

Lutheran Tidings

Volume II

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Number 6

CHRISTIANITY AND MORALS

There are those who think that Christianity has no special connection with morals. With that view extant within the church and a very flexible code of morals outside, it is no wonder that during the last 10 or 15 years the attitude has prevailed that personal conduct can be based chiefly on the individual's desire or inclinations. A university freshman some years ago expressed it in this manner when she was asked if she approved of smoking and drinking among her sorority sisters. "Sure," she said, "it's all right if they like it."

That basis of conduct "if I like it," and some would add "following natural inclinations," has been hailed as a sort of legitimate freedom. It is, however, the type of freedom that the motorist embraces when he claims the right to take the curves at 60 miles an hour, or to pass a car going up hill. Nor will the results be lacking. In the moral sphere they will usually not be as sudden or as drastic as those that strike the motorist when he meets another car on the hill, but they are more far-reaching and dangerous because of their insidious way of acting. The result is seen in the moral looseness and irresponsibility of individuals, as well as of society in general.

The only guide of conduct for a Christian is the will of God. Christianity most emphatically is concerned with morals. That does not mean that one cannot live a moral life without being a Christian. Nor does it mean that morality is synonymous with Christianity. But it does mean that if one wants to be a follower of Christ his life must be guided by His teachings, even to the smallest details. This is the true freedom: to have no will except God's will; to have no desire except that which can serve to glorify His name.

In the minds of some there will be a question as to what constitutes the will of God. For each individual that may vary in the details and must be learned by each one in his closer communion with God. For general conduct God has given us definite helps for our guidance, to be found chiefly in the Scriptures. In order to bring these out more clearly I shall group them under four headings.

1. *In the Bible* are found various and definite teachings upon which we should base our conduct. Naturally only the mention of a few can be made here.

The Ten Commandments were given to the Israelites for such a purpose. They are still in force. Well do I know that they have been surpassed by the teachings and the spirit of Jesus Christ who would liberate us from the necessity of the law. But before we can run we must learn to walk, and many of us are yet in the infant stage in the Kingdom of God so that we require such assistance in learning to walk.

The other part of the Scriptures to which I want to point especially is the Sermon on the Mount. Therein Christ has not left us in doubt as to the heights He wishes us to attain. Listen to this: "Ye who heard that it was said to them of old time, Thou shalt not kill, . . . but I say

unto you that every one who is angry with his brother shall be in danger of the judgment . . ." And again, "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: But I say unto you, Love your enemies, and pray for them that persecute you . . ."

Do those passages leave any doubt as to what is required of us, Yet there are many who would pass over these words as ideals impossible of attainment and therefore not concerning us. Let us not make a mistake. Christ meant what He said. He demands much, but he gives much.

2. Another guide for our actions is that we do not serve as stumbling blocks for others.

" . . . but who soever shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk into the depth of the sea." Matt. 18:6.

Even the least of us is certainly looked upon by some one as a hero and a model. Therefore it behooves us to be very careful that our actions or words do not cause them to stumble. Most such stumbling blocks will be recognized by us as being of an evil nature and harmful to ourselves also, but some may be entirely innocent to us and yet serve as a hindrance to others. Let me illustrate.

When I went out to the mission field I was not hesitant in taking a glass of wine if it were offered to me. Out there I learned that the non-Christian Santals are especially addicted to drink. Not only does it impoverish them and make them unfit to provide for their families, but drinking is inseparably connected with their heathen festivals which include various forms of licentiousness. Naturally the Christian Santals, who as a rule do not drink, associate the taking of any alcoholic beverage with the heathen practices. I found it right, therefore, that I become a total abstainer.

That example touches only one of many possible stumbling blocks. In this relation it is well to remember Paul's advice to the Corinthians concerning the eating of certain meats. (I Cor. 8.) He ends the chapter in this way: "Wherefore, if meat causes my brother to stumble, I will eat no flesh forever more, that I cause not my brother to stumble."

3. Direct guidance from God.

Guidance comes when we, instead of taking for our motto "it's all right if I like it," changing to "it's all right if God likes it," and putting everything up to Him to see what He thinks about it. Taking it to Him in prayer and quiet and waiting receptively for His answer. Try it; it works. My plans and ideas have often been changed that way, but I have never regretted it.

4. Avoidance of things which interfere with the effectiveness of our Christian life.

This is a check rather than revelation of God's will. Sometimes we seem to get nowhere in our Christian
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WHAT IS BARTHIANISM?

The aftermath of the World War has brought forth a new view of Christianity, a new theology, the theology of crisis. Among its leading protagonists are Edward Thurneysen, Friedrich Gogarten, Emile Brunner, and Karl Barth. Gogarten is a Lutheran, the others belong to the Reformed Church. All are Germans or German Swiss, but the movement has representatives in Holland, Hungary, and the Scandinavian countries; and in the United States there is now a rising crescendo of Barthianism.

Though the leaders in the new movement are generally referred to as Barthians, they do not form a sect nor are they trying to form a new church. Their chief concern is vitalization and clarification of Christian doctrines.

The movement takes its name from Karl Barth, who was born in Basle, Switzerland, in 1886. He was educated both in Switzerland and Germany. As a young man he joined the staff of *The Christian World* (Die Christliche Welt), and this gave him an opportunity to develop that journalistic style of which he has since made so good use. In 1909 he took charge of the German Reformed Congregation at Geneva. Subsequently he became pastor of the village church at Safenwil in the canton Aargau where he remained from 1911 to 1921, winning renown by writing and preaching. In 1919 he published his Commentary on St. Paul's Epistle to the Romans. It was then that he woke up one morning and found himself famous. The Commentary was published by a local publishing house, but was read throughout Germany, and a completely rewritten second edition appeared three years later. This contains the core of the Barthian theology, which Barth modestly calls "a marginal note to all theology." The parish pastor then became a professor of theology in a German university, finally at the University of Bonn. He is now at the University of Basle, Switzerland.

