

Lutheran Tidings

Volume III

NOVEMBER 5, 1936

Number 7

A Grateful Song

*I am so grateful. Lord, today,
I must kneel down to pray,
To thank Thee, not alone for bread,
And for my sheltering roof, my bed,
But for a thousand splendid things
My glad heart lifts and sings:*

*For eyes to see the sun's good light;
For ears to hear the swift-winged bright
Voice of the birds, and the wind through trees,
The fragrances upon the breeze,
The velvet touch of leaf and flower;
Thy care about me, hour by hour;
Thy hand, unseen, that guides me through
The day's length with its work to do,
And gently, tenderly the while
Down every straight or crooked mile.
Thy Word, its promises that glow
To guide me as I go.
I am so grateful, Lord, for these,
I thank Thee on my knees.*

Grace Noll Crowell.

Value of Church Membership

"Do you think a man could get to heaven without joining the church?" asked three good men of a pastor.

"I think he could."

They laughed, patted him on the back, and called him broadminded.

"Let me ask you a question, and I want you to answer me just as quickly as I answered you," said the pastor. "Why do you want to go that way to heaven?"

They were speechless.

"Why don't you ask me another question?" suggested the pastor. "Why don't you ask me if a man can get to England without a boat?"

"Well," they said, "we will ask you that. Now, what is the answer?"

"I see no reason why a man could not get to England without going on a ship, provided he were a good swimmer, tied some food between his shoulders to eat on the way, had plenty of strength to buffet all the waves, if a shark did not get him. And suppose you did get to England without a ship, do you think you would get there much ahead of the man who goes there by ship?"

I do not know who is the author of the above, but I do see a great truth illustrated here. Many are they who will not deny that there is a heaven, but they will not enter the ship to get there. They seem to overestimate their own strength, and I fear that on the great day of resurrection they will wake up disappointed with the greatest disappointment of their lives, because they have not reached the haven.

Jesus said, "I am the Way, the Truth and the Life." He has given us His Church with His blessed means of grace. Let us make use of all He has given us, not ignore it or belittle it, if we do not wish to take the risk of consequences. They may be fatal, terribly fatal. It is not the wise who neglect, it is the foolish, who have no oil in their lamps.

It has been a dry summer. Many things in nature have withered and died. How is it among us spiritually? Do we not in the hearts of men see even a more serious condition because of spiritual drought? Come to the fountain of the Spirit!

Every minister will at times have occasion to meet or visit with persons who are members of other churches. He may see these in his church, or he may stumble into the wrong home at times.

In all this, however, the earnest, straight forward minister never offends nor attempts to usurp a rightful pastor's place. Others will soon size him up after brief observation of his work. Their measure is not made by the letter of the law, but by the spirit of it, and if he be a "sheep stealer," the gates of brotherhood are soon barred against him.

I have at times been asked why we did not persuade this person or that to join our church. To that question I can answer that I never have and never expect to ask anyone to leave another church and join ours. I can't do that, not even, as at times the case has been, when members from other churches have expressed their dissatisfaction with their own pastor or conditions in their church. You do not so often hear pastors talk about each other, but people will talk about pastors to each other and to other pastors. They deserve no praise for this.

All the above considered, I would no more try to persuade a person to leave his church and join ours, than I would try to persuade some other man's wife to leave her husband and come to me. I could not do the latter, and will not do the first. However, we all know there are men who steal the wives of others, and there are pastors who rob members from other churches. I can sanction the one as little as the other. Sometimes a man's zeal is greater than his judgment.

I consider the church as a sacred institution, and the connection with the church is sacred. It was in Baptism that you were brought to the church, and in confirmation you confirmed the sacred connection between you and the church. May that sacred connection ever be honored and respected. May we all be faithful as He is faithful, who came to us in our Baptismal covenant.

A. C. Kildegaard
in "Budbringeren."

Among The Danes of Saskatchewan

One of the first things one notices in Canada is that the postal system does not give the service to which we who live in the States are accustomed almost everywhere. It is common for the farmers to have to get their mail at the postoffice. Rural free delivery seems to be practically unknown. This makes communication difficult between the communities which we seek to bind closer together in the work of the church. Messages must be sent a long time in advance, and even then it happens that a letter remains at the postoffice a week or more. Telephone connections are also quite meager, while "the greatest transportation in the world" seems satisfied on many of its branch roads to run one or two trains a week each way.

I have the impression that the retarded development of such modern conveniences as the postal system, the telephone, and the railroad is not due so much to a lack of need for these things as to the fact that they cost more than the people can afford to pay. And it seems, at least to the casual observer, that the government does not have a great deal of control over this phase of industrial life. I mention this not in any attempt superciliously to criticize conditions in a foreign country, but because these conditions are a fact we must consider in our work. It is more difficult and costs more to hold our lines of communication intact in Canada than would be the case here. Distances are great and automobile transportation is at least twice as expensive as in this country.

For this reason it was a great service to me for Mr. and Mrs. John Lidemark to come the 525 miles from Canwood, Sask., to Dalum, Alta., and take me to Saskatoon, Melfort, and the other communities, Clouston, Mayfair and to their home at Canwood. It also had the additional advantage that Mr. Lidemark was well acquainted in these communities so that when we arrived we were able to find where the right people lived and immediately to meet a hearty hospitality and a great readiness to receive what we had come to bring.

Rev. Juhl and Rev. Christiansen have often described the field of operations up there. Besides, Mr. P. L. Lund, about a year ago, wrote quite extensively about this trip to these communities. So I do not need to enter into particulars but shall give rather my impressions of the people and the conditions under which they live in these northern regions.

