

Lutheran Tidings

Volume III

SEPTEMBER 20, 1936

Number 4

THE SEEKER

Nicodemus was a seeker. He was filled with many questions. He was one of those persons whose eyes and ears are always open to see what happens about them and to hear with amazement. He was not only an inquisitive questioner. For him it was not only a matter of superficial knowledge of many things, nor a desire to show off his knowledge or pride himself on his learning. His was not a frivolous character of the kind that gets through the world easily without discovering the difficulties of life. He wanted to go to the root of things, to have coherence in life; he wanted to know the laws of life and to understand the meaning of it all.

But to the question he was most anxious to have answered he received no answer. And the greater the things he asked about, the greater was the silence that met him.

Not much is said about what Nicodemus was seeking after, which he could not find. It was undoubtedly the same, however, that we feel other pious and thoughtful Israelites were seeking. One question appears repeatedly in the Old Testament and runs as a thread through all the religious thought of the Jews, the question of how the reality men have before their eyes in this world from day to day may be reconciled with the righteousness of God, why it is that the just must suffer while the godless are spared, why God gives victory and a good life to the unjust and visits the just with misery and defeat. This question has surely been in the mind of Nicodemus also. And he has meditated upon the great question, which he and his people considered to be closely connected with these things, as to whether there was a life after death where justice would be realized, where sin would receive its punishment and honest piety its reward. He has studied carefully the old scriptures and made an effort to fathom the depths of what Isaiah and other men of God had said about the future of Israel and Him who was to come, the anointed king of Israel who was to make all things well. But he has not been able to get a satisfactory answer to these questions. It has been with him as later with another sincere seeker who said:

"I have searched in many books and sat at the feet of many wise men, yet however I asked, I became no wiser about what I desired most of all to know."

There have been many hidden things that would not open themselves to him, many riddles he could not solve. This has been painful to him, for he was a man who yearned for enlightenment.

To be such a seeker, a man who is concerned with deep things and great things, it is always painful not to be able to find an answer to his questions. And this pain lies mostly in the fact that any action is hindered. To be sure, in a worldly outward sense he may be a man of action who attends to his business, his fields, his shop, or school, or pulpit diligently and carefully from morning till night. But the power to live is lacking, the courage and joy of life do not come to him. There is no fervor in his soul, no strength to bear the burdens of life. No power is available to bring anything great and good out of the monotonous round of daily life and the little things that occupy the hours. There is no courage to defy the displeasure of the world and the anger and resistance of men, no fearlessness to set his course straight to the front, with hope in his heart and a song on his lips. All these things are present only where faith is. If a person is to be really active, to live, he must have faith. He must have gone beyond mere seeking; he must be able not only to ask questions, but to hear the answer, at least begin to hear it. He must be one of those who say: There is something I can base my life upon, something worth living for.

He who never passes beyond the questioning stage will never learn to live. But he who seeks, not only with his head, but with his heart also, will always find an answer in the end. It is not the will of God that human beings must continue to stare at riddles and cry out into a void. He does not want us to search ourselves to death, but that he who asks shall receive an answer and live. And when a Nicodemus comes to His son, knocks at His door and says: I am burdened with questions concerning the kingdom of God, and there is no one who can answer me, but I have been told that you can answer him who asks, he will be well received, even if he is far behind and would not call himself a Christian, even if he could only say: I believe you are a teacher come from God, and did not at all know Him as the son of God, the savior from sin and death. He might even be a person much lower and much worse than Nicodemus the Pharisee. The Lord will open up to him and teach him, listen to his objections and his doubts, just as he listened to Nicodemus. He will be patient with him, even if it takes many days or years before He can bring him to the point where he can begin to make a Christian confession.

(From Carl Koch's "Christian Living.")

THE SANTAL MISSION

VII

A New Field

There is in India a kind of fig tree called the banyan tree. Long stems grow from its branches down to the ground, where they grow new roots. An old banyan tree may have many such roots. One tree may look like a whole grove, and cover a considerable piece of ground.

Rev. P. O. Bodding has said that it is with the Santal Mission as with the banyan tree. This mission has grown to be like a great tree with many branches. These branches have their own roots, but they are not therefore separated from the mother tree.

We shall hear about one of these branches, or about a work in a new field. We have already heard about the work in the Assam colony, which was begun in 1880, and the work in the western part of Santalistan in 1905.

There is nearly 300 miles from Santalistan to the Assam colony. They are separated by the North Bengal province. In this province, right on the way from Santalistan to Assam, are the two districts Malda and Dinajpur, or Barin and Chatai, as the Santals call them. It is in these two districts that the new field is found. Both districts lie to the north and east of Santalistan. I have heard there are so many Santals living between Santalistan and the Assam colony, that a Santal may find lodging in a Santal home every night all the way.

The Santals have had no real homeland for centuries. They have been moving from west to east all the time. Of course, most of them live in Santalistan, but it was because so many moved away all the time that Skrefsrud decided to start the colony in Assam. That was a great success, but many Santals that moved from Santalistan stayed at different places in the North Bengal province.

In the last part of the nineteenth century many were living in Dinajpur and Malda. Among them was a man named Bajnat. He had come from Basetkundi, Santalistan, and he had heard the Gospel preached by Pastor Sibü. Through his testimony he was converted and later baptized by Pastor Sibü. Some time later he went to Malda, where he was in the service of the police for a time, then he went to Dinajpur, where he became a teacher for Santal children in Narayanpur village. He brought us offerings to the Bengais, and he would not take part in any heathen festival, but neither did he confess his faith or testify for the Lord.

There was also a Santal by the name of Sinai living in Narayanpur at that time. He had come from a village north of the Basloe river in Santal Parganas, north of our mission field. Sinai was born in 1867. Besides being a farmer, he practiced medicine. He knew the medicinal values of many herbs and roots and how to prepare them, but he never acted like the heathen medicine men with their enchantment. He sold his medicine to sick people and helped many.

Sinai had heard the word of God preached several times and had at one time had some connection with the Santal elders. He had also learned a Christian hymn, which he would sing when he visited the sick. He wanted to be a Christian; but when he talked to his relatives about it, they made so many objections that he gave it up for a time and left home.

When he came to Narayanpur, he went to church at a Baptist mission station. It was not a Santal but a Bengal mission, and the Bengal missionary refused to

baptize Sinai, or any other Santal. So Sinai looked for help other places.

It was at this time he became acquainted with Bajnat, and soon he asked him if he was a Christian. Bajnat told him that he was baptized by Pastor Sibü and believed in Jesus Christ. Then Sinai said, if that was true, he must not keep it a secret, because there were several Santals who wanted to be Christians. Bajnat had a translation of the Gospel texts and a hymn book, so Sinai and a few other Santals paid Bajnat for teaching them and their children what he knew about Jesus Christ. They resolved to be Christians but who should baptize them?

Bajnat wrote to Pastor Sibü about it, and some time later he wrote direct to Børresen. In this letter he said: "I am a Christian, baptized by Pastor Sibü. There are many Santals, many heathens, who ask to be baptized. They believe in Jesus. Come and help us."

Børresen received this letter in the first part of June, 1900. He answered at once and invited Bajnat to come to Benagaria so they could talk about it. He promised to pay all the expenses. So Bajnat came to Benagaria June 16, 1900. As a result of this talk, Børresen asked Pastor Sibü and two Santal elders to go with Bajnat to Narayanpur and investigate and act as they thought best. When these missionaries came to Narayanpur, they were received very heartily, and they stayed for several days, preaching the Gospel from morning till night. Then, on June 27, 1900, they baptized Sinai and two other families, ten in all. That day is ever after celebrated as the beginning of the Christian church in that district.

The messengers went back to Benagaria. They came as the regular monthly meeting was in session. Here they told about their work and what God had done. They thought God had set them before an open door and that the good work should be continued as a branch of the Santal Mission.

