

Lutheran Tidings

Volume III

NOVEMBER 20, 1936

Number 8

THE PRACTICAL PRICE OF PEACE

By George Lansbury

I once discussed my faith as a Christian with Lenin and Trotsky. Both repudiated my reliance on Christian ethics, and Lenin said: "Go back home and convert the Christians; get a world of justice by Christian teaching. No one wants bloodshed, but Christians slaughter each other as readily as others for material gain." Trotsky thinks me, as do some learned divines, slightly hysterical and foolish. My answer still is that it is the will of God that not one of his little ones shall suffer evil. It is our self-satisfied indifference, our faithlessness and arrogance, which makes wars possible. I do not deny the good intentions of those who, with courage and much fighting, planted the flag across the Seven Seas, but I most emphatically deny that the world is more peaceful, secure and happy because of their labors and the slaughter which inevitably accompanied their toil and fighting. It is impossible by such means to live in peace and security.

Our Lord wept over Jerusalem because of the folly, ignorance, and cruelty of man to man, and the failure of one civilization after another to do His will. His words ring down the ages to us. We British, like Rome and Israel, have succeeded in building a great empire of material things. So have other nations. Nowhere does the possession of vast territories or the piling up of individual or national wealth give peace and security, so true is the message, "What shall it profit a man if he gain the whole world and lose his own soul?"

With great humility I challenge my fellow Christians, leaders and followers, to join in a new missionary effort. We must go back to Calvary, and with humility ask forgiveness for our own individual and national sin and for power to take our stand before the world, declaring our faith in the truth of the gospel messages and our willingness to give up all imperial domination, and with Julian say: "Thou hast conquered, O Galilean"—and mean it, as the first disciples meant it.

We shall be asked: "How do you propose to give effect to the teachings of Christ?" The League of Nations, led by some Christian country, must turn its attention away from the proposal to insure peace merely by means of disarmament. Nations which are bankrupt refuse to submit to conditions which they consider intolerable. They demand and exercise the right to arm in order to safeguard their interests. Imperialist nations, such as ours, desire to retain the possessions which they have secured by force. Those nations who desire to follow our example, and become great imperialist powers, wish to use the same kind of force to win for themselves what is sometimes described as "a place in the sun."

As has been said, the "haves" want to retain all they possess, and, as they possess nearly all that is worth while in the world, the "have-nots" believe that in order to get a fair deal they must be prepared to fight for it.

Japan has ruthlessly pursued western methods in her dealings with China; and when challenged, replied with yet another challenge, as yet unanswered: "Let him that is without sin cast the first stone." No nation answers this challenge, because all the great powers built their empires on the same foundation of war and domination.

All Europe is an armed camp. Fear is in the heart of every government. We sing and speak as if God made us mighty and powerful and created our nation specially to control and rule the world. Herr Hitler goes one better and claims that there has never been such a people as the Germans. They are the chosen of God to rule and dominate mankind. He will not tolerate Britain ruling on sea and land or in the air. He substitutes for "Rule, Britannia," the German slogan, "Germany over all." These claims, either by ourselves or Germany, are anti-Christian. Our faith teaches us that God is Father of us all. All of us are his children. In his sight we are neither bond nor free, neither Gentile nor Jew.

All Christian nations must give up this senseless nationalism which creates bitterness and war, and in its stead we must be willing to join in a great international effort to rebuild the world on the basis of co-operative service. We who are powerful and great must be willing to pay the price of peace and become servants; be willing to put all our gifts, material and moral, into the common pool. A learned archbishop has said, "Civilization will be saved if it is worth saving," and our religion will never die, even though the mass of the people may reject it. Both civilization and our religion are worth saving, and will be saved if we who call ourselves Christians become more sincere and faithful. It is our privilege and our duty to repudiate the quite unworthy, fatalistic belief that all civilizations and religions must decay. Our business is to keep Christ's church militant here on earth and to make the world safe for a civilization based on that religion.

The forces of barbarism are on the march. All nations are goose-stepping together to destruction. To meet this crisis I ask that the Christian churches of all lands shall demand from their rulers a declaration that they have given up all desire for imperial conquests, and intend in the future to rule in any part of the world only with the consent of the governed; and, because we wish for neither power nor domination over others, we will from henceforth depend for our existence on the laws of love and service as taught by our Lord, and not on force; and without waiting for the others' aid will disband our armed forces and invite the world to follow our example.

Such a declaration would for the first time in human history give mankind a lead toward peace and security from a Christly government.

From "The New Outlook."

Thanksgiving Day

*Lord, I am glad for the great gift of living—
Glad for Thy days of sun and of rain;
Grateful for joy, with an endless thanksgiving,
Grateful for laughter—and grateful for pain.*

*Lord, I am glad for the young April's wonder,
Glad for the fullness of long summer days;
And now when the spring and my heart are asunder,
Lord, I give thanks for the dark autumn ways.*

*Sun, bloom, and blossom, O Lord, I remember,
The dream of spring and its joy I recall;
But now in the silence and cold of November,
Lord, I give thanks to Thee, Giver of all!*

—Charles Hanson Towne.

Vigorous Thinking

Once upon a time we called upon a throat specialist with a friend who was to take treatments. He was a public speaker, and he was somewhat worried that his throat difficulties would impair his work. The doctor, however, said that he should not worry, because "most people are talking too much and thinking too little." What a comfort, the patient said!

This doctor was a rather deep thinker. He had discerned the trouble of many people. They do not think very much.

We have wondered if Christian people may not take this advice to heart. Our Christian conviction is based on faith, and a number of people make that an excuse for not thinking. At times it is even contended that it is wrong to think too much. It is urged that we must not try to delve into the problems we do not understand. Only believe, only believe!

