

Lutheran Tidings

Volume III

FEBRUARY 5, 1937

Number 13

Just Pray!

Don't shut Christ out from your working hours,
Don't wait til the close of day
Before you give him a loving thought,
But talk to him right away.
Sing to him over the daily work,
And if there are things that weigh
Like lead on your heart, don't wait until
With worry and grief you are nearly ill—
Just pray.

Tell him you know that the skies are blue,
And blue is the gleaming bay;
But you must labor the morning through
At the stove, for it's baking day.
Tell him—he knows what it is to work,
Perhaps on your arm he'll lay
The hand that wielded chisel and saw
In Galilee far away.

He knows that you are just a bundle of nerves,
He knows you were never strong,
He knows that ends will hardly meet
With a family large and young;
That tempers are hard to keep, and men
Are as awkward as can be;
He knows your eyes are blurred with tears
Until you can hardly see
The little cakes on the baking tray.
Ah, tell him, he'll take the hurt away;
Don't cry any more—just pray.

Tell him your joys. He likes to know
How sweetly the babies play,
That Jim's a loving lad, and Dot
Grows stronger every day.
And when your heart is over full
With all you cannot say,
For thankfulness, oh, offer him
The love and joy that over-brim
Your soul, and pray, just pray.

—Doris Canham in
in "Woman's Magazine."

Our Whole Endeavor

Mat. 25, 14-30.

One of the things which is a serious stumbling-block to men is without a doubt the circumstance that Christians may be very eager not only to observe Sunday, but also very expeditious in putting by their Sunday best, as it were.

We should certainly observe Sunday and serve the Lord also in that way. The trouble with the lazy servant was that he did not identify his own interest with that of his lord. He did no act in his master's behalf, but set up a relationship of opposition. We shall make common cause with our Lord. We shall strive for oneness with Him. This is exactly what Sunday means: we will enter into the house of God and say: Lord, my earnest desire is to be with Thee! We are quite conscious of the many things which separate us from God. For that very reason we need the old gospel of Christ, we need our Baptism and the Holy Supper, through which our Master speaks to us: Yes, my cause shall become your cause.

But just because this servant did not understand the deeper meaning of Sunday service of God, his service on the other days amounted to so little. That which was entrusted to him he hid away. The others went out and served their lord with their whole endeavor. They acted as though he stood by.

We shall hardly be able to enter into the joy of our Lord merely by singing hymns. We enter into that joy by serving the Lord with our whole endeavor—also by way of entering with all our might into the busy, wide awake, honest efforts of men. To serve God does not mean only to stand before His countenance, but also to walk among men.

The Christian faith sings the praises of labor. There is joy in all good and honest work, and blessing as well. It is the curse of our civilization that the joy of work is about to disappear. In a one-sided manner labor is considered as a commodity salable on the market. But labor is not such a dead commodity, it is an activity inseparable from and expressive of life itself. It is our everyday service of God. The release of power must be the Creator's purpose with us. So it becomes our aim to perform not the half-done and barren task of the hireling and eyeservant, but the work of God, the work at which He can use us. We must be in His service.

"I must do the work of Him that sent me, while it is day." "My Father works until now, also I work." These words can not fail to spur us on to exert all our powers.

We can not think of work in this way, however, without suffering even more than before in the knowledge of one of the most fearful plagues of modern society, unemployment. The curse of this thing is to be measured not only by the want and misery caused by idleness, the curse also consists in making it difficult for men to render every-day service to God.

Abominable is a life in slothfulness. Only he who uses his opportunities of serving God with his whole endeavor shall one day rejoice in the fellowship of Him who entrusted to us our talents and powers.

In the light of this parable of the talents we are driven to honesty and zeal in our own work and to prayer for the many who are idle because no one will hire them.

—Axel Rosendahl in "Indbydelse."

The Modern Mission Problem of India

Lecture at the Mission Exposition at Copenhagen, Denmark, Sept. 26, 1936.

Today is the sixty-ninth anniversary of the Santal Mission; but it is not a mission society that is celebrating its birthday. When Børresen came to Denmark to tell about the great things God had done among the Santals, there was no mission society to bid him welcome. Nine years before he and Skrefsrud had raised the monument Ebenezer on that piece of land in the village of Benegaria in the country of the Santals where the beginning of the Santal Mission was made.

This Mission is not a task we of the homelands have taken up, it is a gift and a task sent us from God. It is a work common to Danish and Norwegian Christians, as well as to the different groups within our churches. It is a work of laymen, begun and carried on by laymen at home and on the field. It is a work of evangelism, which has always maintained the chief object of all missions: to go out and proclaim the gospel to all peoples for the salvation of sinners, for the restitution and eternal life of lost men. In this way the work began, and it has maintained this characteristic through the years.

We shall save the review of events and the anniversary speeches for next year, when it shall be our seventieth year. But we do gratefully recall what God has entrusted to us. The fact that we are the oldest of the five missions represented here makes us feel our responsibility the more. We must hold on to the chief object of all missionary endeavor. But while we keep our future object in mind, we must concentrate our thoughts at present on the immediate problem of Indian missions. The task of mission enterprise is and remains the same as on the day when the Lord of the church gave the command to His disciples.

The problems confronting the different missions, however, change according to the times and other circumstances at home and abroad. At first the problem of the Santal Mission was where we could best gain admittance for the gospel; later it became the question as to which social classes it was most important to seek, the high or the low, or whether we should seek individuals or groups. Then the race question became acute, the relationship between the whites and the colored people. Then the development of churches and the elevation of the people and the growth of their many institutions came to occupy our attention. More recently demands for national self-assertion and the gradual transfer of responsibility and control of the newly established churches to the natives have been made.

