

Lutheran Tidings

Volume III

OCTOBER 20, 1936

Number 6

OUR HIGH CALLING

(Math. 28:16-20)

(Opening devotional period at the Young People's Convention)

When we are gathered here for three days of living and working as the guests of the society "Good Hope," it is my sincere wish that in some measure we may aid one another to gain renewed courage to continue the unfinished task before us. So often, it seems, we come to such meetings and through our discussions, unwillingly or not, discourage one another. Let us gather these days with the desire to face our problems clearly and encourage one another to go on. Help to hear again our high calling in life.

Youth, at its best, dreams and sees visions, seeks great things, lofty heights, as Longfellow ably has depicted in "Excelsior." This is a good thing and should never be discouraged but guided as the potential power needed to scale the heights of tomorrow. We should direct this worthy trait so as to apply it to a worthy cause.

I am not confusing youth at its best with "flaming" youth, which may be very popular but is burning up its energy selfishly in self satisfaction. Driving up through the great oil fields of the south, one sees the awful waste of natural energy in the great number of natural gas blazes. But there is a waste of soul energy still more sad in our day, which should be applied to a greater cause.

However, at times we find that even noble youth meets us with the discouraged feeling that all the really great things have been accomplished. Our parents and grandparents have built up everything for us here. There is nothing really worthwhile left for us to do. The unfinished task of our forefathers, though in many ways different, is ever present but often hard to see as worthy of our very best efforts.

Especially before you young people tonight I wish to place these words of the Master when Jesus called young men into His service. Remember your high calling! As then, young men and women tonight stand in the presence of the greatest opportunity, the greatest challenge to go and do the really great things in the many daily little things that Jesus never forgets.

I like to think of these words in the sense of the great commission rather than the great command. To those that still think in terms of law and have the slave attitude these words may sound as a command. But to those that realize that we are the children of God they signify a great privilege. A more far-reaching commission has never been given by any king on earth. Go ye . . . and conquer the world for Jesus, all peoples, regardless of race, etc. Go ye . . . into my vineyard, why stand ye here idle? This is the great call to everyone of us to apply our efforts in the big or little corner entrusted to us in our daily life as part of that great conquest of souls. The mother and father in their many daily tasks entrusted with the soul nurture of their child; the boy or girl in the presence of comrades; the farmer, laborer or business man, etc., may all be missionaries. We should rejoice, that daily in our humble way we may share in this greatest of work. Ours is the unfinished task. Is it not

big enough? Possibly the greatness overwhelms us.

Perhaps you have heard the high calling, but face to face with the deteriorating forces of our day you feel that we are outnumbered. Then it might be worth while to recall that these words were spoken for the first time to the little band of disciples whom Jesus had asked to meet Him in Gallilee. They were to go out into the whole world in an age no less wicked. Where did they get the courage to go? They dared to go because Jesus would be with them as He said and to Him had been given all authority, etc. This promise was underscored at Pentecost.

Before them was a task of meeting evil with good, a world of sin and strife, doubt, and fear. They continually had to combat the falsehood of the priests sent out Easter morning, as His disciples still must do. They went, not to compel men to enter the kingdom, but to call, as Phillip called Nathanael, "Come and see." That the truth might free them. For a disciple is more than just a follower. A disciple has been convinced of the truth, the way, and the life in Jesus and must say as Peter, "To whom should we go. Thou alone hast the word of life."

Or do you feel discouraged because our means for the conquest, our weapons for the combat seem inadequate? We have many helps today that they did not have in proclaiming the gospel of the living Christ Jesus. We have the book of books as a guide to life. We still have His living word, and the Holy Spirit is as powerful today. The living word is mightier than the sword. It breathes life to humanity, where the sword brings death and destruction. Surely our Master did not send His disciples out empty-handed.

In his second letter to the Corinthians Paul writes of this high calling: "We are the ambassadors therefore in behalf of Christ." I am told that John R. Mott, when Wilson offered him the ambassadorship to one of the foreign countries, answered, "I am entrusted with a far greater commission. I am the ambassador of Jesus Christ to the whole world." In all humbleness they cherished their high calling.

May we at this convention help one another to sense something of that spirit. May we return to our little field of work, however humble it may be, rejoicing because in the moment of our baptism we were called to go out in this work as ambassadors of Jesus Christ, the greatest of all commissions.

Lord I wish to be Thy servant
And with mind and spirit fervent
Work for Thee and Thee alone.
All the gifts I am possessing,
Life and hope and every blessing,
Through Thy grace alone I own.

Lead me, Savior, in Thy kindness
Even when in willful blindness
I would from Thy guidance flee.
Send me where it be Thy pleasure,
Oh, but let me ever treasure
The blessed faith:—I'm serving Thee.

A. E. Frost, in "Ungdom".

Board Meeting in Chicago

In order to save travel expenses, the meeting of the Board of Directors of our synod in September was held in Chicago, Ill., at the home of Mr. Chr. Korsgaard.

All members of the board were present and the whole day was spent discussing the problems of our synodical work. As usual, the financial question took up most of the time. The drought and the resulting failure of crops in some of the districts where our congregations are found will make it even more difficult than usual to collect the funds needed to carry on our work. From these hard hit districts little or no support can be hoped for because the income there has been reduced to practically nothing. Therefore, a heavier part of the burden must be shouldered by the rest of us if we are to keep all our work going as before.

There are only two ways whereby the board can provide the funds we need for the work. One is by using the money given by the members of our church. The other is by borrowing. We were not happy when we decided to authorize our treasurer to borrow what he needs up to \$3,000.00. We had, however, no choice but to do it.

A long communication from the president of Grand View College informed us about the school. Much repairing has been done through the summer so that it now is in fine condition. Students have done most of the work and the expenses have been surprisingly small. But we are now facing a big expense as one section of the boiler has cracked. It was decided to have the boiler replaced by a new and more economical heating plant, as the cost of repairing the old one would be comparatively too high and would still leave us with an old boiler. Also the roof on one of the teachers' houses at the college must be replaced this fall. In all, these two jobs will cost about \$1,450.00. The work is now in progress, so it can be finished before winter.

