

# Lutheran Tidings

Volume IV

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## LOVE MUST ENGENDER LOVE

(Col. 3, 12-17.)

"Put on therefore, as the elect of God, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering, forbearing one another, and forgiving one another." When Paul has enumerated these glorious virtues, he adds: "And above all these things put on love, which is the bond of perfectness!" Love which combines all perfections!

"Put on that!" Love, then, is like a garment, which gives warmth, strength and preservation, or like an armor, which gives protection against the darts of iniquity so that life is preserved. There is power in this garment of love, which a man may put on; it warms the heart and protects it. It is not enough, however, to put on this garment of love for protection against cold and assault. Love must also call for the love in others.

It is not enough that a person is loving; the love he gives to others must be so living that it has the power to generate love in the person to whom it is given.

Love must always breed love. Otherwise it may have the wrong effect so that the object of our love becomes lazy from it, is demeaned and made selfish from it.

Jesus once told the story of a man who was the recipient of a great love. The enormous debt he had was cancelled at one stroke. This love had the wrong effect on him, however. It should have generated love in him so that he could have shown love to others; but the result was the opposite. No sooner had his master shown him this enormous love than he seized his fellow servant so rudely he was about to strangle him, and said: "Pay me what you owe!" And he threw him in prison. Before he was shown love, he was evidently a better man; he had not had his debtor imprisoned. But love brought forth in him hard-heartedness and unkindness.

There is an old saying: "It is hard to win what a man would own in the breast of another." What we may own in the breast of another, of course, is that person's love. It is indeed hard to win. It requires mighty forces to produce love in others.

In a conversation with the Pharisees Jesus exclaims: "Jerusalem, Jerusalem! How often would I have gathered thy children together, even as a hen gathers her chickens under her wings, but you would not!" I wanted to love you, but you would not accept my love. I wanted to love you in order to bring forth love in you, but I was not able to do this.

Even Jesus can fail when it is a question of creating love in the breast of another. How difficult it was for Him to generate the love which was necessary in order that He should be able to save men is revealed by the words: "When I am lifted up from the earth, I will draw all men unto me." The purpose of His life, His life's work, is to draw all to Him. If He can not do this, His mission has failed. It is this failure of His mission among His own people that grieves Him. He cannot create that

in their breasts which He must in order to save them. He can not win them by His words or by His miracles; but when He is crucified for their sake, then they will come to Him.

At one time Jesus was invited to the home of a Pharisee. A sinful woman entered. With her He succeeded in calling forth that which He must own in the breast of another. In her, love awakened love so that she did not leave off kissing His feet; she bathed them with her tears and dried them with the hair of her head. When the Pharisee was offended by this, Jesus said: "Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. A great love has met her in that I have forgotten her sins, and that love was not in vain. But you, Simon, what have you done? I came into your house; you did not give me water for my feet, you gave me no kiss." The Pharisee thought of his good deeds and felt himself raised high above this woman. But what the Lord needed was that His love should generate love in others. A kiss from this woman was worth more to Him than all the good deeds of the Pharisee.

How does Jesus describe hell—in the parable of the rich man and Lazarus? It is a place where there is no love. There was not one who would help another, for there was none who loved another. The rich man was in the greatest pain, yet no one had the least pity for him. Here were assembled all those beings in whom love could not call forth any responding love, all the barren souls. All there was of love was on the other side of the deep gulf. There was Lazarus. His time was occupied with receiving love from others. It says he was comforted. No one can be comforted except another show love. It also says: "in the bosom of Abraham." The bosom is a place where there is always love to be found.

There is one thing God always asks of men, as it says in the Old Testament: "My son, give me thy heart!" Nor is there really anything else God demands than the heart, that the love which He shows may generate love again in us. He does not demand it for His own sake, but for ours. It is the only way He can save us from hell. When love begins to grow in the heart of a man, that man is beginning to be saved.

That which to me is unique in the Book of Job is not Job's conversation with his friends, but his conversation with God.

The book begins with God asking Satan: "Have you noticed my servant Job down there on earth?" Yes, he had. He had no complaint against Job's life, it was blameless. But he did have a complaint against his motives. If we want to injure a person, we attack his motives. Satan says to God: "I believe that man is as he should be, he worships you and does good deeds. But he does this for

(Continued on col. 238.)

## Letter from Dr. Ostergaard.

Dear Friends:

I have long felt that I should write more to our own church papers, but it seems difficult to get more written than naturally goes to "Santalmissionaren". However, I shall try to be more diligent in the future.

As the year has just come to a close and we have been making up the statistics for the year 1937, I am going to use some of them in this letter. Too many statistics can be very tiresome, but a few quotations may, I hope, provide a basis for a better understanding of the work done here at the hospital.

The hospital now has 65 beds. That means that there is room for that many patients without crowding. When necessary we can put in some extra beds and so make room for more. This last year there were 1000 patients admitted to the hospital, which was more than in any previous year. Classified by religions about 36% of these were Hindus, 20% Mohammedans, 20% Christians, and 24% Santals (Non-Christian). The Christian group naturally is composed mostly of Santals, but also of some Bengali-speaking Christians.

