

Lutheran Tidings

Volume IV

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Number 8

THE PARABLE OF THE TALENT

Jesus is speaking to His disciples; and this story is addressed to Christians only. "A man traveling to a far country called his *own* servants." Jesus often spoke words that apply also to others besides Christians; but this parable was directed to those who are and profess to be Christians.

This parable was spoken during the last week of Jesus' earthly life, while He was in Jerusalem, in the Temple. Many things He spoke there; but especially two things seem to have been on His mind: His second coming and the fate of His disciples when that end should come. He spoke much about the Day of Judgment; but He also spoke of His kingdom and how His disciples should live in this kingdom. To elucidate this He told the parables of the Two Sons, of the Wicked Husbandman, of the Royal Marriage Feast, of the Fig Tree, of the Ten Virgins, and of the Talents.

A comparison of the parable of the Ten Virgins and that of the Talents reveals a number of similar traits. Both of them emphasize faithfulness; both of them lead up to the second coming of Christ; both of them describe a test of those who profess to be His followers; and both of them indicate that some will pass the test while others will not, and that those who are faithful will go in with Him to the glory of His Father while the others will be put out in the darkness outside. But there is this difference between them that the parable of the Virgins describes a test of the reality of the inner life and that of the Talents deals with faithfulness in doing the work of the kingdom. In other words, the first of these two parables is concerned with the invisible life of the heart and the second with the visible outward activity of the life of the Christian, with "Christian work."

Now, what is "Christian work?" It may be said that all work in this world, spiritual, mental, or physical, should be God's work. To be sure, all work done by Christians, however humble or exalted, is Christian work if it is done as before Him. But I believe, nevertheless, that a narrower meaning lies in this parable of Jesus, that it has reference more especially to work done for the kingdom of God on earth and its extension to all men, though it may not be easy to draw a sharp line between this and the more general conduct of the children of God.

When we think of the Kingdom of God in the world as we now know it in the Christian congregation, or fellowship, and of the primary task given it to do: the dissemination of the gospel to all men, there is certainly enough work to do.

As the lord of the servants in the parable, God has not given us the same kind of work to do; nor does He expect the same results from us. "He delivered unto them His goods . . . to every man according to his several ability." Likewise we have been appointed to do a task in His kingdom according to our ability: according to our opportunity, our intelligence, our training, our standing in society, and according to any other factor that may be

reckoned as making us more or less able to do work in His kingdom.

Of each He expects results in proportion to his ability. But in one respect He expects as much from the least efficient as from the most capable: in faithfulness there should be no difference. However much we have to work with, we can no more than be faithful, and even the least endowed can be just as faithful. It is strange that in the parable the one who was unfaithful was he who had been entrusted the least. This does not mean that men at this end of the scale are more given to faithlessness than others. It does mean that even with the discouragement it may be to have small endowment there is no excuse for lack of faithfulness.

Those who have only one talent can be just as faithful as those with five if they have faith in the Lord. This "wicked and slothful" servant had no faith in his lord's goodness; he was afraid of him on his return because he thought of him as stern and unjust in his demands. And all the time the lord was considering his lesser ability and that if he did not know how to make his talent useful himself, he could entrust it to those who could guide him to use it to advantage.

Now, is that not exactly what we do, or ought to do, in the church of God. Faced with the great work God has entrusted to us, we all feel our own smallness. Most of us feel that we can not alone go out and do the great work of God's kingdom. So we go together with others, we come together in the Christian fellowship where we try to do the work of God for ourselves, for each other, and for those who are not yet of the fellowship.

And there is something for all to do in the church. There is no person who can not do some task. "They also serve who only stand and wait," says Milton. We can, at least, serve with our presence in the Christian congregation when it meets to worship God. Let us not fool ourselves, going to worship is more than a personal matter which we may do or leave undone according as we feel disposed of a Sunday morning. It involves a number of subtler factors. By our presence at worship we bear witness to our stand with respect to the church, we make choice of the fellowship we want to be in, we put ourselves under the influence of the forces which are dominant in the congregation, we join our forces, great or small, to those of the congregation to do that for which the congregation meets in worship, we help make our public worship more effective for others. How much better it is, other things being equal, to worship in a church filled with prayerful people than in one with a few scattered here and there in the pews.—Keeping in mind that this is spoken to Christians.—And we can all do this much. Most of us can also take active part in the different acts of our services, the singing, the prayers, the responses, the Communion, etc. Most of us can support the church with our money. Here is a place where most people have a good deal more ability

than they make use of. Perhaps they do not consider it a duty and a privilege to work in the kingdom of God.

The reward awaits both those who are faithful and those who are not. The faithful shall enter into the joy of the Lord, and they shall be entrusted with even greater responsibilities; but the unfaithful shall be put outside into outer darkness where there is weeping and gnashing of teeth. And what little they did have shall be taken from them and given to the faithful.

This seems a harsh treatment. We wince before it. But is it not true everywhere in life that if we have some power or ability which we do not use, we lose them. They atrophy, wither and dry up. On the other hand, the powers and abilities we make use of are thereby increased. That is the truth embodied in the words of Jesus: "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath," which is a universal law of life.

Jesus often mentions condemnation. He is not anxious to see men condemned; but He does not shut His eyes to such a possibility. Indeed, He came into the world for no other reason than to save men from such a fate. "For so God loved the world that He sent His only begotten Son that whosoever believeth in Him shall not perish but have eternal life."

