

of God; I accept the Old and the New Testament as the inspired Word of God, given man unto salvation. A few words of explanation to make my point clear. The Bible is not to me a text book of science. It is a book of life, admonition, and great comfort for my soul. It is my only guide and rule of faith, life and practise; it shows me clearly the way to Heaven, and it gives me strength to walk on the way and finish my course. It is my comfort in life and in death. I know that it will never fail me; I shall never be put to shame. I do not hold this view of the Bible because I have been taught so. I held this view before I ever studied theology, but the study of theology has strengthened my conviction. I have acquired this view of the Bible through personal experience and conviction. I have fought myself to this view through a life and death struggle with God. A minister who thus uses his Bible is like a tree planted by the streams of waters which bringeth forth its fruit in due season. He shall still bring forth fruit in old age. He shall be full of sap and green. He will always remain young.

When I hear about someone who throws away parts of the Bible as not being the Word of God, it makes me think of a meat cutter who divides a carcass into three parts; namely, refuse, good meat, and choice meat. But the Bible critics are not so proficient as the meat cutters. They cannot agree about the dividing lines; they need a little more experience. I do not want to be classified as a ministerial meat cutter. When someone divides my Bible, he enters my Holy of Holies.

A minister must read other books besides the Bible. He should endeavor to become as broadminded as possible. Much reading makes a man broad-minded. I believe it is advisable for a minister to be versed in as many subjects as possible. He should never neglect the study of science. History is a very important subject. It ought not be necessary to say that a minister should read literature. Yet it is a fact that many ministers read very little literature. I once tried to get a conversation with a minister about a master piece in literature. He averted the conversation by saying that he did not want to read the works of a man who was not a confessing Christian. Many ministers fill their book cases with commentaries, and sermon books, instead of good literature. I want to emphasize the importance of reading good poetry, read much of the humorous kind. A minister should not hesitate to read James Whiteomb Riley, and Mark Twain. Good biographies and auto-biographies are very profitable. Such reading lifts a man above the level of every day life.

A minister should be well grounded in the doctrine of the Christian Church. I consider dogmatics a very important subject for a minister. This study will help him to make his sermons clear.

A minister needs to read something abstract which requires deep thinking. He should study philosophy and logic. This study will help to make his sermons logical.

When I advocate the study of dogmatics and philosophy, I do not mean to say that a minister shall preach dogmatics and philosophy. He shall preach the Gospel so plain and simple, that all can comprehend it. But if he is clear and logical in his thinking, he can make his sermons plain and simple without making them shallow.

The minister's study is his main workshop for preparing his sermons. He gathers the material from many sources, but puts it into shape in his study. Praying should play a big part in the preparation of sermons. They are to be delivered to men with immortal souls, and their salvation should always be kept in view. To preach the Gospel is a serious matter, and a minister should be serious and in earnest in the preparation of his sermons.

The pastors study should also be his prayer chamber. He needs to pray much for his own sake. He is a human being as well as any other man. He carries within him a sinful nature, and he has a soul that should be saved. There is danger that a minister becomes so zealous for the salvation of others, that he neglects his own spiritual life. Let the minister spend much time alone with his Bible and in prayer.

The minister has his flock to pray for. He cannot pray for his people without coming to love them. There are generally some that need especially to be remembered. The more a minister prays for his people, the more he will love them, and the more he loves them, the more he can do for them.

In His Church.

From his study the minister goes to his church Sunday morning. He has a right to call it his church. If he has the conviction that he is where God wants him to be, he can work with hope and courage. He is secure in his position if he knows that God is with him. If he has that conviction he goes to his church with a glad heart, and enters the pulpit without fear and rejoices because an opportunity is given him to bring a message from God. If a minister would rather preach in other churches than in his own, something is wrong.

A minister should conduct the services with tact and good order. This is important whether an order of service is used or not. Tact and good order help to make the service impressive.

A minister should be especially particular about his attire while conducting church service. This point needs to be emphasized if he does not wear a robe. He should not appear in gaudy clothes, tan shoes, grey trousers, white vest, black coat, and a red or green necktie. The minister's appearance and conduct has much to do with the impressiveness of the service. He is God's ambassador, and he should appear and conduct himself as a servant of the Most High. God is not a God of confusion. Let all things be done decently and in order.