The first things I met wherever I came was the feeling that the work which has been done there now for about ten years has not been in vain. Rev. Juhl is held in grateful remembrance, especially at Saskatoon and Melfort, where he served most. At their request Rev. Christiansen gave up the work at these two places and gave his services especially to Canwood and Mayfair. There were no special faults to find with his pastoral work, but he did not fit into conditions. I found abundant proof that the end of his activities there should have been hastened rather than postponed. I also think I have reason to express our sincere thanks to Mr. John Lidemark, both in behalf of the people up there and of the Danish Church, for his efforts to bind up the threads which had been torn apart between us and these communities so that the work may now be resumed.

He visited all of these places before going to the convention at Kimballton and was able to inform us that pastors from the Danish Church would be welcome among them again. Nor must I forget to mention how glad these people were over Mr. Lund's visit a year ago, and over Rev. Harris Jespersen's and Rev. V. S. Jensen's visits

this year. It was good to follow in their tracks. I met only good will and understanding. And the satisfaction was still greater when I announced that Rev. Ernest Nielsen would visit them in October, and that possibly he could be induced to come up there and serve as pastor among them. They became curious also to know who and how he was, especially if he was a Grundtvigian. I hope Rev. Ernest Nielsen may succeed in meeting these people so that that which is really Danish and genuinely Christian may characterize their meeting with him.

I would like to put in a good word for the people up there. They are good listeners, they can sing and take part in discussions. They are deeply rooted in the Danish, and spiritually they live in a strange land. They have been here only a few years. From a material point of view these years have been largely a series of disappointments and sufferings. Many have lost the capital they brought with them. Nature and the climate force them to take up a struggle for existence under conditions of which we who live in the States have no experience. Theirs are pioneer conditions. Some may think those are good conditions, that it is good for people to pass through such experiences, that privation and longing are a school in which men and women learn to fight for that which is of real value. I reserve the right to question this theory. Where the struggle for existence is very hard, too great a loss of spiritual values is often incurred. Neither time, nor inclination, nor money is available for the things which can satisfy the needs of the soul or the mind.

This is true whether people have come from Denmark and live in Canada or they are born and live in this country and have been compelled by hard times, crop failures, etc., to restrict their way of living to the least possible. I know riches and prosperity involve grave dangers and temptations, and I know that happiness is often found in the poorest hut. It is very easy, however, to sing praise to the blessings of poverty when we live in economic security. It is not so easy for those who feel the pinch of poverty. And no one can persuade me to be grateful for the poverty of these years of depression because a few of the idle rich have learned to be content with a little less of luxury. Real poverty is never a blessing, wherever it may be found.

I do not mean to indicate that I saw nothing but poverty, rags, and misery in Saskatchewan. The people were well dressed, enjoyable and cheerful to talk to, as a rule. It must be admitted, however, that many of them had but little left over with which to improve their house and home and make their living conditions easier and more pleasant. I believe also that they support the work of the church with a much greater percentage of their income than is the case with us. I cannot refrain from hoping for their sake that they may have material progress. This cannot come merely through better crops than they have had this year; for most of these communities have had much better crops than many of the Danish communities in the States. It must come from an adjustment between the price of what they have to sell and those of what they must buy.

The Danish Church has a great and a good work to perform up there. Perhaps also D. K. U. (The Danish Church Abroad) can do this work to the satisfaction of the people living there. Yet I believe it will be best for these people if they are given the opportunity to become a living part of the Danish church life as it is lived both

(Continued on col. 112)

District Meeting at Racine, Wisconsin

October 3-4, 1936

Saturday morning the pastors of District III gathered in the parsonage at Racine for their annual meeting. One specific topic is always discussed; this year it was "The Pastor at the Sick-Bed." Many other questions both of a practical as well as of a spiritual nature are also taken up. And time is generally too short. Before we know it noon time has come. Mr. and Mrs. Jens Jensen had been kind enough to send us an invitation to be their guests for dinner, which I am sure we all enjoyed very much.

At two o'clock the business session opened in the church. With the exception of Dwight, Ill., all congregations of the district were represented by delegates. The district president, Rev. A. W. Andersen, opened the meeting after Rev. V. Hansen had bid all the guests welcome. He read a passage from the scriptures and led in prayer.

The secretary's report was also read and approved. It showed a balance of \$45.97. Only two congregations had paid their district dues last year, St. Stephan's, Chicago, and Clinton, Iowa.

The president then read his report. He mentioned the fact that a number of jubilees were celebrated last year by our churches. Clinton, Iowa, was 60 years old; Dwight, Ill., 60 years; and Bethania, Racine, 40 years. This year the congregation at Marinette will be 60 years old. It means that a long and faithful service has been performed in these places by the grace of God.

The statistics show that the number of souls in our district now is somewhat over 2,000, of which 868 are paying members. We have 1,760 confirmed members and over 500 children in our Sunday schools. Only 31 children are in Danish classes. Our Ladies' Aid Societies have over 500 members and our young people's societies 114. We have only two brotherhoods and only one mission circle.

The president also voiced the thanks of our district to Rev. Enok Mortensen for his faithful work in Chicago. Rev. and Mrs. Mortensen are leaving soon for Salinas, California, to serve our church there. The wish was also expressed that our district was strong enough to support a regular work by a resident pastor in Sheffield, Illinois, where our church has been without a pastor for many years. Rev. J. C. Kjær, Clinton, is visiting Sheffield as often as possible.