A new work always has many difficulties to overcome. That became true here. When the Baptists, who worked in the Dinajpur district, heard that missionaries from Santalistan had been there and baptized some Santals, they objected. They claimed the work in that district was their work, they did not like another mission to impose upon them. They also tried to get the newly baptized members to join their church. As the Baptists only spoke Bengali, the Santals did not understand them, so that could not be arranged. Several letters passed between Børresen and the Baptist missionaries, and the proceedings were discussed at the monthly meetings at Benagaria. Børresen had his doubts that the Santal Mission could take care of this new work. He said it was better to let the Baptists have their way. But when the Santal workers—the pastors and elders—heard that, they said, "God has given us this work, we must not fail Him." When Børresen said they had no man to send, several young Santal workers arose and said, "Send me, send me." Børresen told them there was not any money to pay for the work, but then the Santals said they would pay for it themselves.

At the next monthly meeting, October 2, 1900, a Santal mission society was formed to preach the Gospel among the Santals at Dinajpur. Thirty men and women promised to pay a certain amount each month to this mission. In this way the first native mission society in India was founded.

One of the young men who had said, "Send me," was Jalpa Soren. He was elected by the new mission society. (Continued on col. 63)

Conventions

District Convention in Iowa

The Fourth District of the Danish Church will hold its annual convention in Fredsville, September 25-27. The conference will open Friday evening at 8 o'clock. The congregations of our district are asked to send delegates. Likewise also to remember the annual offering to our district treasury, which should be sent to the treasurer, Mr. *Alfred Lind, R. E., Hampton, Iowa*. Members and friends of our churches are cordially invited to participate in this conference.

Ottar Jørgensen, District Pres.

* * *

District Meeting in Minneapolis

The Fifth District of the Danish Lutheran Church holds its annual convention at the St. Peders Church, 35 Ave. and 32 St., Minneapolis, Minn., September 25, 26, and 27. The meeting begins with a church service Friday evening at 8 p. m. All friends of our church are cordially invited to attend. Delegates and guests should notify *Mrs. Angel Iversen, 3113 Portland Ave., Minneapolis, Minn.*, or *Rev. J. C. Aaberg, 3149 35 Ave. S., Minneapolis, Minn.*, a few days in advance.

S. G. Faaborg, Pres. of Congregation,

J. C. Aaberg, Pastor

M. Mikkelsen, District President.

* * *

District Meeting at Manistee, Michigan

The Second District of our Church will convene for its annual meeting at Manistee, Mich., Sept. 25, 26, 27. The meeting will commence Friday evening at 8:00 with Danish services. The Danish language will also be used at a Saturday evening meeting. With the exception of an early Communion Service, the English language will be used on Sunday. The Manistee Congregation extends a sincere invitation to all to participate. Kindly advise of your intentions in sufficient time. All notifications will please be sent to: *Rev. Leo B. C. Broe, Manistee, Mich.*

Leo B. C. Broe, Minister.

A. C. Kildegard, Dist. President.

* * *

District III

The Third District of the Danish Ev. Luth. Church in America will hold its annual convention at Bethania Church, Silver St., Racine, Wis., Oct. third and fourth, beginning Saturday afternoon, at 2 o'clock. Members of our church and friends of our Christian work are most heartily invited to attend. Congregations are expected to send delegates.

Guests and delegates are asked to notify *Mr. Viggo Hansen, 1500 Deane Blvd., Racine, Wis.*, a few days in advance.

Viggo Jensen, Pres. of Congregation.

Viggo M. Hansen, Pastor,

A. W. Andersen, District President.

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World's Twelfth Sunday School Convention

The work of the Sunday School in Norway received a great impetus from the Sunday School Convention. The future alone will reveal the quality and effectiveness of this new emphasis upon the Sunday School, which owes much to the fact that Norway was host to the convention.

The amount of labor involved in arranging for such a huge convention may be appreciated even by those who

did not attend. There were three thousand or more to be registered and placed at their respective hotels, or as the more fortunate delegates from the Scandinavian countries to be directed to their private Norwegian host or hostess. The problem of securing facilities for the meetings must also have been a great task.

The convention sessions, including the Devotional Hour, the Forenoon Lecture, and the Evening Lecture, were held at the Inner Mission Center (Calmeyergaten Misjonshus). The Calmeyergaten Misjonshus seats approximately three thousand people; it is not a modern building, but it served splendidly as a central meeting place for the convention. The afternoon departmental conferences, of which there were altogether too many for any practical purpose (there were thirteen each afternoon, except Saturday), were held in various places in the city. It was impossible for these meeting places to be located at any central place. As a result, I believe that many of these conferences did not attract great numbers. The following institutions opened their doors for these afternoon conferences: The University, the China Mission College, The Free Theological Faculty Hall (Menighets-fakultet), the Y. M. C. A., the Methodist Episcopal Church, and the Continental Hotel. What a continual trotting until one day the announcement was made that all wearing a convention badge were entitled to ride free on the street cars through the generosity of the management of the street car company!

I shall not attempt to report on the various lectures that I heard, since I did not take any notes, and space would not allow for any such extended report. Realizing the utter impossibility and impracticability of attempting to attend all of the afternoon conferences, I limited myself to the one that dealt with the problem of Religious Education in Day Schools. But, first, let me speak of the general meetings before proceeding to any discussion of the afternoon conferences.

In order to make it possible for the delegates to follow the program of the convention, each delegate was presented with an official handbook, which was printed in Norwegian and in English. This handbook contains 116 pages, of which the first 65 pages are devoted to the program, and the remainder constitutes the Convention Hymnary; the handbook is more like a university catalogue than a program for a convention.

The daily Devotional Hour, which marked the beginning of the day's work, was one of the most worthwhile features of the convention. The messages were splendidly prepared, and the congregational singing was truly an inspiration. Each hymn was printed in Norwegian and English. The only thing that might be criticized was that the members of the W. S. S. A. Council had the habit of arriving at their seats on the platform at the time when the Devotional Hour was ready to close.

Some of the forenoon and evening lectures that still linger in my mind are: "The Place of the Sunday School in the Life of the Church" by the Rev. George A. Mills, Glasgow, Scotland; "The New World Situation," a most unusual and penetrating lecture by the Very Rev. Garfield H. Williams, Dean of Manchester, England; and "The Sunday School and the Missionary Task" by Willard Lyon, China. At these sessions we were also privileged to hear two great choirs: *Landskoret*, directed by Arild Sandvold, and the choir *Lerken*. Their ability was marked, and a telegram from Radio-listeners in Great Britain praised them for their contribution to the evening's program.

Glimpses of the World Field were very interesting. At the close of each forenoon and evening lecture a period

(Continued on col. 56)

Lutheran Tidings

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Second class permit pending.

Volume III

September 20, 1936

Number 4

EDITORIAL

Mr. A. C. Olsen, President of Grand View College, announces that Rev. C. P. Hojbjerg will stop there on his way to Denmark, where it is his intention to stay. A sort of farewell meeting is to be held on this occasion.

And well may we hold such a meeting. Hojbjerg has held a prominent place in our church for many years. He has been the president of Nysted People's College, a Professor of theology at Grand View College, then president of Grand View college for 11 years, then president of Danebod Folk High School, and last president of Nysted People's College again and pastor for the congregation there. And in all this work he has been an active force, not merely the scholarly gentleman.

As the leader and teacher at our theological seminary at Grand View College Hojbjerg has imprinted something of himself into the very fibre of our synod, which will last as long as the younger men who sat at his feet occupy the pulpits of our church. His influence on the spiritual development of a decade of pastors has been deep and lasting, for it was not only an influence of learning, but of spiritual zeal and thirst for genuineness and righteousness and justice in life, in the narrowest as in the broadest sense.

To me the departure of Rev. Hojbjerg from our synod is a sad occasion, not only because my affection for him is very deep, but because I feel it as the symbol of the passing of something from our church, a certain something of the past which is almost indefinable, nevertheless strong and deep. Leadership in our church is passing from the hands of those who were spiritually grown in Denmark and with it all the subtle influence which go with that. Perhaps this is no calamity in itself, I am sure it is not. But I feel that something which has been very dear to the hearts of many people is ebbing away. The flood of years is rolling on. We are growing up. The nurture and care of the previous age is leaving us behind. We must take things in our own hands. We must live on without the support of our fathers, their influence will be in spirit and memory only.