Before a minister goes to his church Sunday morning, he should take time to be alone with God. He will then bring a sweet savour of Christ with him to church. The sermon he delivers should be the pure Gospel of salvation in Jesus Christ. I have unlimited confidence in the efficacy of the old Gospel, and I dare not preach anything else from my pulpit. There is a longing after God in the heart of every man, either conscious or unconscious. If the sweet Gospel of the crucified Saviour is not preached, people go away from church with hungry souls and empty spirits.

Among His People.

The work of "seelsorge" among the people is the most difficult part of a pastor's duty. It is not difficult to go from house to house calling upon people, talking with them, and drinking coffee. Many women can do that to perfection. A pastor should have higher motives than that when he goes among his people. He should not make calls merely for the sake of calling upon people. He should have their soul's salvation in view when he is among them.

He should bring with him a sweet savour of his Master and imprint the image of Him upon the home. When he leaves the house the members of the house should feel that a servant of the Most High had been their guest. A pastor should always carry a New Testament with him when he calls upon people. During the conversation, if it is opportune, he should read a few words of Scripture and offer prayer. But here a pastor must use tact and common sense. He must not impose himself upon anyone. I do not mean to say that a minister shall come into a home in such a dignified manner and with such a sanctimonious mood, that the people feel they should sit with folded hands. The minister shall be natural and true to himself. He should be a good mixer who can talk with everybody, and who can talk about everything, but he should not be content to talk about worldly things only. If he is alert, he will create an opportunity to give the conversation a turn to spiritual things. A minister should not go among his people as a policeman. He should be a shepherd who has compassion upon the people. Try to get their confidence; let them feel that you have confidence in them, and that you love them. The sick and sorrowing need special attention. If some have gone astray seek them till you find them. Pray for your people individually.

A pastor needs much spiritual strength if he is to be true "seelsorger" when he is among his people. It is difficult to be really true when he is among so many kinds of people. Man is a selfish animal and that selfishness creeps through the act of ordination into the ministry. A minister must not be two-faced when he is with his people. He is in danger of being selfish in matters pertaining to himself, and he is in danger of being selfish in matters pertaining to his local church. He is human, and he likes to make a good showing in the eyes of men. When a minister builds up a church with a large membership, people consider him a successful minister, and he is held up as an ideal. Certainly a minister should try to get people into his church, but the important thing is to get true Christianity into the church. It is not numerical strength, but spiritual strength, that counts with God. The one important thing for a minister whether he may appear successful or not, is to be true to himself, true to man, and true to God. Such a minister is well pleasing to God.

A minister may be diligent at work and faithful at duty and still not see any fruits of his labor. God has not promised us that we should see any fruits, but He has demanded that we be faithful. The conviction of being right, and the pleasure of church work, are good rewards to the faithful pastor; and whatever there may be in store for him he can safely leave to his Lord and Master who will reward him in due season.

A. V. Neve.

Søndagsskolelærermøde i Ringsted, Iowa.

Det tredje aarlige Søndagsskolelærermøde i Iowa Kreds blev afholdt i Ringsted fra 12—14 Marts, 1919.

Ved Aabningsmødet Onsdag Aften prædikede undertegete over Mt. 16, 21—24; Kristus og Korset. Kristus skulde gaa til Jerusalem; skulde lide; skulde ihjelslaas; skulde oprejsses. Alt er fuldbragt, selv om Vejen maatte gaa gennem Satans Fristelser og om ad Korset.

Vil nogen være Jesu Discipel, maa han ville komme til Kristus og fornægte sig selv og tage sit Kors op. Det Kors er ikke Sygdom, Sorg, Modgang o. s. v., men det er den Lidelse, der kommer af at være Kristi Efterfølger. Først Korset siden Kronen.

Pastor N. P. Clemmensen, Søndagsskolekomiteens Formand, nævnte Mt. 28, 19—20, og lagde alvorlig paa Sinde, at der staaer ikke alene, at døbe dem i Faderens og Sønnens og den Helligaands Navn, men der staaer ogsaa, lærer dem at holde det, jeg har befaleet eder. Vor Frelsers store Missions-Befaling gælder ogsaa vor Søndagsskole.