Our synodical work was discussed at length and each different branch of work was introduced by one of the pastors. A fine and very interesting discussion resulted, and I feel sure that many of our people came to a much better understanding of our work. We hope to see the result in better support.

A letter from our synodical treasurer informed us of the fact that our part of the synodical budget is only \$3.12 annually for each member, a sum we ought to be able to take care of if we all are willing to help. Not all may be able to give that much, but then others are giving more, so we should be able to reach our goal.

The election resulted in Rev. A. W. Andersen's re-election as president. Rev. J. C. Kjaer was elected secretary and Mr. Viggo Sørensen treasurer. The business session then closed with a hymn.

Sunday morning we gathered in the church for Danish services. Rev. Andersen preached the sermon, and Rev. S. Kjaer served at the Holy Communion. In the afternoon Rev. E. Farstrup spoke in English and Rev. J. C. Kjaer in Danish. In the evening Rev. E. Mortensen spoke in English and Rev. Andersen closed the meeting with a few remarks and prayer.

(Continued on col. 112)

The Grandeur that Was Rome

When Rome had become securely established on her seven hills, there arose, according to a tradition preserved in the works of the greatest of the Roman historians, Titus Livius (59 B. C.—17 A. D.), a serious dispute between her two social classes, the Patricians and the Plebeians—in more modern times, nobles and commoners.

The fundamental cause of the trouble was the mal-distribution of wealth: the Patricians were becoming the sole Haves and the Plebeians the Have-Nots, and this mal-adjustment was furthermore aggravated by the fact that the Plebeians were keenly aware of the injustice of it.

Ancient Rome in 494 B. C. was an orderly community, too orderly for any resort to violence even in redressing great social wrongs. Drastic action, nevertheless, was necessary; and fully conscious of this the Plebeians withdrew *en masse* from the community where they were being deprived of a fair share in the economic life, to set up a new community at the Sacred Mountain.

Through such action the Plebeians, by a bit of rugged individualism, put themselves in a position of becoming Haves, for the building up of a new community would at once create new economic values and opportunities.

It was then the turn of the Patricians to resort to drastic action. Of course, one would have expected a military people like the Romans to have sent a punitive expedition under some famous and ruthless commander to bring the obstreperous Plebeians "to their senses." But the Patricians did nothing of the kind—perhaps, after all they were nobles? Instead of sending an army they sent one of their wisest and most accomplished diplomats.

Arriving at the Sacred Mountain, he called the none too willing Plebeians into conference and there told them the well known story of the body and its members. The body serves and is served. The members also serve each according to its ability and is served according to its needs. It is the whole for the parts and the parts for the whole. Each for all and all for each.

The diplomat's speech caused a tremendous "mortality" among the Plebeians, for most fell for the idea which it scintillated. There was a happy re-union of a re-united people on the seven hills of Rome.

Would there be a more perfect and lasting union?

The Romans were a practical people politically. They saw that the time had come when a development of their fundamental laws had become necessary. New institutions would have to be provided to make the new birth of freedom safe in a world of very imperfect human beings.

Fully convinced of this, they instituted the office of tribune of the Plebeians. The tribunes were under special protection personally, and they exercised powers ample and effective for the protection of the Plebeians. The office of tribune became one of the most lasting of Roman political institutions.

The reader may smile and say that this is merely a story. Well, even though it is but a story, it still records the fact that mankind in an early period of its history could conceive of an orderly, humane, and righteous adjustment of a major economic mal-adjustment, for Livius would not have repeated the story without appreciating the sentiment it embodies.

Later poets have fittingly used the phrase: The glory that was Greece and the grandeur that was Rome.

Thomas P. Christensen,
Iowa City, Iowa.

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EDITORIAL

I had not intended to write anything in this column which in any way should reflect on the political scene of the present campaign. But last night I heard the final campaign meetings of the two major parties.

And I can not refrain from protesting against the inappropriateness of the use of prayer and benediction in so unholy connections. In a decent campaign nothing would be more appropriate, but to link prayer up with obvious insincerity, misrepresentation and vilification is to my mind nothing short of sacrilegious, to use holy things for your own personal and selfish ends.

It is not the use of these things I object to, but the misuse of them. I am sure it will not bring any blessing to the perpetrators or to the country.

* * *

How can it be that so few of our people take any active part in public life? I do not mean that our synod should enter into politics or any kind of social activity except that which comes under the preaching of the gospel, Christian education, and works of mercy. But I am wondering if any church has been effective in doing its work, if its members do not feel impelled as citizens to do something for the betterment of social life and the conditions under which it is lived.

Life is not confined to what takes place in the human heart, nor to the affairs of the individual, or the home, or the church. We all live in a country made up of many people of different kind, different faith, or no faith. Whatever we may believe in our hearts, however we may live in our homes, our churches, we are still inextricably bound up with these other men and women among whom we live. We influence them, and they influence us and our children. We owe them something: we owe them the gospel, we owe them fellowship, we owe them co-operation in improving the world so that we may all have a more abundant life, so that the life in Christ may have better conditions under which to develop, so that we may have a richer mental and physical life.

Are we doing our duty as Christian citizens of America? Are we doing what we can that America may be a better land, a more Christian land?

C. A. Stub.

Correspondence

On Board M. V. "Georgie,"
October 6, 1936.

Dear Friends:

We are now on the deep blue waters of the Atlantic, headed eastward, and so toward the place that is to be our field of work for the next six years. Often our thoughts will return to you friends in the homeland to whom we are bound in so many ways, being one in the great fellowship of those who love Christ, and co-workers in that greatest of all enterprises, to bring the gospel to all nations.