The convention at Kimballton, Iowa, decided that the synod send a pastor to visit the field in Canada left vacant after the departure of Rev. Christiansen so that services might be held once every month. Through the summer Rev. Harris Jespersen and Rev. V. S. Jensen have visited the field. Their reports to the board were read. Both reports showed the outlook for our work in most of these places is promising. Our Danish people there are longing for the day when they will have a pastor among them and may hear the Gospel regularly. The president, Rev. Alfred Jensen, was asked to visit this mission field when he goes to Dalum to dedicate the new church the latter part of September.

Miss Sigrid Ostergaard states in a letter that the Santal committee has decided to send out Dr. Erling Ostergaard and his wife in the fall, and that they are now on their way to India to take up their work. It was with joy we received this information. But we must bear in mind that we still need about \$1,600.00 to reach our quota in this work. So we are called upon for further support.

Our synod owns some land in Lincoln and Clay counties, South Dakota. Mr. P. L. Lund is in charge of this and he has been greatly helped in this work by Mr. Daniel Danielsen, who is a resident there, for which our thanks are due him. The land has given us an income of \$265.77, and more can be expected in the fall.

I would like to add a couple of things to the above. I was present at the opening of Grand View College and I enjoyed it. As far as I remember, 55 young people had come, and they listened with open ears and hearts. More

have arrived since then. But the real cause of my joy was the fact that the seminary was open again. A couple of students are preparing themselves for the ministry and more are expected. We have too few ministers and our number is growing smaller. This need of workers soon threatens to be serious if new ones are not coming. We need to live in such Christian fellowship in our congregations that a new generation will be inspired to take up the work of serving in God's field to bring in the harvest.

And when we look over the work of our synod with its many churches throughout our country, let us remember that some of us must support it better this year, because there are places where they are unable to help. Even if we are unable to help them otherwise, we who are more fortunate ought to be glad to help lighten their burden.

Viggo M. Hansen.

District Convention at Davey, Nebraska

September 18, 19, and 20

Almost seventy years ago (in 1869), the Danes began to settle on homesteads and timber claims 12 or 14 miles north of Lincoln, which had shortly before become the capital of the State of Nebraska, but was still a comparatively small city with only a few thousand inhabitants. More Danes came in the following years. And in 1875 a congregation was organized. The settlement was called Rock Creek then. Later, the Chicago Northwestern built a railroad from Fremont to Lincoln, and Davey was founded.

Although an old colony, the settlement at Davey never became a large one. And as there are two congregations, one belonging to the United Danish Church, the other one a part of our synod, neither of them are very large, and neither has now a resident pastor. Our congregation is served by the pastor from Cordova.

In spite of the handicap of not having a resident pastor and not being very large, the congregation had the courage to extend an invitation to our district to hold its annual meeting there. And it performed its duties as host admirably.

Friday evening, September 18, we met at their church for the first meeting. After one or two hymns were sung, Rev. Lerager, on behalf of the congregation, extended a welcome to all the guests. Then the opening services were held. Rev. Holst and Rev. Stockholm spoke in the Danish and English languages, respectively.

At 9 a. m. Saturday, we assembled again at the church. Rev. Bundgaard led us in devotion and led a so-called Bible hour. We had a short recess, and then the business meeting began. Rev. Holst, the district president, expressed his thanks for and appreciation of the invitation the congregation had extended, and the welcome expressed the night before. Greetings from Rev. Frost, of Danevang, Texas, and from Rev. Højbjerg, Nysted, were read; and Holst dwelt briefly on the significance of Rev. Højbjerg's departure. He had had a hard struggle both financially and spiritually the last few years and had tried hard to keep the work going, but the obstacles had been too great. By his departure our church has lost one of its ablest men. Later, greetings were sent from the convention to Rev. and Mrs. Højbjerg with thanks for their important work for our church through thirty years.

The president read his report from our last annual meeting and also a resumé of what had taken place within the district during the year. There had been resident pastors in all the regular charges, with the exception of Ryslinge, which had been served monthly by the ministers

from the other congregations in Nebraska and Colorado. A roll call was taken, showing that there were delegates from most of our congregations, and some had more than one delegate. Besides, there were a number of other guests from several of our congregations, especially from Brush, Colorado, Marquette and Cordova, Nebraska.

There were two topics for discussion. One was our district mission and the other how to raise our part of the synodical budget. Regarding the last mentioned, it seemed that all had a will to do their part, but several of our congregations are in a very difficult situation as far as finances are concerned on account of crop failures.

A long discussion was carried on about our mission within the district. But the only decision made was to help Ryslinge to get services at least once a month, and that the district treasurer would pay whatever a minister's travel expenses amounted to more than what the congregation was able to pay.

Rev. J. J. Lerager was elected president for the coming year. Rev. Holst wished to be released from his duties. Rev. Bundgaard is our librarian (re-elected), and the writer was re-elected as secretary and vice president.

At the afternoon session Rev. L. Hansen, who served the congregation at Davey for a number of years in the beginning of this century, was present. He was given an opportunity to speak to us, which he did. Rev. Hansen is now 85 years old, but still in fairly good health.

After the close of the business meeting, which was not until Saturday afternoon, the writer spoke in English. Then we had a short recess, after which we discussed the importance of Christian instruction for children. Many took part in the discussion and we had difficulty in bringing it to a close in time for supper.

In the evening Rev. Harald Petersen, Denmark, Kansas, spoke in English.

Sunday morning we met again at nine o'clock. Rev. Holst conducted communion services in Danish. Then we had both English and Danish services, conducted by Rev. Bundgaard and Rev. Stockholm, respectively.

In the afternoon Mr. Squires of Omaha spoke on the race problem as seen from a Negro's point of view. After his talk an opportunity was given to ask questions, which many did. So this took all of the afternoon session.

(Continued on col. 96.)

From the Santal Mission Letter Box

1. "I hope our money will reach you before the meeting September 8. And I hope that enough money has come in so that the executive committee will feel they dare to send Dr. and Mrs. Ostergaard out. God bless them in their work for His suffering children in Santalistan."

2. "Have been waiting, hoping I could send more, but will try to do that later."