Far be it from us to speak lightly of a simple faith, but it should also be far from every one to speak slightly of thinking.

A strong church must be strong both in believing and in thinking. If a person stops thinking he is also apt to grow weak in his faith.

The thinking man will discover innumerable problems, but these problems will only challenge his faith, and if he faces them in the right spirit they will serve to increase his faith.

In our mechanistic age, when the church is organized in such a way that the organization tends to hide the church itself, there is a tendency to discourage vigorous thinking. Thinking is often put aside as if it is not pious, and he who raises a problem may be accused of disloyalty. He who does not agree with the accepted view and policy may be put aside as being rather troublesome and lacking in Christian charity.

We often read that democracy is up against the wall these days. That means that liberty of thought and of speech is in danger. Vigorous thinking is discouraged under dictatorships. Ideas are dangerous, if they do not conform with those of the dictator.

It is interesting how Jesus developed leadership among His group. When the disciples asked a question, He did not put it aside as if they were disloyal. He encouraged their thinking. It seems typical of Jesus, when He was asked by two of the Baptist's disciples, "Where abidest thou?" He answered, "Come, and ye shall see."

We are a little afraid that we have not always tried

A Te Deum of the Commonplace

*With hearts responsive
And enfranchised eyes,
We thank Thee, Lord—*

For all things beautiful, and good, and true,
For things that seemed not good yet turned to good;
For all the sweet compulsions of Thy will
That chased, and tried, and wrought us to Thy shape;
For things unnumbered that we take of right,
And value first when first they are withheld;
For light and air, sweet sense of sound and smell;
For ears to hear the heavenly harmonies;
For eyes to see the unseen in the seen;
For vision of the Worker in the work;
For hearts to apprehend Thee everywhere;

We thank Thee, Lord—

—John Oxenham.

to develop our lay people when it comes to thinking.

"The church needs leaders who are competent, and it needs an adequate number of them. It may be able to get along without formulated aims and modern techniques; it may be able to make progress without a completely correlated and unified program of activities; it may be able to achieve its mission without thorough organization and a completely adequate administrative system; but it cannot get very far on the way toward its divinely set goal without workers of the right sort and enough of them to carry on its work effectively. Jesus was much more concerned about the quality and competency of the church's leaders than He was about all the machinery of the church put together. He devoted much time to equipping His disciples for ministry; He devoted very little, if any, to preparing a form of church government." This quotation is taken from a book, "Our Congregation and Its Work," by Paul Edward Keyser.

The future of the church depends, humanly speaking, on the leaders of the church, and by that word we include the lay leaders, because no church can hope to have any influence unless it aims at training and developing a number of good lay leaders.

"Ansgar Lutheran."

"Just As I Am"

It was one hundred years ago that Charlotte Elliott wrote that sweet hymn of comfort, "Just as I am, with out one plea." Certainly English-speaking Christians ought to know something about the history of this great hymn.

Charlotte Elliott was an invalid and her well known hymn, like so many other great things that have been given to the world, was a "fruit of pain." Her biographers tell us that throughout the eighty-two years of her life Miss Elliott scarcely knew what it was to be free from pain and that often she suffered great physical distress. In her younger years Charlotte Elliott had not given her heart to Christ. But on a certain memorable day in the year 1822 a noted Swiss preacher, Dr. Caesar Malan, visited the Elliott home in Brighton, England. During the course of the evening Dr. Malan asked Charlotte if she had experienced the joys of being a Christian. She rather resented the question and showed an unwillingness to discuss the matter. Whereupon the wise pastor said no more on the subject, but in parting advised Miss Elliott to give her heart to Christ and become a useful worker for Him. Several days afterward—so the story goes—the

(Continued on col. 122)

The Santal Mission

XI The Open Door

The Santal Mission has been compared to a tree, especially the Banyan tree in India, because this tree grows roots from its branches. A branch with a root is in a way a tree in itself, while it is still connected with the mother tree. The mission work has branched out. The Santal colony in Assam was started in 1881. It has been in an evergrowing and prosperous condition ever since. The Boro Mission was begun from there as another branch.

In the Sixty-ninth Annual Report for the Santal Mission we read that there were 9,881 Christians in our mission in Assam. There were 5,580 in the Santal colony, 695 in Mornay, where the tea garden is found, 1,400 in Joema, and 2,522 Christian Boros.

Then there is the mission work in Dinajpur and Malda, under the able leadership of Pastor Jalpa, and the work among the Bengalese under Rev. Kampp. The same report as mentioned above shows there are 2,522 Christians in this area, of which 347 are Bengalese. This branch has grown and has given much fruit. A little Bengali station in Cooch Behar has been united with the Santal Mission since January 1, 1935. The leader is Rev. A. W. Brandt, a Swedish missionary. There are 127 Christians. Cooch Behar is situated near the eastern border of Bengal, toward Assam, so it lies quite isolated from the other field.

Santalistan, or "The old country," as the Santals who have moved away to other places still call it, is, and I believe will always be, the place where the greatest work is done in the Santal Mission.

Rev. P. O. Bodding became the leader, or general secretary, of the mission during the sickness and death of Skrefsrud. He held that responsible position for many years until he was succeeded by Rev. R. Rosenlund. He married Mrs. H. Bahr after her husband's death, and therefore became the son-in-law of Børresen. After Mrs. Bodding's death, he married Dr. Christine Larsen. She had come to work as a doctor among the Santals in November, 1915. After her marriage she continued to practice medicine, and she did a blessed and much appreciated work among the sick people at Dumka and Mohulpahari stations for many years.

Rev. Bodding translated the whole Bible into Santali, and wrote many different books in Santali, especially a great Santali dictionary. Especially his last years in Santalistan were devoted to literary work. He has received high recognition for his great work from the king of Norway, from Bible societies and from the great scientific societies in the world, as Skrefsrud did in his time. He is looked up to as one of the greatest missionaries of our time.

