

Lutheran Tidings

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THE DAY AFTER*

By Rev. Frederick H. Knubel.

The day after, "the cold gray dawn of the morning after"—only then can actions be properly judged. The applause and the sneers of men today for my deeds have no final meaning. A tree is known by its fruits, the fruits it will bear tomorrow, and not by its leafiness today. The life and death of Jesus appeared as a mistake and as a tragedy until the day after, the third day after, when in the resurrection the meaning and the power of that life and death were released. The value of present American policies, the meaning of the present world confusion will be determined—tomorrow.

Something else is important. The worth of my actions is measured, not only by what others think of them tomorrow, but by what I myself think of them that day. The headaches the day after have a story to tell. My vain thoughts tomorrow will ruin my heroism today. My blunders and iniquities become sources of power if, the day after, an inspired repentance and new wisdom become mine.

All this is illustrated in an unexpected place, the fine parable of the Good Samaritan. We forget that the action in that story covers two days. The record of it contains these significant words "on the morrow." It is worth while to consider what some of its characters were thinking of their actions the day after.

I

Note, for instance, that priest and Levite who left the wounded man by the road and passed by on the other side. What were their thoughts the next day? We suppose that the incident never crossed their minds again. They had many duties and forgot it. But not if they were like us, when we have omitted to do a good deed. Always we begin to excuse ourselves, to justify ourselves for the neglect. The story tells us that the first man saw the wounded traveler, the second even went to look at him before passing by. After that they could not easily forget. Above all Jesus told this parable to a lawyer who was trying to justify himself.

There we are, that priest and that Levite and I, forever justifying ourselves when we neglect some opportunity for good. We argue with conscience and screw it into agreement. All we desire is to be right in our own eyes, though the heavens fall. We put ourselves on trial, and are the whole court—judge, jury, both attorneys, and the only witnesses. Naturally we are acquitted, that priest and that Levite and I, and then only can we forget.

But what happens in our minds through this habit

of forced self-approval? Faulty judgment, warped consciences, hypocrisy, easy condemnation of others in order ourselves to be guiltless, and then the horror of human prejudices. This is true not only for individuals, but for nations and for races. National self-justifications are a primary cause of war.

As a further consequence, the man who justifies himself thinks he needs no religion, and cannot have religion. Notice Micah's triple definition of religion: "To do justly, and to love mercy, and to walk humbly with thy God." Those closing words, "with thy God," belong to each item. The first is therefore, "to do justly with thy God." Religion means, not to be right in my own eyes, but under the clear eyes of him who knows what is in me—not to justify, but to be justified by him. I hear Jesus say, "Ye are they which justify themselves before men; but God knoweth your heart."

II

Returning to the parable, what was the wounded man thinking the day after, in bed at the inn where the Samaritan brought him? Was he condemning those who passed by? He was unconscious at the roadside, and knew nothing of them. The story itself indicates his mood. He had possessions, for he was robbed. He had put up a good fight, for he was badly wounded, half dead. He had gone down a dangerous road alone, believing he could care for himself. We see the picture of a self-reliant man. Having been worsted, he felt humiliated the day after. He was humbled chiefly because of the type of man who helped him, a Samaritan, one whom Jews then despised. If his pain and weakness permitted, he was tossing on his bed that second day. He was annoyed that he had got into a plight where he needed help from others and where he had received it from one he would not even recognize.

And so we have the mirror held up to our own lives once more. Quite as common as self-justification is self-sufficiency. We make a hard lesson out of the willingness to receive help and rarely learn how to accept it gracefully. Jesus says, "It is more blessed to give than to receive." We interpret those words as saying that to receive is no blessing at all. He says merely that to give is more blessed. All the while we are missing the fundamental fact, the fundamental principle of life, namely dependence on other lives. Life originates from other lives, cannot continue without still others (including Samaritans), and has its inevitable goal in the life of God.

Again we recognize the nature of true religion. Micah has it, "To do justly, and to love mercy, and to walk humbly with thy God." "Walk humbly with thy God." Humbly—that is utter dependence. Walk—that means continuance daily. Thy God—that is possession of him and by him.

*Note.—Above sermon by Rev. Knubel was given as a radio address over the NBC network and published in "The Christian Century Pulpit". It has been slightly abridged.—Editor.

III

And now the Samaritan himself. What was he thinking the day after? With fine tact he did not intrude on the sick man, whose antipathy to him he knew. He asked the host to care for the invalid and promised full payment on return. The host trusted him, clearly knowing his man and recognizing that the act of kindness was nothing unusual in that man's life. So the Samaritan departed and beyond a sympathetic prayer for the man in bed, never gave another thought to what had occurred. He was the only man in the story who was not thinking about it the second day—because it was nothing unusual in his life.

And this is the truly merciful man—not he who sometimes performs acts of strained, ostentatious philanthropy; not he who counts to himself his good deeds and thanks God he is not like other men; but he who is unconscious that he has done anything unusual, to whom mercy has become second nature. I say second nature purposely, for it is not original human nature to possess such a spirit. There is One, the original Good Samaritan, who (to borrow Stanley Jones' figure) is the Christ of all the world's roads. With his oil and wine and beast he travels the ways where the self-justifying, self-sufficient men are found. He has revealed mercy to the world, has given God's mercy to men. He imparts it, as a new, a second nature to his followers.

This also is true religion. How wonderfully Micah's definition fits this parable! The remaining clause in that definition is "to love mercy—to love mercy with thy God." Religion is not merely merciful deeds. It is the love of mercy, a heart within filled with delight in mercy. Religion is more, for it is to love *mercy with thy God*.

It is the discovery that Christ has brought the prevailing power of redemptive mercy into the world, and to be identified in that mercy with him.