When one thinks of the caste system as it still exists throughout India, he might well be surprised on taking a look into the wards to see Hindus, Christians, and Mohammedans lying there side by side. Moreover, the nursing is all done by Christian nurses. And yet one seldom meets with any objection. Only rarely now do we have to put up a curtain around someone who objects to lying beside a person of a different caste or religion. Previously this occurred more frequently. Of course, we have private rooms or double rooms for those who insist on privacy, and who can afford to pay for that luxury. But on the whole an institution like this, where rich and poor, Brahmin and outcaste, are treated alike, is a powerful agent for breaking down that greatest of all barriers to progress in India, *caste*.

Ours is a general hospital, where practically all types of cases are treated. The number of people who came to the out-patient department in 1937 was 16,120, which is not as high a number as we have had in some previous years. The types of diseases treated were numerous and varied, malaria easily ranking highest in number, without even having a close competitor. About one third, or 3,387 were treated for this disease during the year. In reality the number is greater, because many of the patients who come in for other diseases also have malaria, yes, often two or three other ailments, which also were treated but not registered as separate diseases. Pulmonary tuberculosis is very prevalent, numbering 444. Other types of tuberculosis disease could be added to this heading and it would be increased by 189. Leprosy 479, hook worm 577, diseases of the eye (not including cataract) 911, cataract 604, diseases of teeth and gums 685. (Where was it that I saw an advertisement picturing a native of India or some other place like that with nice, shiny, healthy teeth? Ah, they should know what we know.) — These are only a few of the diseases recorded, but I am afraid this is too morbid a subject to pursue to any great length.

Operations formed a large part of the year's work, and many both large and small operations were performed. Seeing that we have no dentist here it may interest you to know that we did 384 tooth extractions during the year. Other operations varied from delicate eye surgery to operations on the stomach and intestines. It was noticeable that more women than previously came for correction of some trouble from which they had suffered for a long

## Journeying on My Knees.

(Iowa, Febr. 24, 1936.)

By Toyohiko Kagawa.

*Midnight—by my couch I kneel;  
Midday—by my chair I kneel;  
Praying for this land where I sojourn awhile.*

*"Lay hold on youth's impetuous zeal,  
Their hearts atune to thine,  
Almighty God! We pray thee  
Resurrect thy love in this fair land.*

*Subdue the troubles of the world,  
Remake us, Lord,  
That one for all and all for one may be,  
That to the earth thy peace may come."*

*This is my prayer in Kansas,  
And in Arizona too;  
Again in Tennessee I kneel;  
And here repeat in Iowa:*

*"Thou who made'st the sun  
And this strange creature we call man,  
Reveal thy power again;  
Redeem us all and take away the world's distress."*  
Japan Christian Quarterly.

time. True, they came chiefly from among the Christians, but some were Hindu or Mohammedan. This really marks a significant advance, for it is the age-old custom in India that a woman may not consult, and certainly not be examined by a male physician. So when more and more are coming for operations it means that they are gradually being liberated from their old fears and superstitions, and that a way is being opened up for relief of the untold suffering that these women must bear without daring to seek help.

Many interesting incidents take place from day to day. Just recently a man was operated for cataract on both eyes. When I took the bandage off on the third day he discovered that he had received his vision, and he exclaimed: "I can see, I can see. I have been entirely blind for three years, and now I can see." He was very happy and his face literally beamed. Then we bandaged his eyes again because cataract patients have to keep the bandage on for nine days while the wound heals. But the next morning we found that he had taken the bandage off again so that he could make use of his newly found sight. We explained to him that it was necessary to keep the bandage over his eyes, but he only smiled happily because he could see. The next morning the bandage was gone again; he had rolled it up and put it under his pillow. This time we not only replaced it, but we plastered it down with long strips of adhesive tape that reached from his chin up over his head. Next morning it was gone again, so we gave up and left it off. Fortunately the wound had healed sufficiently so that he suffered no bad effects except a slight infection which will soon heal up, and the man will be able to retain his vision.

We had one patient like that once, who, when he found that he could see, not only took off the bandage but went home without asking leave, and we never heard from him again.

Another patient gave us a great deal of enjoyment because she was so thankful for whatever we did for her. She was old and very poor, and was accompanied by an-



other woman as old and as poor as she. At first she was thankful because she was recovering from heart disease and she was getting sufficient food to eat. Then we discovered that she had only one sari, which is the long piece of cloth in which the women of India dress themselves. But they usually also wear a blouse or a bodice, especially when cold weather comes. As she had none, we decided to give her one, just a simple thing that had been sent from one of the home countries. But you should have seen how happy she was. Her face was all smiles, and she would show her new blouse to all who came into the ward. Especially was she proud of the front of the blouse, because that was not plain white as the rest but boasted a strip of colored and checkered calico in which the button holes were sewed. That was her delight. She would compare herself to Miss Krohn, but as Miss Krohn wore only a plain, white nurse's uniform she could come out only a second best in that comparison. — Poor old lady. Yet fortunate is she, for she is able to be thankful for little things.

Now I must close. And we send our sincerest greetings to all our friends at home.

*Alma and Erling Ostergaard.*

### Shallowness.

We had listened to an educational talk concerning the development of one of the most common of our modern mechanical devices. Through the talk we had learned many things we had not known before, things that bear witness of man's success in making use of the laws of nature, achievements of which the human race can rightly be proud.