All these problems are a part of the conditions under which the mission works, and they demand understanding and consideration both from the workers on the field and from members of the board and friends at home. These problems should be given their rightful place while they must not be allowed to overshadow or replace the chief purpose of the mission. Often these problems interplay, and sometimes they are influenced by the currents of spiritual life in the homelands.

Among the 360,000,000 people of India there are many degrees of social, national, and religious development. As is indicated by the exhibits from the various missions, each mission has its own special problem. It is no exaggeration to say, however, that in India there is one problem that more than all other political or national questions occupies the minds and thoughts of men; that is the question of the future religious affiliation of the outcastes.

It is strange to see how the social and religious problems of any time penetrate to the remotest lands in different forms, and with increasing rapidity as intercommunication grows. The thousand-year-old caste system of India is tottering on its foundation under the impact of modern democracy. The "Self-respect Movement" in South India and the revolt of the Sunda caste against the oppression of the Brahmans are but reflections of the citizenry of Europe. The demand for human rights by the 50 or 60 million outcastes is the Indian counterpart of Western social democracy, modern radical communism, and the proletarian regime.

Gandhi in his unselfish idealism staked his life on preserving and liberating Indian culture from the dominating influence of the foreigner. He saw clearly that the greatest weakness of the Indian people and their spiritual life was the suppression and slavery of these millions; and he exerted all his power to alleviate this evil somewhat, without noteworthy success, however. Gandhi himself is a member of the higher castes. The new capable leader of the outcastes, Mr. Ambedkar, however, is one of their own number. He is an able university trained man who seeks to elevate his caste fellows by taking advantage of the political reforms of recent years; but, like Gandhi, he also runs afoul of the Brahmanic power over the caste system. This led him, who is not interested in religion, as Gandhi is, openly to challenge all outcastes to turn their backs on Hindu society and its religious teachers, the Brahmans, and to seek new religious affiliation in societies which will accept them as equals and brothers.

It is characteristic of the religiously inclined disposition of the Indian people that this social class problem has expressed itself as a religious problem. This is true under the leadership of both Gandhi and Ambedkar. This is the circumstance which has made their problem the mission problem of modern India.

There is, however, also a deeper historical motivation. It is not only the unquestioned influence of Christianity on the social life of the white nations, for this may hinder as well as promote the efforts to reform, it is also the gospel and the work of Christian missions among the people of the lowest rank and its clearly demonstrable results, that have pointed out the way to the Indian reformers. In spite of the many weaknesses of the Indian churches, this is the unquestioned proof of what can be attained, not by way of legislation, but by the way of love, not with the help of man, but with the help of God.

The influence which Christian College of Madras has exerted and still exerts in all of South India; the richly blessed work of the Indian Bishop Azariah, himself of low caste extraction, in the Dornakal district, where hundreds of thousands of Christians have been gathered in in less than a generation and are being brought up in Christian congregations; the great mass movements in different parts of India among the most despised castes, such as the sweepers, the leather workers, the blacksmiths, and the laundrymen; the conversion of the castes of thieves into honest, peaceful citizens; living Christian congregations among the despised aboriginal tribes, as the Mundas, the Santals, the Bhils, and the Ghonds; all these things are facts clear as the day, which many places have made so deep an impression on the higher castes that they have begun to inquire about the way and themselves to follow it.

That which for a long time many, both missionaries and Indian Christians, considered as the weakness of the church God in His wisdom and mercy has turned to good; He has caused that which is worthless and ignoble to abash the wise and the mighty so that He, the only wise God, the great Master Employer, and He alone, may be glorified.

It is at this point that the Santal Mission of northern India has its place in regard to the modern mission problem of India. The Santals have never been Hindus. The burdens of the caste system have never oppressed them. They lived as free men in the land before the coming of

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The Untouchables Are Coming!

The distress of the untouchables of India is overwhelming, especially to a new missionary. He can not avoid noticing these miserable, hungry and suffering people. They have always been considered as a Hindu caste, but have nevertheless lived outside Hindu society, outside even the rights of a heathen society.

Although a few have received a good education and by energetic effort have attained some prosperity, yet the laundryman will not wash their clothes, the barbers will not shave them, and the coachmen will not drive for them. They are even excluded from the temples, because high caste Hindus would not deign to worship the idols in common with these impure people, whom no one can touch without himself becoming unclean. According to Hindu belief they are born to be servants, and their masters are adept in extorting from them as much labor as possible for very little or no remuneration.

If sickness comes, their pitiable small income ceases altogether, and it is almost impossible for them to be admitted to a hospital which is not conducted by Christians. So too often they are forced to lie in their delapidated sod huts until the hovel literally falls down upon them.

One day when I was talking to a Christian Bengal about this, he said, "That is the way they die in this land, without food and without medical attention."

And we might add: without God and without hope.

After thousands of years of stupor the untouchables are now about to wake up. Today very extensively they have come to realize what bitter fruits they have reaped from Hinduism. In large parts of India they have determined to desert this religion.

The proud social structure of the Hindus with its compact castes is about to be torn apart. Old hindrances to the victorious march of Christianity among low caste Hindus are being removed, and the door in to the untouchables is wide open. How long it will remain open we do not know, but one thing is certain: Our great chance is now the immediate proclamation of the gospel to the untouchables. Even if many of them are intent on temporal gains, at least they will listen to the gospel. And wherever the gospel is proclaimed with prayer to God, there something is bound to happen.

It is a glorious thing to be a missionary in these times. Over the whole of India something is happening, also in this region, especially at Muraroi.

