it without the home front to sustain them. For the work in the field can go no further than the home-front supports it. May we be faithful in doing so. There is yet so much to be done.

J. C. Aaberg.

Our Church

Dr. Swen Baden. Rev. Baden reports in his parish bulletin that the Liberal Church Institute of Colorado has conferred upon him the honorary degree of Doctor of Divinity for writing some articles on liturgy in the Lutheran Church.

Rev. E. Farstrup reports: "It has been a pleasure to note the good attendance at our mid-week Lenten services despite bad weather and other hindrances. After Lent these meetings will be continued, and we will have our lecture meetings in the Hall in Menominee again, the first one to be held the evening of May 15."

Young Peoples Convention will be held this year at Troy, N. Y., June 14-16.

New Matron. It is reported that Mrs. Hauritz, who for some time has managed Danebo Old People's Home, Minneapolis, Minn., resigned April 1. As her possible successor as matron of the Home Mrs. Nortvig has been mentioned.

New Ontario. The well known music master of Brooklyn, N. Y., Mr. Victor Bancke, expects to arrange a concert in the near future, at which will be produced his own composition "Jairus' Daughter." The music will be sung by a choir of 30 voices.

Dr. Erling Ostergaard recently had to submit to a necessary operation at the Norwegian Deaconess Hospital, Minneapolis.

From Canada. Rev. P. N. Christiansen, traveling pastor of our synod in Saskatchewan, Canada, reports that from Nov. 28 until New Year he performed 4 baptisms, confirmed 5 persons and buried one. The weather during Christmas was fine, and the Christmas services were well attended. At Waitville there was full house, at Canwood the meeting place was overfilled. January on the other hand was very cold, so cold that Rev. Christiansen's regular work could not always be carried out.

A vacation school in Danish is contemplated in which will be taught Danish Reading and Composition; Danish Literature History and Geography; Bible History and Catechism; also Singing, Singing Games, Gymnastics, and Manual Training. If the attendance proves large enough they plan to camp at a lake where they can bathe and swim. The cost of the school is being kept down to the very minimum.

Rev. V. S. Jensen, Hartford, Conn., has suffered seriously from influenza recently. Also Mrs. Jensen and their son Folmer were sick at the same time.

Danebod Peoples College, Tyler, Minn., will again this summer be open for a 6 or 8 weeks term. As teachers have been engaged Prof. and Mrs. Johannes Knudsen, Mr. and Mrs. Viggo Tarnow, and Miss Ingeborg Lund. Rev. and Mrs. Holger Strandskov will be the leaders. They will also be assisted by local people and visiting pastors.

Gift to the Santal Mission. "Dvk." reports that the munificent gift of 10,000 crowns was recently turned over to the secretary of the Santal Mission in Denmark by a gentleman whose name is not mentioned, with the request that it be sent to the young missionary from Odense, Miss Bessie Fischer, who is working among the Boros of Assam, India.

25 Years of Service. Anne Marie Pedersen came to India as a missionary in 1909. For several years she served under the Danish Mission Society. But when Mahatma Gandhi began his campaign of non-cooperation she openly avowed her attitude by an extended visit to his ashram. In order to be more independent she left the Danish Mission Society and worked independently, supported by Danish friends. In 1921 she was able to realize her dream. The corner stone of the Indian national school at Porto Novo was laid by Gandhi himself. In this school the children of India were to learn their own language, history, culture, and customs. The Christianity which Anne Marie Pedersen wanted to preach must be suitable to India. The school was built in the architectural style of South India with open courts, colonnades, and porticos.

The well known missionary C. F. Andrews says: "I believe Anne Marie Pedersen's school has planted the seed of love into the heart of India. It is remarkable how swiftly the fact that someone loves them finds its way to the villages of India. Gandhi's name flew from village to village, all knew that he loved them and would give his life for them. When a foreigner loves India it is the same. Their names are known, and India loves them in return."