Some days later I met a man who had been present at this meeting, and commenting upon the enlightening nature of the talk, I was rather astonished to hear him reply, "Too deep for me!"

"Yes! perhaps so," I remarked, and our conversation turned to other generalities.

As I went on my way, I could not keep the words "Too deep for me!" out of my mind. They started a train of thought in me that I could not stop, for in these words, it seemed, was expressed much of the modern attitude toward life.

These words are an expression of mental sluggishness, which if it continues to grow, will bring about ample material for a demagogue of the Hitler and Mussolini type, to use to obtain power in this land of ours, which prides itself on being dedicated to freedom. We are educated, we say: but our education has often resulted in the loss of the ability and, worse yet, the desire to think a matter through. We are interested in a thousand and one things, and yet we don't know anything. History means nothing to the modern man. It's too deep and not practical enough. We don't care to think through, to logical conclusions, the economic and social problems of our day. It might take too much of the time we otherwise use to attend card parties, movies, ball games, or to read the funny papers.

More alarming yet (or maybe it isn't alarming) is the indifference to the deeper implications of the Gospel of Jesus Christ. We are content to feed our souls upon the husks of life: gossip, headlines, the 'big apple', platitudes (also some from a drawer marked 'Christian') and the wall-motto philosophy of 'Keep Smiling'. We shrink back from the penetrating effect of the true gospel, which is "sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joint and mar-

row, and quick to discern the thoughts and intents of the heart."

Not long ago I was reading about the struggles of a great Danish man against the indifference toward the gospel existing in his day. The man was Grundtvig. He writes: "The nineteenth century wanted faith if it could yawn itself to it, without being disturbed in the life of the flesh: it desired to bow down before the heavenly Father and inherit His kingdom if it did not have to give up its love for the harlot of the world, its beloved mother; it desired to be preached into heaven by the power of the cross, but would not itself be crucified." — Is he speaking of you and me?

God! Help all of us, who are in the Danish Lutheran Church, to be free from the poisonous attitude which says to all that which challenges thought and leads to meditation of the deeper things of life, — "It's too deep for me!" — Keep us from becoming shallow!

(Marmen)

### Reflections of a College Freshman.

Many children are not taught to evaluate time. They are told to "go out and play, honey, and don't bother me." Is that the proper way to rear children, especially in the cities where there is nothing for them to do but play in the streets? In spite of this indulgent parents expect their children to become future social leaders or "big shots" in the business world. For this very reason we have so many social conflicts in our present civilization. The children do not have a good background, and they have not been reared under discipline. Parents think that by training their children they might, psychologically speaking, suppress their desires and cause them to acquire inferiority complexes and tempers. — If more children had their desires suppressed and were reasoned with, both the moral and financial level in the world would be higher.

Parents may ask what they should do. Live with the children, interest them in the beautiful and worthwhile things of life! Take them out to find flowers and to see and study the things of nature. Furnish them with clay that they may mold representations of their toys. As they become older, teach them to make pottery or wooden articles. Create in them an aim for the artistic. Let them also receive training in music, drawing, and encourage them to read all the standard books suited to their age. Extend to them the idea that by listening to their superiors converse they will find a good source of knowledge. Their childish chatter should not be allowed to become the focal point of attention when there is conversation. Finally they will have become so conditioned to attaining values from their time that every moment must be made to yield something durable in order to afford them entire satisfaction.

To prove that my viewpoint is correct, let us refer to some of the great men who have contributed much toward the welfare and progress of our nation. Abraham Lincoln and George Washington were both reared in the proper manner. Lincoln worked by day and studied by night. They were taught to make the most of their time. Consider also Benjamin Franklin. Once during his childhood he and a group of boys had stolen a load of rocks which were to have been used in making wharves along the Boston harbor. The boys took these rocks and made a wharf of their own. When Franklin's father saw this, he took Benjamin to some of the Boston shops and showed

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## EDITORIAL

The air is full of ominous reports these days about the super-navy which the administration wants to build for the United States. What the purpose of such an instrument of war can be is difficult to understand, especially in view of the declaration of the highest naval authorities that no foe is able successfully to attack this country even with the present navy.

When sponsors of the new ship building program say that they want to build a navy strong enough to protect the country from attacks on both oceans at the same time, such reasoning seems to hang in the air. We can hardly conceive of ourselves being attacked in such a manner, unless indeed we deliberately set out to gain the enmity of the world. If the nation, as the president has repeatedly said, is pursuing a policy of peace, it is absurd to expect that we should be attacked in such a manner as above mentioned reasoning indicates.

As a matter of fact, I think, we can ignore that statement as being the true reason for wanting so large a navy. I don't think that is the reason at all. I don't even think those navy fellows want to go to war. I wonder if the truth does not lie in their itching to have something second to none to lord it over, a place to strut, as a cartoon I recently saw expresses it.

But it is an extremely dangerous plaything to put into the hands of people who apparently do not understand how provocative it is. If we want to get into a war at some future date, that is the course to take.

I have been a staunch supporter of President Roosevelt and his administration up to the present, but now let me say that whatever good he may have done for the American people will, according to my way of thinking, be more than cancelled if he gets his naval building program through congress.

