

over and help us!" There has, perhaps, never before been a time when the need of immediate missionary activity was greater than at this hour. It is truly the "decisive hour of Christian missions", because it is a critical period in the life history of heathen nations. They are in transition, in convulsions—in the act of bursting forth into new life, and now is the time to give them impulse in the right direction. The early growing period in the life of a plant is the time to train and direct it. The great question for heathen nations now is: "Who shall be our king—our spiritual ruler? Shall it be Buddha, Confucius, Mohammed, or shall it be Jesus Christ?"

The Christian nations must answer the question now. You and I have our part to do in determining what that answer shall be. Christ's farewell message was: "Go, preach the Gospel to Europe, and America only", but preach it to all nations! That's the program He wants to use in carrying out. Thank God! there are responses to the world's great cry of need, responses not only by individuals but by such great forces, such grand responses as the Laymen's Missionary Movement. Many of us have, perhaps, never heard of the Laymen's Movement. This is due partly to the fact that we are brought up in smaller communities, and amongst the Danish people, and it is partly because the Laymen's Movement is comparatively new, being only ten years old.

I. Early History of Movement.

In 1905 a young business man of the city of Washington went to a large Missionary Convention in Pittsburgh. His name was John B. Sleman. He was not a wealthy man, nor a highly educated man, nor did he occupy a prominent place in society, but he was a man of strong Christian faith, looking for an opportunity to do a work for God. At this great convention he saw how the missionary appeal impressed men, and moved them to action. He kept the thought alive in his mind and wondered why there was not a greater response from all the men of the church. The next year, 1906, he attended the International Convention of Student Volunteers at Nashville, and when he saw the thousands of earnest Christian students who had pledged their lives to the mission field, it gave him an inspiration. Here was a great body of educated young men, longing to give their lives for Christ's cause, but were hindered because of lack of funds. He went away resolved to make the Christian laymen of the church see the great cause as these students saw it. He knew that if he could do this then the laymen of the church would gladly furnish the necessary funds and the prayers to back these thousands of young men who had consecrated their lives to the great cause. And there in the soul of this, one, young man the Laymen's Missionary Movement was born. He came back to Washington and consulted with his friends there, and later went to New York and Boston to see if something could not be done to stimulate the missionary interest of the laymen of the church. He succeeded in getting some of the missionary leaders of the country to see the situation from his point of view and they agreed that something should be done. It happened that in November of that year, 1906, the American Board of Commissioners for Foreign Missions was to celebrate its centennial. Proposals were set forth to enlist the laymen more fully in foreign missions, and one session was given to the discussion of "Laymen and Missions". It was arranged that there should be one session to which selected laymen of all communions should be invited. It was announced as a meeting for prayer over the missionary situation, and was to be followed by an informal conference, open to discussion. This prayer meeting was held at the Fifth Ave. Presbyterian Church of New

York City on the 15th of November 1906. Owing to very wet and stormy weather only about 75 laymen and one minister were present. Most of the afternoon was spent in prayer. At the discussion which followed resolutions were adopted, calling into existence the Laymen's Missionary Movement. The Movement is, in reality, a product of prayer. A committee of 50 laymen were chosen and later sent out to various sections of the world to study the conditions of the mission fields. The next step was to secure the cooperation of other missionary boards of the various churches, and then to carry the work to each individual church.

In 1907 the work of the Movement was extended to England, Scotland, and Canada, where it is still carried on.

II. Its Purpose.

The plan of the Laymen's Missionary Movement is not to send out missionaries to foreign fields, nor to enlist them as volunteers to go out, nor is its purpose to administer missionary funds, but the whole effort and purpose of the Movement is to aid the Christian churches of all denominations in the enlargement of their own missionary work. It strives to stimulate missionary interest and zeal amongst the laymen of the church. Its purpose is, then, simply, to cooperate in the enlargement of the missionary work carried on by the various churches, through their own regular agencies. This interdenominational character of the Movement is one of the factors that has made its influence so widespread.

III. Its Methods and Work.

1. Unlike most missionary movements, the Laymen's has no membership. And it has no organization except a series of committees. (The study of the methods and work of the Laymen's Movement is well worth the attention of every pastor and student. Some of its methods produce great results, even when applied to other fields of church work.) There is a General Committee of 100 Laymen which meets annually giving direction to the Movement. And there is an Executive Committee of 25 members, which meets each month in New York City, giving closer supervision to the work. Furthermore, there are 8 Division Committees in various sections of the United States, each with a secretary devoting his time to the extension of the Movement. In any city or community where the work is undertaken, a cooperation committee is organized to direct and assist in the work.

