

Lutheran Tidings

Volume X

June 5, 1944

Number 21



The Cross, A Ray of Hope

Wm. S. Avery, 1944
(Stanza 4 adapted from Godfrey Thring.)

CAERGYBI. 8 8, 8 6.

JOHN D. ROBERTS, 1883.

1. A — midst the ter — rors of the night ,
2. To sail — ors on the sev — en seas ;
3. To mis — sions or — phaned by the war ;
4. In sick — ness, sor — row, want or care ;
5. LU — THER — AN bre — thren, far and wide ;

In trem — bling hearts all filled with fright ,
To sol — diers down up — on their knees ;
To work — ers as they do their chore ;
What e'er be — tide , 'tis ours to share ;
Through — out the WORLD , since Christ hath died ,

Ap — pears in ac — cents bold and bright ,
To air — men as they mount the breeze ,
'To pris — on — ers be — hind the bar ,
May we as help is need — ed, there
He calls for AC — TION at His side ,

The Cross, a ray of hope .
There comes a ray of hope .
There comes a ray of hope .
Be — stow a ray of hope .
To — give a ray of hope . A — men.

The Holy Spirit

The Bible tells us many things about the Holy Spirit. Here are to begin with several names. **The Spirit of God** moved upon the face of the water, (Genesis 1,2). In this case we may think of a big bird soaring high in the sky. If we turn to Matthew 3,16 we read, "and lo the heavens were opened unto him and he saw the **Spirit of God** descending like a dove and lighting upon him." At the creation the Spirit was a mighty bird, when descending on Jesus a gentle dove.

Paul tells us in 1 Corinthians 3,16, that we are the temple of God, and that **the Spirit of God** dwelleth in us. John informs his readers in his first letter 4,2, how they may know

the Spirit of God: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

The Holy Spirit is also the **Spirit of Christ** (Romans 8,9) and if any man have not that Spirit he is none of His. Many other names are found in the Bible: **Spirit of Glory** (1 Peter 4,14); **the Spirit of Grace** (Hebrew 10,29); **Spirit of Wisdom and Revelation** (Ephesians 1,17); **the Spirit of Promise** (Ephesians 1,13). The most common name is "The Holy Spirit".

In speaking of the Holy Spirit Christ used the personal pronoun, "He" to signify the personality. This we find especially in the gospel of St. John in chapters 14-16. He is the

Spirit of Truth, the Comforter, the Teacher, the great Testifier. He shall glorify Christ by telling us all that Christ has done for us. That could not be done before Christ had finished His course and ascended to the heavenly home. Thereby we understand the expression in John 7:39: "For the Holy Ghost was not yet given; because that Jesus was not yet glorified." The word is His element. In this He comes to us from the very beginning. We receive the Holy Spirit in the baptismal covenant, when we are born again, "for except a man be born of water and the spirit he cannot enter into the kingdom of God" (John 3:5); and according to His mercy, He saved us, by the washing of regeneration, and renewing of the Holy Spirit (Titus 3:5). From then and on throughout our life He will do everything possible "that the man of God, reborn in baptism, may be perfect thoroughly furnished unto all good works." (2 Timothy 3:17).

In the New Testament we find in many instances how the Holy Spirit spoke to the individual person. "The Spirit said unto Philip, Go near and join thyself to this chariot." (Acts 8:29). "And while Peter thought on the vision the Spirit said unto him, Behold three men seek thee, arise therefore, and get thee down, and go with them, for I have sent them." (Acts 10:20). Therefore it is necessary to be obedient not only for one person but also for the congregation. "He that hath an ear, let him hear what the Spirit saith unto the churches." (Revelation 2:29). Paul was obedient, for when the Spirit suffered them not to go into Bithynia they passed by and came down to Troas. (Acts 16:7). When Paul was baptized by Ananias, he was filled with the Holy Ghost and in the school of the Spirit he learned more than many others as we find by reading his letters. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercessions for us with groanings which cannot be uttered. The Spirit itself beareth witness with our spirit, that we are the children of God . . ."

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." All of these statements are found in the Epistle of Paul to the Romans, the seventh chapter. The Holy Spirit will guide us. After the council at Jerusalem the apostles sent letters to the Gentiles and in conclusion wrote: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. (Acts 15, 28). As the Christians in Antioch ministered to the Lord and fasted, the Holy Spirit said: "Separate me Barnabas and Saul for the work where unto I have called them." (Acts 13:2).

Summing this up, and many other things could be said, we come to the conclusion that if we are filled with the Holy Spirit, then all these effects will come true. And this reminds us what happened to the apostles at Jerusalem on the day of Pentecost. They were obedient to Christ's words, they were praying, they were receptive. We receive the Holy Spirit in baptism, we may be filled with the Holy Spirit by prayer, by God's grace in receiving God's words with thankful hearts.