C. A. Stub.

Prejudice

Laura J. Ashmore in "The Churchman"

If Providence had not directed my steps toward a school in which were some little colored children, I wonder whether I would have been as indifferent in my feeling toward the black race as most other white-skinned professing Christians appear to be? Those little folks in the kindergarten were just as joyous, just as enthusiastic in their games and plays as all happy little children are, and their dancing, singing, playing, skipping about, were fascinating sights. Out in the playground, when the more sociably inclined little folks,—those who did not stand in awe of the supervising principal, would run up and slip their little brown fingers into mine, and smile at me so confidently, my heart used to ache to think the time might come when their hearts would be filled with resentment at the white-race because they (the colored race) were slighted, shunned, scorned, perhaps despised for no reason whatever beyond the fact that our Heavenly Father had seen fit to give them a skin of a darker hue than mine.

Once I saw a tableau that will always be indelibly printed upon my memory. I was just about to descend to the playground, when I stood transfixed for a few moments. Not far from the foot of the steps, was a good-sized colored boy, fairly clean, as black as ebony, his name by the way, being John White. He held in his hands, before him, the book *The Night Before Christmas*.

Besides John, in strong contrast, stood another boy, well-dressed, rather aristocratic looking, his arm thrown across John's shoulder, reading the poem with him. Those two children were dead to the world. What a fine illustration of the democracy of childhood! A splendid picture for our national art gallery. My thoughts instantly flew to the mother of the white boy—a card-playing parent on Baring Street. What would she think of the tableau?

Another picture of school life:

At the opening exercises, the children of other classes marched into the assembly room and took their places in

Thanksgiving Hymn

O thou, whose eye of love
Looks on us from above,
Low at thy throne
We come to thee and pray
That, gleaned day by day,
Our grateful hearts always
Thy hand may own.

Thine are the waving fields,
Thy hand the harvest yields;
and unto thee
To whom for rain and dew,
And skies of sunny blue,
Our love and praise are due,
We bend the knee.

And when beneath the trees
In fairer fields than these
Our glad feet roam,
There where the bright harps ring,
May we our gleanings bring,
And in thy presence sing
Our harvest home.

Anonymous.

regular order beside the children already there. It was an unwritten law that colored and white need not sit together, and, in the march, if a white child saw that the next vacant place was beside a colored boy, he was privileged to slip back and find a seat beside a white one. Once, as I stood there, watching the assembly, I saw a pathetic sight. It was the expression on the face of a colored lad, when a white boy sat down beside him. Such pride and delight, almost beatific joy, enwreathed the face of the colored boy, that words fail to describe it. He looked around as if to call the attention of his friends to the great honor that had just been paid to him. Think of it, you professing Christians.

Once a friend of mine, a member of the Philadelphia branch of the Dickens Fellowship,—(those familiar with the principles of the fellowship will understand why I stress the title), said, "Why Laura, you would not sit beside a colored person in a trolley car, would you?"

Her question opened my eyes, and since then I have frequently noticed on the part of the race that possesses very little coloring matter in the pigment cells of the skin, a disinclination to sit beside a member of the Negro race. (Physiology tells us the only difference in the races is due to the action of the sun on the pigment in the cells of the skin.)

Have you ever seen a white person stand in front of an empty seat in a trolley car, instead of sitting down beside a colored person? Once I saw a well-dressed woman—one who appeared to have all the ear-marks of that great class of people "who profess and call themselves Christians"—actually rise and take a place elsewhere when a colored woman sat down beside her! What must the colored person feel at such gratuitous insults?—one just as well-dressed as the white offender? Would you like it?

A few years ago, a Methodist Church at the corner of Fortieth and Sansom Street, was for sale, and a colored congregation on Locust Street, near Fortieth, wished to purchase it. The M. E. Bishop actually refused to let them have it, although he said that the offer made by the colored folks was, from a financial point of view, the best he received. The hard-earned gold dollars of the colored

race have not the same purchasing power as the white people's money. The M. E. Board of Missions doubtless spent as much money as usual that year, to convert to Christianity the heathen in Africa, while by their unchristian attitude in Philadelphia, they compelled a large congregation of Africans, already converted, to remain in their close, uncomfortable, crowded quarters on Locust Street.

It is for the superior members of the colored race that my heart aches. When Stanley Jones, author of that wonderful book, "Christ of the Indian Road," was in Philadelphia a few years ago, he made a fervent appeal for the "Brotherhood of Man." He said, "Of all the ways of dividing man, the most foolish is by the color of his skin. I believe this is the time for Jesus to return and lay upon our backs the lash of his indignation at the race prejudice which exists even in Christendom."

The Wheelbarrow Ride

There was going to be a party for the class at the home of Miss Harper, the Sabbath-school teacher. Every one was going to be there. That is, all but Peter. He had to stay home with his lame brother, Gordon.

"Can't you bring him with you?" asked Miss Harper. "We'd be very happy to have him."

For years Gordon had been too lame to walk. As the family was too poor to buy a wheelchair, the lad had been forced to stay at home where he sat beside the window watching the other children pass by to school or play.

As he went in the front door, Peter had a sudden idea. He would take Gordon in the old wheelbarrow which stood in the back yard. It might be funny looking, but at least it would get him to Miss Harper's house.

That night when Peter arrived, pushing the rickety old wheelbarrow with his brother inside, the other boys in the class tried to hide the laugh they could not keep from their faces.

"Well, Peter," said Miss Harper, "I am very glad to see that you managed to bring Gordon with you. I know that all of the boys will enjoy their party more since they can share it with you."

"It's his first party, too," smiled Peter, proudly. "That's why I tried so hard to find a way of getting him here."

The laughs disappeared from the faces of the other boys. Peter's earnestness made them feel ashamed of themselves. They knew that it had not been a pleasant task for the lad to wheel his brother along the streets in the shabby wheelbarrow. But they also knew that he had been brave enough to face their laughter for the sake of giving Gordon this unexpected happiness.

