

Lutheran Tidings

Volume I

AUGUST, 1934

Number 1

GREETINGS

For some time The Danish Church has felt the need of a church paper in the English language, in order that those of the younger generation, who have difficulty in reading the Danish, might more closely follow the work of our church.

It is our hope that this paper may be a medium through which we may be more closely united and more abundantly share the many blessings God gives us in our beloved church.

As people of Danish descent we are heirs to a wonderful spiritual treasure, and it is my earnest hope and prayer that some of this blessed heritage may through the avenues of this paper be made more accessible to our youth.

Let us strive to put this paper into every member's home.

Yours in the service for our Danish Lutheran Church.

Hakon Jorgensen.

FELLOWSHIP

THE kingdom of God, the heavenly kingdom, is constantly the object of the parables of Jesus. It is not something outwardly visible so that we may say: Here it is, or there it is—but it is in the midst of us. It is to be found under the roof of the lowliest cottage as well as beneath the high-vaulted ceiling of the cathedral, where Christians are wont to gather in worship on the Lord's Day.

No doubt we are here at the crux of the matter. The word 'kingdom' indicates something in the nature of a community. Robinson Crusoe on his deserted island did not live in a kingdom. To live in a kingdom must mean to live together with other people. However, we may emphasize that it is a narrow gate and a difficult road which lead to life in the kingdom, and that through this gate we cannot enter in company, but only individually—each one by himself—yet there can be no doubt that any account of the "kingdom" necessarily includes the conception of a life in common, not only with the king of this kingdom of life, but also with all those over whom He is the king.

The prayer which Jesus taught His disciples is an example of the same. When we pray otherwise, the word "I" often runs as a colored thread throughout our prayer. That word is not to be found at all in this prayer. Here we say "our" and "us". It is a prayer of fellowship, the prayer of the kingdom.

In these times it may be appropriate to ask ourselves: Why do we go to church—perhaps not very often, but at least occasionally? Whether our place of worship is a simple one or one magnificent, that is the place we occasionally seek in our search after heaven on earth.

There may be reason for raising this question, especially in our times. We often wonder why so few find

their way to the church; but we might with as much reason ask why anyone at all finds his way there. Why has the custom of seeking the church not died out long ago? Why do not all people use their weekly day of rest and freedom in some other way? Why do quite a number of our fellow citizens voluntarily spend a considerable number of hours the year around on those none too comfortable wooden seats, in those somewhat unusual surroundings?

Various answers could be offered. One answer—chiefly from representatives of a passing generation—is: God's word is spoken there. And they went to church faithfully Sunday after Sunday, whether the preaching was good or bad.

Others will say: I go to church to hear Rev. N. N. Expressed in the politest terms that is to say: I feel myself most in tune with Rev. N. N.'s way of taking things, and through it I have a more definite feeling of a heavenly message. In our denomination, where preaching has so large a place, and where the possibility of hearing preaching which best suits us is present to a reasonable extent, an answer as the above can not be ignored entirely. But if a desire to hear Rev. N. N. is the decisive factor, there is a possibility that I might be accommodated by means of radio.

There are undoubtedly many people who regularly go to church by radio. We may meet people who explain their absence from worship by referring to a newly acquired radio receiving set. But let us change the question: Why can not all persons be satisfied by radio worship? Why are there still flocks of people who, in spite of the activity of very good radio preachers, seek houses of worship in their yearning for the kingdom of God?

Here the problem has come to the point: Where lies

the difference between participation in radio worship and participation in congregational worship? Is there something in church worship which can not be transmitted, baptism and communion excepted, of course?

To throw light on this question we refer to a conversation with a young lover of music. He had, before he came to the city, received much joy from radio concert. But when, after his arrival in the city, opportunity came to him to be present at "real" concerts, he experienced his joy in music in a new and stronger sense. There is something about the music in a concert hall which can not be transmitted, however perfect radio receiving may be.

Wherein does this "something" consist? This is not easy to answer. Something is due to the setting, the concert hall arranged for this very purpose, the view and the impression from the performers. One thing is to sit at home and listen to a radio concert, continually exposed to disturbances and irrelevant sensations, quite another to sit where everything operates to heighten the impression of the music.

But is there not still more? Consider a person who arrives at the music hall a little too late. He must stand outside in the lobby while the first item on the program is being played. A connoisseur of music, who has experienced this, declares that he by no means receives the full value of music heard in this way.

He must get into his place and sit there together with the others of the audience before the possibilities of a full reception is present.

This is not an isolated observation; the evidences are so many and so definite that we feel a connection conformable to a law. This law seems to point to spiritual values which may be communicated best in human fellowship. To associate with others with whom we are attuned and with them to long for a common goal produces a mental frankness and receptivity, which increases the result gained. It is in no sense good for man to be alone; in fellowship we find the best conditions for growth.

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When we apply these ideas to our point of departure, the explanation of why men persistently seek together for religious or Christian edification is not only that in the house of worship diverting influences are minimized—everything during the hour of worship aims to collect our thoughts—but more than this: There is a fellowship which craves to be felt. There are values which can be received only in fellowship. He who understands, or feels, this becomes a church worshiper.

A young man once frankly declared that he had learned his Bible history in school; so it was of no use to him to have that stuff reviewed in church! The need of young people for this type of fellowship is probably in general overshadowed by the need for other types of fellowship.

A thoughtful and cultured lady, who was not opposed to sit in on a church worship at intervals, made the objection that in church there was always present a lot of different strange people, who really disturbed her devotions. Nor was there in her at that moment that which makes a regular church-goer. For it is the fellowship which in the long run brings men to worship in church, yes, which can make of this something festive and indispensable to them.

Without a doubt it is this to which Jesus refers when He says: Where two or three are gathered together in my name, there will I be in the midst of them.