Danish Women's Mission Work

With Christmas and all the holidays gone, we can return to our daily tasks again; and with a new year ahead of us, we naturally have new plans, new hopes and visions. For most of us, as we grow older, our new year's wishes often become silent prayers for help and blessing on our work, whatever it may be, that we may learn to do it even just a little better from year to year. That is my sincere wish, also for the work of our D. W. M. There is so much to be done. But as the old year is a sort of guarantee for the new, I am hopeful too; for just before Christmas our president, Mrs. Seeley-Knudstrup, wrote to me: "I am so grateful that we are getting in enough money so that we will be able to help all the different places that we had planned and hoped to help." And they were many this year. So thank you each and all who sent in your contributions and make this possible.

During the last year the Danish Women's Mission Board has been working especially for getting more and more of the women of our church enlisted in our mission work, both for the sake of the work to be done, and for the sake of the joy it gives to us individually to do our share of that great work. The very best way I know to enlist people in mission work is through knowledge and understanding of it. That was our reason for writing all the Ladies' Aids last fall and suggesting the formation of mission societies, study groups, etc. In a few places we know that such groups have been started. Others write that it just does not seem possible to get time for another society, with one or two Ladies' Aids already. That I can

well understand, but perhaps as time goes on, we can think of some way to do this, so that it may be possible. At Hampton, Iowa, I understand they devote four of their Ladies' Aid meetings a year to mission meetings, and then the men attend also. They have a lecture or discussion about mission work, and the collection goes to missions. This seems to me a very good plan, especially the fact that the men attend also. The congregation at Hampton is one of the very best supporters of mission work in our synod.

Here at Ringsted we have limited our mission meetings to every other month, and that way it works real well. If others have any other good plans or ideas, please tell us about them.

May our work and plans be a help to the work of our synod during the coming year.

Anna J. Stub.

The Story of a Song

By Vermund Ostergaard.

*That cause can neither be lost nor stayed
Which takes the course of what God has made,
And is not trusting in walls and towers
But slowly growing from seeds to flowers.*

*Each noble service that men have wrought
Was first conceived as a fruitful thought;
Each worthy cause with a future glorious
By quietly growing becomes victorious.*

*Thereby itself like a tree it shows:
That high it reaches, as deep it grows;
And when the storms are its branches shaking,
It deeper root in the soil is taking.*

*Be then no more by a storm dismayed
For by it full-grown seeds are laid;
And though the tree by its might it shatters,
What then, if thousands of seeds it scatters.*

Kristian Ostergaard.

Translated from the Danish by J. C. Aaberg. Copyright, 1932, by Social and Recreation Union, Delaware, Ohio. Used by permission.

A half century ago Kristian Ostergaard, a young Danish educator and writer, sat alone in his study and hummed the tune of an old folk song. He was almost ill from overwork, and he faced the prospect of failure in his chosen vocation; but courage and faith were strong in him.

The rhythm of the tune began to emerge with his thoughts. Tentatively, seizing pen and paper, he wrote a line:

"*Den Sag er aldrig i Verden tabt*"

and the second:

Som deler Kaar med hvad Gud har skabt...."

and a new song had been born.

Many years later the song was translated. It became known as "That Cause Can Neither Be Lost Nor Stayed," and is sung often by educational and co-operative groups.

Immediately one wonders how and why a song written in an obscure part of little Denmark came to touch, fifty years later, a responsive chord in the hearts of Americans whose problems—economic, social, spiritual—embrace circumstances differing vastly from the difficulties confronting this Dane.

The external appearances of obstacles often changes with time and geographical location, but the Christian method of solving problems remains basically the same.

Perhaps a brief sketch of the songwriter's life will illuminate this point and, at the same time, make apparent

the reason why a writer in a lonely hour may voice the hopes and aspirations of future generations.

The son of a Danish farmer, Kristian Ostergaard was educated chiefly in the folk schools of Denmark. In 1878 he came to the United States to serve as a teacher in Danish-American folk schools. He remained seven years—long enough to help found two such schools; but increasingly homesick, he returned to Denmark in the spring of 1885.

Denmark's peasants and farmers then were engaged in the immense task of rebuilding their social and economic lives. Through centuries they had been ignorant and poverty-stricken. They had endured a hand-to-mouth existence with little hope or chance of securing bettered conditions. Then the folk schools spread over the land. In them the people learned that they must help themselves spiritually, mentally, and physically. Many learned the lesson thoroughly, and an important economic status gradually came to them too.

But the young lærer (teacher), Ostergaard, discovered that seven years of absence had made him something of a stranger in his old circles. Also, the folk schools had reached a critical stage in their history. For one thing, the conservative provisional government was not altogether friendly.

For several months he sought a teaching position with no success. He toyed with the idea of founding a school of his own. The opportunity to do so arrived unexpectedly, when he made the acquaintance of Ludvig Mosbæk (who now lives in Askov, Minnesota), a horticulturist, who also was interested. Mr. Mosbæk offered the use of space in his warehouse for classrooms. Lærer Ostergaard accepted his offer. Støvring Højskole opened in November, 1885, with one student.

'Twas a bold step for a young man to take in a community in which he was unknown. His entire capital amounted to about \$750. People of the Støvring locality had had little contact with the folk-school movement, and they were skeptical; but the teacher had seen great works accomplished in the forests of Michigan and on the prairies of Iowa. Undoubtedly his courage and imagination had been fired by America's headlong conquest of the wilderness. There seemed to be no sound reason why he, in his homeland, could not overcome obstacles born of tradition and ignorance when his fellow countrymen had conquered the hardships of frontier life in the great land across the sea.

Years passed.