Miss Parker had a comfortable place for the cripple to sit, and his bright face was beaming with joy as he watched the other boys playing games in which he could not join. His cheery smile was thanks enough for Peter.

When the party was over, Peter and Gordon left first. The others stayed behind to talk over a plan they had decided upon.

"We've agreed to get enough money to buy Gordon a wheelchair," said Tommy Truitt, when the two boys had gone. "We're all going to earn the money ourselves."

"How splendid!" exclaimed Miss Harper. "I'll start with the first dollar. What a joy it will bring into those two boys' lives."

And when the shiny wheelchair was left at the home of Gordon and Peter, it was hard so say who was the happiest—Gordon, Peter, or the lads who had given the gift.

—Exchange.

Thanksgiving Day

Thanksgiving Day, in America, is the name of a national holiday, which originated in New England. After the first harvest of the New England colonists in 1621 Governor Bradford made provisions for a day of thanksgiving and prayer. In 1623 a day of fasting and prayer in the midst of drought was changed into thanksgiving by the coming of a rain during the prayers; gradually the custom prevailed of appointing thanksgiving annually after harvest. These appointments were made by a proclamation of the Governors of the several New England colonies. During the Revolution a day of national thanksgiving was annually recommended by Congress.

In 1817 New York adopted it as an annual custom, and it spread through many of the States by the middle of the 19th century. In 1864 President Lincoln appointed a day of thanksgiving, and since then the presidents have issued a Thanksgiving proclamation generally designating the last Thursday of November.

Thanksgiving in the form of sacrifices and of blessings on the Lord for His goodness and mercy were offered frequently in the days of the Patriarchs, the Judges, and the Kings. References to them are numerous in Holy Writ from Genesis to Zechariah. Delivered from the flood, Noah built an altar to the Almighty and thereon offered of every clean beast and every clean fowl burnt offerings unto the Lord in thanksgiving. Among the Ancient Hebrews blessings of prayers of praise and thanksgiving known as "berakot" were common.

The first official Thanksgiving, offered for deliverance from an enemy, solemnized in England, was solemn Thanksgiving offered at St. Paul's Cathedral in gratitude for the defeat of the Spanish Armada on November 24th of the year 1588. It was attended by Queen Elizabeth in person. Later the British people observed solemn Thanksgiving for special occasions only.

Thy Will Be Done

Some people have an almost blasphemous way of talking about the will of God. They say: "It is the will of God," when things go wrong, but seldom when they go right. If sickness breaks out through inattention to sanitary laws, or money is lost owing to a foolish investment, or a complete want of common sense in the arrangements causes some enterprise to fail, they say: "Oh, it is the will of God, and we must submit." Still, though we need not submit to our own ignorance, negligence, and indolence, we must submit to the Divine Will, and to do so cheerfully is almost the whole of religion. And surely the Kingdom of heaven has come into the heart of anyone who can say on all occasions as says the old motto which is carved in the chimney-piece in one of the rooms of a famous castle—

"Let come what will come,
God's will is well come."

—The Young Christian.

There's a whole day tomorrow
That hasn't yet been tried,
A day where new courage
May fling old fears aside,
A new dawn that's coming
To bring a nobler noon;
Today may be troubled—
Tomorrow's coming soon!

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EDITORIAL

Since this issue will be published close to the day of Thanksgiving, I would like to give expression to some of the reasons why "Lutheran Tidings" would also give thanks.

We have been given a wonderful opportunity to give service to our church, both in regard to bringing the best of all messages to our people as well as to bringing information from the various parts of our synod, which we hope has helped a little to cement our people closer together in fellowship, helped to center our thoughts on some of the same things. For this we give thanks to God, but also to our church, which has seen fit to entrust to us this important task.

We are also profoundly grateful that "Lutheran Tidings" has been given a place in the hearts of so very many of our people. Our little paper is now in its fourth year. To be sure, it did not start out without the good will of many of our people. But nevertheless we sometimes felt that the enterprise was viewed with suspicion. This, I feel, has all but disappeared, and our paper has been given an assured place among the activities of our church. For that we want to thank the good people of our church.

And because we have been able to secure as many readers as we have, we are thankful. To be sure, our subscription list is not astoundingly long; but taking all things in consideration, we have reason to be grateful even for it as it is.

And to those who have contributed to the contents of "Lutheran Tidings" we are very thankful. From the beginning it was difficult to get material for the paper from our own people. But good will has steadily grown in this respect. A few contributors especially have been very faithful in sending material to the editor. I want to thank each and every one of you for this, for sermons, for articles, correspondences, book reviews, news items, reports, etc.; nor would I forget all those pastors who have been so kind as to put "Lutheran Tidings" on the mailing list of their local publications. May I assure you all that they are a very great help to me.

To God, our heavenly Father, and to you all good people Thanks!

C. A. Stub.

District VI Meeting

District VI of our synod assembled at Ruthon, Minn., for its annual meeting on Oct. 10—11. We began our meeting with worship and communion service on Sunday morning. Rev. Harris Jespersen preached the sermon on the text for the day. The main emphasis of the address being, "Not until the will of God becomes one with the efforts of men, will something of importance happen, either to man as an individual, or human society as a whole." Rev. Harald Ibsen officiated at the altar.