3. "I hope we shall reach the goal this time. If I possibly can I shall send a little again for Christmas. I hope they may have a good journey and find all well when they get to their destination. We and others with us have many friends in Santalistan, both missionaries and natives. When I think of them and pray for them I seem to see a great throng of singing and exultant people. How wonderful it will be when we all shall meet, never to part again."

4. "I sat down and figured out that if everybody donated a dollar, the goal might be reached, so am sending mine."

5. "As soon as our funds permit, we will send ten more."

6. "Recently I received a letter from Dagmar Miller

and in it was a dollar bill. She explained that it was a birthday present. This dollar has a history and now you can let it continue, she wrote. Now it occurred to me that it might be a proper use for it to let it help send E. Ostergaard back to India, so here it is."

7. "I have heard Skrefsrud speak in our church at Thisted. There I also saw Mrs. Børresen. And I could have heard Børresen too, for he spoke in a grove in the afternoon. But I did not know he was there until later. A friend of mine told about Børresen's prayer that afternoon. The pastor of the church would not let him have the use of the church for his meeting, so people met in the open. It looked like rain might stop the meeting anytime and then it was that Børresen prayed, 'God, please keep the rain back while we are assembled here.' The friend who told me this was deeply shaken for fear it might rain anyway, but it did not."

* * *

Friends, I felt I wanted to share with you a few of the good letters that have come to me when mission money was sent in. I am very grateful that the response to our call for money has been as generous as it has the last two months. We still lack \$1,200.00 before we have the quota of \$6,000.00 for this year. Will we be able to meet our obligation in full?

Sigrid Ostergaard.

Twenty-First Sunday After Trinity

John 4:27-42

There is a completeness in v. v. 1-42 which cannot escape the attention of the observant student. Any division that one might make will be indicative of progression and time rather than of a logically developed theme. It will be noticed that the development of the thoughts in these verses follow the incidents as they appear in their chronological order. We are led step by step until we finally see the results of Jesus' seed-sowing at Sychar in Samaria.

The remarkable coherence in these verses, to which reference has already been made, is an important reason for exercising every care in selecting a portion suitable for a text. It is essential that the unity and coherence of v.v. 1-42 is preserved in the abridgment suitable for a text. A careful study will indicate that this may be made possible by selecting v.v. 27-42 rather than v.v. 34-42.

To begin with a text with v. 34 is simply to do inexcusable violence to the immediate context. Even to begin with v. 31, as some do, is to do violence to the continuity of thoughts and events recorded in v.v. 1-42. If we desire to reach the climax in v. 42, which seems to have been in the mind of the originators of the pericope, we must begin with v. 27.

By beginning at v. 27 we supply a text which furnishes references to what has preceded, and preserves the unity so essential for a thorough exposition and understanding of the text. It mentions the return of the disciples, and at once connects it with their absence mentioned in v. 8; it shows us the Samaritan woman, who excitedly hurries to the city to spread the news of her meeting with Jesus, and thus leads our thoughts back to that ever memorable conversation recorded in v.v. 7-25; it helps us to give a right interpretation of Jesus' discourse to the disciples (v.v. 31-38), without losing sight of the Spirit-filled enthusiasm of Jesus in an attempt to allegorize His weighty words; and, finally, it gives us a simple but truthful picture of the fruitful results of Jesus' seed-sowing among these Samaritans (v.v. 39-42).

Ernest D. Nielsen.

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EDITORIAL

I want to thank all those who have written to "Lutheran Tidings." Recently contributions are coming in more liberally than they were wont to. I am far from getting too much, that would require a lot; but it makes me feel good to get some at least. And I want to thank all the contributors heartily.

* * *

There must be a number of subscribers who have not renewed their old subscriptions. Rev. Ernest Nielsen, our business manager, is now making an effort to get this matter of renewals cleared up. He is mailing out cards to those who are behind with their subscriptions, asking them to write to him saying whether they wish to keep the paper or not. If you do not want "Lutheran Tidings," please don't let us keep on sending it to you. You may say: "Well, we ordered it for a year and paid for it. Why don't they stop it when the year is gone?" That is easy to say, but not so easy to do. We should be disappointing more people that way. Many do want the paper to come, but have not gotten around to pay for it, or perhaps they have not had the money. All we ask is that you let us know whether you want the paper and intend to pay for it some time.

Let me also appeal to our people to help us get subscribers to "Lutheran Tidings." We are trying to help our synod by spreading the "Good News" and by spreading information concerning the activities of our church. We may not always succeed as we should like. We are not working for ourselves, but for our church, that it might grow, that it might have more life, and that our Christian fellowship might be strengthened.

I realize that there still are people in our church who ignore anything that is English, including our English paper. I pity them. They are fighting a losing battle, spiritually as well as in a more tangible sense. They are blocking the way for the normal development of their own children and children's children. They are helping to dig a trench between what we do in church on Sunday and the lives we live all the rest of the time. We do not need to make an effort to separate our faith from life as we live it, generally such a condition doesn't require an effort to bring about. Let me state, to avoid misunderstanding, that I am not advocating any such attitude toward Danish as all too many have shown toward the English language.

C. A. Stub.

Correspondence

Clinton, Iowa,
October 13, 1936.

Dear Mr. Editor:

My words of appreciation for giving your church and the readers of "Lutheran Tidings" the report of the Kimballton convention this summer. You deserve our gratitude.

Also Mr. O. C. Tofte do I wish to thank; his letter is worth reading. Since I entered the United States I have considered the division of our church people in two synods as a very unsatisfactory arrangement. The more I learn about the causes and the consequences of the division, the clearer I see the coming necessity for a reunion.

Those of us who are children of the Church of Denmark and who have not experienced the bitter tragedy of the split could easily adjust ourselves to more co-operation between the two Danish-American synods.

Our children and we are using English more than our parents did. The discontinuation of immigration, the more settled conditions, and other factors have changed the outlook of the working church.

In a number of communities we could work from both sides toward a better understanding, more meetings together, and occasional services oftener than hitherto. There are communities where both synods are represented by one little struggling church. How much better if at such places there could be only one stronger church to serve all!

The doctrinal side of the question does not matter. My generation is not a generation of hair-splitters. What matters is that Christ's work is being done, that souls are saved. One thing is the traditional form of a constitution; another thing is the interpretation and application of the same.