Enrollment in Støvring Højskole was not equal to the young schoolman's expectations. Income lagged behind expenses. The new building, erected in the spring of 1886, had helped, but not enough. The government, which ordinarily granted cash aid to the privately owned folk schools, gave none to Støvring. Reason: Kristian Ostergaard's association with Ludvig Mosbæk, who was considered a too-radical opponent of the government.

Lærer Ostergaard, now *forstander* or principal, labored mightily to keep his institution functioning. He lectured; he initiated the organization of co-operatives; he wrote articles, stories, verse, novels—always he wrote to supplement a meager income from the school.

He found himself seriously impaired in health from constant overwork. In the spring of 1892, his wife's death left him with six motherless children.

The exact period is not known, but sometime before this last blow he wrote "That Cause Can Neither Be Lost Nor Stayed." A notation appended to the seven originally published verses explains the fact briefly: "Written dur-

ing a period in which the folk schools of Denmark were under adverse pressure of the provisional government."

The song was a cry of faith and prayer of one striving to improve conditions for his fellow men; of one who had seen the clouds of failure gather and hang ready to descend upon him and the fruits of his work; of one who had the courage and faith to believe that although a tempest might temporarily wreak havoc, the wind also would scatter the seed of honest labor.

The storm broke.

Forstander Ostergaard gave up his folk school to others and sailed again to the United States—this time to stay. But the work he had started in Denmark went on; Støvring Højskole, under new leadership, survived and flourished. In 1936 the school's alumni and friends celebrated its fiftieth year of uninterrupted service.

Kristian Ostergaard became a minister in the Danish Evangelical Lutheran Church of the United States of America. In 1911 he wrote to friends in Denmark, "I thank God that I have found over here a work which brings me joy and completely absorbs me."

He continued his work as a writer almost until his death, October 9, 1931, in his Tyler (Minnesota) home.

Now, six years later, it is discovered that his song has found many new friends among the American people. Most of them are, as the writer was, engaged in some manner in man's unending struggle to better the lot of humanity. The scene has changed; spiritual, social, economic problems sometimes wear a new face, but basically, the method of solution remains unchanged.

Known through many years only in the Danish language, the song was translated by Rev. J. C. Aaberg and published (1931) in a collection of folk songs and hymns entitled *Sangbog for det Danske Folk i Amerika* (*Song Book for the Danish People in America*).

In 1932 the translation appeared in *Songs of Christian Comradeship*. Four years later Recreation Co-operative published and distributed several thousand pocket copies.

Recently Miss Helen F. Topping, of the Kagawa Fellowship in Japan, wrote: "I first came into contact with the song...at the Methodist National Youth Council, 1934....(later) I found it in use among the leaders and young people of the co-operative education units in various parts of America....I expect to go soon to Europe and there will hope to make use of this song....I shall report that it is the commonly accepted co-operative hymn of America...."

"The Classmate."

Faith

I have not failed, although the height I sought
Is still beyond and up a steep ascent,
Though everyday I've striven toward a goal,
Yet unattained, my heart knows deep content;
For out of effort has my soul grown strong
And with God's aid I shall achieve 'ere long!
Blanche Lea Walden.

Wisdom Proverbs

Pleasing ware is half sold.
You must lose the fly to catch a trout.
He that thinks amiss, concludes worse.
Carrying a rod does not make a Moses.
He's short of news that speaks ill of his mother.
A good calf is better than a calf of a good kind.

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EDITORIAL

We stand at the threshold of a new year. As we begin the year, it is worth while for us to take stock of where we are and what we are.

When we look back, I can see only good that has been given us from God. Life has been so abundantly blessed by Him that it is beyond understanding. Yet there is abundance of things all about us as well as in us that are of the most evil nature. That has not come from God, but from His adversary and from the selfish heart of man.

Most of the blessings from God we have in and through the Church, that body of true disciples which has always lived in the midst of the world unseen by human eye, but always evident to the heart of God. We have just celebrated the coming of His Son, Jesus, to live a life as one of us, with the great exception of sin. He left us His word, He gave us His holy sacraments, He sent us His Holy Spirit to be with us always. He revealed to us the love of the great God His Father, He taught us to call Him Father, He made us the children of this Father. All those glorious, unspeakably precious things we have from God. And besides, He has supplied us with everything that we require for a good and healthy human life.

That is where we stand with God. He made us His children and gave us the right to call Him Father. How do we stand with Him?

Once upon a time we were baptized. Then we became children of God and received the forgiveness of all our sins. The only question left for us to answer is: Have we remained true to the covenant of our baptism? If we have not, it is time we turn around and go back toward God again.

When we look at the great world, it is plain there is not much of blessing to be expected from it in the future. The very best we can hope is that it will not turn out quite as bad as it looks. We have nothing to gain by relying on the world, but everything to lose. We have not much to lose by turning our backs on the spirit of the world, but oh how much to gain.

Our New Year's text this year was the Lord's Prayer. I wonder if the purpose of choosing that for a text had not been that we should turn our thoughts to the consideration that God is our Father, we are His children, and that we can bring whatever is on our hearts to Him,

as a good child does to a good Father. Remember that and have a Happy New Year.

C. A. Stub.

Correspondence

Aalborg, Denmark, 1937.

Mr. Editor:—

Again a year has gone by. I do thank you for co-operation and hope that the coming year will bring happiness to both you yourself and your readers.

"The Emigrant-Archives" is growing steadily, but I should like that more of your readers would write to me; as I have told you before, the Archives should like to have any kind of material pertaining to Danes in the U. S. A., books, pamphlets, newspapers, pictures, etc., even the smallest item will be of value to us.

An autobiography and a photograph most of the Danes over there could afford to send, old and young, poor and rich, we want to get in touch with all of them.