In a village in that vicinity lives a leader of 4,000 untouchables. He has studied both Hinduism and Moham-medanism without finding what he sought. Then he became acquainted with Christianity and had to stop before the figure of the Savior of the world. He said that he earnestly wanted to become a Christian, because Jesus is the only person who can save from sin. After a long struggle in the face of violent opposition from the Hindus,

he was finally baptized at Narainpur by missionary Kampp. He has also given courageous testimony to his relatives and friends, and now eleven of them have been baptized, and about 400 are receiving instruction. Several of our Bengal pastors have gone out there to work among them.

And so it is also our great privilege to help lead the untouchables to Christ, who we are convinced can save sinners, both when they come individually and many together.

—*Solveig and Sigfred Johansen*
in "Santalmissionæren."

The Christian and Society

If the editor of "Lutheran Tidings" will kindly permit me the space I would like again to voice my thoughts on the relationship of the Christian to society, not with the purpose of being controversial to the viewpoint expressed in the article by Alfred C. Nielsen in "Lutheran Tidings" of January fifth, but because I firmly believe that the seeming ineffectiveness of Christianity against the troubles of the world lies in our own passiveness as Christians, and in an admission of the inadequacy of Christianity to conquer over the evils of today.

I absolutely believe that law is necessary for the protection and regulation of society because of existing evils; but while the law may control or wipe out the perpetrator of these evils, the evil itself is only being suppressed and will manifest itself again in some form or other. As an example, after the World War, the Versailles Treaty was imposed on Germany, she was to be made harmless by this law applied against her by the winning nations. The Kaiser was exiled. The system which was supposed to have brought about the war, was destroyed, and a republic was established. Today, in Germany, has risen a Hitler in place of the Kaiser, and Nazism in place of Prussianism, a greater menace to the peace of the world than ever before. In Italy, it is true, sanctions were applied, which no doubt were more keenly felt than we can realize; but who can say what will be the future results, born of the hatreds which they fostered.

I am not so optimistic as to believe that we can ever be rid of all the wrongs under which we suffer, nor that we can hope for a regeneration of all souls; neither do I believe that we are to wait for that. But, isn't it true that as professed Christians we are as a whole pretty lukewarm. While the church is fundamentally a place of worship, the social and business activities in it have come to occupy our efforts and time as to quite overshadow the spiritual life. What a power for good it would really be if, as Christians, we all would live it, let the spirit of Christ become a vital, active force within ourselves, giving it natural expression at all times, in our homes, in our churches, and at our daily tasks, on the farm or in the factory, as business men or professional men, in our attitudes and our contacts with all around us, not in any fanatical sense, but in a quiet, modest way.

I believe that in proportion as we let Christ into our lives, so will the evils and troubles we labor under disappear, to that extent will the lust for riches and power vanish, and in its place will appear a true fellowship and good will towards one another, under which any abusive system must of itself fall. It cannot be otherwise, but you may apply all the laws in the world against individual or nation, and as you suppress or control one evil, others rise in its place. Is not the turmoil and strife of the present day world evidence of this?

—*Herbert Lang.*

Lutheran Tidings

PUBLISHED BY

THE DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

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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

February 5, 1937

Number 13

EDITORIAL

The times we have passed through the last ten or fifteen years have caused many difficulties, not only for individuals but also for our congregations, not only financially but in social ways also. In this latter respect the disorganizing effects of the depression are far from over. Many congregations in the country have suffered not a little.

From the beginning of the depression for agriculture back about 1922 many people lost their homes and farms. This has continued almost to the present time. Many farm owners have become tenants. The settled home conditions they enjoyed before have given way to uncertainty. Often they can stay on a tenant farm only a short time before they must move, and sometimes the uncertainty itself is quite destructive of the home values. It means that a large part of our people are forced to live a comparatively unsettled life: they must move often, their thoughts must be occupied with the possibility of breaking up their homes, they must be on the alert for another place to go, sometimes on too short notice, and often other places are hard to find. They do not get a chance to build up and take root in a place they can call their home.

It keeps the community in a state of flux. People must move away from the community where they have all their friends and associations, away from their church, a very hard thing to do for people who are no longer young. In that way our churches have lost many members. Some have moved away entirely, others have moved so far away that it is difficult for them to take part in the life of the congregation as they are used to. And their children do not become attached to the congregation and its community of people as their parents are.

This whole situation is also attended by straitened circumstances, which makes it necessary for the young people to leave their homes for work elsewhere. And it makes country life lose much of its attractiveness. So these young people often go to the already overfilled cities. This robs our country churches and communities and complicates a bad employment situation in the cities.

I think it would be helpful if our congregations would take this situation up for serious consideration as to what might be done to mend and to preserve congregational and community life. This gradual drifting apart of

the membership of country churches is a slow process, but it is exceedingly destructive.

Our church used to exert concerted effort in bringing people together in colonies. Why should it not be possible still to exert concerted effort in helping people who belong to our congregations or who would be glad to belong, if they could, to find a farm or to rent in the neighborhood of one of our churches. A "Land Committee" or "Settlement Committee," in each congregation, if active in this cause, could have inestimable value in helping people to find a place to settle, a farm to buy or rent, a house to buy or rent. This would be useful for dispossessed farmers seeking new places as well as for farmers wanting to sell. It would be able to give advice and direction to city people who might want to move to the country. In this way it would help to stop the disintegration of churches and communities and all that this carries with it of heartache and suffering.

C. A. Stub.

Correspondence

Manistee, Mich.

The Christmas season is always welcomed as a festive occasion in our congregation.

On the Sunday before Christmas, all interested and ambitious members met in the school house to tie evergreen wreaths. Some brought their suppers and spent the evening together working to decorate the church. It is an old custom of ours to beautify our church with these pungent wreaths.