On this occasion I desire to express my profound gratitude to Rev. and Mrs. Hojbjerg for their share in the spiritual building of our church, and for the influence of their many years of devoted activity here on the personal development of many of us. Our church is deeply indebted to them.

C. A. Stub.

WORLD'S 12th SUNDAY SCHOOL CONVENTION

(Continued from col. 54)

of half an hour was devoted to reports from various parts of the world. Some of these were, of course, too much concerned with statistical tabulations, but many more were fine reports on the work of the Sunday School throughout the world. Those we heard from Korea, Latvia, Italy, the Philippine Island, South Africa, France, Iceland, England and Wales were among those that gripped the attention of the vast audiences.

The conference on Religious Education in Day Schools, which I attended, was led by Dr. A. W. Harrison, Principal of Westminster College, London, England. I was rather surprised to discover that so many delegates seemed to select some of the other conferences in preference to this one on the training of children in religion through the day school. Dr. Harrison proved to be a very able leader and succeeded in getting an exchange of views from several of the delegates. Rev. K. O. Kornelius, Stavanger, spoke about the problem of religious education in the public schools of Norway, and he spoke of the work in very enthusiastic terms. Mr. F. Holst, Klampenborg, a young teacher in the public schools of Denmark, did not share the views of his fellow teachers in Norway. In fact he was rather compelled to question the advisability of teaching religion in the public schools on the grounds that many teachers could not do it conscientiously. Dr. Harrison's addresses and his many years of experience in training teachers helped to clarify many conflicting views and difficulties. He spoke also about the progress during the last six or seven years in providing excellent syllabuses of religious instruction.

Of course, one meets many interesting people at such a gathering. I met the Rt. Rev. Johan Lunde, Bishop of Oslo and Primate of the church of Norway. He asked me to greet the churches from him upon my return. By way of incident I met Frk. Hildur Milde, Secretary of Santalmisjonens Barnekjede in Norway (Children's League of the Santal Mission). She told me about her work as a missionary in the Santal Mission, and also about her present work in Norway. She gave me the impression of being a fine Christian woman who was deeply interested in her work among children. At some other time I may write about the way in which she spends her time and talents in missionary education among children. There were many others that one might mention, but let these suffice.

The World's Twelfth Sunday School Convention was a great inspiration to the people of Oslo and to the thousands of delegates. However, it takes more than inspiration to bind three thousand people together in such a way that they feel they are one. It is hardly possible to have a real sense of fellowship among so many people with different backgrounds and diverse views. A professor of theology at Yale University and a professor at some fundamentalist Bible College may attend the same convention, wear the same convention badge, have the same privilege of speaking, demonstrate to the world that they are dedicating their lives to the cause of Christian education, but none of these things will ever bridge the gulf that is between them nor bind them into one.

Yes, I am convinced that we have a great task before us in improving the religious instruction which we offer in our congregations and schools. We may learn much from others, but ultimately we will have to work out those methods that will serve us best in providing that religious instruction which will strengthen the religious life of our people.

I was not able to remain in Oslo until the close of the

REPORT

of the

Proceedings of the 59th Annual Convention of the Danish Evangelical Lutheran Church held at Kimballton, Iowa, June 3---7, 1936

(Concluded.)

Like so much of our work, the work of the Santal Mission can be described best by saying that it has taken its regular course. One might wish that for once we could supersede this even pace. There is danger when everything is so regular that we may go to sleep. We have felt some of this drowsiness in the work for the Santal Mission.

The work on the mission field had gone well. Thanks to the willingness of the people of Denmark and Norway to sacrifice, the mission has been able to carry on the work which had been started. The rapid growth caused by the awakening there a couple of years ago has abated somewhat, but is still being felt. New workers have been sent out from Denmark and Norway during the year. Norway even sent as many as five at one time. The increased number of missionaries will undoubtedly help to extend the work somewhat. The school at Benagaria is about to be expanded into a High School, a step which may have great significance by enabling the Mission to train its own teachers. Heretofore they had to get their teachers from the schools of other missions. Rev. Rosenlund writes that they need a new leper colony. Whether this can be accomplished in the near future is still uncertain. Yet the work out there is growing, its boundaries are being extended, and it is bearing good fruit, a fact which ought to encourage us here at home. It is not a fruitless pursuit we are engaged in.

Our American workers out there have had a good year. They have all been spared from serious illness, such as afflicted them some years ago. Rev. Girtzes seem to be quite well again. Rev. Hellands are now back at the Benagaria school again, and Miss Dagmar Miller is as usual busily engaged in Assam, where Dr. Dagmar Petersen also has her work. As always she is happy in her work and grateful that she can take part in it.

Many will be glad to learn that the health of Rev. M. A. Pedersen now is much better; he is so well that he and Mrs. Pedersen are expecting to be able to take part in the Santal Mission convention at Waupaca, Wis. Dr. Ostergaard has also regained his health. In that respect he will be able to return to the mission field this fall.

But the tardy progress of the work here at home casts a shadow across all the otherwise bright prospects. Two years ago our contributions had gone up to more than four thousand dollars; yet last year they decreased by about one fourth, and prospects for this year are even worse.

A couple of years ago the Mission decided that the obligation of each group toward the Mission should be considered to be three times the amount of the salaries of its workers. According to this calculation our obligation to the Mission amounts to \$5,000. This means that we fall far short of meeting our obligations.

Dr. Ostergaard was to be sent out this fall. He is sorely needed out there, as his co-worker at the hospital, Dr. Benarje, is ill from overwork, and the work at the hospital has nearly ceased. In spite of this we hardly dare to send him out unless contributions before that time are materially increased. The hope that Denmark and Norway

would offer to help in view of the possibility that the important work of which he is the leader would stop, at least temporarily, unless he is sent out does not seem to materialize. Rev. Rosenlund wrote recently that Denmark and Norway, because of the many new workers they had sent out, had difficulty in meeting their own obligations and that he was perplexed about how they could make out if Dr. Ostergaard were sent out without an increase in the American contributions.

The Santal Mission convention at Waupaca, Wis., will probably decide whether or not he is to be sent out. But the real decision rests with us. The friends of the Santal Mission in our synod must decide by their contributions whether he is to continue his work out there or not. It would be a hard blow to Dr. Ostergaard if he should be cut off from the work he has begun so well and which he is anxious to continue; but the loss would be even greater for us. Our mission work both at home and abroad is already so limited that it is a question whether we can further restrict it and continue to exist. A synod which entirely loses its mission-mindedness can hardly maintain its own life. It is like a branch which is about to die. May God call upon us while it is still time. Who could there be to need the warm hearts for which Borresen prayed more than we!

Thanks to those who this year again have supported the work with their prayers and their gifts. We know there are many among us who love this cause and are willing to work for it. We only need that this group should become larger. It would be a great help if those who love the Mission would not only support it personally, but also ask others to do so.

Thanks to my co-workers on the committee and to the congregations who have received the spokesmen for the Mission. God give us still to do this task for His glory and our blessing.

J. C. Aaberg.

* * *

Report from the Editor of "Kirkelig Samler"

"Kirkelig Samler" is our synod's paper. Through it we hear from other churches, especially Lutheran churches; and through "K. S." our church brings its message out to others. And "Kirkelig Samler" brings a message from and to the members of our church, who are often very close together spiritually, though far apart geographically.

Very largely "Kirkelig Samler" will be a reflection of the life of our church. The paper wants to bring good news from different localities; but it can do this only when something good happens, and when this is reported to the editor in one way or another. The longer edifying or enlightening articles will also be determined to a considerable extent by the way we live life among us and by how this expresses itself, since most of them are written by our own people.

But the statement that "K. S." will be a reflection of the life of our church is only one side of the matter. Although we may not be able to say that as "Kirkelig Samler" is, so is the life of our church, it may be said

that to a considerable degree the paper helps to mold this life. I would call attention to this especially to encourage our contributors. I thank you for the contributions which you have sent during the year and ask you to continue to support the paper by sending contributions to its contents; and let me add: Know your responsibility, but make use of your power.

As editor I have always kept in mind that "K. S." is our Synod's paper and that as far as possible it must bring the message which our church needs the most.

I have nothing to do with the business management, nor does our synod. Nevertheless it is important for us that the paper gets new subscribers.