In the afternoon Rev. Rasmus Jensen gave a spirited talk, using thoughts from several of our Danish songs and hymns as the basis for his lecture. This was followed by the business meeting. To the best of my ability to determine, little of tangible importance was accomplished. The discussion centered principally about the relationship of the District to the synod in the matter of finances. Considerable discussion was given to the topic of home missions within the limits of the district. There are two or three possibilities in District VI for carrying on mission work, but no funds are available for this purpose. Upon the motion of Mrs. Andrew Jensen of Tyler, Minn., it was decided to appeal to the various Ladies Aids, as well as to everyone's willingness to give in the missionary spirit, for the necessary funds. As it is the Tyler congregation's turn to have the meeting next year, a suggestion was made by the chairman to merge this meeting with Tyler's traditional fall meeting. The executive board was re-elected with Harris Jespersen as chairman and Harald Ibsen, Sec'y.-Treas.

In the evening Rev. Holger Strandkov talked to us on the thought, as he expressed it, "that extra incentive and challenge with which we may meet life and its problems, if we have had a living experience of the spirit of the master." On Monday afternoon and evening Rev. Harald Ibsen gave us a "look" into the life and philosophy of the great Dane, Soren Kierkegaard. Strandkov closed the meeting with a brief review of his trip to the mission fields in Canada, via the Black Hills, Yellowstone, and Glacier National Parks. In his talk Rev. Strandkov touched upon the humorous as well as the serious aspects of the tour.

We are grateful to our hosts, the Ruthon people, for kind hospitality.

Harris A. Jespersen.

Observations

Practical Application. The other day a minister in the congregational church told me that they took a special offering once a month either for student aid in Christian colleges, church extension, or foreign and home missions. In November they have an annual "mission festival" on the day they take the special offering for the general mission fund; the offering last year amounted to \$640.00. There are about three hundred baptized members in this congregation. He also said that they sometimes "assessed" their members for property improvements. It is true, as I know the people in this congregation, (of German extraction) that they know little about the co-operative movement, or social revolutions; but they are thrifty, build good and beautiful homes and are known in the community as reliable God-fearing citizens. They find their amusements largely at home, in the church choir, and in their young people's meetings. What they will do after becoming "americanized" remains to be seen.

Progress? In Old Testament times preachers and teachers were more highly valued than now. They were supported by 90% of the total population (the other 10% were priests) a tenth of each family's income was given for their support, besides special offerings of animals, etc. We have gone a long way from these rules; there are some who still accept them as binding. Perhaps ministers could do more good if some of these things were taken more seriously? — We don't even take St. Paul's injunction seriously to lay away for the church according to our profits each week. We wait till we have spent for everything else. If God reckons with money as the acid test of how serious we take Him, then certainly a lot of people are trying to fool God, or they do not think that perhaps God has a business method different from theirs. "We have not given much to the church lately," said a man to his wife on their pleasure drive through the city, "I'll take care of that when we get home." He did. A few days later he was carried to his grave. God calls, but He does not make man respond by force.

Piping It In. A colored preacher had just finished saying to his congregation that salvation was as free as the water in the brook and the air we breathe, when he told brother Johnson to take up the collection.

An old darky got up from his seat and said to the preacher: "Ah thought you said that salvation was as free as the air and the water in the brook, then what is this collection for?" To which the darky preacher replied, "Yes, sir, salvation is free, but you've got to pay for the piping in."

Woodrow Wilson Speaks. "When we say, therefore, that the way to get young people into the church is to make it interesting, I am afraid that we too often mean that the way to do is to make it entertaining. Did you ever know the theater to be a successful means of governing conduct? Did you ever know the most excellent concert or series of concerts to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go further than hold for the hour that it lasted? If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say that there is some excuse for alluring persons to a place where good will be done them, but I think it would be a good deal franker not to allure them. I think it will be a great deal better simply to let them understand that that is the place where life is dispensed, and that if they want life they must come to that place." And this president of the United States did not bank his life upon his education only!

Why not? The following contribution to the "Public Pulse" department of "The Rocky Mountain News" deserves a wider circulation, especially for its allusion to an educational domination that may not be so constitutional after all.

Religion In Schools. Editor: We lead all nations in the amount we spend on education. We do not lead all nations in general intelligence and morality. Inescapable conclusion: We cannot buy education as we can buy wheat and steel. And yet there will be introduced in the next Congress a bill to give eventually 300 million dollars yearly to the states for educational purposes. Isn't it about time to shift the emphasis in education from how much to how?

If we must spend more money on our schools why not use some of it to support the religious or parochial school system? Un-American? Why, the parochial school

Giving Thanks

For the hay and the corn and wheat that is reaped,
For the labor well done, and the barns that are heaped,
For the sun and the dew and the sweet honeycomb,
For the rose and the song, and the harvest brought home—

Thanksgiving! Thanksgiving!

For the trade and the skill and the wealth in our land,
For the cunning and strength of the workingman's hand,
For the good that our artists and poets have taught,
For the friendship that hope and affection have brought—

Thanksgiving! Thanksgiving!

For the homes that with purest affection are blest,
For the season of plenty and well deserved rest,
For our country extending from sea to sea,
The land that is known as the "Land of the Free"—

Thanksgiving! Thanksgiving!

Anonymous.

system was the only one America had until a hundred years ago. The Declaration of Independence and the Constitution were the products of minds trained in the religious schools. Is it not significant that the Grant administration and our most corrupt period of national politics began with the unreligious education?

The Catholic, Lutheran and other denominational schools save the states millions of dollars; they are recognized as the equals of the public schools; they have been declared by the Supreme Court to be legally equal with the state system, and yet the parents who send their children to religious institutions cannot use their own tax money to support their own schools.

This is no attack on the public schools. They must exist, I know. But I know too that religion must be taught more generally if all the values of Christian civilization are not to perish. A system of state or federal aid to religious schools will not injure the public system, it will only make educational taxes fairer and education more effective.