Christmas Day services were held in the morning. The Sunday School always entertains with a program, and the children enjoy the tree in the evening, at which time they receive gifts, candy, and apples.

The children arrived at the school house on Sunday afternoon, Dec. 27, for their party. Games were played, after which refreshments were served. This party was led by the Sunday School teachers and sponsored by the Ladies' Aid Society. The latter planned an evening party, to which the whole congregation was invited. Old Danish songs were sung and the custom of dancing around the Christmas tree was observed.

The choir sponsored a combined Christmas and New Years' party on New Year's Eve.

"Dansk Sangaften" was held Jan. 20, 1937. We meet once a month in the evening to participate in singing old favorite Danish songs. Some type of program, reading or lecture is planned. The evening is appropriately closed around the coffee table.

Our Young People's Society elected officers at its December meeting. On Jan. 12, we were entertained at the home of Miss Alice Petersen, who led the evening's discussion, "Idealism As an Armor for Youth." We plan to meet the second Tuesday of every month.

—Imogene Jorgensen.

Our Women's Mission Work

It was very encouraging to read Mrs. Ernest Nielsen's article, "In the Interest of Missions," in the last issue of "Lutheran Tidings" and to hear about the organization of the Women's Mission Society at Muskegon, Mich. I am certain it will be a help for others who are thinking of organizing.

Reading about the interesting programs they have had and the things they have discussed made me look forward with eagerness to our meetings here. Lately snow

and sub-zero weather have disturbed almost everything for us. The few figures that Mrs. Nielsen gives us make it clear too that financially it will mean much to the mission work of our church if we could only get such little societies started in every one of our congregations. I feel confident too that you are thinking about it and working for it in many places. We may not all be ready to organize yet, but we could start having meetings and getting acquainted with that kind of work. It is a great field.

In Muskegon, it seems, half of the money they take in is used directly for missions: the Santal Mission, the Canada Mission, the Seamen's Mission, and D. K. M. The rest is used for the work at home and for charity. That, I think, must have made the work more interesting.

Mrs. Nielsen recommends "Santalmissionæren" and calls attention to the very good December issue. Now the January issue is here also, and just as full of good things. Among them is an interesting letter written by Mrs. Dr. Ostergaard entitled, "Thus India Met Me." I sincerely hope Mrs. Ostergaard will write more, and also for "Lutheran Tidings," about how India treats her.

In the December issue Rev. M. C. Dixon writes in an article, "To Our Pastors," about the heritage that has come to us through the Santal Mission. What a beautiful way to think of our missions! I am sure it is the right way. It is a heritage, and if we use it right, it will bring us great blessing.

—Anna J. Stub.

What Is the Difference?

What is the difference between our church and the other American churches, the Lutheran churches included? Does it mean so much that we have any reason to struggle for our independence—that it is our right as well as our duty to do so?

Our "Grundtvigian inheritance" has often been discussed. We should never forget it, especially never forget to live it.

Going to church has often been discussed—not as criminals who must give account of themselves once a week should we go to church, nor as persons who have been granted an audience at court, nor as lackeys or pages, but as children coming home to their father's house.

But there is still another way in which our church differs from most of the churches of America.

* * * *

One day Jesus paid a visit to Martha and Mary at Bethany. He did not come to be served, but to serve them with the word of life. Mary was hungry and thirsty for this word and had no concern but to sit down at the feet of Jesus and listen to what He would say to her, so that from His words she might learn to repent of all her sins and believe on Him in life and in death and grow in grace and goodness every day. She wanted this quiet hour with Jesus, and she would be sure to serve Him afterward.

Immediately the active, busy Martha wanted to make the visit a "big affair." She became very busy seeing that the table was correctly set. There was broiling, cooking, and waiting to be done. Everything had to be the best when the Master was there, so that the neighbors should have no fault to find with her as a hostess. Jesus would also be sure to admire her ability and her efforts. No doubt there would also be time for Him to speak if He had something on His mind. If only Mary would soon come and help her! She ought to be ashamed, sitting there

doing nothing when Martha had so much to arrange—who is so capable and diligent.

And she began to complain to Jesus about Mary.

But Jesus found Mary was in the right.

"Mary has chosen the best part which shall not be taken away from her. Martha, you are concerned about many things—which are not necessary—but one thing is necessary," to become quiet before God when He comes to serve you.

There are plenty of "Martha churches" in this country, churches where services are held to serve God and where men are "busy with much serving."

It is the purpose of our church to be a refuge for those who seek a place like Mary's, who come to church to be served by God. That should not be taken away from us. We should be permitted to be quiet before God that one time each week without being disturbed. He wants to serve us with His word and His means of grace. Let us then in return gratefully serve Him during the rest of the week as well and as faithfully as we can.

Certainly God has a place for the Danish Church and its way of worship here in America; and He will also give to it His blessing. As it happens, our inheritance from Grundtvig, the idea of going to church as children coming to the house of their father, and the attitude of being at Mary's place at the feet of Jesus—these three things are closely bound up in our Danish Church, no doubt because they are so closely related that they are almost as one. This is what makes the Danish Church so very dear to me. I could not do without it. I do not want to be satisfied with less. I want it also for my children. It is an extreme mockery for some people to accuse young people of going to church only to see or to take part in processions and ceremonies, and not for the sake of the word of God and His means of grace. If they can not have ceremonies, they will not come at all. I refuse to hold so low an opinion of our Danish young people.

Christianity is not ceremonies.

Christianity is life, faith, and obedience to God.

—Kamma Møller Kristensen.

(Translated by request of the author.—Ed.)