On the day of Pentecost two signs were given to illustrate and clarify the Holy Spirit's fascinating power and overwhelming force: the rushing mighty wind, that filled all the house, and the cloven tongues like as of fire. The first sign reminds us of Christ's words to Nicodemus: "The wind bloweth where it listeth and thou hearest the sound thereof . . . so is everyone that is born of the Spirit." (John 3:8) The other sign is the fulfillment of John the Baptist's statement: "He, (Christ) shall baptize you with the Holy Ghost and with fire." (Matth. 3:12). The Spirit is a burning fire within, and therefore we understand this admonition: "Quench not the Spirit." (1 Thess. 5:19). Another illustration could be water pouring into a vessel; or the refreshing rain on dry land as we sing in the Hymn: "Come Rain from the Heavens". This line reminds us of all the beautiful hymns we have in our Danish Hymnal concerning the Holy Spirit. By singing those hymns we learn much about the Spirit. But best of all is to know that we have the Holy Spirit as a guide, a teacher, a comforter in life and in death.

"Holy Spirit, faithful guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a desert land."

P. Rasmussen.

THE SANTAL MISSION CONVENTION RACINE, WIS., MAY 19-21, 1944

The Santal Mission Convention in Racine proved to be an inspirational and an interesting experience for the Bethania Congregation. Four of the Missionaries, Rev. B. A. Helland of Minneapolis, Rev. J. M. Girtz of Albert Lea, Minn., Rev. Victor Bagger of Winnipeg, Canada and Miss Dagmar Miller of Tyler, Minn., were present, in addition to the various members of the Santal Mission executive board. Mrs. Helland and Missionary A. Malme were expected to come, but were hindered from participation due to the illness of Mrs. Malme and children. Dr. Kirstofer Hagen, serving a second year internship at the large county hospital at Eloise, Mich., outside Detroit, and a future Medical Missionary of the Santal Mission, was also present. An excellent program had been planned so that there was opportunity to hear, not only all of the missionaries speak, but also the other visiting speakers and several of the local pastors.

Seven churches cooperated in the convention, the five Danish Churches and one Norwegian in Racine and the Danish Church at Kenosha. During the day on Friday and Saturday not many were able to attend the sessions, but the evening meetings and especially the meetings on Sunday, were well attended. The Missionaries and visiting pastors occupied the pulpits of the various participating churches on Sunday morning. Rev. Odd Gornitzka, president of the Mission Board and member of the teaching staff of the Lutheran Bible Institute in Minneapolis, preached the morning sermon at Bethania Church, and Rev. J. C. Aaberg, vice-president of the Board, preached at Emmaus Church. Church choirs from Immanuel Zion (Norw. Free Church), Bethania, Our Savior's and St. Mary's (Kenosha) sang at the evening and Sunday sessions. Films from India and from the Mission field were shown to a large audience on Sunday evening.

It was gratifying to partake in these meetings, not least the business sessions which revealed that the past year has been the most successful financially in the history of the Mission. Approximately \$37,000 has been contributed by the participating church bodies of the Mission during the year. The work on the Mission field has not been seriously curtailed, even during these war years. Our churches in America have heard the call to a greater and more united effort for the maintenance of the Santal Mission. This is worthy of thanksgiving to God, which also was expressed frequently during the meetings.

Rev. Gornitzka, in his sermon from the Ascension Day text in Mark 16, spoke about the church as a great irrigation system, drawing its water supply from the Great Fountain of Life, Jesus Christ, and that we, as individuals, are the channels through which the life giving stream flows to all humanity. As Christians we must sense our responsibility as individual channels, that the irrigation system does not get clogged and thus prevent the free flow of the "Living Water." This applies both to home and foreign missions. A church without a live mission interest is doomed to die. The fact that the irrigation system of the Christian Church has been working and many channels are open, can be proved by the success of our work in the Santal Mission, blessed through the years by God. Let's continue to be open channels in the world's greatest "Irrigation System"!

Another thought worthy of mention was brought out by Dr. Hagen at the Sunday afternoon meeting. Speaking about one of the great obstacles to the work of the Christian Church, he referred to that of "Indifference" toward the work of God. To overcome this, he suggested that Christians allow themselves to become inspired by God's Spirit, so that genuine enthusiasm for God's work becomes manifest; that they open their hearts to God so that the love of God becomes real in the love of people. Christians, in order to overcome spiritual indifference, further need to be open for information as to the progress of God's work. Much indifference is due to ignorance. We should keep up to date on the news from the Christian battlefronts everywhere, as far as possible, certainly the battlefronts we ourselves are helping to hold — on the Mission Field. A third way to overcome spiritual indifference, is to make an investment in the Church and its spiritual world-wide program. Anyone with money invested in the stock-

BIBLE STORY SONGS

Abraham's Guests

A shepherd king was Abraham, and very rich was he,
But not in land or palaces or ships upon the sea,
A tent beneath the shady oaks at Hebron was his home
And on the plains of Mamre did his sheep and cattle roam.