Human intercourse presupposes that we have something in common and that we are conscious of it. Let us suppose two people traveling on the train. They fall into conversation and discover that at one point or another they have the same interests. This wonderfully reduces the inconveniences of the journey. I shall never forget two dog fanciers I met! The wider the sphere of common interest, the richer will be the fellowship.

When we think of what we are associated about in church worship, it is no extravagant claim that, when the Holy Spirit has enlightened us on how much we have in common, we shall be drawn constantly further into the common life.

This is the aim of our Sunday festivity: to deepen our fellowship. It is not trivialities or specialities we have in common. We have been entrusted with the responsibility of a human life. Some time we must die. We are under the same incomprehensible grace that a heavenly God—in spite of sin and suffering and poverty—would call us His dear children. We have in common our Lord's life and peace, His light and power and glory. We are all of royal birth in Jesus' name.

That is not a little. It is really inconceivably much, so much that we can never have done wondering about it. We feel we must say it to each other—as we say to ourselves: Is it clear to me now how very rich we are?

There is a shameful fellowship which we would rather forget and of which we object to be reminded. But a joyous fellowship has vital power. How festive to sit in company and revive good memories! Old comrades know what that means.

When the Spirit of God has revealed to us what eternal and glorious fellowship we have with others, which embraces such opposites as heaven and earth, life and death, sin and grace, it becomes our need constantly to seek that fellowship.

Then we share with each other as we sing our songs of praise. Our fellowship is expressed through the gospel, before which we are all equal, its chastening and comfort, its distress and joy finds us standing in the place of the publican—in no other place can it reach us. The watchword, our common watchword is our faith and our baptism; there is no other way for us to salvation, there are no shortcuts or separate paths, the royal road to salvation is common. And when we kneel at the Lord's Supper we confess the same need for nourishment, the same gratitude for a child's place at the table in our common home.

Week-days emphasize the differences—one is man, another woman; one is a tailor, another a priest; one a Republican, another a Democrat. And the emphasis of all these lines of division tends to make life drab.

But on the Lord's Day we meet to be confirmed in fellowship in spite of all the differences; through this comes growth, as certainly as there are spiritual values which can be transmitted only through a common life. Spiritual life does not pour down upon us directly from heaven; it is transmitted through communication, it grows by fellowship. When God would speak to us, He did not call down from the clouds, but in Jesus Christ He entered into our human fellowship and so revealed the nature of God. And His Spirit continues this good work along the same paths and according to the same laws, which lead to life—in the holy Christian church, where the fellowship of saints about the forgiveness of sin, the resurrection and eternal life becomes a reality, as often, surely, as two or three gather about the name of Jesus. (From the Danish by Axel Rosendal.)

An Expedition and Exploration Into Our English Hymnal

AN expedition is a setting forth for some object. An exploration is a searching through, or a ranging over for the purpose of discovery. I have called this article both an expedition and an exploration into our English hymnal because I wish to set out toward an object, and upon reaching this, stop a moment to range over it for discovery.

The object of our expedition is the many beautiful hymns in our English hymn book, to meet them, stop for a moment with them so that we may get a little acquainted with them and explore a little of the contents of some. It is my sincere hope that when many have read this and tried out the hymns herein mentioned, they will know a few more of our English hymns, but above all get to love some of them. That is the real objective I have in view.

Originally this was a lecture held at the Eastern District Convention at Hartford last spring. The choir there sang a verse of each hymn herein mentioned. May I suggest that the readers, in order to get full benefit of this expedition, play the hymns on the piano in their homes. I feel sure it will be of great benefit to the whole family.

When I chose this subject for the convention, and for this article in the first issue of our English paper, the reason is that we are obviously more and more utilizing the English language in our churches and Sunday schools. I have visited a number of our congregations and preached in English everywhere. I have found a lamentable ignorance of our English hymnal. In most cases the congregations know hardly enough to afford the Pastor a variety of choice of hymns for the service. I have therefore felt a great need for learning more of our splendid English hymns and incorporating them into our church-life.

We have in our Danish Church rendered ourselves more or less immune to learning and loving English hymns by the contention that the Danes have the best treasure of hymns of any nation. Granted that we have a wonderful treasure in our Danish hymn book, and perhaps the best of any nation. Still that should not dim our vision, cloud our view and narrow our opinions from realizing that there is also a wealth of hymns in English. Ignorance of another treasure does not mean that there is none. Therefore let us get acquainted with these fine English hymns and get to love them along with our Danish hymns. Let me emphasize along with our Danish hymns, because I am not for a moment discarding them.

I am here making use of only such hymns as are not so well known in most of our communities. Also with few exceptions I am not citing translations from our Danish hymns as I take for granted that they are known. Remember, our object is to learn new hymns; so do not recoil from this, because the hymns may not be familiar. Then, naturally, I cite those hymns that appeal to me, considering both words and melody, because both must be considered.

Why do we sing hymns at our church services? Hymn singing is a means of self-expression. It therefore affords the people an opportunity to let out their pent-up praise, thanksgiving and testimony of faith. Have you not experienced many times how the words of a hymn have been so in tune with your soul's finest feeling that they gave you an avenue of expression? That is why we sing hymns. Also a hymn sung before the sermon dealing with the subject and spirit of the text paves the way for the reception of the sermon message.

To give the right opportunity for self-expression the words and melody must fit one another, not only in rhythm, but in spirit. For example, to use the melody for "Home Sweet Home" to a hymn is a discrepancy which is unpardonable. Also the melody must be fairly easy to sing. For example: "Lead, Kindly Light" is a magnificent hymn and melody, but it is almost impossible for an audience to sing. Furthermore, the hymn must be truly evangelical. That is, it must not misrepresent the Gospel. It must praise God and His grace and salvation, and not man. It must set forth God's redeeming mercy and not man's effort. There are many untrue hymns both in English and in Danish.