Wishing you and your readers a merry Christmas and a happy and prosperous New Year, I am with kind regards,

Very sincerely yours,

Svend Waendelin, Archivist.

"The Dan-America Archives," Aalborg.

We Need Your Help

That the life of the religious press, and especially a synodical or denominational paper, is fraught with perils—mostly financially—has been brought to the attention of many through the discontinuation of the "Presbyterian Banner." *The Christian Century* commented upon this in a recent editorial, and we are quoting it in part with the written permission of the editor. "It had more than one hundred years of honorable history. But the way of the denominational weekly has become increasingly hard. In spite of the strength and loyalty of the Presbyterian Church and the editorial excellence of the Banner, the paper has been published during the last fifteen years only because an interested friend was willing to meet deficits aggregating a hundred thousand dollars. But such friends are rare and while many appreciative things may be said of them, it cannot be said that their mercy endureth forever. So, through no fault of its own or of its constituency but yielding to the necessities of the times, the *Banner* which has waved so long is hauled down."

What was probably the first religious journal in America appeared sometime in the year of 1743, but we have no record that it lived more than one year. What is called the "golden age of denominational journalism" practically ceased before the establishment of our synod, and the very recent tendencies have not produced a flourishing business for the religious press. *The Christian Herald*, which reaches thousands of readers, was forced to become a monthly magazine of religion; *The Christian Century*, which today holds a commanding position, was a struggling denominational paper (the Disciples of Christ) until it changed ownership and became an inter-denominational journal of religion. Under the most excellent editorship of Dr. Charles Clayton Morrison it has become one of the few outstanding papers in America today.

Another factor that probably should be considered is the local congregational paper. There is no doubt that many of our congregations need such a medium by which

to contact its members and larger constituency. However, would it not be possible to limit the function of such mediums of communication to the level of an attractively written and printed bulletin? Only a short time ago a letter came to our desk in which the writer stated that his congregational paper served his purposes. Are we not losing many worthwhile articles—English and Danish—because they appear first in some local paper? Many of these are worthy of a much larger circulation than any local paper within our synod affords; it may be argued that we are free to reprint, but no paper attracts very many with reprints.

As this paper reaches one hundred and fifteen trial subscribers in the Detroit area, each of these subscribers will have received a letter from "Lutheran Tidings" urging them to continue their trial subscription by renewing same for the new year. We are not ashamed to say to these readers, and to others, that we need their help. We need this medium for communication and expression. We need it to inform our people about the work of the synod. We need it to spare our people from succumbing to a daily press which is only secular.

As the new year begins we ask for your support. We shall be glad to arrange for a campaign such as is under way in Detroit and at Trinity Lutheran Church in Chicago. The cost is not prohibitive to any congregation, and we promise "to contact" each individual by mail. But in addition to a larger circulation we need your assistance in the form of direct contributions. The life of the religious press is fraught with perils, but let us give our pledge to overcome them. As opportunity affords, let us disseminate the Word through the spoken word, the religious press, and the radio.

Ernest D. Nielsen.

Observations

By Bundy

Touchdown. The high school principal called me on the telephone this morning and asked if I would come over to the auditorium to speak at a short football rally. The next game was a crucial one, it would mean the championship or "a playoff" to settle a possible tie.

I am going to accept the invitation for I want the team to win. I want them to win because it does something to them mentally and spiritually. They have been on the defense and the losing end of the game long enough. Football is more than a sport. Mentally and physically it is as dangerous as life itself is dangerous. Winning depends upon blocking, tackling, plunging, evading and holding on to the ball. Life is all of that too. There are too many losers because we tackle our opponents weakly. From our places of defeat we are looking despairingly at those headed for the goal because we allow someone to block us out; we fumble because we are habitually undecided and because our reflex-actions have become dormant. When on the defense we fail to evade our opponents because we have become too lenient. It is true that none of us can expect an unbroken string of victories, sometimes perhaps we need more of the great lesson of defeat; for that reason I am also going over to the High School, for I want to say to the boys, among other things, also these words:

"Dear Lord, in the battle that goes on through life,
I ask but a field that is fair;

A chance that is equal with all in the strife,
A courage to strive and to dare.
If I should win, let it be by the code
With my faith and my honor held high.
If I should lose, let me stand by the road
And cheer as the winner goes by."

* * *

Facing in Two Directions. Democracy faces in two directions, it opposes the proletariat and the aristocrat, for it is government for the people; and the people are (unless they have been deformed by the devil for the body only) usually in between these two groups. Some think we have none of the first two mentioned groups; well, just go back a few weeks and observe how many facsimile invitations there have been in our papers for the Duke of Windsor. The israelites of old would have stoned him for taking another man's wife. Our white-washed humanity is more tolerant. We want both aristocracy and democracy.

* * *

Oxford-Edinburg. Two conferences of great magnitude have been held this summer. The first one was in Oxford, England, and centered around the relative position of the church and the state. Most people won't know what that means until we see something like what is happening in Germany, Italy, and Russia. The Edinburg conference will bring its greatest immediate results; it tells us that there are encouraging signs (except from some American Lutheran Churches) that the great denominations of the world will in the near future be able to agree upon a common confession. It is strange that when we begin to do a thing like that, we do not look into the distant unknown future, but into the traditions and historical records of a remote past. As we search, we find an old foundation upon which we may build our temples for the coming ages. These may perhaps be more expressive of our cultural, spiritual and aesthetic concepts. It is one of our sins, that, even though there is a "faith once delivered unto the saints" we have stereotyped this faith into vocal formulae too numerous for a non-theologically interested laity.

It has been one of the mistakes of the Lutheran Church that it thought Martin Luther's Little Catechism and other similar confessions beyond lingual improvement.