Especially at this time of our departure do we remember with hearts full of thanks and gratitude the many encouraging words and greetings which sped us on our way and made the going less difficult.

We were given two very pleasant evenings, one in St. Peter's Church in Minneapolis, and one at Danebod in Tyler, where friends gathered to encourage and strengthen us for our departure and for our future work. We are thankful for these memories. We also wish to thank those district conventions which sent us greetings by telegram or radiogram.

And we felt a special gratitude to you, friends, for the splendid response to the call for financial support, which showed us clearly that you do not want to see the work of the Santal Mission curtailed, and which was one factor in helping the board to decide to send us out. So we go with renewed courage, assured that we are where He wants us to be; secure in the faith that God will be with those who go in His service.

And we are happy to go. Glad because we know that there is our place, because a task lies awaiting us there. Glad because we have been given that great privilege of bringing out to those who have never heard the greatest of all tidings, that of a God who is Love, of His Son who is the Savior from sin and death, their Savior and ours. There is no sweeter story, and there is no greater joy here on earth, I think, than seeing that message bring a new light and a new joy into lives that before knew nothing but fear and the worship of evil spirits.

So we go with a song of thanksgiving to Him who has decreed that it might be so; to you back home who are taking up the task of making it possible, humanly speaking. May God bless you all. May He give us of His strength and power so that we shall not falter in that great task that lies before us.

Sincerely yours,

Alma and Erling Ostergaard.

* * *

October, 1936.

My dear Mr. Editor:

We are keenly interested in the many good reports from meetings and conventions of our synod. We are informed about a number of good things and of the speakers who naturally "spoke"; but could it not be arranged so that subjects, themes or outlines of the various addresses were mentioned in the reports? I suggest that the faithful reporters in the future keep this our wish in mind.

A Reader.

—o—

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changeth not, abide with me!

The National Preaching Mission

In the midst of one of the hottest political campaigns, a team of prominent American preachers came to Des Moines and invited people to come together to sing, pray, and listen to the word of God. And people came in large numbers.

During the day there were sessions for ministers, laymen and young people. In the evening there was a mass meeting in the Shrine Auditorium. Night after night it was filled to capacity. It is literally true that "men who came to scoff remained to pray." Our usually strong inhibitions melted away in a feeling of fellowship, and people sang as I have not heard an American audience sing for many years.

For some time I have followed Dr. E. Stanley Jones with interest, but I had neither seen nor heard him. I was in deep suspense to see him and hear his voice. At first he seemed awkward in the pulpit and his voice was disappointingly small. But he had not spoken long till he seemed literally glorified. He held the vast audience of forty-five hundred people in the palm of his hand. I can still hear these ringing words, "Christianity does change the lives of individual men, thank God. But that is not enough. Shall we rescue the individual slave and leave intact the slave system? Shall we reclaim individual drunkards and not touch the liquor traffic? Shall we pick up the wounded in war and leave intact the war system? Shall we pick up the derelicts of a competitive system and give them doles, and leave the system to go on producing its poverty, its hates, and its exploiting imperialisms?"

When the audience rose to sing, in closing, "Blest Be the Tie that Binds," there were many who experienced the meaning of Christian fellowship so vitally that it will never be forgotten.

Alfred C. Nielsen.

Karen Jeppe

Dear Friends:

As soon as our thoughts go back to the past year, a vision appears and takes us back to the room in which our dear and true mother of orphans, Karen Jeppe, surrounded by much love and good care, lived her last days. We remember her as she gave her last advice and directions to some of her close collaborators for the welfare of the work, built with numberless sacrifices, before her great soul left her weary and tired body.

In those dark days of July, 1935, nobody of us thought that Karen Jeppe would leave us so soon and that an immense emptiness and gap would follow her. Just like orphans we deplore the terrible loss, take flowers to her grave and seek for consolation. But on the other hand we have the great satisfaction to know that her memory is alive in the hearts of the whole Armenian nation and of all those who knew, loved and admired her in her humanitarian work.

We are very glad and thank God that her work is still going on in the same spirit as she used to conduct it. Over 250 orphans are cared for, about 1,300 breadwinners are attended medically, and medicine is provided for them, and often when the life of a family father is in danger, operations and special treatments are done. Three hundred children of the poorest refugees are clothed and sent to school on our account, many poor refugees receive the rent for their rooms, and second hand clothing is provided for them from Denmark and Germany. Roofs

for their new-built houses and other kinds of help are given to the Armenian refugees as far as we can and according to the immediate needs. During the autumn and winter a soup-kitchen provides hot, nourishing and good food for undernourished, poor widows, orphans and school children of the camps. Those are the different branches of Karen Jeppe's work as it is done actually. Later on we shall give more details about the different branches of the work.

We thank the Danish Friends of Armenia, the Dr. Lepsius Deutsche Orient Mission, the Swiss Friends of Armenia, and all those who kindly help us to continue the work for a people in distress. We thank our friends abroad for all the sacrifices they bring in Christian charity in this way to keep the light of hope burning in the hearts of those who have suffered horribly during and after the war. The war with its massacres and deportations is a vision of a cruel past. Actually, we see all around us distress and misery, and the new generation grows up in pitiful and lamentable conditions and needs more than before our help and assistance. By no means should we despair nor deny our help in these terrible days of misery. We must follow the example of Karen Jeppe and fight with courage, patience and confidence against the ruin of the Armenian nation.