Derefter erklærede han Mødet aabnet i den treenige Guds Navn.

Menighedens Præst, Pastor F. Rasmussen, bød de tilrejsende velkommen og mindede om, at Herren er rig paa Velsignelse og gerne vil meddele os den.

Torsdag Formiddag holdt Pastor Clemmensen Andagt, og Pastor M. N. Andreasen indledte Emnet: „Stof og Undervisningsmetode i Bibelklassen.“ Indledningen fremholdt følgende Hovedtanke og Samtalen drejede sig om samme.

Bibelklassens Formaal er at lede de unge til bevidst Trosliv. Vore unge trænger til at blive grundfæstede i Guds Ord, og det er Bibelklassens Opgave, med andre Ord, Bibelklassen bør være en fortsat og udvidet Konfirmations-Undervisning.

Bibelen maa være Grundlag for Undervisningen i Bibelklassen; særlig det gamle Testaments hellige Mænd og Kvinder; og i Ny Testamentet: Evangelierne, Apostlenes Gerninger, Jakobs Brev, Galater Brevet og Efeser Brevet. Ogsaa Tekstbøger, der er baseret paa Guds Ord, kan være frugtbringende for Bibelklassen.

Om Bibelklassens Formaal skal opnaaes, det beror for en stor Del paa Undervisningsmetoden. Idealen for Undervisningen i Bibelklassen maa vi søge i Luk. 2, 46. „Han sad midt iblandt Lærerne og baade hørte paa dem og adspurgte dem.“ Hvor den Metode bruges, kommer hele Klassen i Arbejde, og da kan man vente Resultater, f. Eks.: Færdighed i Skriften; en Voksen frem til bevidst Trosliv; og Forfremmelse ikke alene i Alder, men i Visdom og Yndest hos Gud og Mennesker; og da bliver Bibelklassen, som den bør være, en Optrædelsesanstalt, hvorfra vore Søndagsskolelærere og Læreriuder kommer.

Pastor P. H. Miller sluttede Formiddagsmødet med Bøn.

Torsdag Eftermiddag oplæste Pastor Henry Hansen Mk. 10, 13—ff, og indledte Emnet: „Arbejdet iblandt de mindste Børn, Kindergarten.“ Indlederen behandlede den praktiske Side af Emnet. Fremgangsmaaden i Arbejdet og dets Vanskelighed; Arbejdets Nødvendighed og dets Frugt.

Det har vist sig mest fordelagtigt, at Kindergarten Afdelingen har et Klasseværelse for sig selv. Megen Sang, helst foruden Musik, og bibelske Billeder er en Nødvendighed i denne Klasse. Det er den Afdeling i vor Søndagsskole, der kan synge og se sig glad i Herren. En Forfremmelsesplan (En ny Bog, en ny Plads o. s. v.) og et Belønnings-system vil være en stor Hjælp i den Klasse til at fremme og bevare Interessen. Meget beror paa Søndagsskolelærerne, det er den Klasse, det er vanskeligst at faa Lærere til, og det har vel sin Grund deri, at saa faa forstaaer at blive Barn igen.

Kindergarten Arbejdet er af den største Nødvendighed. Det Træ, der ikke faar slaat Rod tidlig, vil ofte dø tidlig, det er den Ting, der er bleven forsømt alt for meget indtil i Dag: Dette, at indtrænte i Barnets Sind og Hjerte de Ting, der høre Guds Rige til. Frugten vil ikke udeblive, om vi er tro i Arbejdet iblandt vore mindste Smaa. De bliver glade Guds Børn, smaa Missionære i deres Hjem og hvor de færdes, og de bliver Redskaber i Herrens Haand til Guds Riges Udbredelse og hans Navns Ære.

Torsdag Aften prædikede Præsterne Andreasen og Hansen.

Pastor Andreasen talte over Teksten Mt. 13, 44—50, Skatten

og Perlen og Fiskervodet. Skatten og Perlen minder os om, at vi maa finde Guds Rige; Fiskervodet, at vi maa findes i Guds Rige.