The Church of Denmark is broad enough, great enough, Lutheran and Christian enough to embrace a number of healthy movements. I was born and raised in that Church; it is my ideal of a church. A number of our ministers have left or are leaving for Denmark. They have my best wishes. I understand. Those of us who choose to work in America must do our duty, walk God's way and act in *His* hour.

I trust that whatsoever shall be said or written about this shall be done in the spirit of our Master and Lord Jesus Christ.

Jens Christian Kjaer.

BOOKS

That Other America

By John A. Mackay, Pilgrim Press, New York City, \$1.00

Dr. Mackay has spent a large part of his life in South America, he is well qualified to give us an inside look into cultural and spiritual conditions among our neighbors to the south. He has given us a very stimulating, purposeful and informing book. It is more than interesting reading. It is thought provoking.

The chief interest of the book is "the emergence in the Americas of a community that shall contain at once the pattern and the seed of a single new America very different from the Americas that are." p. 23. It is a highly introspective study that Dr. Mackay has given us of this future America.

Those who feel that Christ's message to other parts of the world does not concern them will not read this book, for it is the "missionary urge" that has made the author write.

Some sentences give us in a few words an insight into conditions that have puzzled us, for instance about Mexico: "Christ was for many years betrayed in the house of his friends," hence the situation in Mexico was inevitable, for the Christian church must, and always has, reformed itself.

The vastness of the land, the pulsating life in its magnificent coast cities, and the total population of the country, are interesting sidelights that surprise us.

This is one of those books that should be used by study circles. There is no danger that it will carry dust in private libraries.

L. C. Bundgaard.

District Convention at Fredsville

September 25-27, 1936

District IV of our church held its annual convention at Fredsville, Iowa, this year. The opening meeting was held in the church Friday evening, at which Rev. J. Jørgensen of Kimballton, Iowa, spoke.

Saturday morning the devotional hour was conducted by Rev. Ottar Jørgensen of Cedar Falls, after which the business meeting opened. The minutes of the convention of last year were read and approved. No outstanding change in the work of the congregations of the district had taken place in the past year. The Waterloo and Moorhead congregations are still being served by Rev. O. Jørgensen and Rev. H. Jørgensen, respectively, and as yet there seems to be no prospect of an independent work under the leadership of a local pastor in these congregations, though the district has promised to assist financially.

All pastors of the district, except Rev. Alfred Jensen of Kimballton were present, as well as delegates from all the congregations.

The financial report of the district was read. Only four congregations had sent their contributions to the treasury, Cedar Falls, Waterloo, Fredsville, and Hampton, a total receipt of \$55.82. The report was turned over to Mr. O. Danielsen of Fredsville and Mr. C. C. Miller of Kimballton to be audited.

The budget of our synod for 1935-36 is \$16,200, of which the District IV apportionment is \$3,500. The question of allocating this amount properly and fairly among the congregations of the district, therefore, needed our careful attention. The apportionment of the congregations has the past year been based upon the number of contributing members as well as upon the general good will and ability to pay as manifested by the contribution in previous years. This method of allocation did not seem entirely just. Some congregations maintained their apportionment altogether too high in proportion to other congregations of larger membership.

After considerable discussion it was finally agreed that the apportionment of each congregation would be fairly equalized by basing it upon the confirmed membership. Each congregation is to attempt to raise as much above the estimated quota as possible, in order to aid those congregations which because of drought will be unable to raise their share. The work of figuring out the synodical apportionment for each congregation, based upon the statistics found in the annual report of this year, was delegated to Mrs. Walter Petersen of Waterloo and Mr. Jens Madsen of Kimballton.

The next question to come up for consideration was concerned with the funds of the district treasury. Some felt the money should be used where needed, even if the need be outside of the district. Others deemed it wise to

retain the money in the treasury for the present, as worthy causes might present themselves within the district in the course of the coming year. This was finally agreed upon. The congregations which did not send in their contributions to the district treasurer are asked to do so in the near future.

In spite of heavy rainfall, participants for the meetings arrived in the course of the forenoon Saturday. A delicious dinner was served by the Ladies' Aid of Fredsville, after which all again assembled in the church to hear Rev. H. Plambeck of Exira, Iowa, speak. Thereupon the business meeting continued. The financial report was found correct and was received with thanks. The committee appointed to estimate the quota of each congregation for the synodical budget reported that there are 2072 confirmed members in the district and that the contribution per member would amount to \$1.69. Thus the apportionment of some of the congregations exceeded the amount estimated by the previous method of collecting, others remained about the same, still others were reduced.

These matters settled, the meeting proceeded to elect the district officers. Rev. C. A. Stub of Ringsted, Iowa, was elected president, since Rev. O. Jørgensen did not wish re-election. Rev. Edwin Hansen of Hampton was elected secretary, Mr. Alfred Lind of Hampton was re-elected treasurer, and Rev. H. Plambeck was re-elected to take charge of the purchase and distribution of the books belonging to the reading circle.

Business matters completed, there was opportunity to discuss various aspects of the work in the congregations, to share with one another experiences in the work among children in Sunday school and vacation school, and in the work among the young people. This discussion was not only interesting, but profitable as well.

Thorvald Jensen, Kimballton, president of the synod pension fund, suggested that the congregations take up

(Continued on col. 95.)

Objectives of Religious Education

As Given by the International Council of
Religious Education

The following questions should be constantly before the leaders of the educational work in the church. Success can be rated only in terms of the ability to give an affirmative answer to these questions.

The questions by which we may test the efficiency of our program of religious education are:

1. Does it lead the pupil into a personal relationship with God?
2. Does it give the pupil an understanding and appreciation of the life and teachings of Jesus, lead him to accept Christ as Savior, Friend, Companion, and Lord, and lead him into loyalty to Christ and His cause?
3. Does it lead into enthusiastic and intelligent participation in the building of a Christian community and world?
6. Does it give a Christian interpretation of life and of in the life and work of the church?
6. Does it give a Christian interpretation of life and of the universe?
7. Does it give a knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience?