To all friends my hearty thanks for all the gifts and prayers. On this occasion I also like to remember our dear Miss Jeppe, for through her I know and love the Armenians; with her I have spent a segment of my life in the work of rescue, and with her I observed the growing misery, but unfortunately without her I must continue her work. I am ready to do so as long as her friends show me their confidence and send their contributions for the work.

Sincerely yours,

L. F. Gaszyk.

Alleppo, August 20, 1936.

* * *

I am sending this letter just received from Aleppo to the readers of our church papers and especially for the sake of those who by their gifts are sharing the joy and satisfaction of helping in this good work. If we fully realized "how the other half lives" today, gratefulness for the luxury we really have, compared to the people of Armenia, would know no bounds.

As you know, I am still carrying on the good work begun by the late Rev. Kr. Østergaard in gathering large or small gifts for the furtherance of Karen Jeppe's work known to all the world.

A. E. Frost.

Danevang, Texas.

Announcement

A church school and district meeting will be held at Atterdag College, Solvang, Calif., November 18 to 22. The congregations of District VIII of the Danish Church in America are asked to send delegates to the district meeting, which begins Friday evening, November 20.

Marius Krog, Dist. President.

In accordance with the above announcement the Betania Congregation, Solvang, California, invites friends of the work of our church to participate in this fall festival.

Emil Jensen, Pres. of the Congregation.

THE SANTAL MISSION

X

Work Among the Bengalese

The Santal Mission has branched out and reached other people in India. There has always been a reason for this, so it has been a natural growth.

The official name of the Santal Mission is "The Santal Mission of the Northern Churches." We have heard about the work, not only in Santalistan, but also in Dinajpur, Malda, and in Assam, among the Santals as well as among the Boros. Today we shall hear about the work among the Bengalese.

Our mission field, which the missionaries call Santalistan, lies mostly in the district of Santal Parganas in the province of Bihar Orissa, but also partly in Birbhum in the province of Bengal. Santalistan has about 3,000 square miles and has one million inhabitants. Only about 400,000 are Santals. Nearly all the others are Bengalese, so they have been in the majority all the time.

When we speak about the religion of the Bengalese, we may mention that about one half million are Hindus, and 60,000 are Mohammedans.

The Santal Mission is the only mission society that works in Santalistan. It is therefore evident that the missionaries have felt the responsibility for the missionary work among the Bengalese, although so far most of the work has been among the Santals. The need for help was greatest among the Santals. They were so oppressed that they were in danger of losing their national character. It was also easier to work among them. They were more ready than the Bengalese to give up their religion and become Christians. They had lost faith in their own gods. The missionary work among the Santals was so great and so pressing that it took many years before the missionaries were able to reach further out to the work among the Bengalese. But they felt all the time that something should be done for them, too. It was not indifference but inability that caused the delay.

The Bengalese are a great people in India. There are said to be 50 million of them. They live mostly in the province of Bengal, but they are also numerous in the surrounding provinces.

Physically they are not so large and strong, but they are intellectually superior to most of the other people in India. They have been among the leaders, and they have enjoyed superior positions in many places.

They have some ancient poetical works of high standing. We may mention the Veda, the Bhagavagita, the Mahaharata, and the Ramayana writings. A high percentage can read and write and study the old holy writings.

They believe in many gods. In their blindness they bow down to wood and stone, but their chief gods are in a way a triune God. They believe in Brahma, the creator; Vishnu, the upholder; and Siva, the destroyer, for instance of sin. Vishnu reveals himself among men as Krishna. Siva is married to Urna, the daughter of Himmalaya. She has many other names as Parbati, Durga, Kali and Shahti. This is Hindu religion.

They celebrate some religious festivals every year, as Omga puja in September, and a festival for Kali in November. At such festivals they beat the drums, dance, satisfy their lusts, and debauch themselves in sinful orgies.

The Hindus are religious. Many think a lot of their religion. They seem to find satisfaction and peace in their faith. When the missionaries preach to them, they often answer, "Our own is the best."

Bengali, the Bengal language, is very different from Santali. It is not so easy for a missionary, who has studied Santali, to learn Bengali and preach in that language. Some of the Santals who were elders knew Bengali well enough, and they told the story of God's love also to the Bengalese.

One of the first Hindus to be converted was Bolae Dotto. He heard the missionary E. Cornelius preach the gospel when he worked in the service of the Santal Mission near Kaeraba 1871-1872. Bolae Dotto had to suffer much persecution from his relatives when he decided to be a Christian. He was at last baptized by Cornelius. He was then expelled from his caste, and for years he suffered very much in many ways. His relatives even tried to kill him at one time. His wife was true to him, and she and some of their children were baptized some time later. Bolae Dotto was true to Jesus Christ. For many years he was an evangelist who went out to preach the gospel to his own people. He died happy in his faith with peace in his heart in 1909.

Bolae Dotto has written his own life story. Missionary M. A. Pedersen had it translated from Bengali to Santali, and then he translated it into Danish. The book was printed in Christiania the year after Dotto's death. That is both a sad and a joyful story.

Three of Bolae Dotto's sons continued his work, and today one of his grandsons is in the service of the Mission.

Rev. H. P. H. Kampp came from Denmark to Santalistan to take up work as a missionary in November, 1915. After he had studied the Santal language for some time, he was given charge of Tilibani station. This village lies south and west of Benagaria near the Bengal province. He came to take a living interest in the Bengalese people; he learned Bengali and studied their literature and their religion.

At the conferences it was often discussed whether the Bengalese should have their own missionary. Kampp was very much in favor of it, and at last it was decided to begin such a work with Rev. Kampp in charge. A station was built at Narainpur village and the work was begun in 1924.