Let me quote a paragraph from Rev. J. Gausdal in the Sixty-eighth Annual Report for 1934: "On Wednesday the eighteenth of April, 1934, Rev. and Dr. Mrs. Bodding left Mohulpahari and retired to their home in Norway. He had shortly before completed the manuscript of the big Santali-to-English Dictionary, and as the printing is being done in Oslo, he could more easily see it through the press there than out here. He had also seen 44 years pass since he, in January, 1890, landed in India, and his wife, Dr. Bodding, nearly 19, and as they both required a change of climate, they felt it right to seek it.

It was in the hot season, and it was not possible for

Is It A Dream?

*Is it a dream, and nothing more—this faith
That nerves our brains to thought, our hands to work
For that great day when wars shall cease, and men
Shall live as brothers in a unity
Of love—live in a world made splendid?
Is it a dream—this faith of ours that pleads
And pulses in our hearts, and bids us look,
Through mists of tears and time, to that great day
When wars shall cease upon the earth, and men,
As brothers bound by love of man and God,
Shall build a world as gloriously fair
As sunset skies, or mountains when they catch
The farewell kiss of evening on their heights?*

G. A. Studdert-Kennedy.

all the missionaries to come together, but as many as could, met a few days before their departure at Dumka, and we all felt that a chapter of the highest quality of service was nearing its close.

"It is not possible in a brief report like this in any adequate way to give expression to the extent and value of their combined contribution to the work of the mission, but the mission could not have been what it is today without the service they have so unreservedly placed at the disposal of the Lord."

The oldest workers in the field after Rev. Bodding, Rev. and Mrs. M. A. Pederson, were also retired about the same time. In the above named annual report he concludes his own report with these touching words:

"This is, then, my last report to the Santal Mission. In a few weeks we retire and return to the United States after 30 years of service.

"In looking back on these years we feel that our first thanks are due to our Heavenly Father for His wonderful guidance and loving care for us. We also wish to thank our fellow workers for their splendid co-operation and fellowship in this work. And last but not least, we want to express our hearty thanks to our many friends in the homelands for all that they have done for us and God's work out here. God bless and keep you all till the day is done."

After the retirement of Bodding and Pederson, Rev. and Mrs. R. Rosenlund have been in the service the longest time of those who are in the Santal Mission. He is the present leader of the mission field. Under his able leadership the work is well taken care of. But now, as for many years, the conference meets annually to decide changes of missionaries to the different places, and improvements in the work.

Rosenlund has written a very instructive book, "Fra Santalistan," about the mission work. It ought to be translated into English.

A Divinity Bible school to educate Santal preachers and teachers was begun at Benagaria, February 8, 1916, under the leadership of Rev. F. W. Steinthal from Denmark. Later Rev. Arne Thu from Norway was the leader. How many Santals have received their education at this school I do not know. But when Rev. Arne Thu had his class in 1934, I know that 15 candidates for the ministry took their final examination and received their diplomas. Two of them were from the Mission of Scotland, and returned to their home field. The others are now placed in different charges. Many more congregations can thus be served by regular pastors.

Rev. and Mrs. Arne Thu left Benagaria for Norway December 1, 1934, where their future work will be. The

(Continued on col. 126)

Lutheran Tidings

PUBLISHED BY

THE DANISH EVANGELICAL LUTHERAN
CHURCH IN AMERICA

Office of publication, 211 Wash. St., Cedar Falls, Iowa
Rev. C. A. Stub, Editor, Ringsted, Iowa
Rev. Ernest D. Nielsen, Business Manager,
211 Washington St., Cedar Falls, Iowa, and
25 Merrill Ave., Muskegon, Mich.

Published semi-monthly on the 5th and 20th of each month

Subscription price: 1 yr., \$1.00; 2 yrs., \$1.75; 3 yrs., \$2.50

All contributions to the contents of this paper should be sent to the editor.

All matters concerning subscriptions, payment of subscriptions, change of address, etc., should be sent to the business manager. Advertising rates on request to the business manager.

Second class permit pending.

Volume III November 20, 1936 Number 8

EDITORIAL

This is the time of year our thoughts turn to giving thanks for all our blessings, the time of harvest festivals. It is right that it should be so. But we must not forget that to give thanks is not something perfunctory. It is not enough to make up our minds that on a certain day we will come together to give thanks to God for all He has given us. As a matter of fact, we do not make up our minds to be thankful at all. Either we are grateful, or we are not. Gratitude is an involuntary expression of the heart in response to an experience of goodness, beauty, and truth. If our souls have stood face to face with the goodness of God or of fellow men, we feel a warmth creeping into us; if the beauty of nature or of human life has become real to us, our hearts respond to it; if the truth of life has revealed the way to us, joy may have been our experience. However it may be, in some such way thanksgiving comes to the human heart.

And when we come together to give thanks, we do not do so for the purpose of praying God for what He has given us. In thanksgiving there is no element of paying back. It is just rejoicing for what we have experienced. And when we come together it is for the purpose of sharing our experience of gratitude with each other. For gratitude is always a feeling of happiness and peace.

There may have been much in the year which has caused us pain. Life is full of sin, injustice, and falsehood. But certainly there has also been that which has made us happy. There have been things in our church which made us glad. Some of the outward successes make us rejoice. But if we can not see them, the ineffable peace that comes to the heart from an experience of the inner life of the Christian fellowship must have come to many hearts. That is the real and the lasting happiness of Christian people. That is the real thanksgiving: the feeling of harmony with God—in spite of the things that would bring discord.

May He ever increase the experience of this kind of gratitude in our synod.