Where words and melody and spirit of a hymn touch the strings of our souls, when they are in tune with the emotion of our inner life, the hymns we sing can become an avenue of self-expression.

My plan is to make topical divisions and cite hymns which can be used under such topics. Be sure to read the whole hymn.

I. Hymns of Praise, also for opening service.

We come to church to praise God and His salvation. As we begin the service we hear the organ prelude, opening prayer, and the spirit touches our souls. Then a hymn of praise gives release to our feeling of praise and thanks-giving to God.

No. 4—"Praise to the Lord" is a majestic hymn, both melody and words, with the recognition of God's guidance and care. It is superb as an opening hymn.—*Always read the whole hymn cited.*

No. 8—"Give to our God immortal praise" is a beautiful little hymn praising God's omnipotence and grace. Also easy to sing.

No. 10—"Praising the Father"—This is sung by a well known majestic melody. To me it is a very festive hymn. It puts us in the right mood. It pays tribute to each of the three persons of the Trinity.

No. 12—"Oh Worship the King"—Majestic melody. The hymn tells of God's omnipotence and grace, especially the last verse of the hymn.

II. Opening Hymns.

No. 22—"Oh day of rest and gladness."—This has a rather pretty melody and the words recount Sunday and its meaning.

No. 26—"Love Divine"—Both words and melody are grand. Love divine, the Spirit of God, of love, the Holy Spirit—that must be our guide, leader and interpreter. The last verse is a fine prayer asking the Spirit to finish its work in the world.

No. 27—"Light of light enlighten me"—Both words and melody put one in the right spirit for the day of rest and the hour of worship.

III. Closing Hymns.

No. 32—"Savior, again to Thy dear name we raise"—This hymn inspires us with reverence and prayerful dismissal from the service.

No. 34—"Blest be the tie that binds"—This is well known to most people. It resounds with the wonderful spirit of true Christian fellowship.

No. 38—"Lord dismiss us"—One of our finest hymns of dismissal.

No. 53—"Father Almighty"—This is a fine closing hymn for an evening service.

No. 56—"Sun of my soul"—Also specially fitting for closing an evening service.

No. 299—"Teach Me, Oh Lord"—This is a fine closing prayer.

(Continued on column 9.)

Lutheran Tidings

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Volume I

AUGUST, 1934

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EDITORIAL.

Let me first express my earnest appreciation and gratitude for the trust that has been placed in me by giving the editorship of this paper, "Lutheran Tidings", into my hands. I realize the responsibility and the difficulty of the undertaking. It is not so difficult to edit a paper, but to get out a paper which comes up to the standard which a church paper should have is a different matter, especially of a church which has so profound an inheritance as ours. What makes it even more difficult is the fact that our synod has never before published an English paper. To be able to carry over the spirit and heritage which has been preserved in the Danish language into the English language will be a huge task.

This task can not be successfully performed unless I may have the cooperation of all those in our church who love our church and its message, the Gospel of our Lord, Jesus Christ, and the cultural medium through which it has come down to us through the ages past. This cooperation I also expect and am assured I will get. What I need is help both in spirit and in deed. I need goodwill as well as practical assistance from all those who are able to give it. That is what I ask: from all the officers of our synod cooperation in sending me material concerning the great work in which we are all engaged, reports, announcements, and any kind of information which our church people ought to have about our church, from the pastors of our synod I want articles on topics which concern the work of our synod or their local congregations, announcements, correspondences, etc., so that "Lutheran Tidings" may become a link in the great chain of fellowship our church should be; from all the members of our synod in helping me lay hold of the news of what is going on in our congregations, but above all that you read the paper and take interest in what our synod is doing and in what is going on in other congregations.

Contributions to the contents of the "Lutheran Tidings" will always be welcome, sermons, articles, correspondences, reports, announcements, news of a local or

wider significance. The more assistance you all render me, the more will we be able to make a paper which will be worth reading, worth the money you pay for it.

May I ask the pastors of our synod who are publishing parish papers to put my name on their mailing list. That may help me keep abreast of what is going on in your local church. May I also ask the goodwill and cooperation of any that I may ask to write anything special in the future. Be kind enough to comply as best you can. It is only for the good of our common cause.

The rules and regulations of this paper say something about censorship. That will be used, but as sparingly as is at all consistent with the editing of a church paper. This paper must serve our church in bringing the truth about our Lord and Savior to human beings who need it. Consequently anything which is contrary to this goal in content or in manner should not find a place here. The paper will also endeavor to further the interests of the different institutions of our church. This does not mean that there should not be room also for criticism of our church, its policy, and its institutions, in so far as such criticism is actuated by motives of love and truth and given in terms befitting our high calling.

What is to be the policy of "Lutheran Tidings"? First of all to bring the gospel of the love of God and His salvation of sinners to all its readers. Next it should work for the fellowship of all those who love God and our church. The church is a fellowship about Christ and His life and death; that fellowship we would strengthen and extend. Furthermore it should be our policy to preserve, develop, and extend the spirit of our church, both in respect to those things we have in common with other synods and denominations and in respect to that in which we differ from them so that what we especially have inherited from those who have gone before us and developed further through the life we have lived may help to enrich our lives and the lives of those who are to follow us.

We treasure our Christian inheritance and the cultural medium through which it has come down to us. May God help us to preserve, develop, and extend the best of it.

Yours for a good, sound, and alive church paper.

C. A. Stub.

A STATEMENT CONCERNING CIRCULATION

The many replies which we have received in response to the circular letter, mailed to every pastor and congregation shortly after the annual convention, indicate a genuine interest in this latest synodical project. The interest which has been manifested is coextensive with the whole field of the Danish Church. The result is that three thousand copies of this issue are being distributed among our churches. It is finding its way into every district of the church and in time, we hope, into every congregation.