BOOKS

In the Steps of the Master, by H. V. Morton. Dodd, Mead and Co., New York. 448 pp. \$3.00.

The number of books about Palestine are many, and it would be difficult to say which one of these books is the best. But for one who never has read about the land where the Son of Man and God walked, it would be difficult to imagine a book that more accurately traces the steps of our Lord than this voluminous book by a world-wide traveler who sees with the eyes of a prophet. It is not a stirring book in the sense that the writer attempts any effective descriptions of places or people. Yet it amazes me to witness the many places of the Old and the New Testament and to have so many Bible passages verified, which seem like words from a fairyland. But Palestine is not a fairyland in the usual sense. It is a land of grim reality mixed with weirdness and mysticism. We hold our breath sometimes as we journey across the mountains of Moab and Edom, as we stand in the ruins of Machæarus, where John the Baptist was imprisoned and finally beheaded, as we feel our way through a three-foot wide, but mile long road leading to the hidden capital of Edom among the many-colored wild mountains south of the Dead Sea.

The illustrations, for the most taken with the author's
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MIRIAM'S BLESSING

(Concluded)

Like a statue, immovable, Miriam sat staring fixedly before her; very gently she pressed her mother's hand, which she had continued to hold.

"You should have seen his face at that moment, Miriam, as he leaned down and looked at you. His eyes were unspeakably tender, and he had a smile. You wanted to prick his face with your tiny hands. It came to me:

"At this moment Christ is blessing my little girl and no other soul in the whole wide world."

"You see, Miriam, what a blessing really is, is not easy to say, especially for a plain woman like me. But still I know well enough in my inmost heart what it is. It is something real, something unspeakably good and precious. I'm so certain that when the Savior of the world was willing to bless my little girl, he meant something by it, and so it must have its meaning. You don't know how often your father and I have said to each other:

"It must come out some time."

"At times we have been somewhat disheartened over you. You know it well enough. That wasn't what I wanted to talk to you about this evening.

"You are no doubt wondering why I have not told you this a long time ago. It was like a precious ornament I wanted to preserve for you until the day came when you could really appreciate it and would not throw it away like a child. Today it came upon me strangely:

"If not today, it may never be."

The gentle wind, which is wont to come at sundown, passed its great invisible hand cautiously over the tops of the cypress trees, and there was a sudden coolness. Mother and daughter remained quiet for a little, each with her own thoughts.

"Well, that was a long story," said the mother, "longer than I thought. My dear little Miriam! I really only wanted to tell you this one thing: Your Savior has personally blessed you, and you have rested in his arms. It seems to me then that we must believe he loves you.

"Father doesn't understand, I suppose, what has become of me; and I have not finished all my work. I must not forget the chickens."

And so this good mother went to her work. It was inconceivable for her that she should not strive for others; and she was able to love without stint, for in her youth she had met the prince of love, for which, it seemed to her, she could never adequately thank God. The daughter remained behind. She had accepted all this love as a matter of course and often felt ill at ease because of it, there seemed to be a sort of reproach in it. All that day she had gone about taking leave of her home without uttering a word. For she had firmly determined to set out into the wide world in company with her handsome rich admirer.

There she sat now while the twilight quickly descended, a twilight she felt even into the inner recesses of her soul. There she sat and did not want to think of any definite thing, for she felt she would be unable to control her thoughts, and swift, hot tears streamed down her face. She wept because the others were so good while she was bad, because she was to depart from all this and perhaps would not be able to do so after all, and because God did not like her and yet per-

haps he loved her also. Because of all this she wept and could not say why.

Hush! Plainly she heard the sound of animals snorting and scraping with their feet, and voices whispering. A moment later a stone was thrown hard against the wall. The time had come.

Miriam held her breath. It had come that hour to which she had looked forward with such joy and for which in her inmost heart she had been so deathly afraid.

"Tomorrow they will find my bed untouched, and I shall be in the midst of the great forests. It is best so, for I could never be what the others would have me. I no longer live here, I went away with him long ago. I have made up my mind, and it can not be changed. My whole life through I should remember that I had let my happiness go away alone, when it stopped at my door, while I remained behind in my prison."

She rose noiselessly and went to the little door and put her hand on the latch. She heard the low music of strings outside.

Then suddenly the thought came to her: "There was a moment in your life when you lay in your Savior's arms and he blessed you."

She let go the latch.

"I, who am standing here, this same Miriam standing here, have received the blessing of my Savior. A blessing is something real and wonderful, which is not easily lost. I still belong to him."

She turned and very slowly and noiselessly walked away from the door, past the big white agave plant and the young plaitain trees, which were of an age with herself, and when she had walked a ways, she began to run as fast as she could, as if she were running for her life. She wanted to get up to her parents and show them how much she loved them. It seemed that she had been away from them for years and now was coming home.

A short distance from her father's house she stopped.

"I suppose now they sit and talk about me, planning what to do with me. No doubt they have known something about Seleukos and are happy that now they have spoiled his plans."

The old defiance was beginning to appear again.

"They have opposed my happiness. My happiness is still waiting down by the wall, I could still overtake it if I turned around and hurried all I could."

All at once the thought was there again:

"I, who at this moment can hear my own heart beating, have received the blessing of the Savior of the world. He still loves me.

"No one in this world has two parents as good and loving as mine; and I have come near grieving them to death. For my sake they have long been deeply worried, yet they have given me nothing but love. I will go in to them and show them how much I love them."

She stood outside the door of her home. It was very quiet inside. Without the least reason she had suddenly become mortally afraid:

"Suppose they were dead now, both of them, and I should never again be able to be kind to them."