Outside his tent sat Abraham at noon one summer day;
Three travellers came walking by upon their weary way,
And Abraham at once arose and went to meet the three:
"Pray, be my guests," he said to them; "please, stay and dine
with me!"

Majestic, yet so mild, was he who answered him and said:
"It's generous, indeed, of you to bid us share your bread,
Three hungry, dusty travellers, just strangers passing by;
We gladly will sit down with you, the sun is hot and high."

So under shady oaks they found refreshment, cheer, and rest,
And Abraham with Sarah gave to them the very best.
Then he who was the master said: "I shall return next year
And Sarah then shall have a son to fill your life with cheer."

But Sarah laughed behind the door when she this promise
heard,
It seemed so unbelievable, so utterly absurd.
The master asked: "Why did you laugh?" "I did not laugh,"
said she.
He said: "All things are possible for God, have faith in me!"

A year went by, and in her arms now Sarah had a boy;
"God made me laugh again," she said; "this time I laugh from
joy!"
They named him Isaac, "Laughter" it means, and Sarah said:
"We knew Him not, but God Himself with us has broken
bread!"

S. D. Rodholm.

Mel.: Vort Modersmaal er dejligt.

Copyright 1944 by S. D. Rodholm.
Grand View College, Des Moines, Ia.

Breaking Ground For The New Church In Muskegon

After the morning worship service Sunday, May 7, the congregation of Central Lutheran Church, Muskegon, proceeded to the new lots where the church is to be built to break ground for the new structure.

The service opened with the reading of the 122 Psalm by the pastor, Holger P. Jorgensen. In a brief talk, Rev. Jorgensen pointed out that the congregation is beginning a new chapter in its history. One ended when the old church burned. The year and a half since the fire has formed another chapter. Now we begin a new one. Also that this happy day is the first of a succession of festive days to follow, for we look forward to the laying of the corner stone, the dedication, and the Sunday services to be held in this church. May the church to be built here be of great blessing to all. May the gospel of peace and salvation be preached here so that many souls may find peace, fortitude and salvation as they did in the old church. To this end we pray God's blessing upon our venture. And in His name we break ground for His house to be built here.

Thereupon Mr. N. P. Hansen, representing the older members of the congregation took the first shovel full in the name of the Father. Walter Sinkback, home on furlough from the navy, representing the young men in the service, took the second in the name of the Son. Finally Rev. Jorgensen took the third in the name of the Holy Spirit.

The service closed with prayer by the pastor.

We noticed tears of joy in many eyes as we thus made the beginning to the new church.

Excavating has now begun and by the time this is read, a good beginning of the building made.

—Contributed.

market is daily watching his investment. So also investing in "God's Business", whether in Foreign or Home Missions, will create a live and active interest.

Those of us who were privileged to partake in the Santal Convention meetings, and who are interested in its work, felt, that the small investments we had made in and for this great work, whether in material gifts or services or spiritual ministrations, that God has paid us large dividends in the spiritual returns of the Mission. This made our hearts rejoice!

Edwin E. Hansen.

Eben-Ezer, Brush, Colo.

Whereas, Rev. M. Jorgensen has resigned the superintendency of Eben-Ezer Mercy Institute, effective as of June 30, 1944; and

Whereas, the Board of Trustees has regretfully accepted this resignation at a special meeting May 10, 1944;

Be it herewith resolved, that the Board of Trustees express its sincere appreciation of the excellent services rendered by Pastor Jorgensen during the years of his superintendency, recognizing the ability and efficiency with which he has discharged his office for the good of Eben-Ezer;

Be it further resolved, that Pastor and Mrs. Jorgensen be commended for the quality of their leadership, the friendliness and the spirit of Christian charity with which they have graced the life and fellowship of Eben-Ezer; and

Be it further resolved that the Board extend to Pastor Jorgensen and family best wishes for their future life and work in the ministry of the church; and

Be it finally resolved, that this resolution be placed on the file with the secretary and published in the papers of both Danish Lutheran churches.

Respectfully submitted,

Alfred Jensen,
C. S. Kloth.