Each time I have written a report from "K. S." to the convention I have mentioned the circulation of "Dvk.-K. S." I have suggested that the meeting consider what could be done to give the paper wider circulation. And I have often privately and occasionally publicly in the paper urged friends to work for this cause. These suggestions have apparently been well received. How much has been done for the cause I do not know, nor what the results have been of what has been done. But I am sure that something must be done for the circulation of "Dannevirke-Kirkelig Samler" if the paper is to be published for very many years, as we wish and hope that it may. A large percentage of the subscribers are now of an age where the death rate is high, and it becomes higher year after year. And among those who are growing up in this country there are but few who care to read Danish papers. Among them we can hardly expect to get many new subscribers. There must be a number of Danes, however, throughout the country who could and should subscribe, and who would like the paper once they became acquainted with it. There would hardly be many such people in any one locality, but one here and there. How can we get in contact with them? If the convention could give a good answer to that question, much would be gained.

Finally I would thank all those who have helped and supported the paper in one way or another. And thanks to the Holst's for their friendliness in every way.

J. L. J. Dixen.

Report of "Lutheran Tidings"

FINANCIAL STATEMENT FOR "LUTHERAN TIDINGS"

May 31, 1935—May 13, 1936

RECEIPTS

Cash on hand May 30, 1935	\$ 68.38
Subscriptions	199.00
Contribution from Synod (balance due from '34-'35).....	85.00
Contribution from Synod for the Year 1935-1936.....	100.00
Offerings	47.80
Interest on Savings Account10
Total Income	\$ 500.28

DISBURSEMENTS

Holst Printing Company	\$ 335.28
Office Supplies	2.97
Postage	7.75
Post Cards (Expiration Notices)	5.00
Traveling Expenses	70.40
Bank Fees on Checks90
Diverse	10.33
Total Expense	\$ 432.63
Bank Balance	20.17
Stamps64
Cash on hand	46.84
\$ 500.28	

Above statement of receipts and disbursements from May 31, 1935, to May 13, 1936, have been audited and found correct by the undersigned.

George W. Hansen.

Martin E. Nielsen.

Muskegon, Michigan, May 13, 1936.

In addition to the above financial statement, we wish to give such information as is of interest to our readers and the church. First, the number of subscribers to "Lutheran Tidings" is to date 895. It is gratifying to observe that we are approaching the thousand-mark; it speaks of the need of such an official organ as "Lutheran Tidings." It is our hope that we may reach beyond the thousand-mark before next year. We still have many congregations in which a real work may be done by introducing the paper into the various homes. There are thirty-seven congregations (or communities) in which the number of subscribers in each congregation is less than five; in nineteen there are less than ten in each; in ten less than twenty-five; and in eleven only do we have above thirty in each congregation. We appeal to our readers, church boards, and pastors for assistance in securing new subscribers.

Of equal importance to new subscriptions is the renewal of old subscriptions. Expiration notices are mailed to all subscribers, but unfortunately many of these are either overlooked or disregarded. For the sake of a substantial saving of postage and clerical work, we request a prompt renewal of all subscriptions that have expired. A continued delay of the renewal deprives the paper of its legitimate income, and thus creates a vexatious problem for the management.

Many of our readers have expressed the desire that "Lutheran Tidings" may be published twice each month. This is a question which we hope the convention will give its serious attention. We are greatly in favor of issuing the paper fortnightly. However, there are many important factors that must be considered without prejudice or bias before any decision can be reached on this matter. The mission of "Lutheran Tidings" deserves the first attention. Personally, we believe that its mission is so vital that it is of importance to look upon it as a mission project. As it promotes the work of the church and creates a better understanding of the synod's activities it deserves to be looked upon as a real investment. A question that inevitably will be raised in this connection is that of additional increase in the cost of printing and mailing. It will cost us approximately \$400 extra per year to issue the paper twice each month. It will necessitate an increase in subscription rates and also in the yearly contribution from the synod.

"Lutheran Tidings" is closing its books with all bills paid in full. For a time it appeared as if this would not be possible, but we gratefully acknowledge the \$100 which we recently received from the treasurer, Mr. O. C. Olsen. We wish to express our appreciation to all who have assisted in making the paper possible, and we ask for their continued loyal support. Throughout the year we have received splendid cooperation from Rev. C. A. Stub and Holst Printing Company.

Ernest D. Nielsen,

Business Manager.

Muskegon, Michigan, May 13, 1936.

Report from the Editor of "Child's Friend"

The Sunday School paper "Child's Friend" has made a little progress during the year. At present we have printed a little over 1,000 copies. A year ago 900 were generally enough.

We have sent out some more sample copies the last year, mostly to subscribers in Canada, to whom the paper was sent on order of Rev. Christiansen. One Sunday School is included in this. By Rev. Christiansen's departure the paper lost a helper. Since then I have gotten the permission of the synodical board to continue sending the paper to these subscribers in Canada without receiving payment.

In that way the connection with our compatriots up there is maintained.

As the eventual deficit of "C. F." is paid by the Mission Fund, and as the paper should be an instrument in the service of missions, I consider this a good arrangement.

This year again the Ladies' Aids throughout the country have shown their good-will toward "C. F.", as is indicated by the appended list of gifts. I thank all givers on behalf of the paper and myself. As editor and business manager it is encouraging for me to know that the paper has friends in every part of our country.

In regard to contributions to the contents of the paper this has not been a very good year. Although I have asked several who I thought had the ability to render help in that respect, I have not been successful so far. I have had the idea that the paper could be improved by having many contributors. A definite course is difficult to follow, however. At present Rev. Plambeck is rendering good service by writing the leading article. As a rule he uses the Sunday text as the basis of his meditation.

To those who have written for the paper during the year or in other ways have been of service to it—by recommending it to Sunday Schools where the English language is used or to homes where the language is English—we express our gratitude.

Concerning illustrations for the paper we have gotten along with what we had for the most part. New cuts are expensive to buy, and to rent or borrow them from others is almost impossible. We have used a few cuts belonging to "Ungdom," and a single one we have had made. Beyond that we have had to use the old pictures.

The paper has been printed at Askov, Minn., as in previous years, and the same care in the workmanship has been observed. This merits our appreciation and gratitude.

The synodical treasury has contributed \$200.00 this year. This amount about covers the deficit, which this year is \$135.87 compared with last year's \$131.58. But our balance on hand this year is \$71.10 against last year's \$32.54.

ACCOUNTS OF "CHILD'S FRIEND" May 16, 1935, to May 15, 1936

RECEIPTS:

Cash on hand, May 16, 1935	\$ 32.54
Received from subscriptions	584.24
From the synodical treasury	200.00
Gifts	95.00
	<hr/>
	\$911.78

DISBURSEMENTS:

To American Publ. Co. for printing	\$694.76
Editor's salary	120.00
Exchange on checks, M. O. fees, books, postage, and stationery	25.92
	<hr/>
	\$840.68

Total receipts	\$911.78
Total disbursements	840.68
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Cash on hand	\$ 71.10
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J. J. Lerager.

Report of the Editor of "Børnevennen"

Let us remember also this year that we have a Danish children's paper. About 1,100 copies of "Børnevennen" are being printed. Over 400 of these are used by our synod, half of which are distributed in 14 of our Sunday Schools, and about 200 are sent to individual subscribers.

The contents of the paper are selected partly by Mrs. Beck and partly by me. The front page articles are written alternately by pastors of the two synods, and the cuts

belonging to "Børnevennen" are used regularly. We hope that this arrangement may be helpful and pleasing to parents and children of both synods for a number of years to come.

May I express my gratitude to those pastors who have written for the paper during the year. Thanks also to The Annex, Seattle, Wash., for their faithful support of the paper for many years. Their gift is the only one I have received this year. I used it to purchase Danish books for use in connection with the paper. "Rejsen til Løvensen" is one of them.

I send greetings to the convention and to those homes in which they still look forward to the arrival of "Børnevennen."

Emilie Pedersen.

* * *

Report from "Eben-Ezer," Brush, Colo.