It always takes some time in all missionary work before any fruit appears. It was the same way here. But the work has been continued since with Rev. Kampp and his wife as leaders. Missionary work among the Bengalese has also been taken up in Malda and several other places under Kampp's supervision. Considering the few and inadequate preachers and teachers who have been Rev. Kampp's co-workers, they have met with considerable success. And the work has increased all the time.

Rev. Kampp writes in the sixty-eighth Annual Report for 1934 about the Narainpur and Malda Bengali work:

With 1934 ended the tenth year since the Bengali work was commenced in our Mission with the laying of the foundation stone of Narainpur Mission Station. It has been a period not without opposition, and disappointment on the part of men and at the same time of much blessing and daily experience of grace and faithfulness on the part of God.

"The results or fruits of the work during three years are neither great nor brilliant. It has often been a trial for our patience that the growth was not more rapid, not least that the prospect and hope of getting more missionaries for this work have continually failed, so we have still only this one station for Bengali work here in Narainpur in Birbhum district. If we had also

at least one in Santal Parganas, one in Malda, and one in Goalpara district in Assam, we might say that the most indispensable need for beginning the work had been met.

"Still as the Swedish Mission in Cooch Behar, where the work is also among Bengalese, has now been united with our mission, we are no longer quite alone. But Cooch Behar is on the east border of Bengal towards Assam just as we are on the west border towards Bihar, so the distance between us is great, and within the original area of our mission the union does not mean any extension of the work.

However, we are grateful that the work has been permitted to continue at all, when we see how several other missions have been compelled to give up station after station and even district after district. And we are even more grateful when we look at these meagre visible results of our work and find that after all they give clear evidence that work among Bengalese is by no means hopeless; on the contrary the possibilities of evangelistic work among Bengalese are comparatively not less than among the Santals, if only we had the workers. Especially the last few years seem to indicate this. In 1934 some forty old Bengalese joined our congregation through baptism. The sadness of it is, however, that we have about fifty times less workers among Bengalese of our areas than we have among the Santals, although the Bengalese are many times more numerous. And it seems we can hardly hope for any considerable change of this proportion till the number of our Bengali missionaries is increased."

I have quoted Kampp's report so fully because it gives the best survey of the last 10 years work that I have found anywhere.

The harvest failed in 1935, but the harvest in the kingdom of God did not fail.

There were 347 Christians in the Narainpur Bengali work, according to the sixtieth Annual Report for 1935. There were seven children of Christian parents baptized and 66 from the heathens. Rev. Kampp had five elders, one Bible woman, and four teachers to help him in the work. About 293 villages are mentioned where the gospel was preached during last year. Mrs. Kampp has been sick for a long time but has recovered so that she is able to look after the work among the women of Narainpur. One of the most encouraging facts about this work is that new workers are coming into the service.

Rev. Sigfred Johansen and his wife Solvejg came from Norway in November, 1935, to take up missionary work. They were drawn toward the work among the Bengalese, and it was decided at the conference this year that they should take up this work and be helpers to Rev. Kampp, who has been alone in the work for so many years.

They were received with gladness at a welcome westival at Narainpur by Rev. Kampp and the Bengalese congregation. So there is also progress in the work among the Bengalese.

Henrik Plambeck.

To pay the debt. Rev. A. W. Andersen, Chicago, Ill., has sent out letters to the members of his church asking them to wipe out a small debt which his church has. Also at Bridgeport, Conn., it has been decided to make an effort to pay off a debt of \$3,000.00. Church debts are very pernicious burdens. The interest is a continual drain on the church treasury which is often hard to bear, especially for small churches, and often hinders much good work.

From My Reading

By Bundy

Under the Evening Lamp. J. M. Jensen, Dean of the Brøderup Folk High School, Denmark, has recently published a series of worthwhile radio lectures under the general title: "Among Youth" (Blandt Unge). In one of these lectures he speaks of the creative value of study circles in our own communities, and he adds the following words, which certainly also pertain to our own conditions: "It would not hurt our folk life, if a certain amount of our shallow sociability were replaced with study circles in our home communities, with informal discussion of definite subjects previously studied by everyone present. Such an undertaking would give content to many an evening now aimlessly spent."

"**Unless ye Become.**" It is hard for me to understand how some apparently intelligent students of the march of Christianity through the ages, can be so cocksure in denouncing the Oxford Movement. It is true that we have received light from Grundtvig; but light is not the same as a dynamic. Light can be both static and active.

It is wonderful to bask under the Grundtvigian floodlights; to ponder the heavy theological definitions of Karl Barth; but have we forgotten that the church of Denmark had a Søren Kierkegaard, who, equally philosophic, though not so romantic as Grundtvig, called us to action?

It is my impression that Halvdan Helweg has gone a step further in his book "The Church on the March" (Kirken paa March) than most of the followers of the above mentioned leaders. He sees in the Oxford Movement a practical fulfillment of much gospel teaching that so far has been eloquence, theology, tradition, church going, books, etc. His book is exceedingly fresh, sound and challenging.

We are not going to forget Grundtvig and Luther, nor Barth; but we need to get them down from the admiration pedestals which they now occupy. I for one am glad that there is a Kingdom of God to be established now as well as in the future.

I wish that many would take time now during the winter months to study this book. It is rare to get a book so packed with pregnant sentences.