Contributions To Copyright of Bible Story Songs

Mr. and Mrs. Emanuel Rasmussen, Kimballton, Ia.	\$ 2.00
Mrs. Chr. Frost, Withee, Wis.	1.00
Rev. L. C. Bundgaard, Withee, Wis.	2.00
Rev. Ronald Jespersen, Cordova, Nebr.	2.00
Women's Mission Society, by Mrs. Elmer Ness	50.00

Total	\$57.00
Previously acknowledged	9.00

To date	\$66.00
---------------	---------

Holger Strandskov.

THINK IT OVER

A high school essay contest recently held in Columbus, Ohio, on "What to Do with Hitler after the War" was won by a 16 year old Negro girl, whose thesis was that the most fitting revenge on the fuhrer would be to put him in a black skin and require him to live the rest of his life in America.—Christian Century.

Lutheran Tidings

PUBLISHED BY
THE DANISH EVANGELICAL LUTHERAN
CHURCH OF AMERICA

Office of Publication:

Lutheran Tidings, Askov, Minnesota.

Editor:

Rev. Holger Strandkov, 325 W. Chippewa Street,
Dwight, Ill.

Business Manager:

Rev. Ove R. Nielsen, 1529 Griffin Ave., Enumclaw,
Wash.

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month.
Entered as second class matter September 16, 1942, at the
post office at Askov, Minn., under the Act of March 3, 1879.

Volume X June 5, 1944 Number 21

The 67th Annual Convention Of The Danish Church

The Danish Evangelical Lutheran Church in America will assemble for its 67th annual convention upon invitation of St. Peder's Danish Lutheran Church, Minneapolis, Minn., June 13-18, 1944. The convention will meet for all its meetings and services in the Chapel at the Union City Mission camp, Medicine Lake, Minn. The opening service will take place at 8 p. m., June 13. The opening business meeting 9 a. m., June 14. The Union City Mission camp is owned and operated by the churches of Minneapolis.

All congregations belonging to the synod are invited to send delegates to the convention and all pastors are likewise urged to be present.

Any church belonging to the synod has the right to be represented by one delegate for each 50 voting members or fraction thereof. Any district located more than 900 miles from Minneapolis may select a district delegate who will be permitted to cast three votes at the convention.

May we meet June 13 at Medicine Lake, Minn., that we through worship and fellowship may be strengthened in faith and devotion to God's Kingdom.

Alfred Jensen.

St. Peder's Danish Lutheran Church in Minneapolis, Minn., hereby invites all members and friends of the Danish Church to attend its annual convention June 13-18 at Medicine Lake, Minn.

All delegates, pastors and visitors are asked to enroll at least two weeks in advance. Send your reservations to Mr. Olaf R. Juhl, 4752 Oakland Ave., Minneapolis 7, Minn.

Paul Steenberg,

President of St. Peder's Danish Lutheran Church.

J. C. Aaberg,

Pastor of St. Peder's Danish Lutheran Church.

Resolved: Whereas in the past the extension of voting rights at our conventions has been inconsistent and apparently without any uniformity from year to year, the St. Peder's Danish Evangelical Lutheran Church of Minneapolis, Minn., moves that a committee of three be elected at this, the 1944 convention, to investigate the matter, and to bring before the 1945 convention a motion to establish permanent rules governing voting rights and privileges at our conventions.

St. Peder's Danish Evang. Lutheran Church,
Minneapolis, Minn.

Danebod Lutheran Church, Tyler, Minnesota, makes the motion that a committee be appointed at the convention in Medicine Lake for the purpose of investigating the possibilities of making use of Danebod Folk School as an old peoples home.

In order to clarify certain points and correct an inequality or unfairness in our Pension Fund Rules before having them printed, we submit the following revisions to the 1944 Synodical Convention for approval:

1. Article VII, Par. 3. Instead the word, "unless", read, "except if," and add to the paragraph, "In such a case her eligibility for pension shall be considered anew under Article VI, Par. 2."

2. Article VII, Par. 4. After the words, "and ministers' wives or widows," strike out the words "in some service of the Synod." This does not remove ministers' wives or widows from the limitation herein involved, but it does place all of them on equal terms wherever they may be employed.

A. E. Frost,

Paul Steenberg,

J. K. Jensen.

Ordination

God willing, Candidate Holger Muller Andersen will be ordained at the annual meeting of our Synod at Medicine Lake, Minn., Sunday, June 18th, 1944. Pastors are kindly requested to bring their gowns.

A. W. Andersen,

Ordinator Ministerii.

Concerning Term Of Office

The tenure of office for our synod president is two years. After two years he must be re-elected. But there are those who would make it a four year term.

It is an important office. Rather than face the possibility of sometime giving an untried man in the office a four year term at the outset, I would suggest that any man who serves that office shall serve only two years after first elected, and that each succeeding time he is elected it shall be for a term of four years.