C. A. Stub.

BOOKS

The Fact of the Christian Church, by P. Carnegie Simpson, Fleming H. Revell Co., New York, N. Y. \$1.75.

The general science about life is called biology. The author calls his book "a spiritual biology." We are glad that the facts of the church are not compared with anatomy. Anatomy is a dry subject, though necessary for the one that wants to know the body, but biology is very interesting. It must be said at the outset that the author has not failed to make this a very interesting book. Much more interesting and important than the title implies.

Dr. Simpson is professor of church history in Westminster College, Cambridge. Some years ago he wrote "The Facts of Christ," a book which had a large reading all over the English speaking world.

We are reminded in the introduction that the church has spent too much time in answering each other, something that only should be done when we are called upon to do so. "We shall do well if we state the truth as God has given it to us and as He has sealed it to us." And "if it be truth, this will sufficiently answer for itself." Certainly we "need to be reminded of the spiritual factors back of the church." To understand the church we cannot ignore its essential unity and historical background; and we are thus reminded: *First*, that the church felt itself called upon to die for Christ before it was called upon to define Him; *Second*, it became inevitable that they who were called upon to die for Him also found "that He who is ultimate for life is also ultimate for thought"—"He is the Christ of God Himself"; *Third*, out of these concepts grew "the kingdom of God by the state" attempted by Constantine—if "Christ is final in history" then He is also "the Christ who must reign"; *Fourth*, if the church thus penetrated the world, then it could hardly be avoided that "the world penetrated the church." And instead of Christianity originally offering a cross it came to offer "a career." The escape for those who would imitate Christ naturally came to be "the cloister age." *Finally*, and we might say unavoidably, came the Reformation with its many-sided influences. In essence it was to the sincere a rediscovery of Christ. That it led to confusion for those who did not know how to use their new-won liberties should not be laid altogether to the leaders of the Reformation. It is gratifying to read that "the faults of Martin Luther were on the big scale." But in spite of his faults, "If ever a human soul got a new impression of and found a new life in Jesus Christ, it was Martin Luther."

In the chapter "The Church of the Evangel of Faith and of Freedom" it is the contention of Dr. Simpson that there has been a relationship between "the church's life and its outward elements." This he claims has often been denied, but it should not be concealed. The result has been "ecclesiastical materialism." To be absolutely historically true it must be said that "wrong principles of definition were gaining ascendancy over the right principles." The church can only be "defined by what is distinctive of it"—and "this can only be the Christ who lives in it." This the author wishes to be "in the front of our memory." p. 34.

With this in mind we should be able to listen to a frank discussion of the various elements in the church. I like the following definition: "The Christian gospel primarily and essentially is the fact of a person in history, and the force of that person in life." p. 41. But Simpson is not blind to the fact that the Christian gospel may be "depersonalized by being institutionalized." The same

thing may happen by its being "intellectualized." Such is the case with preaching without the cross.

What is evangelical Christianity? What implications do we find or what do we not find in the following: "It is not the religion of a moral God, but of a God 'who so loved the world that he gave . . .'" He is "a Father who is waiting for His bankrupt children." "It calls men to be Christians and Christians to be men." Certainly we find a great point of contact with the author here!

His discussion of life in the world is not a discussion of rules but of broad principles, which should be a great help to the reader who is seeking to find his moral freedom in the world.

The chapter on "The Gospel in Word and Sacrament" is broad and historical in its treatment. This is not to be taken as a "hint" to "intellectualize" extravagantly in the pulpits. His views on preaching are vital. We must listen to the pulse of time. We will be glad to read his views on baptism and Communion.

In the discussion of doctrines we are glad that as laymen we are conceded the point that "the gospel can be received today as it was in the beginning by the sincere heart, without its intellectual implications."

On the other hand we must not pacify ourselves with the notion that the written facts under the gospel can be ignored. There is still the challenge to us: "Who say ye that I am." Doctrine is the church's effort to deal with this question. The writer is quite aware that much doctrine has become dead "verbalism and traditionalism." Doctrines must "be Christian and scientific." But the final test of Christian theology is that "it is congruous to Christ."

In the last chapter, "The Evangel and Civilization," there is a keen reply to the outside observer's question as to the why and the use of the church. It is recalled that past history, if we will read it, proves the salt of the church in great social issues, and it will raise our blood pressure to recall some of them. Those that follow with the church today will call the situation "incredible." We will be somewhat encouraged, I think, to read the author's searching analysis of the economic, political, and national relationships. His prescriptive cure is sound, though he is frank in admitting that even though it is fairly easy to analyze the situation in words, these alone will not suffice. Nationalism and all other "isms" only lead us further away from each other. We must come to realize, and accordingly act, that "there is neither worker nor employer, Britisher nor black, Nordic nor Semitic," but only one human family which has God as its father. Racial and national boundaries must fall some day.

The essence of this book is undoubtedly that "the fact of the church" is to be found only in its inner life, and not in any authoritative prescription of its organization.

It was somewhat reluctantly that I started to review this book. The cover gave me the impression: another ecclesiastical exposition. I have been agreeably surprised.

L. C. Bundgaard.

Local Interference

One of the greatest annoyances in our radio entertainments is "local interference," which drowns out the program and causes disharmony. This interference is caused usually by some electrical appliance in our home or in a nearby home or factory. The difficulty would seem to be in the construction of the reception set. It is built so that

it is in tune with other ether waves besides those from the broadcasting stations. If we could eliminate everything but the broadcast, the interference would cease.