Der er kun een Vej til Guds Rige, men flere Maader, paa hvilke findes den Vej. Der er Mennesker som finder vor Herre Jesus tilsyneladende uden at søge; Guds Rige Naade tilbydes dem, og de sælger alt og modtager Skatten. Der er Mennesker, som søger lig Købmanden og finder Lys, Sandhed, Retfærdighed. Ogsaa de maa sælge alt for at faa Perlen i Eje.

Det er et Fællesmærke i begge Tilfælde, at det koster at være en Kristen. Alt vil Herren raade over; og Skatten, Perlen vindes alene ved Jesu Kristi Naade.

Det er stort og herligt at finde Guds Rige, men begyndt det er ikke endt; det gælder om at findes i Guds Rige, naar Herrens Dag kommer, og Adskillelsen finder Sted; thi som Fiskeren paa Strandbredden sankede de gode Fisk sammen i Kar, men kastede de raadne ud, saa vil Herren skille de troende fra de vantrø.

Menighedens Sangkor sang en flerstemmig Sang, hvorefter Pastor Hansen talte over Mt. 8, 1 flg.: Uværdighed og Frelse.

Den Spedalske „faldt ned“ for Jesu Fod. Hovedsmanden udbryder: „Ikke værdig.“ Vor Herre Jesus forsikrer: „Jeg vil, bli værdig.“ „Dig ske, som du troede.“ Her er Eksempler paa den uværdige, der søger Frelse hos Jesus.

Frelsen ligger ikke i Uværdigheden, thi om saa var blev alle frelst; den ligger heller ikke i Erkendelsen af Uværdigheden, men den ligger i Guds Visdom, Almagt og Kærlighed. Den, der befinder sig for Alvor uværdig, han er i Nød, og Nøden driver til Kristus; og den, der kommer til ham i Tro og Tillid, han bliver frelst.

Fredag Formiddag oplæste Pastor Clemmensen den 85 Salme og holdt en kort Andagt. Han mindede om Herrens store Naade og Miskundhed imod os. Vi har en Frelser rig nok til at give hver eneste Synder paa Jord Retfærdighed, Fred og Glæde; han er den, der borttager alle vore Misgerninger og skjuler al vor Synd.

Undertegete indledte Emnet: „Søndagsskolelæreren Brug af Bibelen i og uden for Klassen.“ Der forhandlede om følgende Spørgsmaal: Bruger alle Søndagsskolelærere Bibelen? Hertil blev der svaret ja, i hvert Fald tilgæns Bibeldkundskab. Enhver Søndagsskolelærer er sat til at meddele Bibelens Lære, og han maa have Bibeldkundskab, men der er to Maader at bruge sin Bibel paa: Bibellæsning for Videns og Bibellæsning for Sjæleføde. Bibelen er den Grund, vi og vore Børn maa bygge vort Saligheds Haab paa. Lad dig tjene af Jesus, saa kan ogsaa du tjene ham.

Har vi da baade troende og vantrø Søndagsskolelærere? Hertil bliver Svaret desværre ogsaa ja, og det nytter vist ikke at paastaa i alle Tilfælde, at en vantrø Lærer ikke kan være til nogen Velsignelse i Søndagsskolen. Det er ikke Læreren, der meddele Aand og Liv; Aanden er i selve Guds Ord, og dets Modtagelse er Liv. Hermed er ikke sagt, at det er ligegyldigt, om Søndagsskolelærere er troende eller vantrø, nej langt fra, vi bør stræbe efter Idealet.

Hvad er Idealet? Det er troende, naturbegavede, aandsbaarne Søndagsskolelærere, der bruger deres Bibel flittig og paa ret Maade udenfor Klassen og i Klassen i Forhold til Elevernes Alder og Fattæevne. Vor Herre Jesus maa være Midtpunktet i al Undervisning i Søndagsskolen. Bed og arbejd med Bibel i Haand udenfor Klassen, og Bibelens Sandhed vil gøre sin velsignede Gerning i Klassen.