Every Sunday school teacher should read over these objectives frequently and each reading should spur them on to greater accomplishments. The office of teacher is one of great responsibility and calls for a deep and constant devotion and for self sacrificing and diligent labor.

THE SANTAL MISSION

IX

The Boro Mission

"Am I my brother's keeper?" That question has been asked many times since Cain asked it of the Lord. Cain would not be his brother's keeper, so he became his killer.

The world would be a better place to live in if many more people would answer the above question thus: "Yes, I will try to be my brother's keeper. So help me God."

A Santal colony was founded in Assam as early as 1881. When the first Santal emigrants came to live in the colony, they also came in contact with the surrounding people. These were mostly Boros. As soon as this the first Christian colony in India was established, some Boros came and asked permission to live among the Santals in the colony. They had seen something of the Christian life, and wanted to take part in it. The Santal missionaries could not grant this request. It was to be a Santal colony and a Christian community. But then the Boros had another request. They asked for a Christian teacher for their children, and later they asked for missionaries that they also might become Christians.

That is a remarkable incident in the whole mission history. Børresen and Skrefsrud were not invited, when they came to the Santals. They were not even made welcome, nor did they receive a friendly reception, but the Boros came of themselves and asked for help.

Assam is an English province in India. It is about as big as Iowa, but it has eight million inhabitants, so it is much more densely populated, although there still is a lot of jungle or uncultivated land left. There is such a conglomeration of people in Assam that some believe the town of Babel must have been situated there. About 3,500,000 people speak Bengali, 1,500,000 speak Assamese, a little more than 250,000 speak Boroni, and there are 100,000 Santals, besides some others of different race.

The religion of these eight million is given as approximately 4,500,000 Hindus, 2,250,000 Mohammedans, 1,250,000 Animists, and about 140,000 Christians.

Assam is divided into eleven districts. The one that lies farthest to the north-west is the Goalpara district. The district has about 800,000 inhabitants, of which no less than 125,000 are Boros. This means that half of the Boros in Assam live in the Goalpara district. No wonder the Santal colony was surrounded by Boro people.

The missionaries who came to work in the Assam colony saw the need of a missionary to the Boros. But they had not the time to learn the language, nor could they be spared from their other work; so it was 47 years after the Santal colony was started before the Boros got their first European missionary.

This does not mean that the missionaries and the Santal Christians did not want to be their brother's keeper. They heard the call and saw the need; they knew they were set before an open door, but it was so little they were able to accomplish.

Siram was the first Santal who was baptized by Børresen in 1868. He was also one of the first Santals ordained to the ministry. When the Santals colony was started, he went with the Santal emigrants and became their pastor until his death, 1881-1894. He also became the first Boro missionary. He preached the Gospel to

them whenever he had a little time to spare. But he did not understand Boroni, as the Boro language is called. The Boros belong to the Mongolian race. In ancient times they may have come from China, and they still have the Mongolian features and characteristics. Siram had to talk Bengali to the Boros. Most of them did not understand this language, so he had to have an interpreter. This is a slow work for a missionary. No wonder it didn't bear much fruit. Børresen and Skrefsrud encouraged any and all missionary work among the Boros. Siram was a good man, filled with the spirit of God's love. He instructed some young Boro boys for baptism, but it was some years before anyone was baptized.

Siram and his helpers called a meeting of the Christian Santals in 1887 to talk about mission work among the Boros. He advised them to form a missionary society among themselves to help this work. The attendants were willing enough, so they promised to pay a little each month to the Boro mission. During the discussion one of the Christian Santals arose and said that God had blessed him and his family wonderfully since they came to Assam. He had been one of the poorest. Now he was one of the richest. He felt he could be spared from the work at his home, and he offered his services as a Boro missionary at his own expense.

Many had tears in their eyes when he said this. He was gladly accepted as their missionary worker among the Boros. His name was Singrai. Another young man by the name of Naku also offered his services. These two men went out to live among the Boros to learn their language and be their missionaries.

Skrefsrud came in the fall of the same year, 1887, and stayed in Assam for some time. He was much impressed with the work of the Santals for the Boros. He went out on a long trip among the Boros, and with the help of a Santal Christian who knew Boroni he preached the Gospel to them. He also tried to organize the work at different places. He found a place for a mission station, where Singrai and Naku could live and work.

It was very easy for Skrefsrud to learn a new language, so he came to know some Boroni. When he went back to Benagaria, he took two young Boro boys with him as his teachers and helpers. The result was that Skrefsrud wrote a little Boro grammar, a dictionary containing about 2,000 words, a translation of Luther's small catechism, a Bible history, and a translation of the Sunday Gospel texts. This was the first and for many years the only Boro literature that was printed.

The first mission station was in Rajodhabri village. Singrai and Naku went to live with a Boro family. The man's name in this home was Teklo. He became a Christian and was baptized in 1888. He was the first fruit of 7 years' work. He became a very devout Christian and did missionary work among his own people, but after a few years' work he died, sorely missed by all the Christians and by his own family.

It was not only in Assam that the Christians collected money for the Boro mission. The Christians in Santalistan began the same in 1888. They gave either direct gifts or made some money at social gatherings and sent it. This shows that they must work for the extension of the kingdom of God.

In the annual report of 1890, Skrefsrud wrote: "When we are able, we will send one or two European missionaries to the Boros." As it came to pass, it took still 38 years more before this goal was reached. How much more could have been done for the Boros if a white missionary had come earlier, learned their language and worked among them, no one knows. For many years the Santal missionaries were filled with shame and anxiety because it could not be done. And many prayers were sent up before the throne of grace that the right man might hear the call and come.

The Boros had invited the Christians to come and preach the Gospel. They were also good listeners, but they had great difficulty in giving themselves to Christ. Their greatest vice was drinking, and that was hard to overcome. I have read many testimonies from different missionaries about the Boros. They are full of praise for them in many ways, but the general complaint is that the Boros drink too much. The good work which was begun in many places, would bear no lasting fruit.

When Singrai died in 1900, there were none to fill his place for some years. Rev. O. Skat-Petersen, who was a missionary from 1902 to 1917, came out with the intention of becoming a Boro missionary, but he was needed for other work. He worked in Assam for many years, and would gladly have done something for the Boros, but he never found time to learn their language; so when he preached to them, it was with the help of an interpreter. He saw the need and did what he could for the Boros.