The school at Porto Novo has not been able to avoid the depression. But we who have lived under its beautiful roof and seen Anne Marie Pedersen in her white sari among her graceful brown children—who stand so much in need of her motherly care—we who know her desire that a group of young women shall leave her school to go out among the people of India and carry on the work which has been begun here hope that her Porto Novo school may be preserved. (From "Friends of India".)

Summer Camp at West Denmark. The congregation and young people of West Denmark have decided to open their sum-

mer camp again this year. They invite young and old to come and share with them the week of July 14-21.

Dalum, Alberta. Rev. P. Rasmussen reports that their daughter Ester has been confined to her bed for a long time because of a sick foot. One Sunday morning recently representatives of the Young People's Society surprised her with the gift of a beautiful cabinet radio as an encouragement in her troubles.

District Convention. The 8th district of our synod held its annual convention at Salinas, Calif., April 5-7. Rev. Marius Krog is district president, and Rev. C. C. Rasmussen is the local pastor.

Grundtvig Library. The John Crerar Library of Chicago has recently procured a very valuable collection of Grundtvig books. It consists of works of Grundtvig, biographies, periodicals containing information about the life and work of Grundtvig. This collection is preserved as a special department of the history of culture. It contains over 200 separate pieces and is of inestimable value to those who want to make a study of this great man.

Viborg, S. Dak. In a correspondence to "Dvk." from Viborg, S. Dak., the writer says: The work of the congregation is progressing well under the leadership of our young pastor and his wife. They are working hard and are willing to share the depressing financial conditions with us. The last two years our pastor has received only half of the small salary promised him. Each year he has cancelled our debt to him. We hope that we shall be able to make it up to him when we begin to raise crops again.

Union Services. Our Savior's Church of our synod and Salem Church of the United Danish Church, both of Brooklyn, N. Y., have held union services together every Sunday evening during Lent alternately in the two churches.

Trinity Church, Chicago, celebrated its 63rd birthday March 22, with a festival in the church parlors.

Rev. Viggo Hansen, Racine, Wis., has been spending his vacation in Florida. During his absence Rev. N. C. Nielsen has served the congregation.

Eben-Ezer, Brush, Colo., will hold its yearly meeting Aug. 16-18. A festival is planned on this occasion.

57th Wedding Anniversary. Mr. and Mrs. Peder C. Madsen, Viborg, S. Dak., celebrated their 57th wedding day March 28. The same day Mr. Madsen was 83 years old. Many friends and relatives called on the old couple to congratulate them; and many were the congratulations and good wishes received by letter and by telegraph.

New Men's Club. Rev. Svend Jorgensen, Detroit, Mich., reports in his local paper that a men's club was organized with an initial membership of 22, on Feb. 19.

Mr. Harold Petersen, Cordova, Nebr., who is studying theology at Grand View College, has been engaged to teach in summer vacation school at Kimballton, Iowa. Also Miss Krista Thomsen, Askov,

Minn., and Miss Tove Christensen, Mason City, Iowa, will assist in this work.

Good Friday. The business men of Brush, Colo., agreed this year to close their places of business for two hours in the afternoon of Good Friday. During this time union services were held by the five churches of Brush at the Central School Auditorium.

Church Improvement. We see from Rev. L. C. Bundgaard's parish bulletin that he is considering plans for improving the church at Brush, Colo., by having a basement built under it.

The Annual Meeting of the Santal Mission

The annual meeting of the Santal mission will be held at Hampton, Ia., May 31 to June 2, both days included. All our missionaries at home, including Mr. and Mrs. M. A. Pederson, who just returned from India, will be present and also all members of the American Santal Committee and of the Danish Santal committee. All mission societies are invited to send delegates, and all friends of the mission are cordially invited to attend. The meeting will be opened with a church service Friday evening, May 31, and be continued with services both in Danish and English throughout the two days. St. Johns congregation at Hampton will be host to the meeting and announcement of your intention to attend should be sent to Rev. Edwin Hansen, Hampton, Ia.