"Peace I leave unto you, my peace... not as the world giveth, give I... let not your heart be troubled, neither afraid" (John 14, 27). The peace of God is the precious possession of God's people in the midst of the trials and storms of life and under all circumstances—therefore also a group as that constituting the household of Eben-Ezer.

At the Motherhouse here life has passed very quietly. We have been permitted undisturbed to carry on the work and we look back over the past year with much gratitude. The health of the workers has been good and each has been able to care for his allotted tasks. The sisters have devoted themselves with the same loyalty to the service of the needy and all have rendered a faithful service. Our constant prayer is that more capable and consecrated women may hear and heed the call of God to give themselves to His service among the needy. There is a need that the cause of the Diaconate becomes more generally known in the various churches that the call may reach a larger number than has so far been possible. For a long series of years friends in both Danish synods have most kindly remembered Eben-Ezer with an annual offering in the churches on the 13th Sunday after Trinity. This has been a great help and this helping hand has not been withdrawn even through these trying years. It would be a wonderful thing if the pastors on that particular Sunday preached a sermon on some phase of the Diaconate. Such a sermon would call the attention of the church's people to the service of devotion, of consecration, and of self-effacement in opposition to the spirit of selfishness and self-indulgence. The spirit of unselfish service rendered in the name of the Master gives to the Diaconate its peculiar beauty and the presentation of this subject would have its own blessed influence—even if no person offered himself in that particular place. We would through these lines make an appeal to the pastors within the two Danish synods for one Sunday in the year when the general topic of the day would be that of the Diaconate (the consecration to special service). There are days for many things. How fitting to have at least one day for the presentation of: the place, the meaning, and witness of the service of mercy. It would not only be a call to service, but would also mean a deepening of the appreciation of true values in the church's life in general—a thing that may not be amiss in our day.

We are indeed thankful for the continued religious life of the Motherhouse. Besides being a happy duty it has amply proven its blessing in balancing and strengthening those who with loyalty observed the rules of the daily devotional life. Where negligence or unfavorable external influence have gained a hold, the result, too, is quite evident—in a confusion both of heart and mind. Throughout the year the worship in the sanctuary and the devotions on the

floors have been regular. This has maintained the religious atmosphere appreciated, perhaps, only by a smaller number—yet always by the best—and it has given to the work as a whole its general touch, which we pray may never be lost.

There have been no new developments during the year; but we have been able to meet our bills, and a few improvements have been made. A refrigerating equipment has been installed in connection with the main kitchen. A boosting-pump has been installed in the basement of the hospital to maintain water pressure on the top floors. The hospital kitchen is now being re-arranged and enlarged. We hope some time to be able to install a refrigerating equipment also there as it would be quite a help in various ways; but a good equipment is quite expensive and we must wait a while.

Much work has been done on the grounds this spring as the trees had grown so together that many had to be removed to make room for the others. The doing of this brought other work along with it, but we are getting along nicely with it all.

Several larger gifts have come to the Motherhouse in the course of the year. Some of these we knew of while others came quite unexpected. Some of the givers we have met at some time or other—but not all. Contacts were made in one way or another and the bond of fellowship was maintained—in some cases for many years—by means of “Føbe” and letters. Often unknown to us these dear people have remembered the work at Eben-Ezer when they prepared their wills or made distributions in other ways. God has mercifully raised up a large number of very loyal and devoted friends of Eben-Ezer and it has all—as it were—become a fellowship of its own. In a sense a motherhouse-congregation is a kind of a double affair. At home there is the small group maintaining the daily worship and offering the daily prayers; for the work of the House itself and its members, for the sick and infirm committed to their charge, for friends near and far—but around this limited group is another—limited only by the ability of the pastor to maintain the extended correspondence which in so many cases takes the form of a friendly—a postoral exchange of thoughts with many good people who are living the inner and deeper life of the church and here are some of the happiest experiences in the life of a motherhouse-pastor. Through his very position he becomes a pastor, a friend and frequently a guide and helper to many in distant places—even many who perhaps only once in a life-time are able to spend a while at the Motherhouse and join in its worship. Many, perhaps, are never able to visit in person, but the bond of fellowship begun, perhaps, on a journey is maintained through letters and “Føbe” often till death forces the parting. Many a message of joy or sorrow, victory or defeat has through these 30 years found its way to this place and the answers were as best we were able; but it has been holy ground and we repeat it again that right here are the happiest hours of the rector of a “religious house,” and in the many spiritual contacts—near and far—is a most beautiful side of the life of such a house. We remember with gratitude those who passed on and we thank God for those still with us. All in all, we have infinitely much to be thankful for, and for being spared for the work year by year.

A small number of T. B. patients have been with us and all have done well. Just these days the trained nurses association of Colorado has been having its convention and we were surprised to read the report of a speech made by some big medical authority. He stated that in 1900 there were 200 deaths from T. B. to every 1,000,000 persons. Now it has been reduced to 61. We had not seen the statement

before but take it to be correct and this fact is the explanation of why fewer T. B. go west. But all space left vacant by the T. B. has been taken by more or less invalided persons and the sisters and others working there have rendered a truly charitable service.

The Old People's Home has at present 44 members. A few have passed away but the vacant places have been taken by others. The need is making itself more and more felt of fitting up a small number of rooms for those mentally helpless. It is a pity to think of aged persons being sent to the asylum and there crowded together with the common insane. We do hope that some day we shall be able to provide for these the most needy of all aged ones. It will require extra space, but it will also require the services of a deaconess with some special training for that particular work. Where is the person who will offer herself?

The hospital has not been crowded, but it has been well filled, and since August last year to the 1st of May there have been about 440 patients—quite a large number for so small a place. Of course, the work there is of a transient nature. Patients come and go. The average stay has for years been about 12 days and little permanent influence can be exerted. The sister in charge (Sister Kathrine) and her helpers have done a most faithful and efficient work and they have been a blessing to many. If it were possible to carry on a follow-up service by a tactful, consecrated deaconess much good could be done in the homes of the poor. May these words be a call to you who read them.

With grateful hearts we turn to God and give thanks. Our sense of indebtedness to all good people in both Danish synods for every helping hand extended to Eben-Ezer is indeed very keen; and with confidence do we once more place Eben-Ezer at the mercy of God and the kind remembrance of all our friends—old and new.

In behalf of the Workers,

Motherhouse Pastor.
J. Madsen.

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Report from the Seamen's Mission, New York

The Danish Seamen's Mission at New York has had a very quiet year. Being without a fixed income and the necessary personnel, we have been compelled to limit our activities to the absolutely necessary.

There have been times when even this required hard work and much money, and other times when we have been able to hold back and get along with little financial support.

During the last year the government at Washington has appropriated money to pay for board and lodging of unemployed seamen. As long as the world has not found a solution to international trade relations, there will be idle seamen at New York and other ports of the United States.

In order to avoid disturbances it has been preferred to provide for them at the seamen's homes which were found operating.

No discrimination was made because of nationality. Danish seamen were given the same right to support as all others, if they were discharged in the United States within the period of one year. It has given cause for alarm, however, to discover that this promiscuous relief has had a demoralizing effect on the seamen's profession.

This support was discontinued quite unmotivated immediately after Christmas, 1935. Therefore we have had to care for the most needy cases. During January we gave board and lodging to quite a few; and until some kind of arrangement is made, it will be necessary to use more money for direct relief than before.

(Continued on col. 57)

convention, as I was invited to preach in Copenhagen on July 12th at the morning service of Hans Tausen's Church. It is my hope that these observations and impressions, together with other articles that have appeared, may serve their purpose of giving the readers some information of merit.

Ernest D. Nielsen.

Renunciation

The devil is playing a clever and subtle game. He has a lust for power so unsatiable that he is willing to exist incognito in order to hold his power. That is why he has induced people to rationalize away these words, "We renounce the devil and all his works." In some churches they are not heard any more. Here in our country he is trying to construct a new creed in which those words are not to be found. He prefers not to have his name mentioned, to be the unknown power behind all thrones.