2. One of the first steps in its work in each church is to organize a) a Missionary Committee, its size being determined by the size of the congregation. This is one of the three principal features of the Movement. Another feature which has produced astounding material results is b) an annual every member canvass for missionary funds. c) A weekly offering for missions by every member of the church — is a third feature which has been adopted by thousands of churches.

A. The Missionary Committee is a splendid feature of the Movement and presents many advantages. a) It divides and locates responsibility. When certain work is everybody's work, then it tends to become nobody's work. When we are made responsible for the results of a definite piece of work, then we make greater effort to produce good results. It means greater efficiency and more system in this field of church work.

b) It enlists lay activity. In a church where only the pastor and a few others feel like working, there is spiritual stagnation and death. Activity and work are signs of spiritual life. The laymen also, must be active in the various problems of church work to insure life and spiritual growth.

c) It reinforces the pastor's efforts. What a help and inspiration it must be to a pastor

to know that the church members are doing a part in the work of God's Kingdom.

d) It challenges to the study of missions. It is necessary to know something about the conditions and needs of mission fields in order to be able to give intelligently—and this study is in itself a good education.

e) It provides a great opportunity for Christian service and thus stimulates and develops the spiritual life of its members.

This Missionary Committee acts as the executive committee, supervising and organizing the work of the missionary societies of the church. Already there are hundreds of thousands of laymen serving as members on committees. This committee service is developing the laymen of the church into active Christian workers and thus making them better qualified for other phases of church work.

b) The second feature of the Laymen's methods is, as already mentioned, the annual canvass of every church member for the purpose of securing systematic donations. The canvassers are appointed by the Missionary Committee and go out two by two visiting both new and old church members. Through this canvass once each year the number of systematic contributors is vastly increased. It compels at least a consideration by each church member of his missionary responsibility. Often personal objections are brought up and these should be answered by the canvassers. This feature of the work, the annual canvass, is original with the Laymen's Movement and has produced great results.

c) Again the third principal feature of the Movement and its methods is the weekly offering for missions. One great advantage of this method is that it provides a continuous support for the missions. Thus there are funds on hand when needed, and the missionary is not made to depend upon indefinite and irregular donations. By thus giving a little offering each week it makes it easier to give large sums annually. Besides enlisting a larger number of givers for foreign missions it also increases other offerings.

d) There are also other splendid features of the Laymen's Movement, such as: A Missionary Sunday School, a Missionary Pastor etc., but time will not permit us to discuss these.

These methods are the tools of the Laymen's Movement. But mere machinery is not enough, even if it runs ever so smoothly. Controlling forces are necessary. Two great pieces of work still remain as part of the plan of this great Movement. They are:

A Systematic Education of the laymen of the church on the current religious situation of the world. Intercourse Prayer over the missionary situation. e) The object of the program of education is "to bring to the consciousness of the laymen the world's great need, physical, intellectual and spiritual". New problems arise every year, new fields are becoming ripe, and it calls for a well-wrought-out systematic education to keep the church informed of these ever-changing conditions, and of its great responsibilities. A thorough knowledge of conditions is the necessary foundation for continued interest and activity. To this end the Laymen's Movement has published and distributed millions of pieces of missionary literature.

f) Being, as it is, a product of prayer, the Movement lays special stress upon the deepening of the spiritual life, absolute obedience to the will of God, and the necessity of a life of intercessory prayer. The work is God's to be carried out through human agency. "But without me, ye can do nothing", Christ says. No other group of people in the world needs the prayers of the church so much as the missionaries who are working amid the hardships and moral stagnation of heathendom. What an awakening, what a progress there would be if all these missionaries were backed by the habitual

prayers of the church at home! No one can sincerely pray for a cause without also working for it.

IV. Results.

1. Visible: What have been the results of the Laymen's Missionary Movement? They cannot be expressed in Dollars and Cents any more than the results of an education or prayer can be so measured. And yet, "by their fruits ye shall know them."

The year before the Movement was organized, 1905, the churches of the United States and Canada gave \$8,120,725 for foreign missions. In 1915, ten years later, they gave \$18,793,000, a gain of over \$10,000,000, a greater gain in ten years than in the previous 100 years! Through the use of the methods advocated by the Laymen, many cities have already more than doubled their previous missionary offerings, and at least one entire denomination has experienced a like result. And the increase for home missions and for current expenses has been proportionately as great. We cannot say that all this is due to the Laymen's Movement, but it is, however, one of the great forces back of this increased, visible result.