This may also be said of the other missionaries in the Santal colony. Holger Winding, Kristian Tromberg, and Joh. Gausdal did all they could; but as none of them learned Borni, it was not very effective work. It seemed to be true when a Boro reproached them and said, "You do not care for us. You learned Santali; why can you not learn Boroni?" But the work was not entirely in vain. There were 35 Boros who had been baptized in 1913. Two of these were sent as workers among their own people in 1914.

Three years later one of them, Daboru, was ordained and became a pastor for small Boro congregations. There were now 164 Christians and this number has increased from year to year.

For many years the missionaries prayed for a European Boro missionary, and they wrote about it in the Santal papers. Many friends of the mission read about it in the homelands and became interested in the Boro mission in that way.

A man in Norway inherited about \$1,250.00 in 1926, and he gave it all to help the Boro mission work.

At last the prayers were answered. Rev. Axel Kristiansen heard the call and offered his services, which were gladly accepted. He is a son-in-law of Rev. Skat-Petersen, so his wife may be born in India, and her love for the work among the Boros may be inherited. This may also have influenced Axel Kristiansen in choosing this work. He could not be sent out at once because of lack of money, so he became a minister in Denmark for some time after he had taken his examination for the ministry. But in the fall of 1927 he and his wife were sent out. They came to Assam about January, 1928, where Kristiansen began to study Boroni and prepare himself for his work. A Boro elder, Basiram, became his helper and teach-

er. They walked from village to village. Kristiansen would ask Basiram the name of everything, and he was the interpreter whenever Kristiansen talked to the Boros. When he could not say what he wanted, Basiram would always help him. The Boros were very proud of their own Saheb, and were willing helpers for Kristiansen in every way.

The first thing Kristiansen did when he could talk a little Boroni, was to find a place for his mission station. A place was bought at Goarang. A home was built there, and Kristiansen and his family could move in October, 1929. This has since been the home of the mission.

Kristiansen saw the great need of a written language in Boroni. Since Skrefsrud had begun the good work not very much had been written and printed. So Kristiansen began to write as soon as possible. He had a little reader printed in 1929. Soon it had to be reprinted, and he made a revised and enlarged edition.

A little Bible history was also printed in 1929. A little hymnal with translated and original hymns containing 42 hymns, was printed in 1930. This was revised and enlarged two years later to contain 142 hymns, and in 1935 a revised and enlarged hymnal was printed with 240 hymns. This is their hymnal now.

Kristiansen translated the Gospel texts and the ritual for the service in the church in 1931. This was a great help for his elders and preachers when he was compelled to leave for home with his family in 1932. He had to take his wife to Denmark on account of sickness.

He came back in 1934, his wife and child came a year later. Kristiansen has continued his translation of the Bible. The four Gospels and the Letter to the Romans have been translated and are being printed, and more of the Bible is, of course, translated all the time.

Besides his translations and other literary work, Kristiansen and his wife have taught school for the Boros. There were 500 baptized Boros when they began their work in 1928. There were Christian Boros living in many villages.

To get teachers and preachers for these villages and for the missionary work among the heathen Boros in as many villages as possible, Kristiansen instructed and prepared promising young Boro boys to be sent out to bear witness for Christ among their own people. This work has grown all the time. The work of these preachers has been richly blessed. The Boros have been converted and baptized in an increasing number every year.

Let me quote some figures from the Sixty-Ninth Annual Report for 1935. The first of January, 1936, there were two Boro pastors, 25 elders or preachers, and 9 Bible women. In 1935 there were 302 baptisms from the heathen besides 109 children from Christian homes. There were 2,206 baptized Boros in all.

The first Boro church was built at Goarang. Besides this there are now 24 small Boro churches in different villages.

As helpers from the homelands Kristiansen welcomed Miss Bessie Fisher from Denmark in 1934. She is working among the Boro women and teaching in a Boro school. There are already 39 children enrolled.

At the close of 1935 Rev. A. Malmé and his wife came from Norway to take up missionary work among the Boros. They are now studying the language and preparing themselves for the work.

God has blessed the work among the

Boros, especially since Rev. Axel Kristiansen and his wife came. The work is growing every day, more converts are received and many are baptized every year. May God bless the good work so that it may be continued in the Santal mission, as well as in the Boro mission.

Henrik Plambeck.

Our Church

Juhl, Mich. Mr. Jens Kr. Jensen, who graduated from the seminary at Grand View College a few years ago, has accepted a call from the congregation at Juhl, Mich. He will take up his duties as their pastor as soon as a date can be set for his ordination.

Mission Meeting at Hampton, Iowa, was held October 9-11. Prof. Alfred C. Nielsen, Grand View College, and Rev. C. A. Stub, Ringsted Iowa, had been invited as speakers. There were not many visiting guests from other churches. A number had come from Fredsville, Iowa, and a few from Ringsted. But the meetings were very well attended.

Friday evening the meeting was opened with a short devotion by Rev. E. Hansen, after which Prof. Nielsen spoke. Next morning Rev. Stub spoke at a Bible hour. In the afternoon Alfred Nielsen lectured on Palludan Moller's famous poem "Adam Homo." There was no meeting Saturday evening.

Sunday was the great day. The church was filled at the morning services, at which Rev. Stub preached. Rev. E. Hansen served at the altar and the Holy Communion. Very many attended Communion, which is always a joyous sight to see and which always heightens the spirit of a meeting.

In the afternoon Prof. Nielsen spoke in English about "What Are You Doing with Your Life?" This talk was directed especially to the young people, but it was good to hear for all ages. At the closing meeting in the evening Rev. Stub spoke. All meetings had been in Danish with the exception of Sunday afternoon. — Perhaps this was somewhat one-sided.

The Hampton ladies served meals to a great number of people Saturday noon and evening and Sunday noon and evening. They also served coffee and cake after the closing meeting. And excellent meals they were, for which we are thankful to these ladies.