At times we wish that it were possible to bring be-

fore the readers some of the many encouragements, good wishes, and promises of support that we have received since convention time. Judging from these friendly cards and letters, the prospects for this journal are very promising. Two things are clearly evident and beyond any dispute, namely, that there is a need for this paper, and that everywhere in our churches there are individuals who will welcome it in their homes. Many of our pastors are promising to aid the paper in securing subscribers; one congregation is enlisting the members of the young people's society in the same task; another congregation is appointing a committee of six men to work in the interest of the paper; and still other congregations are following similar or different plans. Here is a task large and important enough to call forth the desire to work for the success of its mission among our English-speaking people.

In order to make possible a large circulation of the paper, the subscription rates are kept at a minimum: fifty cents per year, or three years for one dollar if paid in advance. A special rate of forty cents per year is offered whenever twenty-five or more copies are ordered, either to separate addresses or in a package to one address. Changes in postal regulations require a specified number of subscribers and a fee of one hundred dollars for the issuance of a permit guaranteeing second class mailing privileges. Your subscription will enable us to secure these indispensable privileges at an early date. Make all remittances payable to the business manager, Rev. Ernest D. Nielsen, 25 Merrill Avenue, Muskegon, Michigan. It is our hope that we may secure a sufficient number of subscribers, and in that manner avoid the creation of any debt. We wish to thank those who are working with us for the extension of the paper. May the family of readers grow and the ministry of the paper increase.

Ernest D. Nielsen.

An Expedition and Exploration Into Our English Hymnal.

(Continued from column 6.)

No. 300—"Thy Way, Not Mine"—This is a splendid little hymn of submission.

No. 292—"Thine forever"—Also a fine little hymn of submission.

IV. Advent and New Year.

No. 58—"O God, our Help in Ages past"—This is perhaps one of the oldest favorites and certainly should be used for New Year's and Thanksgiving Day.

No. 62—"Standing at the Portal"—No doubt the most beautiful New Year's hymn in our hymnal. It is also very fine as a solo.

No. 76—"Comfort, comfort ye my people"—A very splendid hymn for Advent, especially for the third Sunday in Advent when we have Isaiah 40, 1-8 as our epistle lesson.

No. 77—"O come, O come, Immanuel"—A very fine Advent hymn with a beautiful melody.

V. **Lent and Easter.** There are deplorably few Lenten and Easter hymns in our hymnal. Many more should be added whenever a new edition is printed.

No. 110—"When I Survey"—I like to use the other melody for this hymn and not the one in our hymnal. The melody found in Seth Parker's book adds to the heaviness and gloomy spirit that should prevail when this hymn is used, especially on Good-Friday.

No. 113—"In the cross of Christ I glory"—In spite of being written by a Unitarian, this hymn is one of the precious gems among the hymns about the cross. I have heard it sung by 1200 people led by a large pipe organ. It is one of the grandest things one can hear.

No. 369—"Jesus Redeems"—A beautiful Easter hymn teeming with the spirit of victory over the grave.

VI. The Church as a Whole and Its Mission.

No. 134—"The Church's one foundation"—This hymn gives a clear expression of the real foundation of our Christian Church.

No. 141—"Glorious Things of Thee are Spoken"—This is a fine hymn about the secure foundation upon which the church rests, the source and power of grace, and the guidance of the church.

No. 331—"My Church, My Church"—This is an expression of one's love for his church. A very fine hymn that should have more prominence among us.

No. 241—"From Greenland's icy mountains"—A fine hymn expressing the universality of the church.

No. 242—"Oh Zion, Haste"—This is no doubt the grandest of English missionary hymns. The melody is beautiful.

No. 260—"O Word of God Incarnate"—This hymn is a prayer that the Church may reflect the light from above.

VII. An Appeal to Discipleship.

No. 175—"God Calling Yet"—There is a strong appeal in this hymn.

No. 287—"Faith of our Fathers"—To me this is a beautiful and fine expression of faithfulness as a disciple. I am very fond of this hymn.

VIII. Trust, Faith and Prayer.

No. 200—"The Lord's My Shepherd"—This is a fine rendition of the 23rd Psalm. There are several melodies to this hymn, but I prefer the one in our hymnal.

No. 206—"Jesus, Savior, Pilot Me"—A fine appeal for guidance from Christ.

No. 262—"Break Thou the Bread of Life"—This is a fine ante-communion hymn. It has beauty of melody and simplicity of words. It can also be used with the text about the feeding of the 5000.

No. 265—"At the feet of Jesus"—This has above all the spirit of humility, with the willingness to hear the Master. Splendid for use with the text about Mary. It is good as a solo.

No. 263—"Lord, Speak to Me"—This makes a fine hymn before the sermon. When I use it I consider it a personal prayer for guidance in delivering a message to my people.

No. 290—"Sweet hour of prayer"—It treats prayer life and the blessings of prayer. It is a fine little hymn, though it doesn't appeal to me as much as do some other hymns.

No. 332—"My Jesus, I Love Thee"—This is a beautiful little hymn both in words and melody, expressing our love for Jesus.

And thus we come to the close of our little expedition and exploration. There are many more hymns which could have been cited. This is only a beginning. But if you will become familiar with these, it will afford a variety of hymns which will in time come close to you; perhaps you will learn to love them.

Let me again appeal to you to read the whole hymn in each case, play it over many times, and finally sing it at home, at your choir practices, at various gatherings, and at your Church services.

Holger P. Jorgensen.

Pastor Ole Amble.