Seems to Make Sense. A columnist in one of our large newspapers states that all the troubled countries can trace their difficulties back to the time when they wanted to get rid of their kings to become more democratic. Russia wanted to get rid of the Czar and "got Stalin." "Germany wept over what Wilhelm had done to their country, and 'hailed Hitler.'" "Italy swapped a spineless kingship and got a real one—Mussolini." The troubles of both Spain and China began when they lost their kings." We might go back to the first theocratic kingdom, Israel; as soon as they no longer depended fully upon a divine lawgiver, their democratic troubles began!

Passivity or Activity? Bruce Barton is again in the religious limelight since the publication of his article: "Why sermons?" It seems that the Roman Catholic Church, with its elaborate liturgy and aesthetic appeal, is beginning to fill his needs. If we yielded to this temptation, as indeed some Lutheran churches have done, what becomes of the "fire" that Christ said he had come to send upon the earth. Undoubtedly many others with Bruce Barton would rather that the minister did not speak. Together these might be called unfaithful servants. A service should have its aesthetic appeal, but it must also have the prophetic ring. A service, like its master, must represent spirit and truth.

(Continued on last page)

THE STATE OF EVANGELISM IN ITALY

Persecution and Interference

So much attention has been paid to the religious situation in Germany, that that in Italy has passed almost unnoticed. Nevertheless, so far as liberty of worship is concerned, matters there are even more threatening than in Germany.

Under the law promulgated in 1929, the following religious organizations were recognized by the state and allowed to conduct their worship in their own way: first, the Roman Catholic Church, with special privileges as the National Church, then, in addition, the Waldensian Church, the Methodist Episcopal and Baptist Churches, the Friends, the Seventh Day Adventists, Plymouth Brethren, the Salvation Army and the Spezzia Mission. No other denominations whatever are allowed in the country, a circumstance which has borne very hardly on many independent works.

It is a matter of common rumor in Italy that the Vatican helped to finance the Abyssinian war. In return it seems to have demanded that the civil authorities should apply the screw to all Protestant denominations. The first result was the disappearance of many independent Missions and churches, which were extinguished in conformity with the law. Of late particular attention has been paid to one independent work with only a very loose organization, but estimated to number some 50,000 adherents. This has been a particularly aggressive and successful Evangelistic movement, and one which was spreading rapidly.

'House Arrest'

A few weeks ago no less than 1,000 of them were placed under what may be termed "house arrest," that is to say, they are not allowed to leave their village or town, and are obliged to report themselves daily to the police. Nevertheless these persecuted people still manage to maintain their meetings in secret places, such as caves and other secluded spots.

Having settled with the unauthorized sects, attention was next given to those denominations recognized by the state, and whose status is guaranteed by law. In passing, it may be said that in Italy today there is no law as we understand the term. The country is really governed by Fascist regulations, which are issued in accordance with the exigencies of the moment. These regulations may or may not be in conformity with the official law, but in any case are put into force as interpreted by the local Fascist authorities. The latter are not infrequently much under the influence of the priests. It thus comes about that, in spite of the law, all Evangelical work in Italy stands in jeopardy at the present time.

Grave Difficulties

Turning, then, to the guaranteed denominations, the Methodist ship is in such grave financial difficulties that it threatens to founder altogether, whilst the Baptist Church is likewise encountering very heavy weather. It appears to be thought that these two denominations, if left more or less alone, will soon disintegrate of themselves. The Friends, on one pretext or another, have been practically squeezed out of existence, and in any case their known pacifist doctrines would render them highly objectionable to the state.

The Seventh Day Adventists received orders to close their stations, but have been temporarily spared through the intervention of a high foreign official and personal friend of the official charged with carrying

out the work. The fate of the Plymouth Brethren is at present hanging in the balance. The Spezzia Mission still carries on, but its activities, too, are curtailed.

Salvation Army in Danger

The animus of the Vatican is, however, principally directed against three organizations—the Waldensian Church, and especially its mission, the British and Foreign Bible Society, and the Salvation Army. It is said that these are marked for extermination. The Salvation Army had received orders to cease its activities, but had been saved through the intervention of the governments of several Protestant powers, but is confined to social work, whilst Great Britain has been obliged to intervene to prevent the wrecking of the Bible Society's work.

It can be readily understood, therefore, that the Waldensian Church is now encountering greater difficulties than at any time since the emancipation of the Waldenses in 1848. Especially at the times of sanctions did it seem as if some drastic action would be taken by the Italian government. This threat has, happily, now receded, but the whole church continues to live under severe tension. Both then and still continuing is a great press campaign against Evangelicals and their works. Nevertheless it must be recorded that this campaign appears to have failed of its purpose. Relations between Waldenses and Roman Catholics are excellent in the Waldensian Valleys, whilst the Protestant foreigner is greeted in all parts of Italy with the utmost friendliness.

Church Schools Taken Over by Civil Authorities

A straw which shows which way the wind blows is the taking over of most of the Waldensian schools by the civil authorities. The buildings are, of course, the property of the Waldensian Church, and the authorities pay rent for their use. The priest now, however, has the power to enter and give religious instruction during school hours.

The Waldensian children are not forced to attend his classes, but the Waldensian pastor is denied entrance, and religious instruction may be given to Protestant children only after school hours. Difficulties are also met with when pastors need to have their permits renewed. It should be stated that every preacher not belonging to the Roman Catholic Church must obtain a permit from the government before he is allowed to officiate, and this permit must be renewed annually. Great delays often occur whilst this is being effected.

Kept Waiting Six Months

One case which came to the notice of the writer was that of a pastor who had been unable to minister to his flock for a whole year, as his permit was not forthcoming. Another pastor was known who had been waiting six months, as also a colporteur, who, at the end of six months, was apparently as far off as ever from obtaining the permit necessary to allow him to sell his Bibles.