The new theology is a definite reaction against Schleiermacher, the famous German theologian of a century ago, by some considered the greatest Protestant theologian since the Reformation. His compromising and harmonizing of culture and religion is well-nigh anathema to the crisis theologians. Worldly culture, they are convinced, can never save man: enable him to face life hopefully and death calmly. Therefore, they consider Schleiermacher "a poor teacher" who did not realize that to speak of God is a totally different thing from speaking of man in a somewhat lofty language, and who scarcely was aware of the fact that man is in need, and that desperately, and that the Christian Church shares in this need.

The crisis theologians also take issue with the more recent liberal tendencies in theology, with the modern emphasis on historical and psychological research, which has been carried on to the extent that such research has

obscured if not actually "gobbled up" the essence of Christianity. Not that they are opposed to historical and psychological research as such. Indeed, they consider them necessary for theology, but only as stepping stones, never more than that. The real business of the theologian is the study of the Scriptures, both the Old and New Testament. With Barth it has been the study mainly of the Pauline Epistles.

That sounds Lutheran and Protestant enough and the crisis theologians have no quarrel with the Reformers. In fact, the theology of crisis is, in a measure, a return to Luther and Calvin, to St. Augustine and St. Paul. It is also tinged with the spirit and nomenclature of the Danish philosopher S. A. Kierkegaard (1813-1855), who declared that only the church militant can be the truth and that only the follower and not the admirer of the life of Christ can be a true Christian: only he who in his own time will join forces with real suffering truth, may rightly be called a witness to Christian truth.

At the present stage of its development, the theology of crisis may more properly be spoken of as a view of Christianity than as a system of theology. But as the view takes in more and more of the old theology, the outlines of a system do appear. The Barthians have two fundamental principles. One is taken from the old Reformed doctrine as applied to the dual nature of Jesus Christ: the finite has not capacity for the infinite; and the other is drawn from Kierkegaard: "There is an infinite qualitative difference between time and eternity, God is in heaven and man is on earth." In accordance with these principles, and against the liberal anthropocentric (man-centered) theologians since Schleiermacher, the Barthians take a theo-centric (God-centered) view of Christianity. God is absolute and supreme. He does not need man, man must seek him. But where the Holy Spirit is, there is the Word of God, through which He reveals Himself directly to apostles and prophets, indirectly through written records and more indirectly through Christian preaching.

Barth appears to put but small value upon individual and human efforts. Yet he speaks of man's existence as a "Jacob's wrestle," implying, of course, that man has both the will and the power to continue the struggle.

The Business of Friendship

*The happiest business in the world
Is that of making friends,
And no "investment" on "the Street"
Pays larger dividends.*

*For Life is more than stocks and bonds
And Love than rate per cent,
And he who gives in Friendship's name
Shall reap as he has spent.*

*Life is the great investment,
And no man lives in vain
Who guards an hundred Friendships
As misers guard their gain.*

*Then give the World a welcome
Each day whate'er it sends,
And may no mortgage e'er foreclose
The partnership of friends.*

Author Unknown.

CHRISTIANITY AND MORALS

(Continued from page 1)

life; we are ineffective. Where is the trouble? It is usually with ourselves. Probably a neglected prayer-life; or a wrong we haven't righted; or an indulgence which we persist in, despite its inhibiting influence upon our effectiveness. Whatever it is, it must be corrected, surrendered to God.

He alone can help us, and He does give strength and courage to follow His way to anyone who will let Him control his life.

E. Ostergaard.

December, 1935.

The doctrine of the incarnation has not been fully worked out. But Christ is the revealer and the reconciler—the way to God.

Barth's discussion of "the resurrection of the dead" is impressive. He uses the term as "a purely religious expression" which signifies that invisible and unspeakably radical change in the quality of human existence, and of existence in general, which it receives when its limitedness, its definite restrictions by the fact of death, is realized. The abyss of meaninglessness which then opens before us, reveals at the same time a profundity of meaninglessness. Death discloses the void and at the same time the eternal. It is only in the face of nothingness that life receives its eternal value.

Unlike the older theology, Barthianism has no quarrel with science and positive philosophy. Let social and natural science proceed as far as possible, working with observed phenomena. Let history delve where it pleases. Religion cannot be founded on historical facts. Let positive philosophy interpret all scientific findings. There will be no calling bad names. The theologian needs both science and philosophy. These disciplines are preparatory and necessary, but the theologian goes beyond. Philosophy dares not "lay hands on reason," while theology "slaps reason in the face" because it accepts Christ irrationally, Christ the paradox.

Barthianism is not intolerant. As Barth himself says: "We are willing cheerfully to take our places by the Catholic, the Orthodox, the Liberal, and the adherent of the League of Nations or anybody and to quiet him with the desired assurance: 'You are right—that is, with the disquieting proviso that you too are wrong.'"

The crisis theologians revel in words and phrases, in stirring journalistic expressions, such as: "Faith is a shell hole that God must fill." Often they sail perilously near word play. Their writings abound in antitheses which are often bewildering. As in cubist pictures "houses and trees sometimes knock against each other." But through it all there breathes a determination, a conviction, fresh, and full of strength and sustenance to the weary and heart-broken in an age of unbelievable sordidness and spiritual wretchedness.

Crisis theology, the name excepted, is really nothing new. Barth may truthfully repeat the words of Christ when the latter said that he came not to destroy but to fulfill. Danish Lutherans have really long had an introduction to crisis theology, in the oft-quoted line from Grundtvig in which he asks: Why not a walk amid enlightening flames?—Hvi ej en Gang i Lue, hvor alt er klart til Skue?

And those familiar with the elementary data of Danish history will see flaming exemplifications of crisis theology in the careers of Leonora Christina and Grif-fenfeld. Both wrote crisis theology into the hearts of all later alert Danish Christians.

Thomas P. Christensen,
Iowa City, Iowa.