Ove R. Nielsen.

NOTICE: Change of Address

From June 1st my address will be:

4752 Oakland Ave.,

Minneapolis 7, Minn.

Olaf R. Juhl,

Synod Treasurer

P. S. All reservations to the synod convention should also be sent to the above address.

O. R. J.

We have been more than crowded for space in the last two issues of L. T. Several articles have had to wait, and we still have some on hand. We regret, that because of the crowded condition in the May 20th issue, the pictures from the Convention grounds were omitted as well as "Our Church" news, and other articles submitted for that issue.—Editor.

GRAND VIEW COLLEGE



Grand View College

One of the last events of the year, the spring picnic, was held Tuesday, May 16, at Grand View Park. It was begun under somewhat doubtful weather conditions, but the clouds gave way to sunshine and we had a fine day of it. There is perhaps nothing that Grand View students enjoy more than a picnic and this one was no exception. Kittenball, volleyball, horse-shoe pitching, bike riding, and just plain loafing, were all combined to make the day a happy one.

Though this was the official spring picnic we have in a sense had others. We have several times this spring been pleasantly surprised to find that we were to have our dinner or supper out-of-doors, here on the campus, and on one occasion we spent the evening at Union Park, which is not far from the college. It is the little pleasantries like these that make life at Grand View something that will long be remembered.

This past week however has seen the emphasis on the more serious side of college life. One of the necessary evils of education is examinations. Most of us go into examination week with a sense of fear and dread, but before long it is over and in most cases we find that our worst fears have not been realized.

Climaxing the week and ending the school year was closing meeting. The girls' chorus sang as a group for the last time at this meeting. The address of the evening was given by our synodical president, Rev. Alfred Jensen, who spoke on, "What the Danish Church Expects of Grand View College". Following this address, Holger Andersen, who has completed his seminary training was awarded a diploma, and those who have completed two years work in the college were given recognition for their achievement. To all of them we say, "Congratulations, and our best wishes for the future." The evening was brought to a close at the coffee tables, with the traditional "ordet er frit".

Perhaps the worst ordeal any Grand View student goes through is leave taking. To become a part of a closely knit group and to live within it for eight months and then suddenly have to sever that relationship is not a pleasant matter. Most of the students left during the week-end, and Monday morning

found Grand View practically empty except for the seminary students.

On May 29, the seminary began its summer session. This is the first time in the history of Grand View that there has been such a session. It has been necessitated by the war emergency, which demands that the training of ministers, as well as that of other professional men be speeded. This summer session will continue until Sept. 1.

Those students who remained here on Saturday, May 27, had the privilege of attending the wedding in Luther Memorial Church of Miss Arlene Holmes, of Des Moines, and Rev. Willard Garred, of Manistee, Mich. Both are former Grand View Students. The church was filled with friends and relatives for the simple but beautiful candlelight service, which was conducted by Rev. S. D. Rodholm. A reception followed in the church parlors. On behalf of their friends at Grand View we take this opportunity of congratulating the newlyweds, and wishing for them happiness and God's blessing on their home.

T. C. H.

Our Church

Rev. and Mrs. V. S. Jensen, Oak Hill, Iowa, observed their 40th wedding anniversary on Thursday, May 25th. Members of the Oak Hill and St. John's congregations gathered in the evening to offer congratulations to their pastor and his wife. Rev. Harald Ibsen of Kimballton, Rev. Henrik Plambeck of Brayton and T. G. Jensen of Kimballton each gave a short talk. A purse was presented to Rev. and Mrs. Jensen from the members of the two congregations.

Rev. Ove. R. Nielsen, Enumclaw, Wash., served the Junction City, Ore., church on Sunday, May 7th. On Sunday, May 21st confirmation services were held in Enumclaw, six being confirmed. Rev. Nielsen was scheduled to serve the Wilbur, Wash., church on Sunday, June 4th.

Rev. Marius Krog, president of District III, visited the Clinton, Iowa, church on Sunday, May 7th. Rev. Harris Jespersen of Clinton in exchange served the St. Stephen's Church in Chicago on the same day.

Summer Camp In The East. — The Danish Lutheran Churches in the Eastern states will have a joint summer camp at Lake Winnepesaukee, New Hampshire, July 22-28, inclusive. A joint committee of members from the two Danish synods is in charge of the camp. Information can be had and reservation be made by writing to Rev. Ingvard Andersen, R. 4, Portland, Maine.

St. Stephen's Church, Chicago. — The Young People's society of St. Stephen's

church recently contributed \$250 to their church, a \$25 War Bond to the Grand View College Jubilee Fund and \$10 to Lutheran World Action.