Disharmony may also be caused by objects in the room which have the same pitch as that coming over the radio or from the piano. A rich woman bought a very expensive piano, but when it was played in her room there was a certain disharmony. Piano tuners worked hard to tune it but they failed. It was taken back to the factory, and pronounced perfect. But as soon as it was played in the woman's room there was disharmony. Finally, a piano tuner discovered that the disharmony was caused by one of the notes, and upon further investigation he learned that there was an echo in the room when that note was struck. In the fireplace was a grate which had the same pitch as the note in the piano, and when the grate was removed, harmony prevailed.

Local interference causes disharmony in our inner life. Our prayers may be motivated by selfish desires. Temperamental "pitch" may be mistaken for spiritual fervor. If there is disharmony in our inner life, if "local interference" annoys us when we desire to listen to God's voice, more "volume" will not overcome the interference or stop the disharmony. Jesus said, "Enter into thine inner chamber, and having shut the door, pray to thy Father who seeth in secret." Remove the things which cause disharmony.

"Covenant Weekly."

JUST AS I AM

(Continued from col. 116)

young lady apologized to the minister for her rudeness and asked for help to find Christ and serve Him. "Come to Him just as you are," answered her spiritual adviser. That answer of Mr. Malan has become known to all Christendom, for fourteen years later it became the inspiration of the great hymn which has placed Charlotte Elliott among the immortals:

"Just as I am, without one plea,
Save that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come."

This hymn, which contains in simple language the sweet story of salvation through the cleansing blood of Jesus Christ, was first published in the "Invalid's Hymn Book," in 1836. It was headed with the text: "Him that cometh unto me I will in no wise cast out." That same year it also appeared in Miss Elliott's publication, "Hours of Sorrow Cheered and Comforted." From this last named work the hymn has been transferred to almost every hymnal published in the English language. It has been translated into almost every European language and into languages of many different lands. But a much more eloquent testimony to the value of the hymn and the spiritual ministry is found in the fact that after its author's death, more than a thousand letters were found among her papers, in which the writers thanked her for the help the hymn had brought them. No wonder that Dr. E. E. Ryden, a Lutheran writer and editor, has called this great hymn "A Hymn That Wins Souls." That it richly deserves such a title is evident from a statement made by Miss Elliott's brother, who was a minister in the Church of England. This pastor, the Rev. H. V. Elliott, editor of "Psalms and Hymns," testified: "In the course of a long ministry, I hope I have been permitted to see some fruit of my labors; but I feel far more has been done by a single hymn of my sister's."

"Lutheran Standard."

IS EVIL TOO STRONG FOR DIVIDED FORCES*

By Ivan Lee Holt

With the arrest of a noted gangster, J. Edgar Hoover made the statement that there were three million criminals who commit sixteen million crimes in the United States each year. Recently Will Durant made the statement that this generation of ours is the most unscrupulous of the generations of men. Not only is there widespread crime, but there has been a lowering of moral standards.

We can well speculate on our spiritual age as a nation. As we think of the United States we know the physical age of the country. No one would claim its mental age is the same as its physical age. There are many indications that its spiritual age is not the same as its mental age. Lawlessness and crime are among these indications; lack of interest in religion and the better life are further indications. As we face the economic depression we are more and more conscious of ethical failure. Instability in our economic and political orders can be traced to moral weakness in personal life. The prophets of Israel used to emphasize this truth. How many times they cried out that the nation would fail because the people had forgotten God.

A century ago F. W. H. Myers and George Eliot were walking in the garden of Trinity College at Cambridge talking of God, immortality, and duty. George Eliot said, "It is impossible for an intelligent person to believe in God. Faith in immortality is gone. I want to hold on to duty." Myers comments that it is impossible to hold on to moral standards when one has surrendered belief in God and immortality. A century has passed since then. In the two decades since the close of the Great War we have justification for the fear of Dr. Myers. The self-restraint of the Puritans has been ridiculed and the Protestant Church has lost much of its influence in the field of morals.

Two years ago an American opera at the Metropolitan Opera House criticized the Puritans as joy-killers. A group of settlers in a Puritan community went into the forest and had a maypole dance. Learning of the blasphemy, the leaders attacked the dancers with their swords. The impression created was that religion restrains the wholesome joys of life. With cynicism the moral ideals of religion have been criticized. Present-day Christians would not insist that the Puritans were always right nor that they had the highest and finest conceptions of religion. But our age suffers from a growing conviction that they were entirely wrong. The lines of right and wrong are separate and distinct, and the new naturalism cannot blend them without distinct hurt to the human race. The propaganda for evil is enthusiastic and affective. The forces of righteousness are struggling against evil and at the same time against a mood which makes their very efforts ineffective in our present atmosphere of evil.

The helplessness of the divided church is revealed in its ability to stop preparations for war, and to bring about an order of economic justice. Since the close of the Great War we have been seeking to create the peace mind. We have multiplied agencies of peace education and propaganda until there are now seventy-two peace organizations in the United States. With

all of this provision for peace education, we see nations drifting toward war and find ourselves defeated in the effort to prevent vast expenditures for the army and navy of the United States. With millions of people suffering under the present economic system, we are unable to propose acceptable plans for a better one. In many of the Protestant denominations there are serious threats of division over economic issues, and in many instances there is a rift between ministers and laymen, because we have not developed and used effective means of achieving unified purposes, common ideals, and a common mind on such issues.

Surely it is apparent that the forces of evil in the world are too powerful to be effectively opposed by a divided Christendom. At Lausanne, Bishop Brent stated that "the world is too strong for a divided church." This is very evident when we think about the strength of evil in our contemporary life. As an illustration of the influence of a united church, I think often of the reforms in the character of motion pictures brought about by the Legion of Decency of the Roman Catholic Church. Protestant ministers have talked, and Protestant assemblies have passed resolutions about the evil influence of some vicious motion pictures, but no attention was paid to these protests. Whether one thinks of the local community, or a nation, or the world, one realizes that much of the strength of Protestantism is spent in the maintenance of separate and uncoordinated denominational programs. It is a rare instance when the united strength of Protestant forces can be directed against a gigantic evil. I find myself more and more convinced that we can never have a Christian society until we forget many of the things that separate denominations and give adequate practical expression to the essential unity which we all claim in Christ.