No open-air meetings whatever are allowed, and meetings in private houses, although not absolutely banned, are only allowed by permission of the authorities, which is seldom forthcoming. The term meetings is also much more strictly interpreted than it is in this country. A meeting is considered to have taken place if anyone is present other than the household's immediate family. Thus it comes

about that if a pastor visits a family and has prayer with them, he renders himself liable to arrest for contravening the law.

The Bright Side

The foregoing is certainly something of a tale of woe. But there is a bright side to the matter, too. Services and meetings can still be held in church buildings, and congregations are being revived as they find themselves thrown more upon God. Roman Catholics continue to attend the services in numbers. The Bible is in ever greater demand amongst the people.

It has been said by an experienced observer that never before has there been such a hunger for the Word of God amongst the Italian people as at the present time. Evidence of this is to be seen even in the Roman Catholic churches, which are crowded with people seeking the Bread of Life. This they fail to obtain, and so it is that numbers are frequenting Waldensian churches because they say they hear there what they never hear in their own churches, and as a result many are being brought out of darkness into the true light.

Now, then, is the time when every society working in Italy needs support more than ever, and when greater spiritual returns may be expected than ever before.

British Weekly.

OUR CHURCH

Rev. Damgaard Jensen, visiting pastor from Denmark, will speak at our Clinton, Iowa church on Tuesday, Nov. 9, on the *Spiritual Life in Denmark*.

Rain after Sunshine. Mr. Theodore C. Kildegaard, a son of Rev. and Mrs. A. C. Kildegaard, and Miss Maurine Hansen were joined in marriage on Oct. 23. The wedding took place at Clinton, Iowa, where the father of the groom is pastor. Rev. Kildegaard performed the ceremony. Immediately the young couple went to Grand Rapids, Mich., where they will make their home. After a few days of honeymoon they returned to their house in Grand Rapids. They spent a happy week there arranging everything in their new home. The first Sunday they spent in church and at the home of relatives. When they returned to their new home, a fire had gone through the house destroying their beautiful things. They were not so much burned as destroyed by water and soiled beyond recognition. Fortunately their financial loss was covered by insurance. Nevertheless this was a hard blow in their new happiness.

Miss Esther Rasmussen. Rev. P. Rasmussen, Wayne, Alta., Canada, writes in "Dannevirke" a very beautiful and touching article about the departure from home of his daughter, Esther, to go to Rochester, Minn., for hospital treatment. She has been suffering from a diseased ankle for three years, during that time being unable to walk and confined to her bed for the most part. At Rochester the doctors promise her hopes of being able to walk again in half a year or so. If any one wants to write to Miss Rasmussen or to send her tokens of encouragement, they may address communications to Miss Esther Rasmussen, Colonial Hospital, Rochester, Minn.

Golden Weddings. No less than two golden wedding anniversaries have been celebrated at Brush, Colo., during the sur-

mer. On July 4 Mr. and Mrs. Fred Rasmussen held their celebration with many guests from near and far. Oct. 25 Mr. and Mrs. Niels Christensen held their golden wedding. Since the day came on a Monday, the festival was held for two days, beginning Sunday morning in the church with worship and the baptism of a child of their daughter, Mrs. Anna Lund of Chicago, Ill., who for many years was organist of the church.

* * *

Joint Services at Cedar Falls. Sunday, Nov. 7, Bethlehem church of our synod and Nazareth church of the United Danish Church held a joint service in the afternoon where Rev. Damgaard Jensen of Denmark preached the sermon.

* * *

Fredsville, Iowa. It is expected that Rev. Svend Kjær and family will arrive in their new home at Fredsville, Iowa, about the 15th of November. Rev. Kjær, who has served the congregation at Dwight, Ill., for many years accepted a call from Fredsville some time ago. Sunday, Nov. 7, Rev. Damgaard Jensen preached at Fredsville at the morning service.

* * *

The Board of District VI, elected at the recent convention at Ruthton, Minn., consists of Rev. Harris Jespersen, Viborg, S. Dak., president; and Rev. Harald Ibsen, Diamond Lake, Minn., sec.-treas.

* * *

Lake City, S. Dak. Rev. Holger Strandkov reported to the convention of District VI held at Ruthton, Minn., that he had visited the congregation at Lake City, S. Dak., en route to Canada, and that he considers the possibilities there promising for work to be taken up by the district. Much discussion developed about this subject, which ended with the passing of a resolution to direct the district president to visit Lake City to discuss possibilities with the people there.

* * *

Adult Confirmation Class. Rev. Edwin Hansen, pastor of the Juhl, Mich., and Germania congregations is making plans to conduct an adult confirmation class this winter.

* * *

A Community Canvas will be made by Rev. Edwin Hansen to ascertain the possibilities in the Juhl and Germania congregations.

* * *

Rev. A. C. Kildegaard, Clinton, Iowa, had promised his former congregation at Greenville, Mich., to visit them in November. In compliance with this he spoke Friday, Nov. 19, at Little Settlement Church at an anniversary festival held there. On Sunday, Nov. 21, he spoke in English at the North Sidney Church in the forenoon and in Danish at the Trufant Church in the afternoon.

* * *

Gifts to the Juhl Church. Rev. Edwin E. Hansen, Marlette Mich., pastor of the Juhl and Germania churches, reports in his local parish bulletin that Mrs. Mette Johnsen has donated to the Juhl church a set of electric candlesticks for the altar, also that a set of electric light fixtures, one on each side of the altar painting, and a reading lamp for the pulpit or the piano has been received. These were gifts of Mr. Andrew Jensen of Jackson, Mich.