CORRECTIONS

In the review by C. P. H. of the book "The Sky Is Red" in the December issue of this paper, we make the following corrections: In paragraph 3, line 3, it says "contending for a liberal acceptance . . ." This should be "a literal acceptance." In the same paragraph we read in line 9: "final authority is inevitable." It should be "is invisible." In the third line from the end of the P. S. "der Glaube" for "der Glambe."

The Editor,

Toyohiko Kagawa

By George Spoerer in "Consumers Defender."

Reversing the usual order, Toyohiko Kagawa, ace convert of the Christian missionaries, arrives this month from Japan to crusade throughout the United States for Christ and cooperation. He is leader of the strong Japanese cooperative movement embracing one-third of the population.

In back of him, Dr. Kagawa has an amazing quarter-century of achievement in developing the labor and cooperative movements in Japan. In back of him also he has the ruthless, imperialistic Japanese government.

This will be the Japanese mystic's third trip to America. It promises to be considerably more successful than his 1931 visit, partly because of the thorough spade work done by his American secretary, Miss Helen Topping. He will have the endorsement and hearty support of the Federal Council of Churches, the Cooperative League, and other organizations, in his extensive six-month speaking tour. Madison Square Garden has been reserved for his New York appearance. In 1931 he spoke in sixteen universities and colleges on the cooperative movement. "They did not know what he was talking about then," commented Miss Topping, "but they will know this time."

The story of Toyohiko Kagawa is dramatic, spectacular, an epic of struggle and sacrifice. He was born in Kobe in 1886, the love child of a dancing girl and a prominent Samurai politician. His childhood was difficult and unhappy. At ten he was sent away to school, but liked that no better because of the low moral tone of his school mates.

Kagawa Is Converted

Then Christian missionaries entered his life. He accepted the Gospel with a thoroughness that amazed and flattered his preceptors. The life of Christ was made to order for this solitary, lachrimose child, and he thrived on it. He became that rare and rather embarrassing phenomenon, a practicing Christian.

At twenty-one, after several years of Christian schooling and a siege with tuberculosis, Kagawa left Kobe Theological Seminary to enter Skinkawa, the noisome slum district of Kobe. His announced intention was to devote his life to the poor. It was a descent into a sewer. He lived in a filthy, crawling, six-by-six hut, which he shared with any strays who wandered in. He refused no one, no matter how dirty, diseased or degenerate. From one of these comrades he contracted the trachoma which has left him half blind.

The slums were his laboratory for social research. He traced poverty to its source, studied its cause and effects, sought its cure. He soon learned that helping individuals had no social effect. Organization was essential. He wrote and spoke voluminously and gathered a considerable following. His first novel, based on his slum experiences, sold 250,000 copies. Ever since his writings have had wide influence.

After five years in Skinkawa, he came to America to study at Princeton. Back to Japan two years later and into the labor movement, helping to form the Japanese Federation of Labor and the Japan Peasants' Union. Harassed by police and government, he succeeded not only in legalizing workers' organizations, but through the pressure of these organizations obtained the ballot for the working classes. Continually he urged the people to form cooperatives of all kinds in connection with and in addition to their unions.

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EDITORIAL

This is a reply to Rev. Alfred Jensen's article in the December issue of "Lutheran Tidings."

I am pleased with Rev. Jensen's article as a whole, although there are a few points on which I feel we do not quite understand each other.

The intention was not to criticize the action of the synodical board in dismissing our Canadian pastor. I do not think our church—and the board especially—has been unfair to him in dismissing him; but I do think we have been unfair, to say the least, in our whole treatment of him by keeping him in that position without paying him enough to live on, or even what he was justified in believing we had promised him. This is an incontestable fact. How much damage this has done to his work I am not in a position to say. It may not have had anything to do with the personal relations between him and his people. On the other hand, it may have been an effective cause of the strained or broken relations which Mr. Lund found there. Such treatment could not fail to create bitterness in the mind of our pastor, and such bitterness would not need very much local occasion to bring it to expression in forms harmful to Rev. Christiansen as well as to his cause. "Naar Krybben er tom, bides Hestene," may have some pertinence in this case.

I was not ignorant of Mr. Lund's report. I had read it carefully, and I had also had conversation with Mr. Lund on this subject. I was not trying to emphasize the difficulties of Rev. Christiansen and his people, nor to overestimate the value of his work. What I wished to do was to point out that in spite of conditions the people did have access to the services of our church through his preaching, baptisms, communion service, and other church ministrations until the time could come to have the harmful situations cleared up. With his dismissal the people are left to themselves without any help from our church whatsoever. What I meant by hasty action was Rev. Christiansen's dismissal without some provision for a successor. I know that a step was taken to find a man to take his place, but that was only a step toward such provision. The outcome was quite uncertain, and was still uncertain several months later.

Perhaps I was wrong in feeling this action as a backward step. Perhaps I was also wrong in feeling that the board was taking an easy way out by turning the problem over to D. K. U. Right or wrong, my impression was that our church was turning over this field to D. K. U., or if not wholly turning it over to them, that our connection

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From My Reading

By Bundy

Lloyd George on War. Lloyd George said not long ago: "You are not going to get peace with millions of armed men. The chariot race of peace cannot advance over a road littered with cannons." The burning question is: who will prevent armaments, the people in majority or the people in authority. There is no question in my mind that if war was decided by popular vote there would be no war. Things would begin to change if a few individuals here and there said: you can put me in the Leavenworth prison, but to war I will not go. Every war of the last century has been a capitalistic bluff in the name of government.

* * * * *

Very few of us are worthy of the commendation that Paul of Tarsus gives his congregation at Thessalonica, that it is not necessary for him to remind them of brotherly love. Yet in spite of their high attainment he still reminds them that further progress is possible.