What is so evident in the world at large is equally apparent in the local community. The distressing relief situation is a concern of every church. In most of our cities, however, one group faces the problem one week and another group is aroused the next week. No single group has influence to produce any result. When we turn to problems of social immorality we find the same ineffective, spasmodic efforts. In Monday morning's paper is sure to be reported at least one sermon which seeks to correct social evils. When the Social Hygiene Society launches a reformation program it cannot enlist enough church support to succeed. More than once I have known some very unfair labor situation about which a Protestant minister has become exercised. He arouses a few fellow ministers and the little group seeks to correct the abuse while the church at large remains indifferent. The injustice continues.

The American community is usually poorly governed. It is so easy for political bosses to dominate and control. Sometimes the situation becomes unbearable and a minister raises his voice in protest. He may gain enough support to put a stop to the more flagrant forms of political corruption, but the reform wave soon passes. In periodic revolts against Tammany Hall reform mayors have been elected in New York. Such reformations are short-lived and Tammany Hall comes back into power. If there were a united religi-

ous support these changes might be more permanent. There are scores of such illustrations of the weakness of religious effort as a corrective force in the community life.

We have realized the weakness and created many agencies of co-operation. We have now come to the time when these agencies themselves are in need of closer co-ordination. In many cities and several states these agencies of interdenominational co-operation are merging for more effective work. The several national interdenominational agencies are also providing for a closer co-ordination of their activities. We ought to have enough statesmanship in Protestantism to eliminate duplication among local churches and among denominational programs.

If we cannot come together in one church, there are two things we can do. In the first place, we can study our program of co-operation and seek to co-ordinate further the work of overlapping agencies. In the second place, we can emphasize closer federation until we approximate a united movement. Last autumn E. Stanley Jones made an appeal in the "Christian Century" for a United Protestantism. He seems to visualize closer federation rather than organic union, and it may be that we will have to make our approach to union through such a closer federation. It is not so easy to unite denominations in this country as in Canada. Here we have a more heterogeneous population, stronger denominational emphases, and much larger memberships. There have been some significant unions, and there are negotiations in progress for other unions. As this process continues we can urge such understanding and co-operation as will make Protestantism conscious of its potential strength. We can lay hands on things which are permanent and essential and bring them forth for our people to see. In developing this consciousness of things we have in common we can bring our strength to bear on the problems of evil in our world. If Christendom were only united it would win for righteousness many a battle which it is now losing. Evil is indeed proving too strong for divided Christian forces. A more united front would help to answer the prayer of our Lord that "they all may be one." It would also enable the church as such to obey the apostle's admonition, "Be not overcome of evil, but overcome evil with good."

Our Church

Kierkegaard Work. Prof. Swenson of the University of Minnesota, who is one of the most eminent Kierkegaard scholars in this country, has been at work for some time preparing for publication a translation of a portion of Kierkegaard's works. It will probably be published this fall or winter.

Mrs. Elise Skrefsrud Freng, a niece of the Santal missionary L. O. Skrefsrud, died October 19. Her home was at West Salem, Wisconsin, where she was buried. Her husband and ten children survive her.

Dr. L. D. Hughes, a son-in-law of Rev. and Mrs. M. A. Pederson, our retired missionaries, recently passed away in Minneapolis, Minnesota.

Year Book and Directory. Our Trinity Lutheran Church, Bronx, New York, has just published and sent out a church di-

* This is one of a series of articles made available through the International Council of Religious Education.

rectory of the congregation. It contains a few words about the various activities connected with the church besides a long list of members, contributors, and friends of the church in alphabetical order. A very useful booklet for the people of this church.

Miss Ingeborg Lund, a daughter of Mr. and Mrs. P. L. Lund, Hampton, Iowa, has been engaged to teach American literature at the School of Liselund, Denmark. Miss Lund, we understand, was making a visit at this school when the headmaster, Rev. Niels Dael, asked her to stay on during the winter term to teach.

Rev. Henry Wulff, Portland, Maine, is making a flying trip to Denmark. He left the middle of November and expects to be back again the first part of December.

Improvements at Portland. The congregation at Portland, Maine, has just completed painting and repairing their church building and parsonage. Also they have installed a new furnace in their church. So now their property is in excellent shape.

Rev. Alfred Jensen, Kimballton, Iowa, president of our synod, will make a two-weeks' visit to the eastern district of our synod the first part of December.

Rev. Jens Borggaard. On October 29 Rev. Jens Borggaard passed away at Solvang, California. Rev. Borggaard was one of the pioneer pastors of our synod. Before he emigrated to the United States, he had been a high school teacher in Denmark. He came to this country in 1893, two years after which he was ordained. He has served a number of churches in our synod and in the United Danish Church. For a time he carried on an independent mission work at Reno, Nevada, and at Los Angeles. The last part of his life was passed at Solvang, California, where he served as deacon of the church there. He also preached from time to time.

Beautiful Gift from Denmark. Rev. B. Nordentoft, Kolding, Denmark, in a recent letter has advised our Los Angeles church, Rev. C. C. Rasmussen, pastor, that the Ladies' Aid Society of Copenhagen has donated a large statue of Christ for the new church which the congregation is about to build. Also gifts of money have been received from people living in other sections of the country, writes Rev. Rasmussen.

Union Thanksgiving Service. It is customary for the two Danish churches in Brooklyn, New York, to hold their Thanksgiving service together, which they will do again this year. The service will be held at Salem Church with Rev. A. Th. Dorf preaching in English. An excellent custom. Let others do likewise.