Rev. Axel C. Kildegaard, Jr., Bridgeport, Conn., has been attending the Yale Divinity School during the past school term taking post-graduate work. The Bridgeport congregation served by Rev. Kildegaard is at present raising money for a general improvement of the church property.

A Ten Day Conference on the Post-War American Community — What Its Possibilities Are and How They Can Be Realized is scheduled to be held at Antioch College, Yellow Springs, Ohio, July 5-15th. The program will include consideration of the economic, cultural, educational, philosophical and religious problems of the American community. C. Arild Olsen, Farm Security Administration, Cincinnati, Ohio, and a former president of Grand View College, is one of the speakers and leaders of the Conference. Among others who will address the conference we note the names of Eleanor Roosevelt, Pearl Buck, Norman Thomas and many others. An Institute of International Relations under the direction of the American Friends Service Committee will be held during the same days on the Antioch College campus.

Rev. A. C. Kildegaard has accepted a call from Trinity Church, Bronx, N. Y. He has regained his health and feels that he will now be able to serve a church again. Rev. Kildegaard served the Trinity church for seven years, 1913-1920, and consequent is familiar with the field in the metropolis on the Atlantic seashore. He will according to plans begin his work there July 1st.

Mrs. Johanna K. Jorgensen, Troy, N. Y., possibly the oldest member of our synod, died on Sunday, May 7th, in her home at the age of 103 years. She had been quite active until only a few weeks ago when she was confined to bed. Until she was 95 she took full charge of managing her household. She baked her own coffee cake for her 103rd birthday in February. Those who knew her tell that at her age of 103 she stood erect as a soldier. There was not even a suggestion of a stoop in her shoulders. When she was 100 years old a reception was given by the Emmanuel Lutheran Church of Troy of which she was a member. She was then presented with a purse of \$100. In Denmark she had been the seamstress for the mother of Jacob Riis. Funeral services were held on Wednesday, May 10th.

Valdemar Hoiberg of Madison, Wis., died suddenly on May 10th at his home in Madison. Funeral services were held in Askov, Minn., where Mr. Hoiberg made his home through several years. He was a brother of Rev. C. P. Hoiberg, who through many years served in our synod as pastor and as president of Grand View College.

(Continued on page 12)

OUR WOMEN'S WORK

Mrs. Edwin E. Hansen, Editor, 2015 W. High St., Racine, Wis.

The Ladies' Aid

The old church bell had long been cracked,
Its call was but a groan;
It seemed to sound a funeral knell
With every broken tone.
"We need a bell," the brethren said,
"But taxes must be paid;
We have no money we can spare
Just ask the Ladies' Aid."

The shingles on the roof are old;
The rain came down in rills;
The brethren slowly shook their heads
And spoke of "monthly bills".
The chairman of the board arose
And said, "I am afraid
That we shall have to lay the case
Before the Ladies' Aid."

The carpet has been patched, and patched
Till quite beyond repair,
And thru the aisles and on the steps
The boards showed hard and bare.
"It is too bad," the brethren said;
"An effort must be made
To raise an interest on the part
Of members of the Aid."

The preacher's salary was behind;
The poor man blushed to meet
The grocer and the butcher as
They passed him on the street;
But nobly spoke the brethren then:
"Why worry, pastor, you'll be paid:
We'll call upon the treasurer
Of our good Ladies' Aid."

"Ah," said the men, "the way to heaven
Is long and hard and steep;
With slopes of care on either side,
The path is hard to keep.
We cannot climb the heights alone;
Our hearts are sore dismayed:
We ne'er shall get to heaven at all
Without the Ladies' Aid."

—Our Lutheran Youth.

Losing Self Through The Service Of Others

Perhaps one of the most difficult virtues for human beings to cultivate is that of finding joy in serving incognito, so to speak, through the talents of others. To be the man behind the man behind the gun and let the latter receive recognition for service rendered. And it is perhaps also in this field, woman has by the very nature of her position in life, the greatest opportunity to serve.

Martha Campbell, the young teacher of a rural school in whose heart lay the commission of her Savior, "Go ye into all the world and preach the Gospel," is a living example of such a woman, who through motherhood came to serve in practically all parts of the world. As a young mother, most of her time was claimed by the six children who came to that home, and "the uttermost parts of the earth" seemed far

beyond the reach of her life. Little did she dream as she went about the endless round of daily duties, that her home, modest as it was, was a center of influence which would reach around the world.

As each new life was given to her care, she consecrated it to God. In spite of poverty which makes many mothers yield to the temptation to neglect their children's education, this mother kept her ideals for a Christian education for each of her children ever before her, with the result that it would scarcely be possible to hold in any other home a family reunion which would gather together a circle of wider missionary influence than the sons and daughters, the sons-in-law and daughters-in-law, through whom this consecrated mother has gone to the uttermost parts of the earth.