En Del af Eftermiddagen blev brugt til Forhandling om sidstnævnte Emne. Derefter holdtes Forretningsmøde. Rapporten blev

oplæst og antaget. Regnskabet: Overskudet fra Marts Mødet i Elk Horn, Ia., '17. \$44.20 Indkommen ved Cedar Falls Mødet, 22 Marts, 1918. 47.00

Betalt Rejsseudgifter: C. C. Kloth \$10.00 I. Gertsen 11.00 M. Th. Jensen 13.50 N. P. Clemmensen 8.00 Bekg. i Danskere 5.00 Bekg. i Jr. Post 1.50

45.00 Overskud 1918 \$46.20

Interest 1.15 Indkommen ved Mødet, 12—14 Marts, 1919, i Ringsted, Ia. 20.85

Betalt, Rejsseudgifter: M. N. Andreasen \$ 5.22 Henry Hansen 2.50 N. P. Clemmensen 8.00 H. A. Svendsen 12.85

28.57

Overskud, Marts, 1919. \$39.63

Det blev vedtaget ved Søndagsskolelærermødet i Ringsted, Iowa, at henstille til Kredsmødet at arbejde hen imod, at et Kursus for at dygtiggøre Arbejdere i Søndagsskolen blive oprettet i Iowa Kreds.

Indbydelse til næste Møde fra Coulter, Iowa modtoges med Tak.

Pastor Clemmensen takkede paa Komiteens og Mødets Vegne Ringsted Præst og Menighed for Gæstfrihed og alt godt og ønskede Herrens rige Naade og Velsignelse over Søndagsskolens store Sag.

H. A. Svendsen. Sekretær.

Guldbryllup.

Den 9. Januar fejrede fhv. Postbud L. Michaelsen og Hustru (Past. Chr. Christensens Svigerforældre), Lykkeskjær ved Holsted St., deres Guldbryllup. Kl. 2. samledes man i Tøvling Kirke, hvor Pastor Sørensen, Holsted, først prædikede over Salmeverset: Har du da igennemkæmpet til dit Perle og Klend, tænkt ej, nu er alting dømpet, men bli ved at holde Fod!

Derefter gik Guldbryllupparret med Børn, Slægtninge og Gæster til Herrens Bord, hvor Pastor Skaarup holdt Skriftetalen.

Efter Gudstjenesten gik man over i Forsamlingshuset, der var pyntet med Flag og Blomster og Grønt, og hvor Festsbordet var dækket. Her bød Indre Missionær Thuesen-Nielsen, Vejen, velkommen. Siden talte bl. a. Pastor Skaarup, Missionærerne Th. Nielsen, Topholen Høhler, P. Holst, m. fl. Baade lyse og mørke Minder blev fremdraget fra de svundne Dage. Tak blev udtalt for Hjemmets Gæstfrihed og Ægteparrets aldrig trættede Virksomhed for Missionsarbejdet; og gode Ønsker blev bragt for kommende Dage. Telegrammer og andre Lykønskninger var indløbne i Hundredevis fra Statsembetsmænd, Slægt og Venner nær og fjern i hele Landet og bl. a. fra Børnene i Amerika, der mindede deres gamle Forældre om Es. 46, 4: „Indtil eders Alderdom skal jeg være den samme og bære eder og lade eder undkomme.“

En Mængde Gaver fik de, bl. a. fra Postemster Fejlbjerg og hans Personale, fra Hedningekredsforeningen (en storstilet Bibel med Guldsnit, og Sølvplade med Inskrift paa, fra K. U. F. M. og K. U. F. K. samt fra Slægt og Venner.

Til Slutning bragte det gamle Brudepar deres Tak for Dagen, der langt havde overgaaet deres Forventninger, for de mange Gaver og til alle, der havde glædet dem.

Michaelsens har haft 11 Børn, hvoraf 7 lever. Tre Døtre er bosatte i Amerika (en i Philadelphia, en i Albert Lea, Minn., og en er gift med Pastor Christensen, Westbrook, Maine; en Søn er Lærer i Ganløse, Sjælland; den yngste Søn er hjemme og staaer Forældrene bi med Gaardens Drift; en Søn og en Datter er bosat nær ved Hjemmet.