Rev. Kildegaard, Greenville, Mich., writes in his parish paper, "Budbringeren," as follows in memory of this old departed pastor:

"Pastor Amble was born on July 28th, 1847, in Norway. He passed his childhood days as well as his early youth in the land of his birth. October 12, 1863, he was enrolled as a student at Vefsn Teachers College. After he had finished the prescribed course here, he was engaged for a short time as a private teacher, but, as so many others of the sons of Norway, he felt the call of the new world, and on August 8, 1869, he boarded the SS "Nordstjernen" that he might set foot on American soil. He entered the seminary of the Norwegian Lutheran Church at Marshall, Wis. In the spring of 1872 he finished here and was ordained to the ministry, having accepted a call from a Norwegian Lutheran congregation in Alameda County, Iowa. His ordination took place June 11, 1872.

"In the spring of 1874 he was called to Montcalm County, Mich., and arrived at Gowen on the 20th of May. He preached his first sermon on the following Sunday, the day of Pentecost, May 24, 1874. This was the beginning of his real life work, which lasted until the fall of 1927, when he retired at the age of 80.

"Little by little his health and strength had been failing during the last years of his life, but he was at all times thankful for that which life brought him. At one time he wrote in his diary: "God be praised for days that pass, for days that bring me nearer to my God, days that prepare me that I may pass through the gate of the City of God, the glorious Jerusalem, where the God of grace reigns and where the lamb of God shall be all in all."

"His days' work is now at an end. He was faithful in his calling. He was filled with love; therefore he was loved. Now he has entered his Master's joy.

"In February of this year he felt so weakened that he could not leave his bed, and shortly after that we took him into our home, where he remained the nearly four months that were left of his lifetime.

"It was not without a little fear that we decided to offer him a place in our home. We had tried to find a place for him elsewhere and had suggested different homes to him, but he did not care to go to any of these. "No, I would rather not go there," was always his answer to my question when I asked him about a home which I had suggested. I had rather expected that he would say the same about my home, but to my surprise he did not. When on the 8th of March I asked him if he would go with me home, he immediately and without hesitating said: "Yes, thank you." Nothing more was said, but an ambulance was secured at once and he was taken to our home that same afternoon.

"Now we are thankful that things came to pass as they did. It was not always easy, and yet it was a source of joy to take care of him. He was always so content and so appreciative that we just could not help doing our best in caring for him. Especially during the last few weeks did his strength fail him, yet he had his good and conscious moments up to the last days he lived. On Sunday he recognized friends whom he had not seen for years. And on Saturday the 23rd I conversed with him about many things, among these, particulars regarding his funeral. His funeral was arranged according to his wishes, even the hymns were of his choosing, and the place of burial was his choice. Not all of his wishes were

as I would have arranged it. Had it been left to me, I should have asked other brethren in the ministry to speak with me, but he insisted that only I should preach the funeral sermon. I have complied with his wishes in this, as well as in other matters.

"Monday evening I came to his bedside, he looked up, greeted me and said: "Yes, you are a good man." This was the last sentence spoken by him; a few moments later he closed his eyes, not to open them again. This was about 10 P. M. Monday. He was unconscious and remained unconscious until he breathed his last at 7 o'clock next morning. I remained at his bedside all this time.

Now his physical remains are confined to earth. As Christians we have the assured confidence of a reunion in the land that is fairer than day. We shall miss him, yes, and yet we rejoice, even though we do so with tears in our eyes. For our beloved friend has reached that for which he longed. Often during the last months of his life has he spoken of his desire to depart from this life that he might join the throng in heaven before the throne of God.

"There was once a pastor, a Rev. Pearse, who, as he approached the end of his career, said to a brother minister concerning his funeral service: "There must be no mourning, no tears, no misery, no gloom, at my funeral. I go not into the gloom, but into the dawn. Start the service with "Praise God." Pull out all the stops of the organ and let everybody thunder it out." So let everybody sing today, sing with thankful hearts, sing with joy that we have a forgiving God who will cleanse those who believe in Him from sin. It is right that all should sing.

"Pastor Amble was a good man, but the fact that he was good is not going to save him. His faith in the gift of God is the only thing that can save anyone. It was because of the fact that Pastor Amble believed this that again and again I find expressed in his old papers, the prayer: "May the God of mercy forgive me all of my many sins through the grace of His son Jesus Christ." Pastor Amble did not want that which he had deserved, no, he wanted forgiveness, eternal peace with a life in never ending joy and blessedness.

"The life he lived was in many ways successful; in other ways it was tragic. It was a lonesome life, especially before he was 60. But he kept his suffering and his cross to himself as his secret and as his burden."

Rev. Kildegaard adds a number of bits from Rev. Amble's diary. But I shall not include them here.

Our Church

In Memoriam. June 17 the Norwegian Lutheran Churches at Shell Rock and Northwood, Iowa, celebrated their 75th anniversary. In its report of this affair the "Lutheran Herald" reviews the story of how Rev. C. L. Clausen, in the spring of 1863, led 40 families and 44 wagons, purchased in Milwaukee on his own account, from Rock River, Wis., to the banks of the Cedar River in Mitchell County, Iowa, a distance of about 300 miles. Here they founded St. Ansgar Church and the town by the same name.

Rev. Clausen was the first ordained minister among Norwegians in America, he organized the first congregation and built the first church. Through northern Iowa and southern Minnesota he traveled extensively for the purpose of selecting suitable places of settlement for the arriving immigrants.

The paper does not mention the fact that Rev. Clausen was a Dane, and it is a mistake that he was first ordained minister to the Scandinavians, the Norwegian Elling Eilsen having been ordained 15 days before Clausen.

District 7 of our synod holds its annual convention at Nysted, Nebr. Sept. 8-9.

The Convention of D. S. U. 1 will be held at Kronborg, Nebr., August 17-19.