Rev. A. Th. Dorf, Brooklyn, New York, reports in "Kirkeklokken" that his mother recently passed away. She was living at the home of Rev. Dorfs at the time. The burial took place in a beautiful little cemetery at Smithtown, N. Y.

Unveiling of Statue. The statue to the memory of Rev. Thorvald Knudsen will be unveiled at Tyler, Minnesota, on November 22. The stone has been in place

for some time. Now the bronze plate with a relief portrait of Rev. Knudsen is also ready. Rev. Johannes Knudsen, Askov, Minnesota, a son of Rev. Th. Knudsen, has been invited to speak at the unveiling.

"Ungdom." A national campaign is going on at the present time to extend the circulation of the young people's paper, "Ungdom." The campaign has been organized by districts, and a prize is to be given the winning society in each district. Rev. E. Farstrup, Marinette, Wisconsin, who is the representative of "Ungdom" on the national young people's board, also announces that a special "Christmas issue" is to be sent out. He is now taking orders for this issue. The price is 15 cents and down, depending on the number of copies to each address.

Prof. A. C. Nielsen, Grand View College, Des Moines, Iowa, has been elected president of the Danish American Young People's League to succeed Rev. V. S. Jensen.

Santal Mission History. It is reported that the Committee on Literature of the Santal Mission is planning to publish soon a history of the Santal Mission in English. This should be a welcome addition to the somewhat scant supply of literature in this field in English.

New District Board. At the annual convention of District V of our synod the following were elected: Rev. M. Mikkelsen, Withee, Wisconsin, president; Rev. Johs. Knudsen, Askov, Minnesota, vice president and secretary; and Mr. Hans Jensen, Hutchinson, Minnesota, treasurer.

Grand View College. President C. A. Olsen of Grand View College, Des Moines, Iowa, writes that the winter term of the school begins November 30 and will continue until March 5, 1937. The cost for board, room, light, heat, and tuition is \$100.00. Students who are not able to meet the financial requirements, but desire to attend, can be given work at the school to help pay the cost of attendance. They should write him about information. He is anxious to help as many as possible.

THE SANTAL MISSION

(Continued from col. 118)

Divinity Bible school has been closed since, but it is hoped it will soon be reopened.

Børresen began a school for boys, and his wife began one for girls, as soon as they were able to use the language. The work for more and better schools has been going on ever since. The boys' school was moved to Kaerabani in 1911. There is now a fine large school building. Several leaders have been in charge of the school. Rev. J. J. Ofstad was the able leader for many years. He organized a boys' orchestra which became quite renowned. The boys loved him and missed him when he left for Norway.

Rev. B. A. Helland, who came from America in 1926, has been the leader the last years. He has done a very efficient work, but he wishes very much to extend the work so that there can be a high school for the Santal boys in connection with the Middle English school.

This is a very necessary extension, and if the funds would only allow it, this would soon be realized. There were 325 boys at the Kaerabani school in 1935.

The girls' school was moved to Mahais in 1911. There many Santal girls have received a Christian education under the leadership of Miss Anna Jensen and Miss Nancy Diesen.

They have been prepared to go out to do missionary work as Bible women or trained to be good wives and mothers in Santal homes. There were 206 girls at the school in 1935, when it closed.

There is also a girls' school at Haraputa, Assam, where Miss Sofie Nessel is teacher. It had 108 girls enrolled last year.

It is at Haraputa that Miss Dagmar Miller from America has her work. She is a Bible woman and works among the women in the district. Last year she prepared 100 girls for confirmation, including those instructed for baptism. She is from Hampton, Iowa, and has been in the service since 1920. When she has been home on furlough, she has done much to awaken the love and interest for the mission among the Danish and Norwegian congregations.

At the present time there is an Upper Primary school for boys with an attendance of 87 at Benagaria. There is also an industrial school, where 33 boys learn carpentry, and 25 weaving. There are always many more boys who want to be enrolled than can be accepted. Besides these schools there are hundreds of village schools, many with a Christian teacher. So the school work is a great part of mission work.

Dr. B. B. Bogh came from Denmark in November, 1915, with the intention of doing medical work and building a hospital at Benagaria. There has been done so great a work in this place that it ought to have its own chapter. Here I can only mention that he has reached his goal. A fine modern hospital has been built several years ago, and Dr. Bogh did a much appreciated work through many years. His successor is Dr. Erling Ostergaard from America, who came to India in November, 1928. He was the leader until 1934, when he had to go home on furlough on account of sickness.

He regained his health and traveled and lectured extensively for the mission among the Danish and Norwegian congregations in America, as all the missionaries have done when they have been home on furlough. Dr. E. Ostergaard was married to Miss Alma Skovholt in May, 1936. Owing to the depression and a lack of funds it was doubtful for a time whether he could be sent out again, but a successful drive for contributions in the summer of 1936, especially in the Danish Church of America, brought so good results that he and his wife were sent out. They left New York, October 3, 1936.

Dr. S. K. Banerji, a Bengal doctor, had worked at the hospital with both Dr. Bogh and Dr. Ostergaard. He took charge of the hospital when Dr. Ostergaard left in 1934. In order that we may get a clear idea of the amount of work done at the hospital, I will mention that in 1935 there were 570 in-patients and 16,041 out-patients who received treatments. There were performed 242 major operations and 502 minor operations. And yet we read in the report that the work was diminishing all the time owing to Dr. Banerji's failing health. He has been too sick to do much in 1936, so the hospital was practically closed until Dr. Ostergaard came back again. It is a blessing he could come.

Dr. Dagmar Petersen came from America in 1931. She is stationed at Haraputa, Assam. She treated 4,931 patients in 1935. She writes in her report that a hospital and a leper colony is badly needed in Assam, because her work is fast increasing all the time.