Some think war and the preparation for war is compatible with the life of a Christian people; I do not. I think what is now confronting us in this country is comparable, in a way, to Satan's temptation of Jesus in the wilderness. Behold all the kingdoms —

C. A. Stub.

## Correspondence.

The season of Lent is rapidly approaching. Everywhere pastors and congregations are preparing for special mid-week Lenten Services. Christians of all denominations are looking forward to a season of great opportunity for the church. The Passion Story never fails to find a receptive audience. Hence, the importance of preparing for a fruitful Lent. The great denominational headquarters are preparing to make this season one of spiritual significance in the life of their people; the Federal Council of Churches emphasizes a program of evangelism during this period; in larger cities inter-synodical or interdenominational groups focus their attention upon the unchurched through noon day services in the down town area; and religious publication houses widely advertise their specially prepared booklets of daily devotion.

Now is the season of the year when people readily accept the literature which pastors and congregations place in their hands; now is the time when the efforts of the churches leave an impression upon many people. It is a time when many people do ask serious question with respect to the churches and their message. Why not acquaint them with our various church papers during this season? Many of our churches have not taken this matter seriously to heart. Why not introduce "Lutheran Tidings" to all non-subscribers in your congregation for a period of three months, or to put it differently from the beginning of Lent through Easter to Pentecost. For 25c per subscription we shall send the paper direct, and "contact" each subscriber personally before the time of expiration.

Several of our churches have done this, but we are looking for other churches to take similar action. We are gaining in our subscription list, and there has been a very marked improvement in the renewal of subscriptions. In case your subscription has expired, please send your remittance at an early date. If your expiration date does not appear on your paper, it is because we have not received your renewal. Hence, our urgent appeal for your renewal.

Of direct gifts to the paper I have one to report. At the Annual Congregational Meeting of the congregation in Muskegon it was decided to give \$20.61 to "Lutheran Tidings". We deeply appreciate this fine gift. Again, we ask you kindly to work for the paper in your local congregation. An intelligently informed constituency will also respond to the appeals that come from the synod. "Lutheran Tidings" does enable our church people to feel the pulse of the life in the synod; it does make them conscious of a bond of unity that binds us together in a great work. In spite of misgivings, I believe that we can trust God in the work that He has given us to do.

Ernest D. Nielsen.

## REFLECTIONS OF A COLLEGE FRESHMAN.

(Continued from column 230.)

him the good use the apprentices made of their time. He told him this was better than stealing rocks. From that time on, Benjamin's goals soared to higher peaks. His time became occupied, and his life developed into a fruitful pattern, by which many might succeed if they established it as their ideal.

Time does not return, but we are able to make it bring us returns.

Eva Axelsen.  
Dana College,  
Blair, Nebraska



## Books.

### God Controlled Lives,

by Sverre Nordborg, Augsburg Publishing House,  
Minneapolis, Minn. \$1.00.

This book reveals rare psychological insight. There is little of that conventional pietism found in the author's former book: "What is Christianity?"

I remember distinctly the first time I read a book of this kind; it was Olfert Cicard's "Christ and His Men." It astounded me to find all the things that there might be to write about for those that read between the lines with a vivid imagination. This book reminds us of Ricard, and I predict it a large number of readers.

The author calls his nine chapters "pictures", and what interesting studies they are when we focus all the Bible references and our knowledge of humanity upon such titles as: "A Fisherman; A Tax Collector; A Father; A Rich Man; A Scholar; A Paralytic; A Woman; A Robber; A Sceptic." A New Testament reader will quickly detect the central persons in the titles.

The best characterizations are to me those of "The Woman" and "The Sceptic." The author has a tendency to make rubberlike statements, such as the following about Matthew after his call: "Never before, never since, did there live a man so completely unconcerned about popularity or unpopularity." However, we agree with what follows, so we excuse the author for giving a compliment to Matthew which we think should have been given to Zacheus.

I accept more than graciously the criticism of our attitude toward "sinners", and I think we deserve the following rebuff: "It has come to pass that converted people must prove their religion by keeping aloof from the 'lepers' of Main Street, whether they be those lonely sinners high up in society or those pitiful lives down in the gutter. Instead of love, friendliness with Christian salt-power, we give them 'gospel missions' and coffee and doughnuts." In many of the sentences there is a delightful "spunk" against pious hypocrisy and stilted theology. There is a great deal of self-plastered "repentance" and "sin" that needs tearing to shreds, and the Pharisees without the priestly robe need to talk this matter over with their kin in the pews.

The acquaintance with the non-idealistic phases of American life has undoubtedly helped to shape the author's expression. He is even so "American" in places that I dare not reproduce some of his statements in our sophisticated leisure class of super-patriots. I too catch myself enjoying certain classes "get it."