* * *

Testing Who? Some years ago a college professor wanted to test the faith of the ministers in United States. He sent out to a number of ministers in all the larger denominations a large sheet of paper with questions on it. A tabulation was made of the educational preparation of clergymen which revealed that Lutheran ministers were college and seminary graduates in far higher percentage than others. Under the heading, "Your Beliefs", it was also revealed that Lutheran ministers were more faithful to the evangelical faith than others. Many are undoubtedly justly proud of these facts, others may say that all the questions merely represent the folly of some people. All of this leads us to think that it might be profitable to have a tabulation of the religious education and a few other important things among our members.

—o—

To live up to his prayers puts every man at his wit's ends. Praying often outruns living.

"LITTLE SETTLE CHURCH", MONTCALM COUNTY, MICH., 1877-1937

The congregation here was organized April 21, 1873, by Rev. J. H. Wald of Whitehall. He recommended that the congregation call as its pastor Rev. Ole Amble of Allamakee County, Iowa. A call was extended to Rev. Amble; he accepted and arrived in May, 1874. When he came there were no churches, but country schoolhouses were scattered round about the county. These were made use of on Sundays by Pastor Amble and others. It happened, for instance, that two pastors would announce services in the same place and at the same time and would be surprised to see each other as they both arrived at the same time.

One of the places used for regular services by the founders of our church was Monroe schoolhouse. Many joys as well as disappointments were experienced here. Here Rev. Amble came alone, again and again, and here he brought his friends in the ministry when they came to visit him. Among those who as visitors preached in Monroe were Rev. Tesdahl and Rev. Olsen, the last named was at that time president of the Synod, "The Norwegian Conference," as it was then called.

It was at a time when one of these men had preached in Monroe that Rev. Amble felt so happy to hear his friends testimony that he sobbed: "But I may appear to be happy, and yet I am far from happy." But then he added: "It is wonderful to be a minister of the gospel, and I have never for one moment regretted my calling." Once, as he had been in Monroe, he prayed: "Heavenly Father, look down upon my congregation in mercy, draw the hearts to Thee. We need Thy grace and love, and so many have not listened to the truth. O Lord, be gracious to all, help all, save all, if it is possible. And me, Lord, lead me to Thy cross, let me find comfort and joy there."

In those early days Rev. Amble was interested and helpful in organizing congregations among Scandinavians in different places, and by following him here we find that the name "St. Petri" was a favorite with him. It was he who suggested this name to a congregation in Toledo and to one in Bay City. The name was adopted both places.

The general conditions were far from being the way that Rev. Amble wished. He complained about young Danish girls who sought the company of hoodlums, and some of them were engaged to men to whom the church meant nothing. The need of the church was great; oh that the folks of the community could see it!

On Christmas day, 1875, services were held in Monroe, and again a week later on New Year's Day, 1876. In between these two services, on Wednesday, Dec. 31, 1875, a number of these early pioneers were gathered. They passed the resolution among themselves that a church was going to be built by them in "Little Settle."

However, not all was smooth going. On Monday, Jan. 1, 1876, a congregational meeting was held at Gowen. It seems to have been one of those meetings with a lot of talk, but where little was said. When the pastor came home from this meeting, he wrote about it: "O for all the prattling and nonsense." It might be well for some people not to talk unless they really have something to say.

The undertaking of building this church was to a great extent dependent upon the weather. Until Feb. 28, there had been no snow; however, then it snowed all night,

and now the people could get out with their sleds. Logs were hauled to the saw-mill, and by spring lumber was piled up on the site selected for the church. It was late in the summer, however, before the work progressed. On August 16 a gathering at the place where the church was to be built decided to call the new church "St. Petri Church." The same day the first stone was laid for the foundation. Peter Andersen had promised to donate the work of laying the foundation, with Christian Andersen as his helper.

Shortly after this Rev. Amble wrote a document which, with several newspapers, was laid in a zinc box and secreted in the foundation near the northeast corner. Only three men, Rev. Amble, Anders M. Johansen and Peter Andersen, knew the exact contents concealed here, which, as was said, should testify to coming generations of what was done here if, as they said then, this document ever should be found and read. The placing of this box was done on Aug. 19.

While the building proceeded, services were continued in the schoolhouse; but it is now referred to no more as Monroe, but as "St. Petri." However, as soon as the roof was over the new building the members were anxious that it should be used. The pastor and a number of the folks from the congregation gathered in the church on Saturday, Nov. 18, and helped each other erect a temporary pulpit, an altar and baptismal font. The first service was held in the church on Sunday, Nov. 19, 1876, it was the 23rd Sunday after Trinity. This was a day of rejoicing, when the congregation could assemble in the church for the first time. It was the first Lutheran church building in Montcalm County. The pastor preached on the gospel of the day, Matthew 22, 15-22. His theme was: "The Abomination of Hypocrisy." There was Holy Communion, the pastor taking for his communion text Matthew 3, 8, "Bring forth therefor fruits meet for repentance." Twenty-three partook of the Holy Communion.

The church was not yet dedicated, because it was not finished, but it was used regularly after this. It was the consensus of opinion that it was to be dedicated in the summer of 1877, sixty years ago this year. There may therefore be a difference of opinion as to whether this is the 60th or 61st anniversary. But one thing we know, there was rejoicing when this house was taken into use for the first time. And there was prayer that God would bless this house and the work which was to be done from here. There was also thanksgiving—the second service in the church was on Thanksgiving Day, Nov. 30, 1876.

It may be of interest to know that the first child brought to Holy Baptism in this church was Charlie Jensen. He died and was laid to rest at South Sidney in September, 1936.