A new awakening, or great spiritual revival, came over the Santal Mission in the summer of 1933. The missionaries and the Santal Christians experienced an insight into the depths of their own sin and also into the abundance of the grace of God as never before. A fire kindled by the Holy Spirit swept over the congregations. It began with Eli Bogh and his wife at Saldoha, and spread over the whole mission field. This revival has been described very vividly by Dr. E. Ostergaard in his book, "He Maketh All Things New," which was published in Minneapolis, Minnesota, in 1935. Dr. Ostergaard experienced the spiritual revival and was in the midst of the events as they happened. He could therefore better tell about it than others. His book, which is one of the very few books about the Santal Mission in the English language, should be bought and read by an ever increasing number of people.

When we read the book we feel that we, too, need a spiritual revival in our own hearts and in our congregations. We may be sure God has "showers of blessing" in store for us.

According to the Annual Report for 1935, there are 50 missionaries from the homelands, 10 from America, 16 from Denmark, and 24 from Norway, in active work in the whole mission field. Besides some are retired or have gone home. There are also 31 Santal pastors, and 1 Bengal pastor in the service, besides 191 elders, and 49 Bible women. In all, 611 children of Christian parents and 997 heathens were baptized. The total number of Christians in the whole mission field is 21,286 people.

God has richly blessed the work of the Santal Mission through 70 years. The missionaries tell us that God has everywhere placed them before an open door. We thank God and praise His holy name for the great results in the mission field. Let us pray that the good work may be continued to the salvation of souls and to the glory of God. We thank God that we in the homelands have been privileged to help with our prayers and our contributions to the Santal Mission.

Henrik Plambeck.

To the Santal Mission

General Budget

From three Mission friends in the congregation at Easton, Calif. . . .	\$ 5.00
A. Friend, Minneapolis, Minn. . . .	2.00
Mrs. Sophie Olesen, Cedar Falls, Ia. . .	12.00
St. Peter's Luth. Sunday School, Dwight, Ill.	34.01
Jens C. Hansen, Dwight, Ill.	1.00
George Feddersen, Dwight, Ill.	1.00
Sigrid Ostergaard, Minneapolis	6.00
Ladies' Aid, Lindsay, Nebr.	5.00
Dr. E. Ostergaard's Work	
Mrs. T. P. Hermansen, Tyler, in memory of her husband	50.00
A. C. Jorgensen, Alden, Minn.	2.00
Thora Strandskov, Chicago, Ill.	1.00
Mrs. Emma Hansen's concert, Denver, Colo.	10.00
J. C. Jensen, Cozad, Nebr.	2.00
Mrs. Jens Pedersen, Ringsted, Ia.50
J. R. Pedersen, Askov, Minn.	1.00

LUTHERAN TIDINGS

Later contribution from members in Bethlehem Church, Cedar Falls, Ia. . .	7.50
Mrs. Einer Jensen, Newell, Ia.	2.00
D. S. U. District VII, Calif.	22.80
A. Friend, Minneapolis, Minn.	1.00
H. Clausen, Askov, Minn.	1.00
Rev. Johs. Knudsen, Askov, Minn. . .	1.00
A. C. Jorgensen, Askov, Minn. . . .	1.00
Old Friends of Santal Mission, Askov .	2.00
Anna Dixen	2.00
Adolf Jensen, Askov, Minn.	1.00

Care of Children

Mr. and Mrs. A. Henriksen, Askov . . .	25.00
A. Friend, Portland, Me.	25.00

Total	\$223.81
Previously acknowledged	\$4,783.66
Since January 1, 1936	5,007.47
Received with thanks.	

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

UNGDOM

Magazine for Young People

Issued 1st and 15th of each month

by D. S. U.

\$1.25 a Year

Temporary Editor Bus. Mgr.

Rev. Enok Mortensen, Rev. E. Farstrup,
8500 Maryland Ave., 1920 Ninth St.,
Chicago, Ill. Marinette, Wis.

Local Representative Wanted

Extra money for self, S. S. class or Church, taking orders for "Stories of Hymns We Love." Write at once for special plans. See display ad on this page.

JOHN RUDIN & COMPANY Inc.
1018 S. Wabash Ave. Chicago, Illinois

When answering advertisements, please mention "Lutheran Tidings."

Printing of
CHURCH BULLETINS
ANNUAL REPORTS
LETTER HEADS
ENVELOPES
Etc. Etc.

HOLST PRINTING CO.
Cedar Falls, Iowa

Stories of Hymns We Love



by

Cecilia Margaret Rudin
A TREASURED CHRISTMAS GIFT

Praised universally . . . "I enclose a check for ten copies. It is a fine book." . . . "Your book fulfills a vital need." . . . "Send me 17 copies of 'Stories of Hymns We Love.'" . . . "Just had a beautiful letter from my first Sunday School teacher. I want a copy as a gift to her." . . . "My little girl is very fond of hymns. She will always remember what she learns about them now."

New Enlarged Edition

Do you know the origin, authorship and inspiration of the hymns we love? What is the human drama behind "Silent Night, Holy Night," "Tell Me the Old, Old Story," "Onward Christian Soldiers," "O Beautiful for Spacious Skies"?

Richly illustrated, beautifully bound in blue leatherette, gold-embossed; covers 400 years of Christian hymnody from Luther's "Away in a Manger" to "Where the Crowded Ways of Life" and "The Old Rugged Cross." Price \$1.00.

Order direct or through your church supply house.

JOHN RUDIN & COMPANY INC.

1018 S. Wabash Avenue,

When Answering Advertisements, Please Mention "Lutheran Tidings."

The Author

Chicago, Illinois