Remembering that the author lives in the land of bold outspoken Scandinavians, we are not so much surprised. The word pictures indeed speak a plain language at times. But there is radiant sunshine through the thunder clouds. I am sorry that the late Governor Floyd Olsen did not live to enjoy this bit of social preaching: "I still think that many of the rich class deserve a sound thrashing for their immense misuse of money and privileges. I also hold a radical social conviction of a society where poverty is not to be looked upon as a necessity. As Christians and Americans we ought to see to it that the rights of human beings to a decent happy existence are not denied any child, youth, man or woman. We do believe that there are many things to change and improve, and they ought to be improved by the legal will of the people, according to Christian conscience in a free and true democracy." We have heard it so often that this is the "min-

## Hymn

Peace in our time, O Lord,  
To all peoples—Peace!  
Peace surely based upon Thy will  
And built in righteousness.  
Thy power alone can break  
The fetters that enchain  
The sorely stricken soul of life,  
And make it live again.

Too long mistrust and fear  
Have held our souls in thrall;  
Sweep through the earth, keen breath of heaven,  
And sound a nobler call!  
Come, as Thou didst of old,  
In love so great that men  
Shall cast aside all other Gods  
And turn to Thee again!

O, shall we never learn  
The truth all time has taught,—  
That without God as architect  
Our building comes to naught?  
Lord, help us, and inspire  
Our hearts and lives, that we  
May build, with all Thy wondrous gifts,  
A kingdom meet for Thee!

Peace in our time, O Lord,  
To all Thy peoples—Peace!  
Peace that shall build a glad new world,  
And make for life's increase.  
O Living Christ, who still  
Dost all our burdens share,  
Come now and dwell within the hearts  
Of all men everywhere! Amen.

John Oxenham.

nimum"—perhaps it is, but make no apology for emphasizing it for some time to come! We have long enough made compromises in the name of Christianity.

There are clever sentences as well as assertions in this book; here is an example: "Then suddenly something shocking happened. The teacher from Nazareth refused to play scholastic conversation-ball (with Nikodemus). He answered with what was no answer." But is it not forcing the sensational too much to say that the Pharisees were more brutal to a woman than is Mussolini, Hitler or Stalin?

It is a refreshing book and it will be a help to laymen as well as ministers.

L. C. Bundgaard.

## Grant Us the Will.

Grant us the will to fashion as we feel,  
Grant us the strength to labor as we know,  
Grant us the purpose, ribb'd and edg'd with steel,  
To strike the blow!

Knowledge we ask not,—knowledge thou hast lent,—  
But, Lord, the will,—there lies our bitter need!  
Give us to build above the deep intent  
The deed, the deed!

John Drinkwater.

## A REVOLUTION WITHOUT NOTICING IT

It is possible to have a revolution without bloodshed or violent upheaval. We like to think that this is our British way of doing things. It has, however, this disadvantage, that many live through a revolution without noticing that it is taking place. It is serious when this happens to the Church.

### I

The Reform Act of 1832 marks, as decisively as any date, the transference of political power from the landed gentry to the merchants and traders of the cities. Hitherto the landed interest had been "the governing class;" we then entered upon what may not improperly be called the bourgeois revolution. The bourgeois age lasted about a hundred years; it is now giving way to the proletarian age.

That is to say, a revolution is taking place before our eyes. That it will be peaceful and bloodless we hope; that it is on the way seems certain. I am no prophet, and I have no idea what forms the proletarian revolution will ultimately assume in Great Britain. The forms of the revolution will depend most of all upon the attitude of the Christian Church.

If proof be required of revolutionary change already, contrast with thirty years ago (1) the political power of Labour, (2) the taxation of the well-to-do and the annual expenditure upon the social services, (3) the organization of popular entertainment. Contrast, as a particular instance, with thirty years ago the wages, the demands, the attitudes of domestic servants.

We are marching into a proletarian era. There will be increasing State control of life and property; the organization of society will increasingly serve the interests of "the working classes;" we shall have a civilization showing a far fairer diffusion of material goods and (for a time at least) much less of the old higher culture.

I confess that for my own part I cannot view the passing of the old order without many regrets; much that I regard as of superlative worth (such as the old classical education) will be done away with; my aesthetic and conservative feelings, as I foresee, will be increasingly lacerated; for me personally the new order will not be nearly so comfortable as the old. None the less, in my heart I welcome the change and believe it is of God.

### II.

Thirty years ago under the leadership of Canon Sheppard, Mr. Frank Lenwood and others, themselves inspired by the pioneers of an earlier generation, the Churches began to awaken seriously to "the social problem." In those days there was force in the jest that the Church of England was the Conservative party at prayer. The remark would be silly today. In the Free Churches "the social Gospel" is sometimes preached to the virtual exclusion of any other kind of Gospel.

The conscience of the Church is still far from being sufficiently awake to social wrong; but there can be no doubt that the hearts of Christians are deeply (if sometimes ineffectively) stirred at the problems of the slums, of unemployment, of war, and of the present economic order. Indeed, I think the younger Christians are in a revolutionary frame of mind.

There may, however, be some setback to this movement for two reasons. First, the humanitarian theologies of the past generation and the chaos of the present world order are throwing the Church back upon the necessity of finding a dogmatic and in-

tellectual theology, and there is some danger lest this concentration upon theology, more particular under the influence of Professor Barth and his school on the Continent, may lead to a loss of interest in the social problems of the hour. Second, the chief germinating source of the present social ferment is in Moscow, where Communism is allied to, and identified with a militant campaign of atheism. In so far as the new movement is irreligious or anti-religious, the Church will be in danger of identifying itself with the cause of the old order which must pass away.