All Saints' Day. Sunday, November 1 this year will be All Saints' Day. Our National Convention at Kimballton this spring asked all congregations of our synod to take up an offering on that day for the Pension Fund. It will be remembered that it was also decided to pay our pension recipients in full this year. Therefore the Pension Fund is in especial need of liberal support. Many congregations are planning to observe this request, and the board is expecting that most of them will do so.

Rev. Ernest D. Nielsen, Muskegon, Mich., who is the business manager of "Lutheran Tidings," is making a visit to our Saskatchewan congregations at the present time. During the summer and fall these churches have had as their guests Rev. V. S. Jensen, Rev. Harris Jespersen, and Rev. Alfred Jensen.

Donations to the Santal Mission

N. S. Petersen, Askov, Minn.	\$ 3.00
Howard and Dagny Frederickson, Lynd, Minn.	1.00
An Andersen, Lindsay, Nebr.	1.00
Henry O. Thomsen, Lindsay, Nebr.	1.00
Harald Johnson, Lindsay, Nebr.50
Rev. J. L. J. Dixen, Lindsay, Nebr.25
Andrew Christensen, Cedar Falls, Ia.	1.00
Bethania Y. P. Society, Racine, Wis.	10.00
Ladies Aid, Hetland, S. Dak.	10.00
Mr. and Mrs. C. C. Holmgaard, Hetland, S. Dak.	1.00
Mr. and Mrs. Fred Nielsen, Hetland	1.00
Mr. and Mrs. A. C. Holmgaard, Hetland, S. Dak.	1.00
Mr. and Mrs. P. O. Nielsen, Hetland	1.00
John Jensen, Wells, Minn.	2.00
Mr. and Mrs. Clarence Johnson, Cedar Falls, Ia.	2.00
Johanne M. Schmidt, Des Moines, Ia.	1.00
Ladies' Aid, Junction City, Ore.	5.00
Wm. Damgaard, Lindsay, Nebr.	1.00
Mrs. Caroline Hansen, Portland, Me.50
Olga Christensen, Racine, Wis.	2.00
N. Christensen, Racine Wis.	1.00
Ida Madsen, Sheffield, Ill.	1.00
Skows, Racine, Wis.	4.00
V. Sorensen, Racine, Wis.	1.00
R. Sorensen, Racine, Wis.	1.00
Jens Sorensen, Racine, Wis.	1.00
Christen C. Broe, Portland, Me.	1.00
Peter Jensen, Portland, Me.	2.00
H. C. Andersen, Portland, Me.	1.00
S. T. Jensen, Portland, Me.	1.00
Mrs. C. P. Hansen, Portland, Me.	1.00
Christen Jorgensen, Portland, Me.	1.00
Jacob H. D. Hansen, Hutchinson, Minn.	1.00
Mrs. A. Jorgensen, Clinton, Ia.	1.00
Sunday School, Withee, Wis.	17.00
Niels Rasmussen, Fredsville, Ia.	1.00
Y. P. Society, "Vagteren," Omaha	7.00
Friends in Brooklyn, N. Y.	31.14
Fritz Mohnson, Luck, Wis.	1.00
Mrs. Mette K. Christensen, Lindsay	2.00
Chris Sand, Junction City, Ore.	3.00
Mrs. Chas. Rieder, Sheffield, Ill.	1.00
Mrs. L. C. Jensen, Chicago, Ill.	5.00
Dora and Carl Bonnicksen, Ringsted	2.00
Christine and Andreas Hansen, Tyler	3.00
Mrs. Skottegaard, Minneapolis, Minn.	1.00
Mrs. Hans Larsen, Minneapolis, Minn.	1.00
Mrs. Nielsen, Minneapolis, Minn.	1.00
Ed T. Esbeck, Kimballton, Ia.	2.00
Fred Bonnesen, Kimballton, Ia.	2.00
Danish Ladies' Aid, Portland, Me.	10.00
K. J. Rasmussen, Marlette, Mich.	2.00
Ingeborg and Edward Petersen, Friend, Neb.	2.50
A Friend, Kimballton, Ia.	1.00
Mrs. A. Hansen, Council Bluffs, Ia.	2.00
Mrs. L. Jensen, Grayling, Mich.	10.00
Ladies' Aid, Diamond Lake, Minn.	5.00
Mrs. Niels M. Nielsen, Diamond Lake	1.00
Julius Nielsen, Junction City, Ore.	2.00
Mr. and Mrs. C. B. Andersen, Withee	2.00
Jens Sinding, Ruthton, Minn.	5.00
Carl Sorensen, Tyler, Minn.	5.00
Wm. Holm, Tyler, Minn.	5.00
Andrew Bornhoff, Tyler, Minn.	1.00
Anders Nielsen, Tyler, Minn.	1.00
Jens Nielsen, Tyler, Minn.	1.00
C. C. Sorensen, Tyler, Minn.	1.00
Thomas Hansen, Tyler, Minn.	1.50
Rasmus Nielsen, Tyler, Minn.	2.00
N. L. Andersen, Fredsville, Ia.	1.00
Mr. Reerslev, Junction City, Ore.	1.00
Missionary Society, Muskegon, Mich.	5.00
Mr. and Mrs. Agner Larsen, N. Troy	5.00
R. S. Rasmussen, Solvang, Cal.	1.00
A Friend, Moorhead, Ia.	1.00
Arnold K. Johansen, Wautauga, S. D.	2.05