Quickly she opened the door; there they stood, both of them, helping each other with the hand loom.

When she entered, they did not speak

at once, perhaps because they were so busy. Her mind changed once more.

"They will not understand why all at once you have become so loving. They have long since grown tired of you and ceased to care for you. No longer do I fit into my home. It is embarrassing to come back this way and somehow ask forgiveness."

But for the third time a voice within her said very plainly:

"The same Miriam, who is now thinking these things, has been blessed by God's only Son. God does not withdraw His blessing nor let go of me."

She went to her father and threw her arms about his neck.

"Who comes there?" said he.

"Your little girl, whom you have not seen for a long time," said Miriam. She wanted to say much more but broke into violent sobs.

"Now, now; how is that, my child?" said her father and patted her back.

"Little Miriam!"

"Miriam is tired and must go to bed and rest," said her mother. "We'll all three go to bed. Tomorrow we can talk again, or another day. Go in peace, my dear, you have the Lord's blessing."

Next morning Miriam was up early to help her mother with the work. Her mother did not seem surprised or ask about anything; she understood at once that something good had happened to her child and that she was trying to do her best.

Miriam did not gain the victory all at once. Her old indolence came back to her from time to time and had to be overcome with great effort. Seleukos remained in town for a time longer. She, however, did not leave the vineyard for many weeks. Rispa later told her that he had left with another girl. Her moodiness, or defiance, or thoughtlessness, or self-love would often make itself felt; when it did, she always said to herself:

"This stubborn, or this capricious Miriam, the Savior has once personally blessed her, and I do not want to lose His blessing."

* * *

Miriam was over eighty years old when she related this. Jerusalem had long been a heap of ashes, but Miriam was still full of new life, like the olive trees which had stood in the court of the sanctuary. Paul had long since gone to his Lord.

"Jesus be praised for Paul," Miriam had often said, "but he had no understanding of children."

Several of the plaitain trees, of an age with her, were dead, but Miriam lived. Her great agave had put forth its great white blossoms many times. Miriam was as snow white as it was. The two tired parents had long rested in their stony graves. Not a day went by that Miriam did not visit the graves and tenderly care for them; and, strange as it seems, her longing for them increased with the years.

People came from afar to receive Miriam's blessing. She was the wisest person in the land. Those old eyes could read the hearts of men. But better than anything else she knew how to help the very young women. They came and confided in her as in a mother, and they never came in vain.

It was plain* to everybody that a special blessing rested upon old Miriam. For she had been personally blessed by her Savior as a little child and been told of it by her mother; and a blessing is a wonderful reality. Long after she had

been laid to rest in her stony grave a blessing dwelt in the memory of her, like the heavens at times may retain their rosy hue for a long time after the sun has set.

Olvert Ricard in
"Dengang Han vandrede her."

OUR CHURCH

Portland, Me. Rev. Henry Wulff writes that at the yearly meeting of the Portland congregation it was reported that during the year they had spent \$800.00 for repair of the church and the parsonage. To pay for this work \$300.00 was received from voluntary contributions, the Junior Guild donated \$170.00, and the Ladies' Aid Society \$325.00. In spite of these gifts the congregation found it necessary to make a loan of \$450.00. A new church board was elected as follows: Laurids Jensen, Bragdon Rd., president; Walter Snemark, treasurer; William Petersen, financial secretary; Albert Molbeck, secretary; Ole Mikkelsen, vice-president; Harold Andersen and Ejnar Haugaard, board members.

Much snow. Rev. L. C. Bundgaard, Brush, Colo., writes in a private letter that they have had a heavy layer of snow ever since Dec. 29. They have had more since.

Mission interest. We note a new interest in missions among some of our younger women. More articles are appearing in "Lutheran Tidings" and "Dannevirke" from the pen of the younger ladies. This is a happy and hopeful sign. Missions is a very fascinating subject, and "Lutheran Tidings" is happy to receive these tokens of interest in this great cause.

Rev. Henry Wulff, Portland, Me., reports that he has accepted a call to become pastor of Stevns Free Church in Denmark. He has therefore announced his resignation from service in his Portland charge as well as in our synod, to be effective June 1. He writes: "I can not boast with large figures while I have served in the Danish Church; but I have endeavored to dig deep, because I have personally experienced that in the depths lie those riches that must be brought up if we would have an abundant and complete life." That is certainly true, but very difficult to do. It is a distinct loss to our synod that Rev. Wulff is leaving. We wish the blessing of the Master may go with him.

Rev. L. C. Bundgaard, Brush, Colo., spoke on Jan. 22 at a large meeting held at Fort Morgan, Colo. The choir of the Brush church also participated. The meeting was arranged by Dr. Laufer, pastor and composer of the Presbyterian church, for the purpose of demonstrating and promoting congregational singing.

Memorial Window. Our Savior's Church, Brooklyn, N. Y., Rev. A. Th. Dorf, pastor, had a large new colored window set in for Christmas. This was a pendant to the window in memory of the late Rev. R. Andersen, who served this congregation more than fifty years. It represents the apostle Peter. The window was donated by friends of the church.

Fitting recognition. The congregation at Portland, Me., had arranged a festival on

Dec. 27 in honor of its organist, and a beautiful gift was presented to her on that occasion. "She has played in the church for 42 years," writes Rev. Wulff, "and one could always be certain that she could come. Her walk to and from the church is not interrupted by the weather or by casual whims. She is one of those who serve greatly in obscurity."

Rev. A. Th. Dorf, Brooklyn, N. Y., represented our synod at a meeting held by the National Lutheran Council at New York, Jan. 27-28.