Bismarck is supposed to have said, "History teaches us that we never learn anything from it." These words contain some bitter truth. Individuals will not learn from past mistakes, hence we often devolve, and succeeding generations make the same mistakes that the preceding generations made. There is more to learn now than ever from the past, but the majority of us is content to let someone else do the reflecting for them. Take for instance in politics, there would be many who would not vote for certain candidates who only indulge in base and denunciatory generalities upon the presumption that the average man does not think back even one presidential term.

The dynamic power. At the fiftieth anniversary celebration of Bækmarksbro Co-operative Creamery, Denmark, C. S. Nygaard spoke the following significant words: "A depression cannot spoil a spiritually awakened people, rather it makes them gather strength for more heroic

deeds. The victorious march of the co-operative movement is proof of this contention. Since we now are down in one of the valleys out of which we are unable to work ourselves, the reason can only be that we are in need of spiritual power. And lack of spiritual power always manifests itself in our willingness to deny ourselves anything. A man needed a new plow badly; but first he had to have a new radio; another had difficulty in paying his interest, but he could not part with his car. Begtrup in his "History of the Danish People in the Nineteenth Century" tells of some of the first co-operative creameries arranging lecture halls on the second story. A people with such an outlook on life and their occupations have attained some of what Ibsen calls "the ideal above the work." (Højskolebladet, July 24, 1935.)

The external and the internal. One of my personal problems has been how to live in a world that is full of disharmony. A world where even the gospel of Christ is listened to as if it had nothing to do with the world as we have made it. It has been of some comfort to read what Stanley Jones, in "Christ on the Mount," has to say on this problem: "To be able to live a spiritual life in the midst of a material environment, has been and is the perpetual problem of religion. We alternate between asceticism and worldliness, or else compromise, and build up a vast amount of reality at this point."

Challenges. What a number of challenges in those excerpts from the pamphlet, "The Challenge of Lutheran Home Missions." But what are we going to do with the two closing sentences: "What could the congregation do about this?" "What would it want to do?" For my own part, I would like to do more than just read things of that kind.

Teaching. Can we in our day avoid the problem of teaching in our Sunday Schools and confirmation classes?

A pamphlet issued by the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois, gives many valuable hints for those interested in the adult groups in our churches. The pamphlet is called "Learning for Life" (Bulletin Number 410) and the price is 15 cents.

Our Church

Solvang, California. Rev. Marius Krog writes in his local bulletin that he intends to conduct a school every Saturday for the children of the congregation, provided at least ten children attend. The congregation plans a fall festival on November 18-22. These fall festivals are becoming an annual event at Solvang.

Monthly Meetings. At a recent congregational meeting at Trinity Church, Chicago, Illinois, it was decided to hold monthly meetings in English the third Thursday evening of each month. For these meetings an outside speaker is to be invited. At the next meeting November 19 the blind reader and impersonator, Mr. Walter Clarence Gran, will present "The Shepherd of the Hills." It was also decided to continue the Danish folk meetings the first Sunday evening of each month, where the pastor will speak.

Mr. Jacob Texiere, a well known reader of the works of Hans Christian Andersen, is traveling among many of the Danish communities at the present time. He has also visited many of our churches.

Rev. Holger P. Jorgensen, Troy, New York, has been called to fill the vacancy at St. Stephan's Church, Chicago, Illinois. He recently made a visit to the congregation to discuss the situation with the leaders of the church. During the vacancy Mr. Christensen, a student at Maywood Seminary, preaches every Sunday forenoon in English. The Danish services will be conducted by the pastors of the district.

Rev. Enok Mortensen, who has served the St. Stephan's Church, Chicago, for seven years, has now moved to California to serve the congregations at Salinas and Watsonville.

"**Jeg vælger et Land**" is the name of the new book written by Rev. Enok Mortensen as a sequel to his previous book, "Saaledes blev jeg hjemløs." The new book will be published November 15 and is being sent out to all our Danish communities. It can also be had by addressing Rev. Enok Mortensen, Salinas, California. The price is \$1.65.

Successful Bazaars. "Bud og Hilsen," the local bulletin for Chicago, reports of very successful bazaars held at our two Chicago churches. The net receipts for Trinity Church was \$414.48 and for St. Stephan's \$567.10. These affairs are the work of the Ladies' Aids of these churches.

Anniversary. Sunday, November 1, it was 25 years since Rev. A. W. Andersen was installed as pastor of Trinity Church, Chicago, Illinois. On that occasion the church honored him by a Communion service at 4:30 in the afternoon, after which a dinner was served in the church basement. Rev. Andersen preached, and Rev. Viggo Hansen served at the Communion service. In the evening Rev. J. C. Kjaer, Clinton, was invited to speak.

District Convention is being held at St. John's Lutheran Church, Seattle, Washington, November 6-8. Besides the pastors of the district Rev. Andersen, Portland, Oregon, and Dr. Kunzman will speak at the meetings. Rev. S. Isaksen is the president of this district.

The National Preaching Mission, which recently held a series of meetings at Des Moines, Iowa, and Omaha, Nebraska, also held meetings at Seattle, Washington, October 29 to November 1. This Mission is a united attempt on the part of the churches to bring about a spiritual awakening in America. It rests on the conviction that nothing is so important as to build stronger foundations of Christian life and faith in the nation. Other movements have sought to cultivate the fruits of the Christian life. This deals with the roots of Christian living.

All Saints' Day, the regular morning worship was omitted at our church at Bridgeport, Connecticut, Rev. Swen Baden, pastor, an instead was held their annual memorial service for departed members of the congregation, the Danish Brotherhood, the Danish Sisterhood, and the Hand in Hand lodge.