* * *

Minneapolis, Minn. St. Peder's Church, Minneapolis, Minn., is planning a campaign to get new members.—Sunday, Oct. 31, St. Peter's Church of our Synod and Imma-

nuel's Church of the United Danish Church held a very successful joint Reformation Festival. Rev. Johannes Knudsen, Askov, Minn., and Dr. B. M. Christensen of Augsburg Seminary were the speakers of the day.

* * *

Better Prospects. In a letter Rev. Mikkelsen, Dagmar, Mont., writes that rain has fallen in that section and that prospects for next year are as bright as they have been for ten years.

* * *

Rev. M. Mikkelsen, Dagmar, Mont., has been invited as the speaker at a series of mission meetings held the week of Nov. 1 at Brorson Church, Sidney, Mont. This congregation belongs to the United Danish Church.

* * *

Bone Lake, Wis. The church property of the congregation at Bone Lake, Wis., has been undergoing considerable improvement this fall. The basement has been all finished with plaster and woodwork. This work has been accomplished by the Ladies Aid. There has also been some talk of having their church grounds leveled. Rev. J. P. Andreasen is the pastor of this church.

* * *

New Church at West Denmark. The work on the new church at West Denmark is now progressing well under the efficient leadership of Mr. Herluf Poulsen. Oct. 27 the foundation of the new building was laid, and the walls and roof are expected to be up before winter shuts down.

* * *

"The Reminder" is the striking name of a new parish bulletin which Rev. J. P. Andreasen of West Denmark, Wis., has begun to send out.

* * *

Armistice Day Meeting. The Armistice Day was celebrated by our churches at Marinette, Wis., and Menominee, Mich., at a meeting and banquet where the Rev. Curtis of the Episcopal church spoke.

* * *

"Ungdom" is publishing an enlarged issue for Christmas. Extra copies will be printed. The management expects to sell a great number. The price is 20 cents. Rev. E. Farstrup, Marinette, Wis., is the business manager of this paper and will be glad to receive orders for the Christmas number.

* * *

Church Decorating Fund. At a recent meeting the Guiding Circle, the English ladies' aid society of Ringsted, Iowa, set aside the amount of \$75.00 as the beginning of a fund for the purpose of redecorating and repairing the church building inside.

—o—

Dagmar and Volmar

Since the appearance in this paper of an article by Rev. Alfred Jensen describing the situation in Dagmar and Dalum the following contributions to our church work have been received:

Mr. Jens Bossen	\$ 5.00
Mr. Axel Thomsen	10.00
Mr. and Mrs. O. W. Lund	5.00
Miss Thora Strandkov	1.00
Two Friends, Menominee	25.00
Ladies Aid Soc., Des Moines	5.00
Ladies Aid Soc., Omaha	5.00
District V by Hans Jensen	75.00
Mr. Soren Pedersen	5.00
Mrs. N. C. Strandkov	2.00
Congregation, Ringsted	16.85

We appreciate your kindness and wish to

thank you for these gifts. May we assure you that we shall be able to carry on. Prospects for next year are better than they have been for years.

Greetings, Dagmar and Volmer Churches.
By M. Mikkelsen.

—o—

Acknowledgements of Receipts

H. C. Kildegaard, Gowen, Mich., 12-20-38; T. A. Williamsen, Hampton, Neb., 9-5-38; Miss Thora Strandkov, Chicago, Ill., 9-5-38; M. R. Madsen, Chicago, Ill., 12-20-3; Ejnar Rosendal, Chicago, Ill., 5-20-39; Harald Petersen, Tyler, Minn., 9-5-38; Harry C. Jensen, Racine, Wis., 9-5-38; Ralph L. Hansen, Menominee, Mich., 7-5-38; Iver C. Andersen, Lake Benton, Minn., 1-5-40; Niels Ohlrich, Chicago, Ill., 4-5-38; Clara Kjeldgaard, Omaha, Neb., 4-5-38; Mrs. N. Nielsen, Muskegon, Mich., 9-5-38; Mrs. A. Bagger, N. Y. C., 3-5-38; Mrs. H. Mortensen, Hartford, Conn., 3-5-38; Miss Esther Nielsen, Bridgeport, Conn., 12-20-37; Nels J. Nelson, Turin, Ia., 6-20-38; Mrs. Louise Rasmussen, Trufant, Mich., 9-5-38; J. Ritter, Muskegon, Mich., 10-5-38; Mrs. Askier, Modesto, Calif., 10-5-38; H. P. Hansen, Turin, Ia., 6-20-38; Henry Andersen, Cologne, Minn., 5-20-38; H. P. Hansen, Clinton, Ia., 10-5-38; Vernon B. Johnson, Askov, Minn., 10-5-38; Simon Hansen, Kimballton, Ia., 10-20-37; Hans Christensen, Marlette, Mich., 1-5-38; Chester W. Johnson, Greenville, Mich., 12-20-38; Ernest E. Jepsen, Cedar Falls, Ia., 2-20-39; Miss Margaret Jensen, Bronx, N. Y. C., 9-20-38; C. A. Ammenterp, Withee, Wis., 1-20-38; J. P. Christensen, Cohoes, N. Y., 10-5-38; B. C. Hoegh, Atlantic, Ia., 7-20-38; Miss Sigrid Østergaard, Minneapolis, Minn., 10-20-38; Andrew Christensen, Brush, Colo., 11-20-38; Rev. Alfred Sorensen, (5 cop.) 9-5-38; Rev. Jens A. Holst, 11-5-38; Knud Overgaard, Chicago, Ill., 10-5-38; Mrs. C. A. Brown, Hartford, Conn., 4-20-39; Mrs. C. W. Olsen, Seattle, Wash., 11-20-38; Miss Christine Jensen, Marinette, Wis., 10-20-38; Arnold Sorensen, Menominee, Mich., 11-20-38; Christian J. Berg, Menominee, Mich., 10-20-38; Rev. Edwin Hansen, 11-20-40; Mrs. Niels Jensen, Gayville, S. Dak., 2-20-37; Hans Davidsen, Ringsted, Ia., 8-20-38; S. A. Stub, Harlan, Ia., 12-20-38; Carl Mortensen, Fenton, Ia., 9-5-38; J. N. Hoién, Ringsted, Ia., 9-5-43; Herman Petersen, Ceylon, Minn., 10-5-38; Carl Bonnicksen, Ringsted, Ia., 9-20-39; from Ringsted, Ia.: John Jorgensen, 9-20-38; Ludvig Andersen, 10-20-38; Fred C. Peitersen, 7-20-38; Geo. Hoién, New Underwood, S. Dak., 9-20-38.