### III

Let me confess frankly that I am not a Socialist or Communist, but neither am I frightened by these two words, for I try, so far as may be, not to be impressed by labels. I do not like, nor regard as desirable, the brave new words which Socialism and Communism offer. All Utopias belong to cloud-cuckoo-land. Furthermore, Russian Communism may be described as "the denial of God erected into a system of government," and the preaching of a class-war I regard as folly and wickedness. In violent revolution I would have no part.

But having said that I must go on to say that there is very much in Socialism and Communism with which, as a Christian, I am in the deepest sympathy. Much of the denunciation of capitalism and capitalists seems to me mere clap-trap; on the other hand, as a Christian I cannot possibly defend the present social and economic order. It is sometimes difficult to suppose that Communists would make a worse mess of things than we have! I find on reflection, that my violent antipathy to the Russian experiment is moral and philosophical and religious, not economic. Some of the present Zionist experiments in Palestine, like many similar efforts in the past, would seem to show that a communistic mode of life may be based upon religion and the sanctity of family life, and that some kind of economic communism might offer a far more just and brotherly and Christian social order than we have contrived at present.

But how inevitable that we of the Christian Churches should "tremble on the brink and fear to launch away;" for, whether it come gradually or suddenly, the proletarian revolution means the elimination of grave disparities of wealth. It is easy to be enthusiastic when you have nothing to lose; it is hard when you have everything to lose. Those who speak for the Churches and guide their policies do not for the most part spring from "the proletariat." Moreover, the buildings and organization of the Churches are maintained by the help of endowments and special allowances in respect of rates and taxes made to "charities." How is the Christian ministry to be trained and supported, or the foreign missionary task maintained, without "capital" and the generosity of men of means? The proletarian revolution means economic disaster for the churches.

I confess that for my part I am filled with consternation at the prospect. It will be easy for the Church to suggest to itself that the cause of Christ is bound up with the maintenance of the present order; it will be hard for the Church not to fight to the end against inevitable change.

Once again, I am neither Socialist nor Communist, and in this country I do not anticipate violent and bloody revolution. I am for making everybody richer without making myself any poorer, if I can. I support the policy of shorter hours and more

capital for everybody, myself included. That is my clap-trap. But I foresee the Church once again in the Valley of Decision. In detail I can in no way predict the circumstances, but the issue will be this: Will the Church risk its economic security, even its own economic existence, if need be, that a more just and brotherly and Christian order may be established among men? What will the Church answer in that day?

If I am asked whether the establishment of that more just order, for which we pray, necessarily involves the overthrow of "Capitalism," I do not know the answer, but it seems to me clear (1) that we are entering the "proletarian age," (2) that there is good reason to hope that this age will give us a juster and fairer social and economic order, (3) that this will mean an enormous shrinkage of the "capital" now at the disposal of the Church, (4) that there is grave danger lest for this reason the Church instead of leading, will be dragged unwillingly behind, and this will be the Great Refusal.

"Illego" in "British Weekly."

## Our Church and Its Mission.

About two weeks ago we received a new set of the little Mission Boxes from the Santal Committee. This year each mission box contains a letter from our treasurer, Miss Sigrid Ostergaard. In the letter Miss Ostergaard first asks that we "receive the mission box kindly and give it a place where it will be remembered during the year;" and then she gives us the following few interesting facts about the Santal Mission.

1. India's population is about 360 million, and of these only about 2 per cent are Christians.
2. Our mission is about 150 miles north of Calcutta.
3. The mission was started 70 years ago by Børresen and Skrefsrud.
4. Friends in Norway, Denmark, and United States work together in this mission.
5. All of these countries have together 56 missionaries in Santalistan. Besides these there are 34 native pastors and about 400 unordained workers.
6. The membership of the Santal Church is about 23,000.
7. Since the founding of the mission over 50,000 have been baptized.
8. Our Danish Church has three workers over there: Miss Dagmar Miller and Dr. and Mrs. E. Ostergaard.
9. Our share of the expense in proportion to numbers of missionaries is \$6,000 for 1938. That sum is not only salary for our workers, but our proportionate share of working expense, as, pay to native workers, hospital, leper colony, schools, printing establishment, and station upkeep.

In conclusion she reminds us that we as Christians have "received from our Master the order to heal the sick, to teach and to preach the Gospel. Let us do what we can to make this possible in Santalistan."

I have heard all these facts and figures before, but somehow, reading them in these brief clear statements, they registered in my mind better than ever before; and it made me feel happy to think that the foreign mission with which our church is connected has been so blessed that in 70 years 50,000 have been baptized, and the Santal Church



has reached a membership of about 23,000. Our offerings and contributions certainly have not been in vain. This cannot fail to inspire us to make ever greater efforts so that the good work may go on. There is still only about 2 per cent of India's millions who are Christians, the need is still great.

It was pointed out at a gathering here recently that the happiest people on earth are the Christians. I have no doubt it is so. And the more we can do to help pass the blessing of Christianity on to others, the more blessed our own lives will be. A friend of mine often mentions that we spend so much time and money on things that give us no worth while returns, but with missions and church work it is different. When I read this little letter from Miss Ostergaard, I felt that she was right. Here were returns.