Rev. and Mrs. Rasmus Jensen, Hetland, S. D., are at present on a tour to California. Their daughter, who lives at Berkeley, Calif., expects to return with them.

Rev. S. Marckmann of Pasadena, Calif., is on an extended visit to the east. He expects to be in Chicago August 6, and at Hartford, Conn., August 12.

Rev. P. H. Pedersen has moved from Omaha, Nebr., to Perth Amboy, N. J., to take up the pastoral work in the congregation there. Before their departure from Omaha many friends gathered in the church basement there to bid Rev. and Mrs. Pedersen farewell.

Mrs. Rev. A. Th. Dorf of Brooklyn, N. Y., and her daughter are on a summer trip to Denmark.

"**Danish Evangelical Lutheran Messenger**" is the name of a new parish paper published by Rev. Ejnar Farstrup for his churches at Marinette, Wis., and Menominee, Mich.

Prof. Johannes Knudsen of Grand View College, Des Moines, Iowa, and Miss Ellen K. Paulsen of Askov, Minn., who has been teaching Physical Culture at Grand View College, celebrated their wedding at Tyler, Minn., July 19. The marriage was performed by Rev. S. D. Rodholm, Des Moines, Iowa. Prof. Knudsen has been active at the summer term at Danebod People's College during the summer, and Miss Paulsen has been teaching the Danish vacation school at Tyler. The young couple are now on a wedding trip to the West, where Prof. Knudsen is visiting the churches of our synod in behalf of Grand View College.

Rev. Ernest Nielsen, Muskegon, Mich., who is the business manager of "Lutheran Tidings," is at present taking up a short course of study at the University of Chicago, going home to Muskegon every Sunday to preach there. With all this Rev. Nielsen must be a very busy man. His address in Chicago is: Room 139, Goodspeed Hall, University of Chicago.

Rev. and Mrs. P. Chr. Stockholm have now moved to Cozad, Nebr., where he will take up the duties as pastor of the congregation there. They have lived at Withee, Wis., for the past year.

Church Gathering. The congregations of Des Moines, Cedar Falls, Waterloo, and Fredsville met at the last named place Sunday, July 22, for a church picnic. Rev. Edwin Hansen of Hampton, Iowa, preached at 10 A. M. After a picnic lunch there was a meeting in the afternoon. Such a gathering has now become an annual affair with these churches. It is a very commendable thing, which serves to bring our churches closer together.

"**Ungdom**," the official organ of D. S. U., edited by Prof. Johannes Knudsen, is

the only two language periodical we have. It is published the 1st and 15th of every month. The issue for August 1st is devoted especially to District I of D. S. U., the Nebraska district, and contains articles from a number of young people's societies in that district. Mr. O. C. Olsen leads off with a very interesting account of the beginnings of the young people's organization.

Danmarksfærden 1936. Our young people's organization, D. S. U., is sponsoring a tour to Denmark in 1936. The Danish Church and "Dansk Folkesamfund" are cooperating in this undertaking. A committee has been chosen to arrange the practical affairs of the trip, consisting of Rev. V. S. Jensen, Hartford, Conn., M. L. Andersen, Beverly Hills, Calif., N. J. Nielsen, Chicago, Ill., J. Fr. Petersen, and Prof. J. Knudsen, Des Moines, Iowa. The tour is now assured. Arrangements have been made with the Scandinavian American Line. A steamer will be furnished, and a program will be laid for the tour. The young people have begun to lay aside money to defray expenses connected with this visit to Denmark.

D. S. U. District IV will gather in convention at the Bethania Danish Lutheran Church of Racine, Wis., September 1-3.

Temporary Editor. Mr. Vermund Ostergaard, Tarkio, Mo., has taken over the temporary editorship of "Ungdom" during the western tour and honeymoon of Prof. J. Knudsen.

Rev. Ottar Jorgensen and family, Cedar Falls, Iowa, have just returned from a summer vacation in Minnesota.

Rev. N. P. Hald and his family have now moved to Solvang, Calif. After leaving Dannevang, Texas, last spring they have visited some of our Nebraska churches. They also spent some time with their children living in Nebraska and Colorado.

Marriage. Rev. Johannes Pedersen and Alice Pedersen were joined in marriage at Calgary, Canada, the 5th of July. After the wedding Rev. and Mrs. Pedersen left for Junction City, Ore., where Rev. Pedersen has his charge.

Rev. C. P. Højbjerg, Nysted, Nebr., has recently given a course of lectures at the State University of Iowa about Grundtvig's views on education.

Correspondence

RINGSTED, IOWA.

We are farmers here, most of us anyway; so what we at the present time are most concerned about is the harvesting and threshing of our grain, and how many bushels to the acre our oats is yielding. And I am glad to say that it is real good, almost average, and our corn fields look just fine, for all of which we are very thankful, and certainly ought to be, especially in a year like this when many a harvest is a disappointment.

As for the work in our church, we are thankful too. Our Sunday morning services are English and Danish alternately, and about equally well attended—perhaps a few more come to the English services. On these Sundays we have Danish reading service in the afternoon. Our choir is not a large group—about 15—but they

are a faithful group and a great help at every service, and once in a while they have a special song for us, which we appreciate. Of our Sunday School it can be said also that it is in the hands of a very faithful group. It is entirely in the English language now. But during the winter we have a Danish Saturday afternoon class conducted by Mrs. Stub, but she says that this class is far too small. We had six weeks of summer school this year, three weeks in town and three in the country. During these latter three weeks we had a Danish class in the afternoon. Harold Petersen, seminary student from Grand View College, was our teacher and did good work.