The first person to be buried in the cemetery here was a young man, less than 20 years old,—Peter Vilhelm Heinrich Larsen, who died Jan. 5, 1877. He was buried on the 7th. This funeral of a young man, his parents only son, was the occasion of the dedication of the cemetery. It was consecrated to be a resting place for those who sleep here until the resurrection morn.

The building of St. Petri Church not only had significance for the people of the immediate neighborhood, but it was an example to be followed by others. While they

were building in "The Little Settle," they began to talk about a church in "The Big Settle." And a few years later we see that a church was built there. This was later an example followed by others.

As we gather to commemorate let it be with rejoicing and with thanksgiving. It was a sacrifice to many of those of 60 years ago to build a house in which they could worship. It need not be much of a sacrifice for us to keep the work up among us and our children. And it is needed now as then. It was in the days when this church was built, that Rev. Amble wrote: "There is much sin and wretchedness in our midst, worst of all, is the spirit of pride and conceit. Was it not strange that I should not be permitted to go out to the heathen to preach the gospel for them, as was my burning desire and longing, but that I should come to America to 'Christian heathens,'"

To understand this it is necessary to know that Rev. Amble really did not study or prepare for the ministry; he prepared himself to become a missionary, expecting and hoping to be sent to Madagascar. But when he was ready, the mission society had all the missionaries they could use for the time being. It did not have the finances to increase its number of workers. Someone then suggested that he go to America and, temporarily at least, seek work in the church here. He followed this suggestion—only because his own plans failed to materialize.

This little St. Petri Church has not been used very much in recent years; the old settlers who were here 60 years ago are no more among the living, and only few of the members of our church now live in this neighborhood. Most of them can as easily or easier come to one of our other churches, but that does not mean that any one should neglect himself by staying away from the church. Yes, I said neglect myself; I did not say neglect the church. Some may do both; both may be serious; but for the individual, I am afraid, the more serious is neglecting one self. You are called upon to take active interest in the work of the congregation, and by doing so, you are serving your dear old little St. Petri Church.

It has been somewhat of a shrine the last few years, and the more you who love this church the most take active part in the work of the congregation, the more this little church will be loved in the days to come. May God bless it! He will do so if we all are faithful in our calling, even though that means that we seek to worship Him in other church buildings in our congregation. May the blessing of God be upon all who are gathered at this anniversary festival, and may He look with favor on all, and may He bless the memory of all of those who in the past have been connected with this church.

A. C. Kildegaard.

OUR CHURCH

"Julegranen", the annual Christmas book published by the Holst Printing Co., Cedar Falls, Iowa, has been sold out this year. It seems that the success of this publication is increasing with the years. The special Christmas edition of "Ungdom" was also sold extensively this year, though it was not sold out. The business manager still holds this issue for sale. And let it be said, it is remarkably worth while buying at the price for which it is offered.

Askov Assembly Hall Burns. In the evening of the day after Christmas the old Assembly Hall at Askov, Minn., burned to the ground. The origin of the fire is unknown. With this passes an old landmark of the Askov community, which has been the meeting place on many important occasions.

The "Brooklyn Juniors" have recently become a member of the Eastern District of the D. A. Y. P. L.

New Church Choir. The choir of the Seattle, Wash., church of our synod has recently been reorganized under the leadership of Mr. Melvyn Johnsen. The choir has fourteen members at present.

Maagen, the Danish young peoples society at Seattle, Wash., has been reorganized by its old members and a few new friends. Meetings are held twice each month with business and entertainment. Mrs. Edith Jorgensen entertained at the last meeting by telling about Iceland, where she has lived for six years.

Rev. P. Chr. Stockholm, Cozad, Nebr., has received a call from our congregation at Grayling, Mich., which he has accepted. We are not yet informed when he will take up his new charge.

New Lutheran Brotherhood. In our churches at Marinette Wis., and Menominee, Mich., a new men's society has been formed for both churches as a Lutheran Brotherhood.

Old Cape Scott Colony. Motion pictures have been taken from the old Cape Scott colony on the island of Vancouver. Recently they were shown at the "Maagen" society, Seattle, Wash., by Miss Helen Holm, who spent part of her youth in this colony.

The New West Denmark Church is progressing well. "Nu-Wood" has been put on the walls. A committee of men visited Hutchinson, Minn., to see about a church bell, which the congregation there has for sale. They brought the bell home, and the tower is now ready for the hanging of the bell. The pulpit and the altar will be made by Mr. Jes Smidt of West Denmark.

Mr. O. C. Olsen, Omaha, Nebr., who was the synodical treasurer of our church for a number of difficult years, celebrated his 70th birthday on Dec. 17.

Mr. Rasmus B. Nielsen, well known Nebraska pioneer, passed away at his home in Nysted, Nebr., recently at the age of 88. Mr. Nielsen has lived at Nysted for 60 years during which time he has always been a staunch supporter of the church and the folk school there. For many years he was the president of the congregation. He is survived by four daughters and three sons, among whom are Prof. Alfred C. Nielsen of Grand View College and Rev. Holger O. Nielsen, Junction City, Oregon.

A Church Concert will be held at St. Peder's Church, Minneapolis, Minn., on Jan. 16.

Twenty-five Danish Hymnals was the Christmas gift of two loyal members of the congregation at Racine, Wis., to their church.

English Services in West Denmark. At a recent meeting of the congregation at West Denmark it was decided that hereaf-

LUTHERAN TIDINGS

ter two English services should be held every month at the West Denmark church.

Improvement At Pasadena. Due to the activity of the Pasadena Young People's Society, the Sunday School room of the church has been enlarged by 16 feet. All the work involved in the construction was done gratis by friends of the congregation.