So let us make use of the mission boxes. Although this way of giving may be a little foreign to our church people and not appeal to all of us, at least it appeals to our children. By having this little box on the table for instance at Sunday dinner and similar other occasions and each member of the family giving a little, we all form the good habit of giving; that is important. All these small contributions during the year will make dollars; and you know that only one dollar from each paying member of our church will pay our share of the Santal Mission work in full.

May we reach the goal this year.  
*Anna J. Stub.*

## Our Church.

The Sunday School Committee which was established by the last convention of our synod for the purpose of working out Sunday School material in collaboration with a similar committee from the United Danish Church will meet at Racine, Wis., March 9-11.

Rev. L. C. Bundgaard, Brush, Colo., will preach at Dwight, Ill., Sunday, March 13. Rev. Bundgaard will be at Racine, Wis., for the meeting of the Sunday School Committee of which he is a member.

Rev. L. J. Diken, Lindsay, Nebr., who has been making an extensive tour of the churches of our synod, preached at the morning services at Minneapolis, Minn., Sunday, Febr. 27. In the evening he delivered a lecture at a meeting of the congregation.

Mrs. Rev. Chr. Stockholm, Cozad, Nebr., has been ill for quite a long time in January and March. Her health has improved, however, and we hope that when this is read she is well on the road to recovery.

Rev. P. Rasmussen, Dalum, Canada, has accepted the responsibility for the work on our mission field in Saskatchewan. While Rev. Rasmussen remains in his work at Dalum, Alberta, he will make visits to the Saskatchewan congregations as well as have the oversight of the work done there.

Mr. John Christensen, Chicago, Ill., has applied to our synod to be allowed to serve it as a pastor. Mr. Christensen is a college graduate from Dana College, Blair, Nebr., and will be a graduate of Mayfield Seminary, Chicago, Ill., in May. He has been of assistance to Rev. Viggo M. Hansen, secretary of our synod, a number of times and during the vacancy at St. Stephens he served in this church.

## LUTHERAN TIDINGS

Dagmar, Mont., has received a heavy layer of snow this winter. Prospects are good for the coming summer.—A pipeline has been constructed from a nearby government dam to the church and parsonage for irrigation purposes.

New Deaconess. Feb. 2 a new deaconess was admitted to serve as novitiate at Eben-Ezer, Brush, Colo., according to report from Rev. J. Madsen. The new deaconess will be known as Sister Bertha.

New Church at Brooklyn. According to Rev. A. Th. Dorf a new church is needed by his congregation in Brooklyn, N. Y.

The New Church Board at Brooklyn, N. Y., is composed as follows: John Torsleff, president; Marius Andersen, vicepresident; Thormod Jensen, secretary; N. T. Nielsen, treasurer; J. Elmstedt, financial secretary; Bernhardt Hansen, Chr. Bertelsen, Axel Meier, J. Lauritzen, and A. Paulsen, members of the board.

Union Lenten Services. The three Lutheran Churches of Clinton, Iowa, will hold union services every Sunday night during Lent. These churches are St. Paul's of the United Lutheran Church, Immanuel of the Augustana Synod, and St. John's of the Danish Church. The pastors will take turns speaking, each pastor speaking when the services are held in his church. Rev. Kildegaard will preach March 20 and April 10.

Rev. A. C. Kildegaard, Clinton, Iowa, is holding weekly Lenten services every Wednesday evening during Lent.

Special Meetings will be held in our church at Omaha, Nebr., March 19-20. Rev. Marius Krog, Marquette, Nebr., and Prof. C. Arild Olsen of Grand View College, Des Moines, Iowa, will be the guest speakers.

Rev. Erik K. Moller, Omaha, Nebr., gave a lecture on Missions to the ladies' aid of his church on Febr. 9. This will be continued with other lectures on the same subject.

The Lutheran Churches of Muskegon, Mich., belonging to the Norwegian, Swedish, and Danish synods sponsored a "Day of Prayer for Peace" on March 4. This came on the same day as the "World Day of Prayer." These churches are also working together in conducting a weekly noon-day Lenten Service every Thursday in one of the down-town theatres.

Rev. P. N. Christiansen, who formerly worked in our Saskatchewan mission field, has returned from Denmark and is now living at Salmonhurst, New Brunswick, Canada.

Muskegon, Mich. The congregation at Muskegon, Mich., at its last board meeting decided to hold one or more congregational meetings for the purpose of becoming better acquainted with the work of our synod. The first of these meetings was held Tuesday, Feb. 22.

"Lutheran Tidings" Representative at Racine, Wis., is Mrs. Anker Ericksen of that city.

Dr. and Mrs. Erling Ostergaard. According to a letter received from Dr. Ostergaard a baby boy was born to him and Mrs. Ostergaard on Jan. 18. Both mother

and child are doing well.—Dr. Ostergaard expresses his heartiest thanks for the phonograph records sent him for Christmas by the Danish Women's Mission Fund.

Rev. E. Farstrup, Marinette, Wis., reports that he will hold special Lenten services every Wednesday evening at Marinette, Wis., and Menominee, Mich., during Lent.—Also Union Lenten services will be held by the Lutheran churches of these cities every Sunday night.