J. C. Aaberg.

The United Danish Church

Rev. P. C. Ligaard, Brisbane, Australia, who has just terminated an extended visit to Denmark, has aroused some interest there for the cause of bringing the Danish church to compatriots in Australia. Rev. Ligaard spoke many places about his work. The two great practical difficulties in this work are the lack of a church building and the fact that the Danish people in Australia are very scattered.

Their need of a church, however, is in the way of being supplied. A number of large donations were given to Rev. Ligaard for this purpose before he left Denmark. One anonymous giver donated 20,000 crowns for this purpose, another 500. A church such as contemplated would cost approximately 50,000 crowns. — A new church building will go a long way to make the congregation self-supporting. Rev. Ligaard reports that during the last 10 years he has had to pay in rent for this purpose alone 2500 pounds sterling. — The new church will be built either in Brisbane or in Sydney.

North Dakota District holds its convention in the Daneville church at Westby, Mont., June 26-30.

Young People's Convention and Bible School will be held at the Lutheran church, Blair, Nebr., and at Dana College August 11-16.

Miss Maya Winther, a daughter of missionary J. T. M. Winther who has been active in the Danish Lutheran Mission in Japan since 1898, is traveling through the mid-western states, speaking about her

work among the women and children of Japan.

Bible School. The Atlantic district of the United Danish Church expects to conduct a Bible School at Camp Conoway July 13-20.

Lake Clifford, Mich., will be host to a group of Bible students July 28 to Aug. 4. The main speakers will be Prof. J. S. Melby, Augsburg Seminary, Minneapolis, Minn., and Rev. E. Petrusson, Kankakee, Ill.

Lutheran Conference at Camrose. Rev. P. Nyholm reports that a joint conference of the Lutheran churches of Camrose, Alta., Canada, was held Febr. 19-20 at the initiation of the Canadian Lutheran Bible Institute. 13 Lutheran pastors participated, Danish, Norwegian, Swedish, and German.

Rev. Robert Hermansen, San Pedro, Calif., died recently and was buried at Los Angeles. Rev. Hermansen was born in Denmark, but did not belong to either of the Danish synods. For a short time he attended Dana College, Blair, Nebr. He served in the Norwegian Lutheran Church until his health forced him to give up his pastorate. Since then he has made his home in San Pedro, Calif., where he and his wife established a Seamen's Home.

The Lake Okoboji Bible School will be held this year Aug. 19-25 with Prof. J. S. Miller, Minneapolis, Minn., as the main speaker.

Rev. Ludvig Mehr, formerly of Redvers, Sask., Canada, who moved to Denmark a couple of years ago, has now been made pastor in the Rær-Hansted-Vigsø congregations.

Rev. J. Th. Lund, Council Bluffs, Iowa, died suddenly in his home there on the morning of March 8. He had not been sick previously, and death came as the result of heart failure. He was 73 years old.

Rev. J. M. T. Winther, missionary to Japan, will leave there on furlough soon. He expects to spend the summer in Denmark. In the fall he will visit the churches in America.

Rev. A. H. Jensen-Gyde, who has served the church at Fresno, Calif., for 2 years, has had to withdraw from active service because of ill health. He has moved to Oakland, Calif.

General Church News

Religious Struggle in Germany. March 16 and 17 about 700 pastors were arrested in Berlin and other places in Germany in order to prevent them from reading a proclamation issued by the confessional synod severely criticizing the Nazi regime. Over 5,000 pastors belong to this synod. In spite of the arrest, the proclamation was read in most of the churches. The reading was followed by prayers for the arrested pastors and for "der Führer Hitler." The confessional synod is trying to free itself from the support of the state through taxation. This would take control out of the hands of the state. The Nazis are not willing to relinquish this control and consider all attempts in this direction as high treason.

Consolidation. The two Norwegian-American newspapers "Minneapolis Ti-

dende" and "Decorah Posten" have been united under the headship of the latter.

Calvin Exposition. This year it is 400 years since John Calvin published his "Institutes of Religion." On that occasion there was held in Paris a Calvin Exposition March 13-15.