The devil hates his opponent, Jesus Christ, for exposing the fact that the organized world must be attributed to the devil. If people should realize the truth of that, they could adore the perpetual God of so-called Christianity no longer. It would become too awkward to align God with political democracy, not to speak of political autocracy. Men could no longer hold on to the gunpowder God with a straight face. Neither could they attribute our much beloved private property tenet to God with a clear conscience. What a tremendous difference will it make in man's historical conception if his exposure of the devil must be accepted. Clearly and openly did Jesus say that the devil was the father of his contemporary Jewish church and state. And we cannot espouse our present day organisations as being different or better.

More than anything else does the devil want us to continue in our idolatry, in order that we may be kept in blindness as to the living God of the Gospel. It is o. k. with him that we attribute small sins and transgressions to him. He is more than pleased if we put morality in place of the Gospel. He likes to have us teach the children that they serve the devil when they steal money or use nasty words. But he will fight us to the limit if we commence to say that a Christless school has been motivated by him and that a church, subservient to mammon and the political state, is evil. He will bear unimaginable pressure on us to make us say that God has instigated those institutions.

His job is to obscure and obsolete the God of absolute holiness and absolute love. In order to do that, he perverts the souls of men, he develops the highest possible forms of complex civilizations. He tries to suffocate the word of life in huge stacks of printed matter. The word of God is his enemy.

Entrust yourself to the God of Christ, the living God, and He shall make the renunciation of the devil real to you, for He is fighting for you and me against the devil all the time. He wants to serve us completely from the master of this finite world. He wants to save us from the ingenuity of this world for the wisdom of God.

Aage Møller.

Report from the Seamen's Mission, New York

(Continued from page 28)

At present the Seamen's Mission receives funds only from the Joint Emergency Fund, which gets its support from collections at the departure of ships from New York.

I hope we also may be given a quota. We do not have that now because we do not have our own seamen's home.

The board of this Fund as well as the The Seamen's Church Institute, to which we have sent our unemployed seamen, have been very accommodating toward the application from the Danish Seamen's Mission, which has been made through Mr. Hans Isbrandtsen. The case, however, is not yet decided. Even if our quota should be set at no more than five, this would be sufficient.

The general accounts for the year, which is herewith presented to the board, shows receipts for \$972.54 and disbursements to the amount of \$953.50. Cash on hand, \$219.04, is forwarded to the accounts of next fiscal year. This will very soon be used, however.

Our chief support is received from churches and Ladies' Aids throughout the country. "Danske Kvinders Missionsfond" has supported us as usual. The Scandinavian American Line has given us its share of the collections at sailings, \$152.75. We shall miss this support. We thank the manager, Mr. Helge Petersen, for arranging it so that we could get this money, and we thank him heartily for the good will he has shown toward us through the year. We regret very much that the Scandinavian American Line ceases to exist.

We are happy that on the whole we have been shown every possible kindness in our work.

Cooperation with others has been without difficulties. The Danish General Consulate has cooperated with us to the fullest extent and has made use of our help, which it has been a pleasure for us to render.

I hope we shall have better and more normal times, although the prospects are not very promising in that respect.

Unemployment demoralizes; the relief which must of necessity be given lowers persons. It is an abnormal condition to be obliged to live by being unemployed.

The Seamen's Mission has not been established for the purpose of giving free board and lodging to unemployed seamen. The purpose was quite different. It was felt that we owed it to those men, who because of their occupation were often compelled to spend long periods of time away from their homeland, that even in a strange land they might find in the church of their fathers and in their mother tongue that encouragement and moral support which the Christian church considers itself in duty bound and able to give to men. Persons who have no understanding of the importance to men of going to church to find a place where they meet the best of what they had in their homes necessarily find it difficult to understand why seamen's homes and seamen's churches have been established in many parts of the world.

I am sorry that we do not have at least a reading room for Danish seamen here in New York. It is useless to have a reading room in connection with the Brooklyn church, it must be located in New York.

The greatest difficulty will consist in finding the right man to carry on such an enterprise. We might conceivably find both the means and the man. Such an arrangement would be a great help to many Danish seamen.

Sometimes we have visiting seamen at our church, but our church is not on the main thoroughfare for them. We have held the regular festivals, which have always been well attended. We have had a full house, which for many has become a bright memory.

I thank the board for the help it has given me by standing back of the work; and I thank the many, great and small, throughout the land who have helped us. I hope that we may do our work so that men will give us their good will.

A. Th. Dorf.

SLANDER

Lecture Delivered at Kronborg, Nebraska

Have you seen, within our Danish group, a speaker or a writer who spent any considerable time on the Jewish question? I have not. Is that because we are timid souls? Perhaps. Many ugly crimes are being committed in our day. The persecution of Israel in the Third Reich and elsewhere is one of the most sordid performances in human history. I am a Nordic as you are, we belong to the chosen race. I wish I could say to my Creator: Dear Lord, make me over again! Let me become a Jew or—a Negro! That I might suffer with them and leave my own supercilious, persecuting group. I cannot utter these words. I am far too selfish. More than 95 per cent pagan although I am a Christian minister.

Here in our Nebraska some "important" pamphlets are being circulated. They are anonymous—of course. Vicious Jew-baiting material. Mean and absurd. Do people believe in their contents? Many do. Common people have to. Their lack of historical knowledge forbids them to reject and debunk those sinister documents. An innocent farmer said to me: these papers must be dependable, for I understand they are sent out by our State University! Of course, they are *not*! But how many simple folks are able to distinguish between the genuine and the counterfeit? Not many. On the whole, our modern scientific age is so ignorant that the powers of darkness may safely malign and abuse a university group without risking any serious opposition.

Are the Jews an innocent race? No. What about the Nordics? Our crimes are black as midnight. But *they* killed the Lord! Yes. We Nordics didn't have the opportunity. We recently killed young men by the million. And we did not regret it. We were proud of it. And we shall regret it pretty soon—as all sane people know. Are we still suffering from the poison of a superiority complex? Our economic "system" is so rotten that we permit tens of millions of people to become beggars—even in this richest country in the world. Certainly a race of saints, we great, blue-eyed Nordics! We are almost divine. But the Jews are devils.

For centuries Israel has been haunted. During the Crusades they were killed wholesale. Germany was in the lead then as now. Have you read "The Jew Through the Centuries," by Herbert L. Willet, "Antisemitism," by Hugo Valentine (Uppsala University)? "History of Israel," by Dr. M. Friedigo? "Jesus or Christianity," by Kirby Page? "Mein Kampf," by Adolf Hitler? Why don't you read and get information? Do you belong to the great Nordic race, you who are still satisfied to be an ignoramus? O God, have mercy upon us ignorant Nordics! Illiterates we are. We are criminals. And we have no excuse.

In the Crusades? Yes. In Worms 800 were murdered. In Mainz 1300. In Metz the whole Jewish congregation was slaughtered. In Köln a large, Jewish congregation committed suicide—to escape from the devilish Crusaders. Innocent men, women, and children tortured beyond description. During the Black Death (1348-1349) it was rumored that the Jews had poisoned the wells. A grand lie, of course, but people believed it. Thousands of Jews killed without mercy. At Regensburg the whole Jewish congregation—1800 souls—was burned alive. This hap-

pened on a Sabbath, February 14, 1349. At least 100 congregations suffered annihilation (Dr. Friedigo, p. 232).

On March 31, 1492, all Jews were ordered to leave Spain by the end of July. On August 2, 300,000 Jews started walking out of their native country, their own country for hundreds of years. Just because they were Jews. Poor and miserable, they went toward foreign, hostile lands. Thousands perished by starvation. For several days before their exodus they had gathered in their churchyards to bid farewell to their dear ones resting in their graves. During the reign of Isabella, the Jewish population of Spain sank from 5 million down to 200,000. The Spaniards called it "The New Christian Movement"! In Russia Nicholas I imposed a 25-year military service on Jews in distant sections of the country and during the reigns of Alexander III and Nicholas II the incredible pogroms flourished. Pobiednoskev and Ignatiev cursed Israel. In one year, 1905, the Jews suffered 690 massacres (pogroms) in holy Russia. It is absurd, but it is history.