* * * * *

The idea of a reasonable equality among producers is not so new. Long, Townsend, Coughlin, or whatever their names may be, have just unconsciously digested some of Nietzsche's mental food. Said Nietzsche: "We should take all the branches of transport and trade which favor the accumulation of large fortunes, especially therefore the money market, out of the hands of private persons and private companies and look upon those who own too much just as upon those who own nothing, as types fraught with danger to the community." Nietzsche lost his mind: that is the great risk run by anyone who tries to guide, by means of logic, a humanity which has lost its faith in a supreme ruler. For after all, there is more than a grain of truth in Will Durant's statement that "society is founded not on the ideals but the nature of man."

* * * * *

"I wonder if God does not smile in his heaven when a state board of scientists attempts to place a constitutional yoke, of their own make, upon him; a yoke that cuts down his absolute power to a limited monarchical fulfillment of constitutional paragraphs." Under such conditions they graciously permit God to exist." Thus writes Oscar Geismar in his book: "*Jesus Guds Søn*". There are few preachers today who have so much to say in a few words as Geismar. But his style of writing is not easy reading. His mind and spirit is too fertile and active for many readers, but a few pages in the quiet hour is wonderful company.

* * * * *

Rome and England. There are indications that the present activities of Mussolini are just beginning gestures in the making of a new Roman Empire. Two articles in a late issue of the "Readers Digest" both contend that not only is the Ethiopian war a drive for the possession of present English African colonies but also the beginning of the downfall of the British Empire. If this is true, which seems very probable, then there will be many shouters for Italy. But—is this the beginning of a new kind of religious imperialism, a new road of "the beast."

* * * * *

An Astonishing Valuation of Oxford. At a church meeting in Denmark, the dean of Rønshoved Folk High School, Aage Møller, placed the three names: Hitler, Lenin, and Buchman side by side and said: "In a material and spiritual sense, success has become the slogan of the day. We formally hunger for success, not one of us has avoided its impact. This year it is the Kingdom of God

that has success—real success. Satan previously appeared in the garb of a scientist. Now his doubtful fruits have been changed to success, if persons can be enlisted in the chase for success it will eventually tire them to death. The most terrible thing in the religious manifestations of today is that God must have success—even in ourselves. But does not more belong to this success than we human beings can stand? So long as we can hear the crack of the whip over us, so long will we still go on; but the religious stimulant is still needed for some to prevent the slackening reaction. Many believe that the Oxford people are driven by the Holy Spirit, but there is not one iota of God's spirit in it. It is simply paganism of the same kind as that of Hitler and Lenin, the only difference being that these are from Germany and Russia and the latter from England." Perhaps it will be well for us to reserve our judgment until we have had sufficient time to apply the good advice of Jesus and Gamaliel.

* * * *

What a maze of social engineering we have and all claiming to have the answer. The Republicans say it is quite simple, all we have to do is to elect their presidential candidate in 1936. New Deal Democrats say we are on the way, and the Epics say that no one can solve the unemployment problem without adopting their platform; Socialists can solve the problem by state control of everything; the Townsendites want to usher in Utopia by giving all those over 65 years of age \$200.00 a month; the Technocrats can engineer us out of the whole mess; and the ultra conservatives of all parties say that we can combine all our wants by the election of the debunker of history—Henry Ford—in 1936. In the meantime we note that there is very seldom anyone suggesting that there is a Christian way, which, applied in the old parties, might dissolve them all and thereby show us the real way out.

Selfishness Personified

"So long as it come not in my day, Jehovah be praised." Pious Hezekiah had just been accused by Isaiah. He admitted that he had entered into an alliance with Herodach-baladan, and that he had shown the Babylonian emissaries all his military stores. The prophet denounced the alliance, saying that the king's sons would be chamberlains and his daughters servants in the house of the king of Babylon, and that the people would enter into a dismal captivity, after Jerusalem had been reduced to a heap of charred stones. The righteous king bowed before the divine messenger and said: "So long as it comes not in my day, Jehovah be praised."

Almost everybody is willing to do as he pleases if he can only be certain that somebody else, far enough removed to make responsibility remote, will pay the bill. The callous selfishness of the saintly is often hidden beneath pious predictions of disaster and disaster for which they are partially responsible. But these predictions are always accompanied by the prayer that the Lord delay the deluge until after they are gone.

All of which is not far removed from the attitude taken by many in our Danish churches. At least I have heard it said a number of times by older church members, when the talk is about the future of our church, "It doesn't look so good, but then it will last as long as we live, so why worry." Especially have I heard this statement from some who fought against the English language being used in our churches. When we confront them with the question of what will become of our young people and

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TOYOHICO KAGAWA

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Split With the Radicals

His experiences convinced Kagawa that the existing social and economic order was wrong. He believed in the communism of the early Christian church, and the non-resistance of Tolstoy, rather than Marxian communism and its doctrine of class conflict. The growth of the radical movement split Kagawa's following. His insistence upon non-violence and upon the blending of religion with economics led to severe criticism. "Dreamy, silly talk and twaddle," accused the communists. "Is he not trying to save us from our desperate condition by getting us resigned to our fate through belief in a traditional religion which is steeped in falsehood and deception?"

The accusations were given point by the disappearance of opposition from police and official quarters. Kagawa's biographer admits "he is often embarrassed by the government's patronage. This puts him in the anomalous position of appearing as a government propagandist in his war on the materialistic anti-religious program of the reds and their advocacy of force and revolution."

The Kingdom of God Movement

The latest phase in Kagawa's activities began with the launching in 1930 of the Kingdom of God Movement, which has spread to a dozen other countries, including the United States.

"The goal of the Kingdom of God Movement," explains Kagawa, "is a Christian society, the Christianization of every community. It envisages an economic social order where love shall be the dominant motive and the principle of the Cross spontaneously practiced."

"In this new order the life of the community will be organized on a cooperative, as against a cutthroat competitive basis, through producers', consumers', and credit cooperatives. Service will replace acquisition by means of sick benefits, mothers' pensions, and other forms of communal helpfulness and social economic cooperation."

"The Gospel of Christ is for society as well as for the individual. Unless Christ is made the center of the social universe, the world is doomed. If Christians were living the program which Christ laid down in the Sermon on the Mount, there would be no place for the reds and Russian communism in the world today."