Mrs. Edwin Larsen, Hefland, S. D.	1.00
Sunday School, Oak Hill, Ia.	3.00
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Mr. and Mrs. Walter Hansen, Exira	1.00
Mrs. Geo. Hoegh, Brayton, Ia.	1.00
Mr. and Mrs. Rasmussen, Brayton	.50
Mr. and Mrs. Niels Clausen, Atlantic	.25
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Ladies' Aid, Clinton, Ia.	5.00
Jane Keller Johansen, Tyler, Minn.	4.10
Jens S. Bollesen, Tyler, Minn.	1.00
Mr. and Mrs. J. P. Skov, Alden	2.00
Mr. and Mrs. M. S. Rasmussen, Mpls.	4.00
Ole Christensen, Portland, Me.	10.00
Danish Ladies' Aid, Bone Lake, Wis.	5.00
Mrs. Jeanette Hansen, Bone Lake	1.00
Albert Buck, Storm Lake, Ia.	1.00
Maria and Jens Borresen, Tyler	2.00
Sunday School, Omaha, Nebr.	10.00
Chris P. Christensen, Kimballton	1.00
Danebod Ladies' Aid, Tyler, Minn.	25.00
Mrs. Lund, Viborg, S. D.	1.00
Mr. and Mrs. E. H. Hansen, Muskegon, Mich.	2.00
Mr. and Mrs. E. G. Jensen, Omaha	5.00
J. H. Jacobsen, Withee, Wis.	2.00
Danish Ladies' Aid, Cozad, Nebr.	5.00
Mrs. N. N. Sandager, Tyler, Minn.	2.00
Mrs. Margrethe Berg, Menominee	2.00
H. L. Hansen, Clinton, Ia.	1.00
Mrs. Peter Holm, New Hartford, Ia.	1.00
S. P. Magnussen, Clinton, Ia.	1.00
Danish Ladies' Aid, Newell, Ia.	10.00
Mr. and Mrs. P. M. Jensen, Newell	1.00
Ras Hansen, Kimballton, Ia.	1.00
Young People's Society, "Holger Danske," Des Moines, Ia.	16.00
Wm. Due and Family, Exeter, Nebr.	5.00
South Lutheran Sunday School, Viborg, S. D.	5.00
Rev. and Mrs. Harris Jespersen, Viborg, S. D.	2.00
Mr. and Mrs. H. P. Danielsen, Viborg	1.00
Mrs. Katrina Petersen, Newell, Ia.	2.00
Mrs. Fred Weston, Enumclaw, Wash.	5.00
Dr. and Mrs. Peter Hermansen and family, Hendricks, Minn., and Mr. and Mrs. J. Vadheim and family, Tyler, Minn., in memory of their father, T. P. Hermansen	50.00
Danish Sunday School, Danebod, Tyler	5.00
Henry Beyer, Dwight, Ill.	2.00
Mr. and Mrs. Jens Christoffersen, Exira, Ia.	1.00
Anna Schultz, Seattle, Wash.	5.00
Bethania Mission Circle, Racine, Wis.	20.00
Rev. Viggo M. Hansen, Racine, Wis.	1.00
Mrs. Christian Andersen, Hetland	1.00
Mr. and Mrs. Jens J. Christensen, Fredsville, Ia.	1.00
Friends in Greenville, Mich.	15.00
Elise Hansen, Racine, Wis.	1.00
Mr. and Mrs. Walter Petersen, Dallas Center, Ia.	5.00
Mrs. Johanne Johansen, Des Moines	5.00
Mrs. Niels Petersen, Des Moines, Ia.	1.00
Ladies' Aid, Big Rapids, Mich.	10.00
George J. Thuesen, Fredsville, Ia.	1.00
Children's Picnic, Askov, Minn.	3.08
Summer School, Troy, N. Y.	2.50
Farewell Festival in St. Peder's Church, Minneapolis, Minn.	46.95
For Dagmar Miller's Work	
Sunday School Children, Portland, Me.	28.00
Total	\$ 629.82
Previously acknowledged	4,153.84
Since January 1, 1936	\$4,783.66

Correction: On last list I had Bernie Hoegh; should be Mr. and Mrs. B. C. Hoegh, Atlantic, Ia.

Received with thanks.

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

DISTRICT CONVENTION AT FREDSVILLE, IOWA

(Continued from col. 90)

two collections for this fund, one in November, the other in May, that it might be possible to pay full pension to those eligible for two years, as passed by the general annual convention.

A telegraphic greeting was sent by the convention to Dr. and Mrs. Erling Ostergaard, for whom parting festivities were held in Minneapolis.

Sunday morning there were two services, the first of which was conducted by Rev. C. A. Stub in English, and the second by Rev. S. D. Rodholm in Danish. Both services were well attended. In the afternoon Rev. H. Jørgensen related some of his interesting experiences from the Denmark trip this summer, which was enjoyed by all. At the closing service Rev. Edwin Hansen was the speaker. The district president closed the meeting at the church after which all assembled in the parish hall at the coffee tables.

They were pleasant days! All who were present wish to express gratitude, first and foremost to Almighty God, for spiritual benefits, and then to the congregation of Fredsville, for hospitality so generously extended.

Edwin E. Hansen, Secretary.

DISTRICT CONVENTION AT DAVEY, NEBRASKA

(Continued from col. 85)

In the evening the writer spoke in Danish and Rev. Erik Moller in English, and a number of people gave short talks.

Numerically the meeting was not as large as some of our former meetings. This undoubtedly has two reasons. One is that the drought has made it difficult for many to get money for traveling. And perhaps the most important is that there was a farewell meeting at Nysted for Rev. Højbjerg on the Sunday of our convention. But, as stated above, there were one or more representatives from most of our congregations. The following ministers were there all the time: Bundgaard, Stockholm, Holst, Lerager, and Dixen. Harald Petersen was there Friday and Saturday, and Erik Moller Sunday afternoon and evening. Besides, Rev. Hansen was there Saturday afternoon.

It was a busy meeting. We continued until late in the evenings and started at nine in the morning. Many sermons and religious lectures were given. Perhaps we should have had a little more free-for-all discussion of Christian topics. But as it was, we undoubtedly all felt that our days at the meeting had been well spent, for it was a very good meeting.

Sunday afternoon some young women gave us some musical numbers, both vocal and instrumental, which were much appreciated.

J. L. J. Dixen.

The Seamen's Mission. Rev. A. Th. Dorf announces in his local bulletin that the Seamen's Mission has now come to an agreement with "The Joint Emergency Committee." This organization gets its support from a fee of 10 cents from each person boarding the ships just before the sailings. This money has been used to support different Seamen's Missions, but the Mission of our synod has not been able to get any support from this source. Very recently, however, it was arranged

so that our Seamen's Mission will get its share of these funds, which will give it a more constant and more certain source of income.

Many Reading Circles. Rev. Holger Strandskov writes in his bulletin that the six reading circles of the Tyler congregation are now ready to circulate their new books. They have two circles using Danish books and four using English. Each member pays \$1.00 or less for membership, which gives them very cheap, as well as good, winter reading.

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