Here we have no space to dwell on the Dreyfus affair in France and the like. We go to Hitler's regime in Germany. According to the Nazis, the Jews are to blame for the World War, the defeat of Germany, and last, but not least, the Weimar Republic. Consequently they have been deprived of almost all human rights. You ought to read the Letter of Resignation by James MacDonald, High Commissioner for Refugees from Germany, appointed by the League of Nations. You may find it in "The Christian Century," January 15, 1936. Listen to a few lines from this remarkable document: "Though less than one-hundredth part of the population, the Jews are held responsible for all the adversity which the German people had to undergo . . . So far does this hatred extend that even the Jewish war veterans who fought and were wounded in the front line trenches have been forced from their positions in the public service, and the names of the Jewish war dead may no longer be engraved on war memorials.

"According to a decree of Reichminister Rust, no 'non-Aryan' pupils may be admitted to German elementary public schools.

"The government itself has undertaken on the widest scale the encouragement and propagation of the beliefs that 'non-Aryans' are sexual degenerates, murderers of Aryan children, and traitors to Germany. This propaganda is consistently stressed in the public pronouncements of government officials, is hammered daily into the minds of all readers of the coordinated press, and is made part of the daily instruction in the schools."

"Der Stürmer" has a weekly circulation of 480,000—its pages are filled each week with stories designed to portray the Jew as a sexual degenerate and fiendish villain and suggesting the most violent action towards them. The issue No. 7, of February, 1934, for example, declares that: "Our knowledge of the Jewish question has led us to the opinion that all Jews should, in fact, be castrated. They all have the same blood that leads them to violation." Other suggested punishments are too obscene to be repeated here.

May I suggest that students of history who want to get in touch with modern insanity read Hitler's "Mein Kampf" in

the original language. Here you have the New Testament of a new, pagan Germany. How long will the great German people submit to leadership so destitute of common decency? Is the confessional synod of German Lutherans to stand alone in their protests? Are we Americans non-committal? Sitting on the fence? Dr. Reinold Niebuhr reports now that since January, 1935, 700 Lutheran ministers have been jailed. There must be millions behind them. And, finally, how long shall we permit extracts from the famous "Protocols" to be peddled around here in our U. S. without protest? Shall we keep aloof? God forbid!

C. P. Højbjerg in "Ungdom."

Our Church

Grand View College opened the new school year September 14. President Olsen expected a large enrollment this year, which seems to have materialized. The student rooms have been repainted and revamped to receive the new students.

Large reduction in tuition. The National Youth Administration has set aside more money for Grand View College than was at first expected, with the result that many students will have their tuition reduced. The purpose is to help students who are being prevented by the drought from attending school this year. Students coming within this category will have their tuition reduced as much as from \$240 to \$172.50 for the whole year. President Olsen is anxious to communicate with all students who would like to go to school, but who have difficulty in meeting the financial requirements.

D. S. U. District III held its convention at Viborg, S. Dak., June 19-21. From an official standpoint this convention was a fiasco. One of the societies of the district had taken the trouble to send delegates, according to the report in "Ungdom." The attendance was also small. But a number of interesting meetings were held.

Rev. Swen Baden, Bridgeport, Conn., writes in the September issue of his local bulletin: "The choir will not sing at the service during the month of September. We are still due a few more hot days, and as the wearing of the choir gowns makes it very uncomfortable on such days, we have decided to wait another month before the choir will sing regularly . . . The service thus rendered is surely pleasing to God. Why not sing without the gowns. The service would seem no less pleasing to God. It is a question how pleasing to Him a service could be, which includes no more self-sacrifice than is indicated by the above."

Liturgical Conference. Rev. Swen Baden of Bridgeport, Conn., has promised to speak at a Liturgical Conference of the Lutheran Society of St. Ambrose, which is to be held at Philadelphia, Pa., September 28-29. His subject will be: Sacramental Life in the Danish Church.

English Evening Service. Rev. P. H. Pedersen, Perth Amboy, N. J., writes that he will conduct evening services in English twice a month during the winter to accommodate those who understand the English language best. These services will begin in October.

Rev. A. C. Kildegaard, Greenville, Mich., spoke at Perth Amboy, N. J., September 2 in the evening. Rev. Kildegaard has been in New York to meet his daughter, who has returned from a visit to Denmark this summer.

Rev. Marius Larsen, Dagmar, Mont., spoke at the Perth Amboy, N. J. church September 13. Rev. Larsen and his family are on their way to Denmark, where it is their intention to remain.

New Organ. The Menominee, Mich., church, in addition to having been redecorated during the summer, has now had a larger and better organ installed. The Young Women's League is the donor.

Prof. Samuel Johnsen preached at the Sunday services at the Marinette, Wis., church August 30, in the absence of Rev. E. Farstrup.

Rev. A. E. Sorensen, Seattle, Wash., who has received calls from the church at Dagmar, Mont., and from St. Stephan's Church, Chicago, has declined to accept either call.

Rev. Enok Mortensen, Chicago, Ill., who recently resigned his charge at St. Stephan's Church there to accept a call from the congregations at Watsonville and Salinas, Calif., has about 200 Danish and American books he wants to sell before he moves west.

Rev. A. W. Andersen, Chicago, Ill., took part in the annual meeting of the Eben-Ezer Sanatorium, Brush, Colo., held in August.

Golden Wedding. September 11, Mr. and Mrs. Jorgen Hansen, Gardnerville, Ill., parents of Mrs. A. C. Kildegaard, Greenville, Mich., celebrated their golden wedding anniversary.

Mr. Sigurd Jorgensen, Tyler, Minn., gave a concert at our Withee, Wis., church, Aug. 27. Mr. and Mrs. Jorgensen made a visit at Mrs. Jorgensen's relatives at Withee.

Harvest Festival. The congregation at Withee, Wis., celebrated its harvest festival this year on Sept. 6. Rev. J. P. Andreasen, Luck, Wis., was the speaker of the day.

The Santal Mission. At a meeting held by the American Committee of the Santal Mission at Minneapolis, Minn., Sept. 8, it was decided to send out Dr. and Mrs. Erling Ostergaard this fall. Dr. and Mrs. Ostergaard are at present making farewell visits to their respective families preparatory to setting out on their long journey.

The Great Commission. In an unequivocal lecture to the young people at the National Young People's Convention at Kronborg, Nebr., recently, Rev. A. E. Frost, Danevang, Texas, set forth the main purpose of the young people's organization as the Great Commission of Christ to His disciples: "Go and make disciples of all nations."

"**Ungdom**," which for thirty years has been the official organ of the Young People's organization of our synod, came in for some searching discussion at the young people's convention held at Muskegon, Mich., Aug. 28-30. After a heated discussion a motion was made and passed that the societies pay 25c per member for the support of "Ungdom" this year. A motion

was also carried recommending to the national board that "Ungdom" and "Lutheran Tidings" be merged.

District VII of D. S. U. will hold its annual convention at Pasadena, Calif., Oct. 16-18. The meeting will be in conjunction with a Reformation Festival to be held by the local St. Ansgar's Church, Rev. S. Marekmann, pastor.

Kimballton, Iowa. Rev. Alfred Jensen, president of our synod, who has recently completed an extensive trip to the west coast, and Mr. T. G. Jensen, who accompanied his brother, Rev. V. S. Jensen, to the mission churches of northern Saskatchewan, Canada, held a meeting at Kimballton, Ia., on Sept. 6, in order to satisfy the thirst of their friends for information about these distant parts.

Church Dedication. Rev. Alfred Jensen, Kimballton, Iowa, president of the synod, is to take part in dedication services at the Dalum, Alta., Canada, church. It is many years since the construction of this church began, and it is a great joy to the Dalum people and to Rev. P. Rasmussen and their many friends in this country that the church has been completed and can now be dedicated. They are expecting to have a great day on the 20th of September.

Rev. N. P. Gravengaard, Los Angeles, Calif., has been elected to lead the campaign to raise funds for a new church at Los Angeles. We hope the work will be crowned with success.

Rev. C. C. Rasmussen, Los Angeles, Calif., has recently moved to 4308 3rd Ave. The congregation and friends have been invited to the new parsonage on Sept. 27 for "open house."

The Young People's Home, Los Angeles, Calif., was moved to its new location at 2922 Dalton Ave., on Sept. 4. Mrs. Hansen continues her duties as matron of the home.