"Neither communism nor socialism will ever bring in the Golden Age. Their goals are too near and too close . . . The Kingdom of God is eternally evolving."

Portrait of a Christian

Kagawa's American audiences will see a calm, serene, youthful man of sturdy stocky build. Most of them will never suspect that he is half blind, his lungs infected, his heart bad. It seems to make no difference. He goes on speaking three to six times a day, and finds opportunity to turn out book after book.

To say he lives simply, is understatement. Despite book royalties averaging \$10,000 a year, his wife and he limit their budget to \$40 a month for themselves and their three children. The balance goes to support his work. He did move from his shack in the slums when the children came—but he built his new home out of salvaged lumber at a cost of \$80. Boxes fitted with legs and shelves serve as chairs, tables, bookcases. He does not believe in possessions, in luxury.

Such is the man. Such is his work. It remains to be seen whether his mystic program will influence America, or whether we still won't know what he is talking about.

(From "Ansgar Luth.")

COVERDALE'S BIBLE

October 4, 1935, marks the 400th anniversary of the printing of the first Bible in English. Several other lands had already gotten the Bible before England. We recall that last year, 1934, we celebrated the 400th anniversary of Luther's German Bible. The Bible had been printed in French in 1530, in Dutch in 1522, in Greek in 1517, in Bohemian in 1488, in Spanish in 1478, in Swiss in 1475, in Italian in 1478, in German in 1466, and, first of all, in Latin in 1456.

The importance of the printing of the first English Bible is vast and weighty, and it deserves to be celebrated by everybody everywhere with joy and thanksgiving. The English people, including Great Britain and the United States, occupy a most commanding place in modern history. Their dominion and language have an influence that penetrates to the remotest corners of the world. Their zeal and resources for translating, publishing and spreading the Bible are unparalleled. Since the advent of printing, the Bible in whole or in part has been used in about 1,000 languages and 2,000,000,000 copies. About one-fourth of these copies have been in the English language. About one-half have come from English presses. About three-fourths of the translations have been made by English scholars. And while Tyndale, who first printed the New Testament in English, in 1525, is unanimously rated as the prince of English translators, Coverdale stands among his successors first in time and first in importance, second only to Tyndale himself, as translator. This is the more remarkable from the fact that so many attempts have been made since his day to translate God's Word into standard English. The New Testament has been translated at least 150 times, the whole Bible also a great number of times.

Coverdale was born in 1488, 5 years after Luther, and died in 1569, 23 years after Luther. A contemporary, then, of Luther, he witnessed the ushering in of the modern age. The times were tempestuous and momentous. The papacy had ruled with iron hand for 12 centuries. It fought desperately to keep its stranglehold on church and state. But there were circumstances which combined to make it impossible for the papacy to win out. For example, there was an intellectual awakening due to the revival of classical learning, the founding of universities, the printing press, the geographical discoveries and explorations. The abuses in the church were staggering, matched only by the people's misery in every way, socially, economically, morally, religiously, and otherwise. One of the Bible readers, Luther, discovered the way out of the dark—"the just shall live by faith." He nailed his 95 Theses up at Wittenberg. Europe heard the hammer blows and awoke. The Reformation was on. Nations, one after another, revolted and defied the pope. Arbitrary monarchies were set up, often strong, always ruthless. Church reformers, in strange outbursts of thinking and acting, often contended against one another. Always the papacy used every means to hold its own and to crush the revolt—by intrigue and interdiction, inquisition and counter-reformation, councils and armies, to save the world for Catholicism.

Miles Coverdale was born at Coverham, Yorkshire, England. He was graduated at the Augustinian cloister at Cambridge and became a priest at Norwich, Norfolk, at the age of 26. He returned to Cambridge to the Augustinians whose head was Robert Barnes. Barnes was accused of Lu-

theran heresies and died at the stake, Coverdale being present. Thomas Cromwell, the king's vicar general, a most crooked and cruel man, took a fancy to Coverdale and ever after was his friend and patron. He befriended him when he was accused of heresy and encouraged him in his work of translating the Bible. From 1528 to 1536 Coverdale was in hiding, secretly working on his translation of the Bible. In 1530 and in 1534 the king's council discussed whether the king should not cause the Bible to be translated into English and authorize this translation when ready. The motion passed in 1534 and Archbishop Cranmer at once began on the New Testament. But he had not proceeded far when the Coverdale Bible appeared, apparently from nowhere. It was the first printed Bible in English. It was shipped into England from the Continent and the next year reprinted in England, by James Nycolson. This reprint was the first Bible printed in England.

Coverdale's Bible found great favor in England, notwithstanding the fact it embodied all of Tyndale's previous work, which comprised 75 per cent of the Bible translated. That the work found favor is seen also in the fact that it was to be presented to the king in 1536 along with a petition for a new translation. Such a translation was set afoot in 1538 through the influence of Cromwell, Coverdale's friend, and Coverdale was chosen to take charge of it.

In 1539 Coverdale completed his Great Bible. It is called the Great Bible because of its size, 15 by 9 inches. It is called Cromwell's Bible because he projected it. It is called Cranmer's Bible because he wrote a preface to the second edition, 1540. It could be called the Coverdale Bible, No. 2, because Coverdale was the chief translator and editor of it. This version is regarded as the first Authorized Bible in English. The second Bible to be authorized was the Bishop's, in 1568; the third was the King James', in 1611; the fourth was the revised, in 1881 (1885). Coverdale's Great Bible was begun in Paris because they had better printing facilities there, but it was completed in London as the translators and printers had to flee from the Roman inquisitors. Cromwell, having fallen into disfavor with his king, was hurried to the block, whereupon Coverdale fled to Germany. There he remained eight years as a Lutheran pastor at Bergzabern in the Palatinate. He returned to England to become one of Edward's chaplains, later, in 1551, a bishop of Exeter. Mary threw him into prison, but he was released at the intercession of Christian III of Denmark. He returned to his pastorate at Bergzabern. Then back to England again when Elizabeth became queen, to hold a pastorate at St. Magnus. When the Act of Conformity was passed he would not conform and lost his position in 1566. Besides being a translator mention should be made of the fact that he was a teacher and a preacher, first in his day among the preachers of the Word. He was often employed in the discharge of important public duties in church and state. He wrote a hymnal in English, embodying 41 of Luther's hymns. He published three Latin-English translations of the New Testament, different from the translations in his two Bibles and their revisions. His translation of the Psalms is that which prevails in the English Psalter today. All in all, he lived a life full of years and usefulness.