Joint Christmas Tree Festival. Our churches at Marinette, Wis., and Menominee, Mich., held their Christmas tree festival for the children together this year.

A Lutheran Intersynodical Evangelistic Conference will be held in Minneapolis, Minn., on Jan. 11-13 at the Bethany Lutheran Church. Rev. Evald J. Conrad, 5001 E. 52 St., is in charge of registrations.

Ten New Members. After the "Every Member Canvas" of our Muskegon, Mich., church on Dec. 12, 11 new members were admitted to the congregation.

Rev. Holger Strandkov, Tyler, Minn., visited the congregation at Lake City, S. Dak., between Christmas and New Year to conduct a Christmas service there. There is no resident pastor at Lake City.

"Lutheran Tidings" Representatives. Mrs. Ida Larsen and Mrs. Herluf Utoft of Tyler, Minn., have been made representatives of "Lutheran Tidings" in that community. It gives us great pleasure to see our congregations taking upon themselves the responsibility of getting subscribers and renewals to our paper. We want to thank these women for their willingness to do this work.

Rev. Erik K. Miller of Omaha, Nebr., is giving a series of lectures this winter on the hymns we use in our church, both in the Danish and English. The explanations are given in Danish or English, whichever the hymns are.

Rev. Swen Baden, Bridgeport, Conn., has been invited to conduct an English service at Shelton, Conn. The Danish Sisterhood is the sponsor of this service, which will be held in the German Lutheran Church at Shelton.

Rev. Holger Koch, formerly of West Denmark, Wis., has moved to Kimballton to help manage his brother's brickyard. His brother, Mr. Frode Koch, met death in an accident last summer. Rev. Koch assisted in conducting the choir at the Kimballton church this Christmas.

From the Synodical Treasurer

Acknowledgements of Receipts.

General Budget.

Previously acknowledged	\$ 412.80
Manistee, Mich. Congr.	70.00
Clinton, Iowa, Congr.	50.00
Omaha, Nebr. Congr.	60.00
Racine, Wis. Congr.	50.00
Trinity, Chicago, Congr.	200.00
Des Moines, Iowa, Congr.	75.00
St. Stephan's, Chicago, Congr. ..	116.05
Portland, Me., Congr.	30.00
Danevang, Texas, Congr.	206.00
Gayville Lad. Aid,	125.00
Hampton, Iowa, Congr.	70.00
Total	\$1,464.85

Missionfund.

Previously acknowledged	\$ 512.63
Solvang Lad. Aid,	10.00
4th Dist. Convention, Ludington	46.85
Total	\$ 569.48

Annual Reports.

Previously acknowledged	\$ 75.55
Detroit, Mich. Congr.	75.55
Ringsted, Iowa, Congr.	2.50
Omaha, Nebr. Congr.	3.75
Portland, Me. Congr.	2.50
Rosenborg, Nebr. Congr.	1.00
Easton-Parlier, Calif. Congr. ...	2.50
Marinette-Menominee, Congr. ..	3.00
Juhl, Mich. Congr.	1.00
Watsonville, Calif. Congr.	2.00
Clinton, Iowa, Congr.	5.00
Dalum, Canada, Congr.	2.00
Tyler, Minn. Congr.	7.00
Waterloo, Iowa, Congr.	2.75
Dagmar, Mont. Congr.	3.00
Grant, Mich. Congr.	1.00
Bridgeport, Conn. Congr.	2.50
Danevang, Texas, Congr.	7.00
Withee, Wis. Congr.	4.75
Askov, Minn. Congr.	6.50
Dwight, Ill. Congr.	2.50
Oak Hill, Iowa, Congr.	2.50
Exira, Iowa, Congr.	1.75
Newell, Iowa, Congr.	3.00
Total	\$ 147.05

Pensionfund.

H. P. Rasmussen, Wheaton, Ill. ..	\$ 5.00
Askov, Minn. Congr.	14.00
Trinity, Chicago, Congr.	53.25
Total	\$ 72.25

Canada Mission.

Previously acknowledged	\$ 3.00
Manistee, Mich. Congr.	10.60
Kimballton, Iowa, Congr.	30.25
Hartford, Conn. Congr.	29.25
Cedar Falls, Ia. Lad. Aid,	10.00
Total	\$ 83.10

Special Mission to Dalum.

Previously acknowledged	\$ 106.00
T. G. Jensen, Kimballton,	5.00
Skandinavisk Kvindeforening,	
Canwood, Sask.	5.00
P. J. Berthelsen, Kimballton, ..	.50
Einer Rasmussen, Kimballton, ..	.50
Christ J. Rasmussen, Kimballton,	.50
Th. Strandkov, Kimballton,50
Anton Christensen, Kimballton ..	.50
Miss Ingeborg Hansen, Grayling,	5.00
H. P. Rasmussen, Wheaton, Ill. .	5.00
Askov, Minn. Congr.	11.00
St. Stephan's, Chicago, Congr. ..	19.00
Alice Jensen, Minneapolis,	2.50
Bone Lake, Wis. Lad. Aid,	10.00
Danevang, Texas, Additional, ..	1.00
Total	\$ 172.00

Special Mission to Dagmar.

Previously acknowledged	\$ 144.00
T. G. Jensen, Kimballton,	5.00
Skandinavisk Kvindeforening,	
Canwood, Sask.	5.00
P. J. Berthelsen, Kimballton ..	.50
Einer Rasmussen, Kimballton, ..	.50
Christ J. Rasmussen, Kimballton	.50
Th. Strandkov, Kimballton, ..	.50
Anton Christensen, Kimballton .	.50
Cent. Luth. Div. "A",	
Muskegon	8.48
H. P. Rasmussen, Wheaton, Ill. .	5.00
Askov, Minn. Congr.	11.00
St. Stephens, Chicago, Congr. ...	19.00

Alice Jensen, Minneapolis,	2.50
Danevang, Texas, Additional ...	3.00
Total	\$ 205.48

Special to Rev. P. Rasmussen, Dalum.