Church board meets. The synodical Board of the Danish Church met at Des Moines, Iowa, Jan. 14-15. All members were present with the exception of Rev. Viggo Hansen, Racine, Wis., who was ill. In his absence Mr. P. L. Lund, Hampton, Iowa, acted as secretary.

Trinity Church, New York, N. Y. On the recommendation of the synodical president, Rev. Alfred Jensen, the recent Board Meeting at Des Moines, Iowa, passed an appropriation for the church at New York of \$25.00 a month beginning Dec. 1, 1936.

The 1937 Synodical Convention will be held at Askov, Minn., June 23-27. This is two or three weeks later than usual, and the change was made because the later date was more suitable to local conditions at Askov.

Bequest. The sum of \$960.00 has recently been bequeathed to our synod by the late Ane Marie Petersen, Cozad, Nebr., to be equally divided between the Pension and Mission Funds.

Mr. Gunnar Knudsen, Granly, Miss., whom many in our synod will remember from his attendance at Grand View College, and from his stay at different other places in the Middle West, has organized groups of boys and girls at Granly, whom he is training in gymnastics.

Rev. P. Rasmussen, Wayne, Alta., Canada, tells in an article in "Dv." about a trip he made at New Years to our congregations at Melfort, Clouston, and Canwood, Sask. It was a very cold trip, the temperature hovering about forty degrees below zero. Nevertheless he had good sized audiences, and he met great hospitality everywhere and much real good will. Rev. Rasmussen's visit is one of the series planned by the synodical board for the year. When will it be possible to get a pastor to go to Saskatchewan?

The Comptroller's Committee. The members of the comptroller's committee, who were present at the recent synodical board meeting, recommended that the committee for the Grand View College Endowment Fund give a loan of \$6,800.00 at 4 percent interest to pay off the mortgages on the professorial houses at the college. It is claimed that a saving of 2 percent would be made by this move.

Rev. K. Knudsen, Granly, Miss., passed his seventy-fifth birthday on Nov. 5 last. He has now served the little church at Granly for five years. The people there are happy to have him and Mrs. Knudsen in the new colony, and grateful for the disinterested service they render.

Prayer

Lord, forgive—

That I have dwelt too long on Golgatha,
My wracked eyes fixed

On Thy poor, tortured human form upon
the cross,

And have not seen

The lilies in Thy down-sweet garden bend

To anoint Thy risen feet; nor known the
ways

Thy radiant spirit walks abroad with men.

—Pauline Schroy in "Ch. Cent."

Unfortunate gift. The Pension Fund of our synod recently received \$300.00 and the Mission Fund \$700.00 as a gift from St. John's Church, Erwin, S. Dak. The unfortunate feature of the gift is that the little congregation has dissolved itself. We are not familiar with conditions at Erwin, but it strikes a note of sadness in our heart that a group of people who have formed a part of the great church of God should cease to do so. The pleasure of receiving their generous gift of money can in no way offset that feeling.

Bishop Axel Rosendal. The synodical board is considering the possibility of arranging a visit to this country by Bishop Axel Rosendal of Roskilde, Denmark. The president is in correspondence with the bishop on the matter. The invitation, however, rests with the convention in June. It is hoped that the two Danish synods can co-operate in this matter.

Lesson in Stewardship

It was just before the offering was lifted. A well dressed wealthy woman was searching through the money in her purse for a small coin to lay on the offering plate. She could find none small enough to suit her, so she piously folded her hands, ready to pass the plate without her gift. Beside her sat a little boy who had been taught the first lesson in stewardship. His offering was in an envelope; he was ready. He noted the difficulty of the wealthy woman. Offering to her his envelope, he said, "Here, you lay this on the plate, I'll crawl under the seat."

A "Fault Finding" Hour

"Once upon a time" there was a church in one of our north central states whose membership had become divided in spirit over the building of a new church and the resultant debt. The pastor who carried on the building project resigned and migrated to a distant field. The new pastor, cognizant of the situation, decided to declare open season on parish difficulties, giving the members an opportunity to bring their grievances into the open light of day. He issued an invitation from the chancel on Sunday morning, asking any and all parishoners to come to the church office at any time during the Thursday afternoon of the following week, in order to air their views on any phase of the work of the church. He made one condition, that he be given the first five minutes of the interview. When the visitors appeared on Thursday, he repeated his one condition, advising each visitor that the first five minutes would be used in prayer for a consecrated fellowship. It worked!

Sunday School Statistics

Statistics on Sunday schools around the world, as presented at the Twelfth World's Sunday School Convention in Oslo last July, have just been released by Dr. Robert M. Hopkins, general secretary of the World's Sunday School Association, New York City. They were gathered with especial care by the World Dominion Movement of London. They contrast the Sunday school enrollment with the general population figures and those of the Protestant churches of the world. These show that in a world population of 2,042,107,992 there are 231,486,840 Protestant Christians. In the world's Sunday schools there are 34,139,624 pupils enrolled. They are taught by 3,145,895 teachers in 369,510 schools. The spiritual poverty of many lands can be realized when it is learned that of the more than thirty-four million scholars, 20,607,046 are enrolled in schools in the United States and Canada. Latin America seems particularly poverty stricken in the number of schools, teachers and scholars among a total population of 125,801,135. It is gratifying to note an increase of 2.75 percent in the four year period between 1932 when the World's Sunday School Convention met in Rio de Janeiro. The general impression made by the figures, however, is overwhelming in its emphasis upon the many, many millions unreached by the regenerating and saving influence of the gospel of its Savior, Jesus Christ.

—N. L. C. B.

BOOKS

(Continued from col. 202)

own camera, are the most magnificent I have ever seen. Excellent maps of the land and the road traveled by the writer makes many Bible texts clear.