(From an article by O. M. Norlie in "The National Lutheran.")

Our Church

Our Brush, Colo., Church has been improved with a new roof. The Ladies' Aid has been beneficent to the extent of \$50 for this purpose. More repairs are needed, however, and plans are now being made to have them done.

The New Parsonage which our St. Stephan's Church, Chicago, Ill., is building is so near completion that it can be taken into use very soon. The congregation already has the old parsonage for rent.

Danish Broadcast. Rev. L. C. Bundgaard, Brush, Colo., broadcast a Danish Christmas service on December 22 over Station KGEK, Sterling, Colo. The service included a sermon and a number of Christmas hymns in Danish.

The Seamans' Mission of Brooklyn, N. Y., which is under the leadership of Rev. A. T. Dorf, has a good and great function to perform in helping sailors who come to Brooklyn on their cruises. They need the ministrations of the church; sometimes they also need material aid to be able to go on. Some of this work our Seamans' Mission is trying to accomplish. It takes not a little money to do this. Therefore any contributions to that work will be thankfully received.

"Lutheran Tidings." Rev. L. C. Bundgaard, Brush, Colo., writes as follows to the members of his congregation: "Will those who were absent on the day when we took up a collection for 'Lutheran Tidings' not give a contribution at least equal to their own subscription, to our treasurer. We must have some means of keeping in contact with our synod; and we think that the board has done the right thing by putting this paper into the home of every member of our church."

Dr. Erling Ostergaard was invited by the district convention to visit District IX when he visits the other churches of the west coast.

Trinity Church, Chicago, Ill., has arranged a series of lectures to be held during the winter. The series includes lectures by Dr. Erling Ostergaard, Rev. Viggo Hansen, Racine, Wis., Librarian Mr. J. C. Bay, Chicago, Rev. J. C. Kjaer, Clinton, Iowa, Prof. Edv. Geismar, Copenhagen, Denmark, and Rev. E. Mortensen, Chicago. Four of these lectures will be given in English, three in Danish.

Rev. A. C. Kildegaard, Greenville, Mich., chairman of the Pension Board, sent out at Christmas time an appeal for support of the Pension Fund of our synod. It was addressed especially to those pastors who are not regular members of the Pension Fund. There are 28 retired pastors and pastors' widows entitled to receive a pension. A great deal of money is needed by the Pension Fund to meet its obligations.

Contributions to the Synod. It is reported from Junction City, Ore., that in order to get contributions to the synod a series of evening meetings were held, at which an offering or collection was taken. These gifts were then sent to the synodical treasurer. This novel method seems to have given a better result than the old way of soliciting funds privately from the members.

Deceased. Mr. Marcus Nielsen, Solvang, Calif., an active member of a number of Danish communities of this country, died suddenly on December 10, at the age of 74. He had lived at Manistee, Mich., Tyler, Minn., Danevang, Texas, and Solvang, Calif.

Mrs. P. C. Bodholdt, Newell, Iowa, who was known to a great many people of our synod, passed away December 23.

The District Board of District IX was elected as follows at the convention this fall: Rev. Soren Isaksen, Tacoma, Wash., president; Rev. Jorgen Nielsen, Enumclaw, Wash., vice president and secretary; and Mr. Jacob Jaeger, Junction City, Ore., treasurer.

Rev. Clemens Sorensen, Vancouver, B. C., broadcast a message on Christmas morning to his Danish compatriots. He brought greetings from the King of Denmark and from "Dansk Kirke i Udlandet," and ended by reminding his listeners of the King of Kings whose nativity Christmas commemorates.

Dr. Max Henius, the prominent Danish Chicagoan who was the leading spirit in establishing Rebuild Park in Denmark for the purpose of conserving a piece of Denmark's natural heath, has bequeathed \$1,000 to the Danish Old People's Home in Chicago, and also \$1,000 to the Danish orphanage there.

Rev. Halvdan Helweg of Copenhagen, Denmark, for a number of years a pastor of our synod, has recently published a book "Kirken paa March" (The Church on the March). Rev. Helweg has been much influenced by the Oxford Group Movement in Denmark.

Seattle, Wash. Our congregation at Seattle broadcast a Christmas program on December 22. This has been done for a number of years.

"**Little Women**," the well-known book by Louisa May Alcott, has been presented dramatically by St. Stephan's Young People's Society recently. Mrs. Nanna Mortensen led the rehearsals and the performance with great skill and understanding. The proceeds, which amounted to \$120, were donated to St. Stephan's Church, which at the present time is building a new parsonage and will soon build a new church.

Atterdag College. About a year ago the young people of California began to collect money for which to construct a cement tennis court at Atterdag College, Solvang, Calif. Especially the young Danish women of Santa Barbara, Calif., have been active in this cause. \$288.55 has been collected, and the work is in progress.

The Dana College Choir. At the district convention held at Wilbur, Wash., November 8 to 10, it was decided to invite the Dana College Choir to visit the district.

Ludvig Schröder Jubilee. Askov Folk High School in Denmark will celebrate on January 19th the 100th birthday of Ludvig Schröder, the leader of this school through the formative period of its existence. This festival will take the form of a reunion of the whole Schröder family. Headmaster Mr. Arnfred will be the host.