A Beautiful Candelabra has been placed on the altar of our Marinette, Wis., church. This is the gift of a member of the congregation.

Special Mission Meetings. The two ladies' aid societies of Marinette, Wis., and Menominee, Mich., have decided to hold three special mission meetings ever year to further the interest in foreign and home mission work. The first meeting was held Feb. 27, the next will be held in the spring, and the third next fall. The proceeds from these meetings will be turned over to Danish Women's Mission Fund.

The Synodical Convention, which is to be held at Tyler, Minn., this spring, it is reported will be held June 7-12.

Go West. Mrs. P. H. Pedersen, Perth Amboy, N. J., and her sister Olga Andersen of Denmark, are visiting a brother in Montana at present. March 17 Rev. Pedersen will join them at San Francisco, after which they will visit together our churches at Parlier and Easton, Calif., where Rev. Pedersen at one time was pastor. They will then go to New Mexico State College to visit their son and daughter, Mrs. Alma Johansen, whose husband, Dr. Sigurd Johansen, is professor at the college, and Mr. Harold Pedersen who is studying at the college.

Danish Radio Service. Rev. K. R. Jensen, Atlantic, Iowa, will preach and the choir from the Danish Lutheran Church, Atlantic, will sing at Danish radio service Sunday, March 20 at 4:00 to 4:45 p. m. from station KPNT, Shenandoah, Iowa.

## Love Must Engender Love.

(Continued from page 1.)

a definite reason: to be rewarded for it. Everything goes well with him; he succeeds in every thing; why in the world shouldn't he worship God when he is rewarded for it in that way? The most evil person can worship when he is sufficiently paid for it."

That is a devilish insinuation. And Job is not the one who was to be injured by it, but God. Satan is speaking about Job, but he is aiming at God. For if the best and most pious person is actually loving God for pay, this would mean that God is incapable of winning a real love. Then God would lose all honor here on earth. What honor would it be to gain the love of a man, if it were given out of pure selfishness? If the highest perfection of a human being consists in loving—as no doubt it does—his greatest honor consists of being loved by others.

Paul writes that a woman is the honor of a man. I can best explain this expression of Paul by mentioning a certain man I knew in childhood. He was the only son of a farmer, a wild chap who caroused and did all sorts of wrong things. He fell in

love with a young girl of a very good family, and she returned his love. Her father and mother did all they could to dissuade her from marrying him; for they could well imagine how the future would turn out, that he would waste everything on drink. But she said: "Even if I shall have to go around with a bag and beg in this town, I will marry him." And she did. And he did waste everything on drink. And she did get to go begging. But she said: "If I were only as good a woman as he is a man, it would be easy." She always defended him. She was his honor.

It is an honor for a man that he is able to call forth love in the breast of another. And the more incomprehensible it seems to others, the greater is the honor.

A person who is never capable of calling forth love in another is a destitute person. But don't you see, it was the most vicious attack which could be made against God if Satan was right in his assertion that God could not bring anyone to love Him, but that His most pious worshippers served Him only for the sake of reward. Then God would be a man without any children who loved Him, a man who had no friends in this world, only hirelings.

What a terrible accusation against God these words of the devil are! Perish the thought. It must not remain unopposed that God is so poor no one loves Him. That must be put down, and this can only be done by taking everything from Job. God must take his family, his wealth away from him. So when God and Satan meet again, Satan must admit that Job still worships God. Then Satan says: "Try to touch his flesh!" Job is afflicted with leprosy. How does this turn out? Job says: "Between us (between God and Job) there is no mediator. No one can be exalted to judge between God and me. No one can lay his hand upon us to conciliate us. God and I are too much in agreement to allow a third party to endeavor to conciliate us."

"Woe is me if I am wrong." Yes, that would be terrible. If we come to reckon up between us and I lose, woe is me. "But if I were right, I should not lift up my head."

That is friendship. God may do to me according to His will. I shall never lift my head against Him. That is a friendship which passes all understanding. God may do to me as He wills, we two shall never be unfriendly. I love Him, even if He should take everything from me. Job is bringing the attack of the devil to naught, the attack which would wound the honor of God. It is brought so low that it shall never be able to rise again.

The whole of the Book of Job is a problem of suffering. Why is there suffering in the world? The Jews said: "It comes as punishment!" But that was a very hard saying for those that were sick. Jesus put an end to such ideas wherever He met them. But they are still found. I met them once in the home of a sweet little 12 year old girl. She was sick from cancer and suffered much. Friends of the family came in and said: "You are not yet good enough." And the little girl lying there said: "Oh, father, shall I not soon be good enough to go home to God?" That was terrible to hear.

If we have examined everything and can not find the reason for suffering, it may be there is one thing we could learn from the Book of Job: that suffering may be a struggle to save the honor of God. That a man bears daily suffering and still continues to worship God may be like striking Satan in the face. I am not a slave who must be paid or beaten to love God. I am a free man who gives his love freely. In freedom I have come to God, and I will love Him regardless of the circumstances in this world.

God be praised! Amen in Jesus' name.

Niels Dael

in "Med Uendeligheden for Oje."

## CONTINUED PROGRESS!

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Benefits Paid Since Organization . . . . . \$ 4,055,465.10  
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