Trade Pastors for Communist. The Soviet government of Russia has made the generous offer to Germany that she is willing to give 25 imprisoned pastors for the German communist leader Thälmann, who has been in prison in Germany since the burning of the German Reichstag. — She is also willing to trade pastors for leading communists in other countries.

400 Anniversary. Next year, 1936, it will be 400 years since the Reformation came to Denmark. Preparations are being made to celebrate this great event in a number of different ways, as was done in 1836 on the 300th anniversary.

The Population of Jerusalem before the World War was only 60,000. It is now 120,000. A new bus line has been opened from Jerusalem to Bagdad.

Scandinavian Catholics. The Catholic paper "Ecclesiastica" reports that Sweden has 4000 Catholics and 21 priests, of whom 2 are Swedes; Denmark has 25,000 Catholics and 110 priests, of whom 20 are Danes; and Norway has 3,000 Catholics and 42 priests, of whom 5 are Norwegians. Iceland has 300 Catholics and 5 priests.

Rev. Martin Niemüller, whom the Nazi government had dismissed from his position at Dahlen near Berlin, has now been reinstated.

France and Rome. For 60 years no French diplomat has visited the Pope at Rome. This tradition was recently broken when Premier Laval made a call on the Pope. France has now sent a diplomatic representative to the Vatican.

Mahatma Gandhi, the great Hindu prophet of India, who had given expression to a somewhat antagonistic attitude toward Christianity in India, has now voiced a more tolerant disposition toward Christian missions. Recently he said: "There are two kinds of Christians: some are in mission work for their own support, others from conviction. I have learned to know the latter. Their faith should not be taken away from them."

Dr. S. A. Ellerbek is a Danish medical missionary in Manchuria. He is at the head of a Scotch medical school at Mukden, where both men and women are educated for the medical profession. He has been in the service since 1912. In connection with the school is a large hospital with one department for men and one for women. The hospital serves about 40,000 patients a year.

A. C. L. Pastoral Conference. A meeting of the pastors of the American Lutheran Conference in and near Minneapolis, Minn., will be held April 23 at that city.

Lutheran World Congress. The third world congress of Lutherans is being prepared for next fall. It will be held at Paris, France. The first congress was held at Eisenach, Germany, in 1923, the second at Copenhagen in 1929.

Rev. Oscar Geismar of Copenhagen, Denmark, states in a recent article that the old church divisions in Denmark have served their purposes and are no longer necessary. He proposes that all who believe that Christianity is the work of God and not of man get together. This is necessary, he thinks, in order to form a defense against the wave of neo-rationalism, which is decidedly on the increase and threatens to inundate the whole church.

Prof. Karl Barth, who was dismissed from his university position by the Nazi government, is still in Germany. He has taken over the leadership of the new seminary at Elberfeld.

THE UNITED LUTHERAN CHURCH IN AMERICA

(Continued from Col. 134)

A final word: the United Lutheran Church in America is zealous for an extension of Lutheran unity and organic union in America. It recognizes all other bodies having the name Lutheran as brethren in the faith, and if necessary to bring about such union is ready to go the length of sacrificing her own organic identity, so long as no compromise of what is distinctive in confessional Lutheranism would be entailed. She recognizes many of her own imperfections, especially those of her members, but asks that she be judged by other Lutheran bodies with the same spirit of charity with which they judge their own constituencies. A sound doctrine will inevitably produce a righteous life. Unity in doctrine should produce union of forces; and such union will tend to strengthen all good influences and to mitigate the evil. That has been her experience in the merger of 1918, and she believes it will be shared by all bodies that join in the inevitable coming together of the Lutherans of America.

R. H. Gerberding i "The Friend."

Contributions to the Santal Mission

The Annex Club, Seattle, Wash. \$5.00
Mrs. O. W. Lund, Luck, Wis. 2.00
Young Peoples Society, Dalum, Can. . 5.00
Ladies Aid, Easton, Calif. 5.00

To Care of Santal Child.

Ladies Aid, Diamond Lake, Minn. ..\$15.00
To Erling Ostergaard's Return Trip
Mrs. Laura Martinsen, Racine, Wis. \$25.00

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