It is a dangerous thing to write a book about the land of Christ and the Prophets; for no book would be subject to a more scrutinizing criticism in our day. Let those who would remove religion by the force of the sword or by a stroke of a pen read this book, and let them attempt to travel the same road that Morton has traveled, and they must, if not mentally blind, come to the conclusion that the very stones speak against them. Morton has been equal to his voluntary task. His knowledge of the Bible and its contemporary history is amazing. As we make our comparisons between this book and others of a like character, we recognize clearly both the old and new Palestine—yet the old Palestine will never be erased.

Many of the accounts give new light to many puzzling Bible texts; as an example let me refer to only one.

In the gospels of Mark and Matthew we have the story of the cursed fig tree. Most commentators have misunderstood this significant incident, "How unjust to curse a fig tree," some critics have said, "because it did not produce figs out of season." This shows how difficult it is to comment on the Bible without some knowledge of the Bible country. Jesus was looking not for figs but for green knobs about as big as an almond, which the Palestinian peasants eat today and call *tagsh*. These appear sometimes before the leaves, but always at budding time, and, after growing to the size of nuts, fall off to make way for the real fruit. Therefore a tree without *tagsh* will have no figs later on. The gospel accounts, although puzzling to anyone who does not

know this, are always meticulously accurate.

To review a momentous work like this in detail is impossible. We must read the book and follow the author from Egypt to Jerusalem, explore with him the historic places of the gospels; take on wading boots, a candle in hand, crawl under a mystic opening in a Jerusalem city wall, and go into the secret water pools of Hezekiah; we must share in the side excursions to Jericho, to the Philistines cities of Gaza and Aschelon; sit in the courtroom of Beersheba; vision Abraham's home at Hebron; in the blazing sun explore the boiling Jordan valley; go into Galilee, sail on the lake, stay for a couple of days in the friendly hospice at Capernaum with Father Tæpper; go to Caesarea Philippi, stand on Mount Hermon; visit the Mediterranean cities, Tyre, Sidon and Beirut and cross the Lebanon mountains to Damascus. As we visit these places, in Morton's fascinating description, we have a picture of the Palestine that was and that is, a picture that we shall not easily forget.

The excursions on the east side of the Jordan river and the Dead Sea are not the least interesting. We find that Arabian Bedouins are delightful folks. The romantic description of Moab, with historic Mount Nebo (Pisgah), from which a view can be had of all Palestine, is at times awful.

There is one trip that I wish the author would have taken, namely to Mt. Sinai. But as we read about the finding of Petra among the crags of the weird Edomite mountains, we can easily imagine the surroundings in which Moses received the supreme law. Here is an ancient city in one of the most unique surroundings found anywhere in the world.

For those who desire interesting, informative, collateral reading to their Bible free from all technical terms, I can hardly think of a more useful book to recommend them. The late Dr. Parkes Cadman said of it: "I think it is one of the most remarkable books of its character that has yet been written, and one which deserves to be emphatically introduced to the attention of our American people."

L. C. Bundgaard.

THE MODERN MISSION PROBLEM OF INDIA

(Continued from col. 197)

the Arians three or four thousand years ago. Most of the aboriginal tribes from that time have in the course of time been subdued and absorbed by the Hindus and Mohammedans, and many of the outcastes and low caste people trace their origin to these tribes. Out of the 8,000,000 aborigines, which the census figures give, there are there are 2,500,000 Santals distributed among other peoples in northeastern India.

During recent years under the peaceful regime of the English, conditions have have drawn more and more of them into the demoralization and degeneration of the larger racial groups. But God has also done His work among them these eighty years. Distributed among half a score of Christian groups, there are now about 40,000 baptized Santals. Half of these are in our Mission. They are found in the old Santal country, among emigrants to the provinces of Bengal, and in our Assam colony, where about half of our Christians live.

The exhibit of the Santal Mission does not have many cultural or national curiosities to present beyond what other primitive peoples have. Its most noteworthy

thing is the Santal Church with its 20,000 baptized membership. This stands as testimony to the saving work of God among this small people: the hundreds of churches where the children of God assemble to hear the same gospel, to partake of the same baptism and communion table as we, with their songs of praise, their thanksgiving and their prayers; the many homes where daily devotions are held, where the children are sent to Christian village schools, and where the young people are educated in our boarding schools, normal schools, and industrial schools; the many sick people in our hospitals; and the 300 lepers who are given relief and cure and guidance to salvation in our leper colony.

But even more than this outward framework Christian personalities come to my mind as a testimony of the life in the Santal Mission. There are men like the pastors Suna and Kambo, such as Jalpa at Dinajpur and Ratia in Assam, women like Sona and Anpi, my helper for many years, Ram and his family, and many others. The gospel brings together representatives from the various Santal churches in the Christian Santal Council, as a promise of one common Santal Church in God's own time.

The gospel has vitality enough to branch out to the emigrated Santals, the Boros in Assam, where during the last ten years more than 2,000 persons have received baptism and the gospels are now translated for the first time into the language of the people, and to the Bengali Hindus and Mohammedans in the old country and in the neighboring province of Malda. Here the new movements are characterized by a greater willingness to hear the gospel and by greater courage in breaking away from the old ways. We have here four or five thousand Christians in a number of small congregations.

All this is not in praise of men, neither the older men, who are all dead, nor their followers who have been entrusted with the work. It is the work of God, a part of His great plan of salvation for all of this great land. He chooses that which is insignificant, that which is nothing, in order to because that which is something to be nothing, that no flesh shall boast before God, but as it is written: He who boasts, let him boast of the Lord.

F. W. Steinthal.

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