Death, Disease, Disaster. Under this caption Rev. A. E. Sorensen, Seattle, Wash.,

is appealing to his people for aid to the child and adult sufferers from flood, war, and harvest failures in China, and to the victims of the dread disease leprosy in the Philippines and India. I wonder if all our congregations are doing something to relieve suffering in the world!

Rev. J. A. Holst, Marquette, Nebr., who at one time served the congregation at Clinton, Iowa, as their pastor, will be the guest speaker at the 60th Anniversary Festival to be held there January 19.

Rev. Harris Jespersen, Viborg, S. Dak., preached at Diamond Lake, Minn., December 29.

Evening School. Plans are under consideration in our Seattle, Wash., church for beginning evening classes in English. It is expected this undertaking will be under way in a short time.

Gift Suggestions. Rev. A. C. Kildegaard, Greenville, Mich., gives in his local paper, "Budbringeren," a list of suggestions for Christmas gifts. Most of these suggestions may be useful on other occasions also. Here is the list: the Danish hymn book; "Hymnal for Church and Home," with or without music; "Lutheran Tidings," "Julegranen."

The Jubilee Booklet, which our church at Clinton, Iowa, is having published on the occasion of its 60th anniversary this year, will be off the press about the 15th of this month. This will be of interest to the many people throughout our synod who at one time or another have made their home in Clinton. This booklet should therefore be in great demand in our synod.

Rev. Holger Strandskov, Tyler, Minn., was to preach at Lake City, S. Dak., on December 29.

Sunday School Closed. The Sunday School of our church at Omaha, Nebr., Rev. E. K. Moller, pastor, had to be closed during Christmas on account of an epidemic of scarlet fever. It was expected that the children's Christmas tree festival could be held in the first part of January.

Children's Contest. At Christmas time Rev. Alfred Jensen, Kimballton, Iowa, offered prizes to the two youngest children of his congregation who could give the book, the chapter, the verse, and the speaker of ten quotations from the Bible. All these quotations dealt in some way with Christmas.

Adult Education. Under the sponsorship of the Education Division of the Works Progress Administration of the State of Minnesota evening classes in Dramatics and Art have now been begun at Danebod Folk High School, Tyler, Minn., with Miss Jean Oleniczak and Miss Arensa Aaberg as teachers. Efforts are also being made to establish classes in English, Social Problems, and Current Events with Prof. Harold Petersen and Rev. Holger Strandskov as the teachers.

Eleven New Members were added to our Bridgeport, Conn., church at the beginning of the new year, according to report by Rev. Baden in his local bulletin.

Gifts to the Church. Our church at Bridgeport, Conn., has received a fine gift

of shrubs and trees from Mr. Peter Hansen. They have been planted on the church grounds by several men of the congregation. Also a small statue of Thorvaldsen's Christ has been given to the church by the pastor. It has been set up in the vestibule.

To the Santal Mission

General Budget

St. John's Church, Ringsted, Iowa	\$14.75
South Side Sewing Club, Tyler, Minn.	10.00
Mrs. L. Nielsen, Cedar Falls	2.00
Mr. and Mrs. P. Scheldt, Buellton, Calif.	5.00
Santal Friends, Clinton, Iowa	12.20
Mrs. Lawrence Boysen, Sandusky, O.	5.00
St. Stephen's Ladies' Aid, Chicago	5.00
Mrs. Helen Mowbray, Detroit Mich., in memory of Mrs. Cook	3.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa	10.00
Bethlehem Ladies' Aid, Brush, Colo.	10.00
Young People's Society, Fredsville, Iowa	22.00
Sunday School, Kimballton, Iowa	10.00
W. P. Schmidt, Marinette, Wis.	25.00
Ladies' Aid, South Sydney, Mich.	5.00
Ladies' Aid, North Sydney, Mich.	5.00
Ladies' Aid, Detroit, Mich.	10.00
Ladies' Aid, Danevang, Texas	10.00
Ladies' Aid, Portland, Me.	10.00
Ladies' Aid, Bone Lake, Wis.	5.00
Danish Sunday School, Withee, Wis.	4.50
Friends, Luck, Wis.	3.00
Danish Church, Withee, Wis.	8.69
Ladies' Aid, Cozad, Nebr.	5.00
Rigmar Christensen, Tyler	5.00
Congregation, St. Andrews, Wash.	5.00
Ladies' Aid, Solvang, Calif.	10.00
Danish Sunday School, Tyler, Minn.	6.80
Congregation, Kimballton, Iowa	29.95
Ladies' Aid, Fredsville, Iowa	5.00
Ladies' Aid, Diamond Lake, Minn.	5.00
Ladies' Aid, Cedar Falls, Iowa	25.00
Ladies' Aid, Los Angeles, Calif.	5.00
Mrs. O. W. Lund, Luck, Wis.	2.00
Mission Group, Manistee, Mich.	22.50
Guiding Circle, Ringsted, Iowa	5.00
Ladies' Aid, Howard, S. Dak.	5.00
Congregation, Hetland, S. Dak.	8.25
Congregation, Badger, S. Dak.	4.20
Ladies' Aid, Hetland, S. Dak.	10.00
Congregation, Dagmar, Mont.	6.00
Young People, Askov, Minn.	3.50
Sunday School, Exira, Iowa	5.80
Dividend from Bank, Grayling, Mich.	67.64
English Sunday School, Askov, Minn.	5.00
Sunday School, Luck, Wis.	6.66

To Lepers

Mr. and Mrs. P. Scheldt, Buellton, Calif.	\$ 2.50
Ladies' Aid, Trufant, Mich.	5.00
Mads Jensen, Manistee, Mich.	10.00

To Dr. Ostergaard's Work

Mr. and Mrs. P. Scheldt, Buellton, Calif.	\$ 2.50
Mrs. Katrine Larsen, Volin, S. Dak.	1.00
Mrs. Niels Christensen, Cozad, Nebr.	2.00
Hans J. Nissen, Marquette, Nebr.	2.00
A Friend, Tyler, Minn.	1.00