2. But the invisible results are far greater than these. a) Thousands of men and women can testify that the Movement has brought them spiritual inspiration, has given them higher ideals and life-purposes, has quickened their prayer life and taught them to look away from their own self-centered interests.

b) But perhaps the greatest result of all is that the Movement has found the layman of the church, developed him and put him to work. It has aroused him from his spiritual slumber in his soft-cushioned pew and told him that it is time to go to work. It has found new tools for the pastor. A far greater proportion of the church members are becoming active Christian workers. Their work as committee members and canvassers has greatly stimulated their interest. It means something to a community to have a church that is awake and alive. That stands for progress.

c) Another result of the Movement is that better and more thorough system has been introduced into all church finance. Seeing the splendid results of the Laymen's methods in regard to raising money for missions many churches have applied these same principles to the entire financial problem of the church. Thus efficient business methods have replaced the antiquated methods.

d) A new literature has been created, a missionary literature. The Movement has published and distributed thousands of books dealing with missionary conditions and problems. Millions of smaller pieces have been distributed bringing the people of the church enlightenment and inspiration.

e) The number of systematic givers has been largely increased, both in regard to foreign missions and to the current expenses of the church at home.

f) There are many more products and by-products of the Movement too numerous to mention now.

The work of the Laymen's Missionary Movement is not done. It will continue as long as there is a need for it. There is always need for education, always need for agitation, always need for inspiration, always need for consummation — and these are, in fact, the prime factors of the Laymen's Movement. Its influences are spreading rapidly, also to smaller communities and to smaller church bodies. Perhaps if some of its methods were applied to our own churches, it would make for greater efficiency, more life, and a stimulated interest in our own foreign and home missions.

Missionen i Australien.

Der har været frebet adskilligt i Danstercen om Missionen i Australien. Til lidt mere fortlæufelse af Stillingen og Arbejdet der tjene følgende: Queensland er den nordligste

Stat eller Distrikt af Australien, altsaa ogsaa den varmeste (Australien ligger jo Syd for Ækvator). Det er ikke noget lidet Territorium; det dækker en Flade af 670,500 Kvadratkil, har en Afskræfning af over 2000 Mil, og i en lige Linie fra Syd til Nord er det over 1200 Mil. Og vore Landsmænd findes spredte fra Darwin det sydlige 169 Mil Sydvest for Brisbane, til Townsville 748 Mil Nord for Brisbane; der findes Standinaver langs hele Kysten, og da Jernbanen nu gaar saa langt Nord som til Rockhampton, ca. 350 Mil Nord for Brisbane; den østlige Vej maa rejles med Dampbaad, og Rejsten er dyr i Australien baade til Lands og til Vands. Past. P. Vigaard er den eneste virkende Standinavisk Lutherske Præst i Queensland. Han er vistnok ikke kommet længere Nord end til Bialba, ca. 180 Mil Nord for Brisbane. Og naar han stulde til Kingarry, skal han først rejse en 150 Mil i Nord og saa omtrent 100 Mile i Sydvest.

Men Brisbane ligger 18 Mil inde i Landet ved en Flod af samme Navn. Med sine Fortæber iberegnet har den en Befolkning af over 145,000 (Efter sidste Folketælling 1912) Men er vidtraft, vore Landsmænd boende hjit og her. De maa opsiges, og Immigrant Depotet skal igen besjges. Der er flere Høspitaler i byen, som ligeledes maa besjges, da der ofte findes Standinaver der. Der er Statens Jattigaard, som er beliggende paa en Ø en 3 eller 4 Times Sejlads fra Brisbane; der paa 22 Standinaver paa Jattigaarden den sidste Gang, jeg besøgte den. Man maa blive der et Par Dage, om man vil udrette noget. Da Skibet nu ligger der en Times Tid — det gaar dertil 2 Gang om Ugen. Saa er der Menigheder at betjene, at prædike en 2 eller 3 Gange om Søndagen, holde Møder i Ugens Løb, besøge Menighedens Medlemmer. Ja ja, alt dette kræver Tid og Benge foruden anden Opjrefse; Menigheden er lille og fattig, dog er den jo forjet fra 14 Medlemmer til 34, siden Past. Vigaard kom der, mere end forjofbet, og dog, Tidberne og Raarene er trange; Krigen har lammet al Handel og Skibsfart, har gjort, at Nedvendigheds-Artiklerne er meget høje. De sidste Par Mar har det været meget tørt, saa Kreaturerne bøde i Mashedis af Sukk, og Kvæget sank ned til en megen lille Pris; man maatte nedbuge Træerne, for at Dyrene kunde holde Livet ved Træernes Løv og Grene. Vi fortjaar, at det ene med det andet har gjort Opjofbet dyrere end ellers: De seneste Efterretninger, jeg har faaet derfra, lyder paa, at de har faaet rigelig Regn over hele Landet, saa det tegne til en god Øst. Efter disse Meddelelser vil en nok kunne fortjaar, at der er meget at gøre for Past. Vigaard. Jeg er ellers en Ven af Selvophold, at arbejde med vore egne Hænder for vort Brød, men her lader det sig ikke gøre, om han skal være noget for vort Folk i det fjerne Land. Mærsmødet i Karland bejtemte jo, at vi som Kirke-Samfund skulde staa i et hjælpende Forhold til Missionen i Queensland, og New Zealand. Det mener vel mere end ynfende Ord, det mener vel virksom Handling og at gøre noget for at afhjælpe Nøden, og dette gælder for nærværende, i Sjebillet: En Præst mere for Queensland og nogen Pengehjælp med Hjælp til Rejsten, baade til Billetten og til Rejsten omkring i Landet mellem Settlementer. Om der var en Præst boende i Kingarry, vilde det spare megen Tid og Fenge. Det er umuligt for een Mand at kunne paretage det hele til noget Tilfredshed; Venner, lad det nu være mere end Ord med vort Løfte om Hjælp til Missionen island vore Landsmænd idet fjerne Land. De har ventet længe nok, de leve i Haab om, at der skulde være blevet gjort noget paa sidste Mærsmøde, men det glippede.