St. George Episcopal Church. Rev. Swen Baden, Bridgeport, Conn., and the choir of his church have been invited to conduct vesper services at St. George Episcopal Church of that city on November 8.

Rev. P. H. Pedersen, Perth Amboy, New Jersey, reports the admittance of four new members to his church. It is always gratifying to see people assuming the responsibilities of supporting the church.

Rev. J. M. Girtz, missionary in our mission among the Santals in India, has been ill. He has had to go to Calcutta to submit to an operation for sinus trouble.

Lydia Gazapian, a young Armenian woman who has been brought up at the home for homeless children established by Karen Jeppe, the famous Danish missionary to the Armenians, the "Florence Nightingale of Armenia," is in this country. Miss Marie Grand Berg, 2631 North Forty-fourth Street, Milwaukee, Wisconsin, writes in "Ungdom" that Miss Gazapian has told about her experiences to a group of people at the Kingo Church at Milwaukee. She is willing to go elsewhere to speak to young people's groups also.

Ringsted, Iowa. The two Ladies' Aids of St. John's Church, Ringsted, Iowa, have been much taken up recently by the Northwest Iowa Corn Husking Contest, at which Secretary of Agriculture Henry Wallace spoke. The Guiding Circle set up a lunch counter to supply food to the many visitors. And the Danish Ladies' Aid in conjunction with the Presbyterian Ladies' Aid served a banquet in honor of Secretary Wallace. It was an extremely busy day for the ladies, but interesting and profitable.

Dr. E. Ostergaard writes that he and Mrs. Ostergaard will visit Denmark and Norway briefly, then take their way down through Germany and France. They will sail from Marseilles, France, on October 29.

Dr. E. Stanley Jones, who recently took part in the National Preaching Mission at Des Moines, Iowa, has written a number of books that are worth reading. Some of them are: Christ's Alternative to Communism; Christ and Human Suffering; The Christ of the Mount; The Christ of Every Road; Christ at the Round Table; and The Christ of the Indian Road.

Rev. J. A. Holst, Marquette, Nebraska, has, according to reports received, resigned his charge at Marquette. What he intends to do is still not known.

St. John's Church, Exira, Iowa, has recently been painted and varnished inside so that it is almost like new. On Sunday, October 4, confirmation service and Holy Communion was held. Rev. Plambeek baptized one of the young people and confirmed six others. It was that day 33 years since Rev. Plambeek and Rev. V. S. Jensen were ordained to the ministry at Oak Hill, Iowa, by Rev. P. Kjolhede.

Rev. J. C. Kjaer, Clinton, Iowa, preached at the church parlors of St. Stephen's Church, Chicago, on November 1. In the afternoon Rev. Kjaer spoke at the festival held in honor of Rev. A. W. Andersen's twenty-fifth anniversary.

LUTHERAN TIDINGS

Clinton County Christian Education Convention was held at the First Congregational Church at Clinton, Iowa, October 26. Rev. J. C. Kjaer spoke in the afternoon on "Helping Adults Achieve a Working Knowledge of the Bible."

Silver Paten. Mrs. H. C. Hansen, Kimballton, Iowa, has recently donated to our church there a beautiful silver paten for use at the distribution of the bread at Holy Communion. This gift was brought over from Denmark by Mr. Nordby, Kimballton, when he visited the homeland last summer.

Brooklyn, New York. October 25 our congregation at Brooklyn, New York, Rev. A. Th. Dorf pastor, celebrated the 400th anniversary of the Reformation in Denmark. This festivity included both the morning services and a meeting in the evening.

DISTRICT MEETING AT RACINE, WISCONSIN

(Continued from col. 101)

Members of Bethania Ladies' Aid served dinner and supper for us and deserve our best thanks for their work. The church parlors had been beautifully decorated for a harvest festival with branches and flowers.

The meeting itself was the largest we have had in a number of years. Sunday about 70 guests attended and the attendance at the meetings was also very good. We hope our district conventions will continue to grow from year to year. Let us make those who stay away feel that they are missing something of real value. And let us take home with us some of the good things spoken and the inspiration we received so that it may bear fruit in our own home church.

Viggo M. Hansen.

AMONG THE DANES OF SASKATCHEWAN

(Continued from col. 100)

in Canada and here in the States. As time goes on, they will then be able to help themselves to assume the responsibility and share in the leadership with the many other congregations in Canada. I believe that both the United Danish Church and the Danish Church have a great and good task to perform toward those congregations with which they have begun to work in Canada.

For the present the guardianship of D. K. U. may be just as serviceable, and even easier and cheaper than ours. The day will come, however, when these congregations are to join up with the Danish church people in Canada and share their opportunities and responsibilities with them. The more we can promote this Christian and folk intercourse and growth, the better it will be.

Let me end this article by reminding our people that the convention decided to send a pastor up there once a month. We shall not be able to carry out this decision to the letter. Nor can I promise that we shall succeed in inducing a pastor to go up there and take up the work. We are doing our best, however, to help them. Rev. Rasmussen, Dalum, has promised to visit them right after Christmas. But the trip involves a greater expense than the people up there are able to pay. It was decided the Mission Fund should pay for this; but even this will not be possible

unless this fund has means coming in. Why not take up a collection, or an offering, in all our congregations for the Canada Mission?

I agree with the other men who have paid a visit to the Saskatchewan communities that we have a task here which under no circumstances we can afford to let go. May our efforts be made fruitful to the benefit of our people and to the glory of God.

Alfred Jensen.

Kimballton, Iowa, Oct. 112, 1936.

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