If the above expiration dates are not printed on your paper within thirty days, please notify. We acknowledge remittance with thanks. In case of error on our part, please write. In order to facilitate matters and to avoid needless duplication, we kindly ask all subscribers to remit directly to "Lutheran Tidings," 25 Merrill Avenue, Muskegon, Mich.

E. D. N.

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Observations

(Cont. from col. 122.)

Not All Bad. We say a lot of bad things about European dictators, but they put even some of us to shame in our "Lutheran liberties". Not one of them is a drinking man. At least they seem to rea-

lize that they are engaged in a sober business.

* * *

Terrible Facts. Drinking among youth has increased 130%, says The Northwestern Life Insurance Company. In the Old Saloon days there were 177,800 liquor dealers; under repeal there are more than 400,000. 2,500 federal officers were employed during the peak of prohibition to combat illicit liquor; the number now fighting bootlegging and lawless liquor is 4,500. Nebraska "bartenders' union" says that unless something is done about it, we shall have prohibition back soon; for there are more women than men in the bars today. They want a law forbidding women to sell and buy at the bars. We wonder if the "bartenders' union" is ignorant about "the new equality" of women with men!

* * *

Out of Work. The President of the United States wants to know how many of those out of work want a job. Registration cards are being sent out to all such persons. Let's hope that he accomplishes his good intentions. Certainly when one individual after another resigns from his obligation toward his fellow-men and puts a machine in his place, then a "government of the people" must find another way to take care of its unemployed.

* * *

The Dumb Ministers. A man said, "Ministers must read, otherwise they are sure to fail in their preaching." We grant this, but let us quote a little further from "The American Lutheran": "The salaries of the large majority of ministers are so limited as seriously to embarrass them in the purchase of books." But here is some cheering news for ministers in the Southern states: "The School of Religion Library of Vanderbilt University, has inaugurated a library extension service to the rural ministers of the South. This service was made possible through a grant from the Carnegie Corporation." But here is some more gloom: "The pitifully inadequate condition of most ministerial libraries is a reproach to the church, which for the most part keeps its clergy down to the barest physical necessities of life, and leaves not even the smallest surplus for intellectual food." When we read stuff like that, we are sometimes reminded of the deacon who is supposed to have prayed: "God keep our minister humble and we will keep him poor."

Danish Womens Mission Fund

Treasurer's Report.

Received Since last report in "Lutheran Tidings" July 12, 1937

Collection at convention in Askov ..\$83.48

Contributions

Danebod Ladies Aid by Mrs. Andrew Jensen, Tyler, Minn.	4.00
S. S. Sewing Club by Mrs. Margrethe Ollgaard, Tyler, Minn.	5.00
South Sidney Aid by Mrs. Stene Jensen, Greenville, Mich.	5.00
Danevang Ladies Aid by Mrs. H. Nielsen, El Campo, Texas	5.00
Oakhill Ladies Aid by Mrs. Minnie Nissen, Atlantic, Ia.	5.00
Wilbur Ladies Aid by Mrs. Jens Petersen, Wilbur, Wash.	10.00
North Sidney Aid by Mrs. N. J. Laub, Sidney, Mich.	10.00

Waterloo Ladies Aid by Mrs. Ejnar Hansen, Waterloo, Ia.	5.00
Membership dues from five women in	

Cedar Falls, Iowa.	3.00
Women in the Withee congregation by Mrs. Fred Ammentorp	8.75
For sale of pamphlets from Mrs. Aug. Nylin, Seattle, Wash.	1.25

Total receipts \$145.48
With thanks received.

Mrs. Ottar Jorgensen, Treasurer.
Cedar Falls, Ia., Nov. 10, 1937.

CORRECTIONS

In my article in "Getting Acquainted," etc., I misquoted a couple of words. Please note the change:

Translated in 1903 it reads: "God's word, which is contained in" etc. This should read: "The word of God as we have it in the Bible," etc., we might say, which is contained in the Bible. In the revised edition of 1931," etc.

A. E. Frost.

A Mutual Agreement

Dannevirke, Lutheran Tidings, and Ungdom have come to an agreement whereby a substantial saving may be made.

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Renewal subscriptions for all three papers are received at a combined rate of \$4.50 per year with a net saving of 50c to the subscriber.

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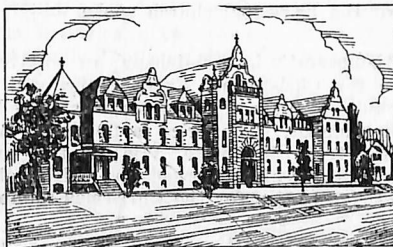
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(from New York)

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Stavangerfjord December 8

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