The eldest son, Wilbert W. White, has wielded an influence as missionary and as founder of a Bible Teachers' Training School which has sent missionaries to every land. The second son, J. Campbell White, did more than any other man perhaps in stirring thousands of Americans to the recognition of their world obligation, through his work as general secretary of the Laymen's Missionary Movement of the United States and Canada after he had served as missionary to China. All three of her daughters with their husbands likewise served on mission fields at home and abroad and were leaders in the education of other missionaries.

So that quiet mother, Martha Campbell White, while remaining in the United States all her life, went into all the world. She sought and found true happiness in projecting herself into the lives of others, encouraging in them the desire, determination and power to serve in the noblest sense of the word.

Another present day example of a woman losing herself that another might live more abundantly is that of Anne Sullivan Macy. The name of Helen Keller is familiar to practically all Americans, but how many know that her beautiful life unfolded through the devotion of her teacher and friend, Anne Sullivan Macy? A woman whose childhood had been one of poverty, suffering and sorrow, who escaped total blindness, brought on by parental neglect, only through a friend who made it possible for her eyes to be operated on. She graduated from the school for the blind and at the age of twenty began her life work as the other self of Helen Keller, who had lost sight, hearing, and speech following a severe illness at nineteen months.

Not only was Mrs. Macy a great help in overcoming the physical handicaps of Helen Keller, but her influence upon the character and thoughts of her pupil were profound. From being a nervous, stubborn, revolting child, bitter because of her fate, Helen Keller grew into a lovable, grateful woman, who could express, as she did when she visited Luther Burbank's famous gardens and was able to distinguish every specimen except two plants: "My limitations never make me unhappy. I like to think that through my limitations God is working out some good purposes. My troubles have also been great adventures. They have

NEWS from the JUBILEE DRIVE COMMITTEE

Richard H. Sorensen, Grand View College, Executive Secretary.

One might truthfully say that this article is written under the shadow of the annual convention of our synod. As this article is being written, the Board of Education for Grand View College as well as the Synodical Board is meeting at the college across the street to make final plans for our convention in Minneapolis. All of us are feverishly engaged in last minute efforts to put our work in order.

Those of us who are busy with the work for the Jubilee Drive must ask ourselves once again whether we have done all those things which can rightfully be expected of us. Of course it is not only the members of the general Jubilee Drive Committee, working through an Executive Committee, who must do so, but each member of the local committees and each individual church member must also ask the same question of himself. What do you think? Have we all done the things which we should have done as our share of this work?

LOCAL COMMITTEE WORK

During the last few weeks the executive secretary has sent out special letters to each local committee with a request for a short report of the progress being made in each group. We can be quite sure that only a very few of such reports will indicate that all the local work has been completed or will be completed by the time of convention. Except for the fact that we had set June 1, 1944, as a tentative deadline, it is not of such great importance that the work be completed at this time. The important thing is that the drive be completed, that the \$100,000 be collected, within a reasonable time and in a manner befitting the cause for which we are working. We have every reason to believe that our goal will be reached some time before the Jubilee celebration in 1946.

The delay in the local collections, in most cases, is understandable. The local committees have been very wise in trying to select the most suitable time for their drive, after considering many local conditions. For instance, building or repair programs in several churches have necessitated the postponing of the Jubilee Drive for a short while. In many farm communities the weather man has failed to do his part in co-operating with the local committees. Too much rain not only makes travel conditions impossible, but even more important is the effect on crop prospects for the year. One might also add that delays in other cases have resulted from local streams of "cold water" being directed toward the Jubilee Drive in general. These conditions, however, will soon change. On the whole,

brought me understanding, friendship, and taught me to serve the world."

Would the genius of Helen Keller ever have unfolded if it had not been for Anne Sullivan Macy, her other self?

T. F. H.

we are confident that excellent cooperation from all sides, based on complete understanding and unity of purpose, will lead to success in good time.

RETAINING MOMENTUM

The main reason for setting a tentative deadline of June 1, 1944, for the drive was to concentrate our efforts on behalf of the drive rather than spread them over a period of several years. Now that we realize the necessity of continuing the drive beyond that deadline we must not fail to see the importance of that consideration. While the ball is rolling in the right direction we must all continue to push lest it come to rest before the goal is reached. All of us know that it will be much easier to keep it rolling than it would be to start it again if it came to a stop short of the goal. We must appreciate the fact that most of the members of local committees are exceptionally busy with their daily work during these extraordinary times, but nevertheless we hope that every one of them will do his very best in order that the work which is so well begun may soon be completed.