Hjælpefuldt og velfignet Nytaar til alle Danstercen Læsere.

Zeus Digen.

Salomons Almanak
De forenede Staters Aar- og
Kartbog for 1917.
208 store Sider.
Pris 50 Cents.
Vi har ogsaa endnu et mindre
Antal af "Almanakken" "Det nye
Aar" fra Danmark. Pris 20 Cents.
Danish Luth. Publ. House,
Blair, Nebr.

Luther - Medaljer

brægede i Anledning af
Reformationsfejten.



Billederne viser Medaljens to Sider i fuld Størrelse. Hver Medalje i en net lille Kiste.

Priser:
3 Kobber 25 Cents. 3 Bronze 50 Cents.
En større Medalje i Bronze, 2 3/4 Tommer i Diameter faas for \$2.50. Fortrinlig egnet til Jødelidsdagsgave i Jøstaaet.

Danish Lutheran Publishing House,
Blair, Nebr.

Reformations-Katekismus.

Udarbejdet i Anledning af 400-Aars

Festen for den lutherske Reformation.

Af Prof. J. Fry, D. D., L. L. D.

Udgivet paa Dansk a?

Den f. d. e. l. Kirkes Programskomite.

37 Spørgsmaal og Svar vedrørende Reformationens vigtigste Kendsgerninger.

Et fortrinligt Middel til at udbrede Kendskab til og fremme Interesse for vor lutherske Kirke.

Vær med i dette Arbejde ved at købe og uddele et større eller mindre Antal af disse "Katekismis" blandt Deres Omgivelser.

Pris 10 Cents per Dussin. 75 Cents per 100.

DANISH LUTHERAN PUBLISHING HOUSE,
Blair, Nebr.

HERE I STAND!



Narratives and Sketches
From Reformation Days.

This book containing as it does 9 separate illustrated true stories from the time of the Reformation, should be found especially suited as a gift book in Lutheran Sunday Schools in view of the approaching quadricentennial celebration, 64 large Pages, 23 pictures. Handsome board Covers. Price 25 Cents.

Other Titles in the same Series as follows:

Life of Luther, Life of Christ, Scenes from the Holy Land, Parables of Our Lord, The Victory of the Cross, Paul the Apostle, and Lives of the Apostles.

Special quantity prices (assorted Titles) upon application.

DANISH LUTH. PUBL. HOUSE,
Blair, Nebr.

Dana College,

Blair, Nebraska.

Der tilbydes Undervisning
i følgende Afdelinger:

I. Proseminariet eller forberedende til Præsteskolen, fire Aar.

II. Normal Afdelingen for vordende "teachers".

III. Akademisk, fireaarsigt Kursus, der giver Adgang til Universiteter og Colleges.

IV. College, de to første Aars Arbejde.

V. Handelsskole, to-aarsigt Kursus.

VI. Musikskole, to-aarsigt Kursus.

VII. Højskolen, hvor Eleven kan tage de Fag, der tiltrænges mest, uden noget særligt Hensyn til Eksamen. I denne Afdeling lægges særlig Vægt paa Engelsk for indvandrede Landsmænd.

Skolen er anerkendt af Staten Nebraska og har Ret til at udstede Diplomaer og "Certificates" til "teachers".

Ale Forespørgsler beavares med Glæde.

Skriv efter Katalog.

L. A. LAURSEN.