Previously acknowledged	\$ 5.00
P. Nissen, Ryslinge, Nebr.	1.00
Mrs. A. D. Ingemann, Minneapolis	10.00
Total	\$ 16.00

To Others.

Previously acknowledged	\$ 56.00
Newell, Iowa, Congr.	89.50
Danevang, Texas, Additional ...	2.00
Total	\$ 147.50

To Needy Members at Dalum.

Central Lutheran Lad. Aid, Muskegon, Mich.	\$ 25.00
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Summary.

General Budget	\$1,464.85
Missionfund	569.48
Annual Reports	147.05
Pensionfund	72.25
Canada Mission	83.10
Special Mission to Dalum	172.00
Special Mission to Dagmar	205.48
Special Mission to Rev. P. Rasmussen	16.00
Special Mission to Others	147.50
Special to Needy Members, Dalum	25.00
Grand Total	\$2,902.71

With thanks to all for the past year,
and wishing everyone a Happy New Year.

Dec. 22, 1937

Menominee, Mich.

Axel Thomsen, treas.

Germany Facing Church Problems

According to recent press reports two bold and significant statements have been submitted to Reich Chancellor Adolph Hitler protesting in no uncertain terms against attacks which have been made on Christianity by the National Socialist Government. One is an outspoken declaration of faith signed by the leaders of almost every branch of the German Evangelical Church, and the other is a petition from the chaplains of Germany's armed forces asserting that the reich military strength is being endangered by the Government's treatment of the Church problem.

The declaration, released through the International Christian Press and Information Service of Geneva, Switzerland, is signed by Bishop August Marahrens, president of the Lutheran World Convention; Bishop Muller, head of the Provisional Administration of the German Evangelical Church; Dr. Breit, Chairman of the Lutheran Church Council; and some ninety other pastors. It draws particular attention to the attack made by Dr. Alfred Rosenberg in his recent book, "Protestant Pilgrims on the Road to Rome," and in repudiation of Dr. Rosenberg's widely propagated doctrine that "the German race is not hereditary sinful but noble," the declaration boldly proclaims the Lutheran doctrine of sin and redemption. "These utterances of Rosenberg," it states, "show that an attack is being made against the Christian faith itself."

LUTHERAN TIDINGS

The declaration goes on to ask: "Will all who wish to remain Christians with us testify that the world philosophy advocated as national socialist by Alfred Rosenberg is irreconcilable with the Christian faith? Will you demand with the Christian Church that this world philosophy shall not be forced upon our people and our youth in the name of the community of our nations? Are you prepared with us to render all due obedience to the civil authorities ordained by God and yet remain unswervingly true to the Gospel of Jesus Christ in faith and confession?"

The following public questions are then addressed to the National Socialist Movement: "Are we or are we not still to be permitted to profess publicly the Christian faith to be the power of God which has richly blessed our nation in the past and will continue to do so in the future? Is it to be looked upon as 'anarchist rebellion' because we have been Christians and with God's help will remain such? There is freedom to abuse the Christian Church and its beliefs, whereas the public defense of Christian truths and Christian honor is obstructed and prevented. This state of affairs weighs heavily on the life and conscience of the Christian section of our nation and confidence in those promises which guaranteed the freedom of Christian faith and the right of the Christian Church must be shattered unless a plain statement puts a stop to such conduct."

The petition from the chaplains, published in the "New York Times," informs Hitler that the nation as a whole is now divided into two opposing camps. They contend that in villages and rural towns almost every community is divided into a party led by the local National Socialist chief, and one led by the Protestant pastors and Catholic priests.

It states that thirteen per cent of the German population is enrolled in the Confessional Church, and when the Protestant sympathizers and rebellious Catholics are added to this number it is evident that nearly fifty per cent of the adult population is more or less actively opposing government Church policy and the National Socialist anti-Christian propaganda.

The army seems to be profoundly disturbed by the renewed and intensified attack on Christianity and by the reaction seen among citizens coming up for training. Sporadic conflicts have already occurred between Christian army officers and party officials engaged in anti-Christian propaganda.

In analyzing the petition submitted by the German chaplains, Dorothy Thompson, celebrated political commentator of the "New York Herald Tribune," notes the following additional points:

"Seven per cent of all the Protestant pastors in Germany have either been imprisoned or taken into police custody since 1934.

"From twelve to fifteen per cent of the people are bitterly hostile to the ruling regime, and they are that very part who would normally be pillars of the State.

"The controlled press prints egregious lies, and a large section of the population know it and do not believe a single word that emanates from an official source.

"A filthy anti-Christian propaganda is carried on by the state forces.

"Jesus is referred to as a 'swine' and a 'Jewish tramp.'

"Much of the youth is turning toward Christianity in revolt against this sort of teaching.

"Immorality is condoned in the ranks of the party officials, while Christian priests and pastors are smeared with lies.

"Many of the people most vigorously 'heiling' Hitler might turn Bolshevik tomorrow.

"The situation has become so serious that should Germany have to mobilize for war, the internal division would constitute a serious threat to enthusiastic co-operation and victory."

In offering her comment, Miss Thompson said: "This picture of the German situation is not a series of 'atrocities' spread by German refugees, underground socialists, inaccurate foreign correspondents or 'Jewish newspapers.' These accusations, which are stated in absolutely clear terms, appear in the most amazing document which has come out of Germany since the beginning of the Hitler regime."

"Ansgar Lutheran."

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