We have two Ladies Aids here, with over 70 members in all, and as most Ladies Aids they are very active and a real aid to our church in many ways. Just now they are busy preparing for an exhibition of quilts, fancy work, art, and especially old treasures brought over from Denmark. That in itself would be very interesting, but to make it still more worth while they expect to make quite a little money on it for our new church bell. A fund for that purpose was started last winter at Rev. Stub's birthday party and has been growing rapidly ever since. Quite a sum was given to it in memory of Mrs. Karen Pedersen, who when she died last spring had been a faithful worker in our church for just fifty years. Last week another of our pioneer women, Mrs. Anna Mouritsen, celebrated her 80th birthday by giving a party together with her daughter, Mrs. Theo. Christensen, at the church hall, also for the benefit of the church bell. And when we do get the new bell, Rev. Stub has promised that he, true to old Danish custom, will ring it every night at sundown. To that we are indeed looking forward.

Some of the men in our congregation have also been busy collecting money for a new furnace, which is to be installed in our church next month.

But our young people's society—well, I guess we hardly have any, a fact which I believe is causing our minister some sleepless hours. He says that the High School activities, the shows, and the dances are getting all the attention of the young people, and he is constantly worrying and wondering just what he can do about it.

Profs. Arild Olsen and Ansgar Rodholm were scheduled to have come here last week to work in behalf of Grand View College, but as we were in the midst of harvest we were afraid it would be a waste of their time. Perhaps there will be an opportunity later.

We are many who are welcoming this new paper and sincerely hope, together with our editor-minister, that it will be of much help in the work of our church and synod.

Corr.

The United Danish Church

Mrs. Annie J. Kirkegaard, the wife of Rev. A. Kirkegaard, Laurens, N. Y., died in the latter part of May at the age of 76. Rev. Kirkegaard was for some years pastor of our St. John's Church, Hampton, Iowa, before this church became a member of our synod. He also had charge of the church at Seranton, Iowa, for some years. Mrs. Kirkegaard leaves to mourn her death besides her husband six chil-

dren, one of whom is Rev. Scriver C. Kirkegaard, Lynbrook, S. D.

"The Northland Singers". Prof. Waldo B. Nielsen, Mrs. Ida Hansen Graham, and three of Prof. Nielsen's former students are touring the West during the summer as "The Northland Singers". The tour is on their own initiative.

Prof. S. M. Thomsen, who for a number of years has been connected with Dana College, Blair, Nebr., has been given a year's leave of absence to carry on study and scientific work at the University of Wisconsin. In his place has been appointed Prof. Luther H. Lyndrup of Greenville, Mich., who is to teach Mathematics and Science in Prof. Thomsen's absence.

Bible School. The United Danish Church is conducting a Bible School at Lake Okoboji, Iowa, Aug. 13-19.

Books

Axel Kristiansen: "Blandt Urfolk i Assams Jungle" is a new book published by the Santal Mission about the missionary activities in the Assam colony. Rev. Kristiansen is himself a missionary working among the Boros, an aboriginal people of Assam. — All Danish friends of the Santal Mission will want to read this interesting new book.

Hugh Redwood: "Thy Kingdom Come". This latest book by the English journalist, Hugh Redwood, will be welcomed by those who have enjoyed his "God in the Slums". This is a book about prayer, in which the author, in his manner, tries to illustrate by many vivid incidents and events what prayer means in his life. The book is developed around the Lord's Prayer, the petitions of which occur as chapter headings through the book.

L. C. Bundgaard: "Dancing" is a small pamphlet published last spring. As the title indicates it is a treatise on the problem of amusement as a part of church activities. It is a serious and well considered exposition and well worthy of perusal. — On another page of this issue will be found a selection from this little book.

"Danske Kvinders Missionfond's" publication for 1934, which is edited by Mrs. Karoline B. Kjølhed, has again appeared this year. It is written in Danish and contains many interesting articles. There are articles by our Indian missionaries, by Mrs. Kjølhed, and by her 90 year old husband, Rev. Peder Kjølhed, who for many years has been the Ordainer of our church. This book costs 25 cts. It is very cheap. It contains 66 pages of excellent reading matter. If you can not read it yourself, buy it for your father or mother, or some other old person. They may be patiently longing for something they can read which will bring them a feeling of Christian fellowship. The editor has a good understanding of this, and her heart is burning to bring this message to all those who will read. At the same time you will be supporting the mission work of our church, since the proceeds from the sale of this book is every year used for church purposes.

Amusement and the Church.

Rev. L. C. Bundgaard writes in his little book "Dancing" concerning the problem of church-sponsored amusement as follows:

For it is self-evident that it is not the primary object of the church to satisfy certain groups with secular activity. Those things should have their rightful place, but they should not interfere with a reasonable program of religious and cultural activities. Mind, body, and spirit are not enemies, neither should the church discriminate against a harmonious use of its buildings for the cultivation of either of these faculties. But there is a grave danger that the church becomes a club with as little religion attached to it as possible. A lopsided use of our time for secular activity can sap our spiritual and cultural vitality.

History will clearly show that excessive pleasure activity has been the downfall of nations. Behind every so-called "depression" there has been an excessive indulgence in commercial amusement.

The amusement mind has in many cases captivated the historic churches, and has robbed them of their intense sense of being "the salt of the earth".

A church whose members are more concerned about dancing than they are about spiritual enlightenment cannot be expected to have much comfort to give to those who are seriously concerned about the present and future destiny of their lives. Occasionally we are called to "light up a dying soul."

With many it becomes a deciding issue whether or not the minister approve of a monthly dance in the parish hall. If it cannot be truthfully said that dancing makes one a better Christian, why should a church be anxious to keep its minister from having anything to do with the management of its buildings for dancing purposes? Have we not thereby said that we will not take the challenge of Christ seriously, to give up everything for his sake?

If a parish hall is used for questionable amusement, who does it reflect upon? Certainly upon the congregation and its minister alike. But will not all the blame fall back upon the minister eventually?