Rev. Johs. Christiansen, Tjæreby, Denmark, is making a visit to this country. Rev. Christiansen is staying in the east. He was formerly in the service at our synod at Perth Amboy, N. J., Portland, Me., and Cedar Falls, Iowa.

District VI of our synod held its annual convention at Diamond Lake, Minn., Sept. 19-20. Rev. H. Ibsen is the new pastor at Diamond Lake.

Correspondence

Brush, Colo.

Editor "Lutheran Tidings":

As newly elected correspondent to "Lutheran Tidings" from Brush it is my sad duty to inform you of the death of one of our most active church members, Mrs. Bertha Elling passed away Sunday, Sept. 8, after a very short illness of only a week, and as she had apparently always enjoyed good health, it was a great shock to everyone. Bertha had been a member of the Danish Lutheran Church of Brush all her life. She was organist for many years up to her death and was at one time Sunday school teacher and Bible school teacher, besides being a cheerful helper in the Ladies' Aid and other church organizations. As our congregation is small as members go, we feel the loss so much more when one of our members is called away. We shall miss Mrs. Elling very much.

Of a more cheerful nature is the news that one of our church members (who remains incognito) has donated paint so that all the woodwork on the outside of the church can be painted. The men in the congregation plan to have a painting "bee" one of these days; so that with the interior decoration done last summer and the reshingling done last winter, our church will be quite rejuvenated in appearance.

Prospects of a good crop here in Brush now seem fairly certain and optimism is high on the practical side of life. We hope that with returning prosperity we shall not forget matters spiritual.

Best wishes to "Lutheran Tidings." The congregation is paying for subscriptions to the paper for a third consecutive year.

Very sincerely,

Mrs. Richard Christensen.

Manistee, Mich.

The Choir commenced its program for the coming year on Wednesday evening, September 9. An excellent meal was served in the school house at 6:30, and at 8:30 the business session opened. A large group was in attendance.

Various yearly reports were read and accepted. Committees were appointed and plans established. The Choir will serve all meals in connection with the coming District Meeting to be held September 25-27. In further preparation for this event, an energetic element will scrub the school house from "top to bottom." Incidentally, the Ladies' Aid, composed of older women in the congregation, will clean the church. This group, too, goes at things with grim determination to "make things shine."

The Choir will continue to sing at all regular church services. Accordingly, rehearsals are scheduled for once a week, Wednesday evenings, ordinarily. For special holiday events, the group puts in much extra time, however, in its successful efforts to contribute to our services.

On Sunday, September 13, we commenced the use of a new addition at the rear of the church. This is a sizable structure, erected by popular subscription and built during the late spring and early summer, by the men of the congregation. It is a much needed improvement to the church; for previous to its construction, there was no room available for the use of the choir and the minister. We shall use the "addition" as a wardrobe for choir gowns, for the use of the minister, and for storage of church properties.

One must not fail to mention, in closing, that last fall our organ was "electrified." To lessen the work of our organist, some of our ingenious men decided that the "remains" of a washing machine could be utilized, aided by a motor, to pump the organ. Their decision bore fruit after much labor; and the organ, after a thorough cleaning and tuning, is much improved.

Our Worst Enemy

Christ did not come to our earth to found a new religion. He came that mankind might have life, and have it more abundantly. Christianity is a way of life. It is not religion, as beliefs and rituals are usually termed. It is not identical even with the Christian religion, for there is such a religion.

There are many religions in the world and much that is called religion, but there is but one gospel of salvation. Many at-

tacks against religion have been deserved. Superstition, priestcraft, personal advantage, Pharisaism, all sneaking around back of a religious front, have occasionally been revealed in their true character and people have risen against them. Blood and carnage have resulted. Godlessness has abounded. Men have become blasphemous, crime and immorality have increased, and in general human society has been demoralized. But the gospel of Jesus Christ has nothing to do with such things. It is a power unto salvation.

The fight of the atheists in Russia is not directed against Christianity, but against priestcraft. Our hearts go out in sympathy to the faithful Christians in Russia who have been dragged down into the maelstrom of persecution because of a false church.

The people of France built themselves a *Temple de la Raison* in 1797—and adorned it with the statue of nude woman, clusters of grapes and wine cups and other evidences of conviviality! What a paradox! They had lost their reason, and they did not know it. The thought they fought Christianity when they fought priestcraft and superstition.

The gospel of Christ is not a religion. It is eternal life.

THE SANTAL MISSION

(Continued from col. 52)

ciety to be their worker at Dinajpur; so Sibbu and Jalpa were sent back to Dinajpur. They worked together until Jalpa could be ordained. God blessed their work wonderfully. By the first of April, 1901, 44 were baptized and they had progressed all the time. The new Christians were eager to bring their relatives and friends to Christ.

As Jalpa has been the leader of the work in Dinajpur and later in Malda ever since, his name is very well known among friends of the Santal mission. He was born about 1876 in a little village two miles south of Benagaria. His parents became Christians, and Jalpa was baptized April 24, 1881. His father became an elder and worked at different places in the mission service. Jalpa went to school at Benagaria. He was a very diligent student. He received a kind of scholarship when he graduated from the common school; so he continued his studies for some years. He passed the examination in the Middle Vernacular school at Christmas time, 1897.

Shortly thereafter he began his work in the service of the mission. He had already done good work for two years when he was sent as a missionary worker in Dinajpur. While yet in Santalistan, he had married Marian, a daughter of Pastor Sun-

When he went to Marayanpur, he left his wife at Benagaria, but in January, 1901, he had made a home for her; so she and their firstborn child came over to him. They have now made their home in Narayanpur for 35 years. She has been a real help to Jalpa, not only as a wife and a good mother for the children, but also as a missionary among women. Jalpa did such good work that he was called to Benagaria to be ordained June 2, 1901. His wife went with him on that occasion. Børresen ordained Jalpa to be a missionary pastor in the new field. Børresen was old and weak at that time, and Skrefsrud had to assist him at the ordination, but he spoke so earnestly about the salvation in Jesus Christ and the glory of being a worker in God's vineyard that everybody was deeply moved. It was an unforgettable service. This was Børresen's last service in the Benagaria church. He died September 23, the same year.

Pastor Jalpa Søren and his wife went back to Marayanpur after his ordination. Sibbu, who had also been present at the ordination, did not go back with him, and he was the only pastor in this great field for some years. The magistrate over the district would not grant him a license to marry people, so Skrefsrud had to write to the lieutenant governor over Bengal about it. Then Jalpa got his license. By and by it came to a peaceful understanding with the Baptist missionaries. There has even been some co-operation between the missionaries for some years.

He had some faithful helpers in the service. Suraj and a few others worked as elders among the Santals, and there was such progress that the Christian congregation had 107 members after two years' work.

When the call for help came from the Malda district, Bajnat was sent as their missionary. He did not do so well. After a while he fell in sin and then he left the mission altogether. But other workers were sent there. The work progressed so well that in a few years they got their own ordained pastor. His name was Hari, and he was a good and faithful worker. He died in 1915. There was much gladness and joy over the work in Dinajpur and Malda and not only there but also in Santalistan.

Some Catholic missionaries in the province of Bengal came to Malda and worked especially among the Christian Santals, telling them that their church was the only church of salvation. They have succeeded in getting a few Christians from our mission. That is one of the unavoidable difficulties.

The census of 1921 shows that there were 120,000 Santals in the district of Dinajpur, 70,000 in Malda, and 70,000 in the surrounding districts. That means there were about 262,000 Santals in the land between Santalistan and the Assam colony.

There is only a very little work done among these Santals by the Baptists, the Catholics, and other churches. If the Gospel is to reach them it must be through the Santal Mission and the native mission society.

The work in our mission field has been done by native workers all the time. But the cost has long ago been beyond the means of the native society. The Santal Mission has paid part of it for many years. There are now four Santal pastors

at work in this great field, and there are 2,175 members in the Christian congregations. That is only one Christian for every two hundred heathens.

The harvest is great and the workers are few. But we thank God for the work that has been done. This work has brought blessing and encouragement to the whole mission many times. The word of God as the good seed has been sown in many hearts, and by the help of God it will bear rich fruit in the coming days to the glory of God.

Henrik Plambeck.

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