To Care of Children

Helen Pedersen, Portland, Me.	\$25.00
Women in the Church, Omaha, Nebr.	49.50
Mads Jensen, Manistee, Mich.	25.00
Sunday School, Waterloo, Iowa	25.00

Christmas Gift

Sunday School, Enumclaw, Wash.	\$ 3.00
Sunday School, Cordova, Nebr.	1.80
Sunday School, Juhl, Mich.	3.85
Ladies' Aid, Ruthton, Minn.	7.65
Sunday School, Denmark, Kans.	1.27
Danish Sunday School, Withee, Wis.	.85
Sunday School, Grayling, Mich.	2.00

Sunday School, Diamond Lake, Minn. 1.56
 Sunday School, Perth Amboy, N. J. 5.00
 Sunday School, Menominee, Mich. . . 2.27

To Dr. Ostergaard's Return Trip

Mission Group, Racine, Wis.\$20.00
 Sunday School, Ringsted, Iowa 5.45
 Friends, Luck, Wis. 2.00
 Mr. and Mrs. Aage Grumstrup, Tyler 5.00

Total\$ 660.64
 Previously Acknowledged 3,300.74

Since January 1, 1935\$3,961.38

I want to thank all who have sent donations to the Santal Mission during the year 1935. Some donations were small and some were large, but they were all welcome and needed. As you will notice, we did not get \$4000.00, and our part is \$5000.00, so in the coming year we really should collect \$6,000 to make up for it. Let us try to carry our just share in keeping up the work which we have started.

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

The United Danish Church

Rev. Johannes Simonsen, Chicago, Ill., of the United Danish Church, passed away on Christmas night. He had not been in active service for a few years.

New Theological Periodical. The new "Journal of the American Lutheran Conference" has now appeared. Two favorable reviews of this Journal have appeared in "Luthersk Ugeblad," one by the editor, H. Skov Nielsen, the other by Rev. J. M. Jensen, Montreal. The United Danish Church is affiliated with the American Lutheran Conference, and Dr. C. B. Larsen, Trinity Seminary, Blair, Nebr., represents this synod on the editorial staff as associate editor.

P. C. Davidsen Dead. Headmaster P. C. Davidsen of the Inner Mission's school at Haslev, Denmark, passed away December 14 at the age of 69. He was very prominent in Inner Mission circles in Denmark and is also well known to many Danish people in this country.

Rev. Holger Bertelsen, Royal, Iowa, was married to Miss Ruth Jensen of Milwaukee, Wis., on December 17. Rev. F. C. M. Hansen of Milwaukee performed the ceremony.

"Christmas Chimes," the Christmas annual of the United Danish Church, is completely sold out. The printing this year consisted of 2700 copies, 400 more than last year, a very substantial gain.

General Church News

Kagawa, the world renowned religious and social leader of Japan, who was on his way to this country to lecture in a number of our large cities, was detained by the immigration authorities at San Francisco because of a chronic case of trachoma, a dangerous disease of the eyes from which Mr. Kagawa is suffering. The sponsors of his tour took the case to Secretary of Labor Perkins, and permission has now been given him to land and make his tour; but he must be under the constant accompaniment and care of a physician.

LUTHERAN TIDINGS

Black and White. The First Baptist Church of Philadelphia, Pa., is the first interracial church in that city of brotherly love. More than 1200 Negroes and Whites worship together here regularly. This arrangement has been brought about by cooperation between the Philadelphia Federation of Churches and the Society of Friends, the Quakers.

The Reformation in Denmark. This year it will be 400 years since the Reformation was introduced in Denmark. In commemoration of this important event in Danish history the government will arrange a festival in the hall of parliament. It has also been proposed to publish a literary work about the Reformation. And it is expected that the University of Copenhagen and the Church of Denmark will observe the anniversary.

World Sunday School Convention. The World Sunday School Association will hold its convention at Oslo, Norway, July 6 to 12, 1936, to which workers in the Sunday Schools of the various churches of the world will send delegates. A quota of 200 delegates has been allotted to the Lutherans of America. A number of tours are being arranged to give opportunity for further travel in connection with attendance at this convention.

A National Lutheran Institute, which was to have been held in the East last August, was postponed until this year. Much interest has been shown in such an Institute. It is now proposed that it be arranged in two sections, one to be held in the East, and the other in the Northwest, perhaps in Minnesota. That would give one week to each section, and the same speakers could be used in both places. July has been set tentatively as the time.

A New Foreign Field of missionary work was opened in 1935 in Nigeria by the Missouri Synod. Ten missionaries are to be sent into this field.

Bishops Denounce War. The bishops of Norway have recently sent out a resolution denouncing war. They hold that any nation which is not willing to submit to international adjudication is guilty of that which perpetuates war.

Independent Danish Missionary Work will be taken up in Abyssinia as soon as conditions permit. Three missionaries are ready to go out upon short notice. The church of Sweden has 10 workers in the Abyssinian field.

SELFISHNESS PERSONIFIED

(Continued from col. 89.)

the future of our church, they answer: Let them go, all we care about is that we have a Danish church as long as we live.

"So long as it comes not in my day, the Lord be praised." Which is selfishness personified. And it must be killed in us and among us.

H. P. Jorgensen in
 "The Immanuel Messenger."

EDITORIAL

(Continued from col. 87.)

with this work was in part severed, our ties to it loosened. If I was wrong in this I shall consider myself fortunate in being corrected.

I would like to give my endorsement to Rev. Jensen's suggestion of a special board for the Canada Mission. I would suggest further that the synodical board start discussions with responsible men in Canada as well as in this country for the purpose of getting their views and support and for the purpose of working out some well considered plan to present to our next convention.

Such an arrangement has worked well in the cause of the Santal Mission, both as regards the dissemination of information and getting financial support for the work. I think it is an excellent arrangement except with perhaps one exception. I would have such a board more closely bound to our synodical organization than is the Santal Board, not for the purpose of restricting its action, but in order to bring about closer relations between our people in this country and our people of Canada.

C. A. Stub.

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