The children of Israel had the custom to select two goats, these were presented to the people outside the house of worship, here lots were cast over them, one goat was for the Lord, and the other was the carrier of their sins and doomed to be sent into the wilderness to die; this last goat was called the scapegoat. Somehow I believe that we from this custom have learned the great American game of "passing the buck." Is it a fair practice?

Let each church member ask himself the question seriously: if the day should come in my life, and it can come before we know it, that I must take the question of death seriously, which will be the most important on that day: a church that has given me opportunity to dance, or a church that has helped me to live a life in which God became an experience? What do we ask of our church? A person with common sense will not ask that his church shall meet all his secular desires; they can be satisfied better through other agencies. The church cannot justify for us what inevitably must be a personal question. Whether I may dance or not dance can only be decided by thinking through the principles involved. The

church itself, as an institution sponsoring the principles of its Master, however, cannot afford to be divided on the question of what is generally deemed a questionable amusement. If a person feels that he can dance and still be devoted to his God, that is something the church cannot decide.

The question will most likely be asked what is safe amusement, and what amusements can be sponsored by the church? My personal answer is that any amusement refreshing to the body, soul, and mind is a safe amusement.

But even here I must penetrate the surface. Apparently there is no harm in the skillful amusement called dancing, and generally speaking that is true; it is the misuse of the dance that is harmful. Its constant repetition makes it a dissipation. Its influence in such cases will be fatal to the organs in the body that control our mental attitudes. Too few consider the psychological effect of excessive amusement.

I am not unmindful of the fact that some people may limit their dancing to a few hours a year in a parish hall; there are on the other hand many who learn to dance in the parish hall and later attend every public dance in the neighborhood.

There is another side to the question: can a sincere church member decide the question of amusement on his personal consideration only? I think not, the question of our fellow men enters in also. Paul would not do anything, though it was not a sin to him, to cause his brother to stumble. What shall we say of a congregation deciding by majority vote that it will not consider those who are against the use of church property for dancing purposes?

Paul the Apostle was a free man, but he was not without a conscience for his fellow men, he had the deep conviction that he was also in duty bound to accomplish the will of God in matters of faith. He was not therefore without the means of expressions as we see in his words: "Glorify God in your bodies." His guiding principle is expressed in these words: "So whether you are eating or drinking or doing anything else, do it all to the honor of God. You must not be hindrances to Jew or Greeks or to the church of God either."

General Church News

New Scandinavian Organization. At a meeting in Des Moines, Iowa, June 27, was organized a new Scandinavian society for the purpose of facilitating a closer relationship between Danish, Norwegian, and Swedish organizations in the city by sponsoring a Scandinavian Day at the Iowa State Fair Grounds each year. This year the first "Scandinavian Day" was held July 29 with an elaborate program. Mr. Hans Pauli was the master of ceremonies.

Churches Unite. "The Reformed Church in the United States" and "The Evangelical Synod of North America" were united into one church body in June under the name of "The Evangelical and Reformed Church". The former church body had its origin in Switzerland and western Germany while the latter originated in Prussia. The new synod has a membership of about 600,000.

Bishop H. Ostenfeld of Copenhagen, Denmark, intends to resign his high church

office this fall on account of ill health. He has suffered from a rheumatic ailment for some time and has spent much time in a Copenhagen hospital. He is reported to be recovering, but nevertheless wants to retire. The election of a new bishop is now under way, and the announcement of the new dignitary may be expected soon. The two outstanding candidates are Provst Axel Rosendal and Provst Dr. H. Fuglsang-Damgaard. — We bring in this issue of "Lutheran Tidings" an article from the pen of Provst Rosendal.

Bishop or President. At the convention of the Pennsylvania Lutheran Ministerium the learned theologian Prof. Dr. C. Jacobs, Mt. Airy Seminary, suggested a bishop instead of a synodical president. The bishop to hold office for life.

Sympathy and Moral Support. 610 Swiss pastors have sent expressions of their sympathy and moral support to the president of the German "Pfarrernotbund" (Pastors' Emergency League). They are on the side of the "Pfarrernotbund" in its struggle against the interference of the Nazi government in church matters. They wish to support their German brethren in their efforts to keep the preaching of the gospel of Christ pure.

New Hymnal. It is reported that the Swedish Church has adopted a new hymnal. It contains 700 hymns and was edited by Bishop Eklund of Karlstad.

Germanic Versus Christian Faith. In Germany has arisen a sort of religious movement which substitutes Siegfred, the hero of the German poem "Nibelungenlied", for Christ. This movement wants to cast out anything which is contrary to racial purity. The old Testament, St. Paul, the cross, and redemption are Jewish. Christ becomes a heroic leader. Back of the world there must be something greater than God, a maternal devotion which keeps watch over the worldly sinful.

"We were Germans before we became Christians, and to that we want to return." The basic attitude is pagan-Germanic, that is to say, why not put Siegfred for Christ? This pagan-Germanic movement has grown out of despair, self-abasement, and humiliation by the war and the enemies of Germany.

Prof. Ernst Bergmann of Leipzig is an exponent of this pagan theology. According to him Christianity is a foreign Semitic religion which is strange to the Germanic soul. Christianity was forced upon the Germans by violence. The supporters of this heathen theology met at Berlin early this year.

Religious Statistic. There were in the world in 1933 335 million Roman Catholics, 163 million Protestants, 107 million Greek Catholics, 16 million Jews, 219 million Mohammedans. Since 1880 the Catholics have increased by 125%, the Protestants by 120%.

New Church in Moscow. Recently a new church for American Catholics was built in Russia. This is the first church built in Russia since the revolution in 1917.

A Mohammedan University has been planned in Jerusalem. The Jews have had a university in the Holy City for some years now.