FIFTH WAR LOAN DRIVE

In all efforts to complete this work it is our hope that many will make use of the Fifth War Loan Drive for the benefit of the Jubilee Drive. This drive begins June 12, 1944. Many of us will be buying bonds again as our patriotic duty. If we have not made our contribution to the Jubilee Drive as yet, this will be an excellent time to do so. Buy your bond according to the directions below and thus make your contribution to the Jubilee Drive at the same time. We must not fail to see that **each of us has a personal responsibility to fill** if our drive is to succeed. **You** benefit when **your** young people and **your** ministers are educated at **your** college in Des Moines. If we all share the benefits we must all share the burdens of this work as well. Nothing could be more fair.

TO DONATE A WAR BOND

1. Go to any bank and make application for a Series F or G War Bond.
2. Ask to have it inscribed in this way: The Danish Evangelical Lutheran Church in America, corporation, (Grand View College Account) Des Moines, Iowa.
3. Ask the bank to send the bond to your home.
4. When you receive the bond, give it to your local committeeman or send it with a letter containing your name and address to Mr. Oluf R. Juhl, Route No. 1, Box 408, Hopkins, Minnesota.
5. Keep the official receipt which Mr. Juhl sends to you.

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

THE ONE GREAT CAUSE OF WAR

Imagine yourself living in a community where strong men did exactly as they pleased. If you had a car that some powerful brute wanted, he just took it. Another man coveted your home, and seized that. A third wanted your daughter, and just kidnaped her; and killed your son and your wife in the effort. You say such conditions would be intolerable. True. But there are evil men in most communities who would do such things if they could "get away" with it. They can't do these things because the government will not permit it. If they steal and kill, they will be arrested, tried in the courts and punished. This is the general rule in civilized communities. There is law and machinery for law enforcement. When laws are backed by public opinion, they are enforced.

Civilization simply cannot exist where the law of the jungle does. Where the strong do as they please, we do not have order but anarchy. Life becomes unbearable.

But that condition we have among the nations of this world and have had for a long time. The strong do as they please most of the time. They trample upon the rights of the weak. They steal. They kill. They fight among each other for spoils. Wars spread and soon the world is engulfed.

It will be necessary for me to go back into history to illustrate my point: that the strong nations do as they like. There are hundreds of examples. I shall choose just a few and let the chips fall where they like.

Let us start with France. In 1827 the local ruler of Algeria in North Africa had the audacity to strike a French consul with a fly-swatter. This was an insult to the French nation. France went to war and finally took the country. To the east was Tunis. Both France and Italy wanted this plum and nearly went to war over it. But France was the stronger and took it. That was in 1881. To the west lay Morocco. Both France and Germany wanted that pear. Three times in a half dozen years they nearly went to war over land that belonged to neither. By 1911 France was supreme in Morocco. During that year a general European war seemed imminent because of the rivalries of France and Germany in that African province.

Great Britain must not be neglected. In 1898 both France and Britain wanted the Sudan in the upper Nile country. Major Marchand of the French army got there first and planted the French flag on the flats. It was all so glorious. Not long afterward General Kitchener of the British army arrived and claimed the lands for Britain. Now two flags were unfurled to the African breezes. A great crisis arose. There was beating of war drums. But France cooled off and Britain got the Egyptian Sudan. How? By taking it. At about the same time Britain was having difficulties in South Africa. The Boer Republic and the Orange Free State stood in the way of British imperialism. A war came and Britain took over the lands. How? By naked force.

Our own country needs attention. During President

Harrison's administration (1889-1893), an uprising occurred in the Hawaiian islands. When the revolt had succeeded the new government of the islands asked that they be permitted to become a part of the United States. President Cleveland who followed Harrison found that the revolution had been engineered by Yankees and refused annexation. However, during McKinley's administration the islands became a part of the American Empire. By the will of the natives? That is most doubtful. In 1898 we had a war with Spain. "Cuba must be free" was the slogan. Before the war broke out the Spanish government told our ambassador of Madrid that it would be glad to let Cuba have her freedom if we would let it go at that. But we did not. Certain of our leaders had their eyes on bigger fry. The upshot was that we got a protectorate over Cuba and the Philippines and Porto Rico to boot. Not bad!

Germany was hungry too. In 1864 she took Slesvig and Holstein from Denmark. In 1871 she annexed Alsace--Lorraine. That the overwhelming majority of the people was opposed to this made no difference. Germany too joined the mad scramble for colonies. In Africa she managed to get three slices. Though not as juicy as some of the French and British slices, they looked good on the map. Like the other great powers Germany had interests in the Far East. She was so fortunate as to have two of her missionaries murdered in China and that gave the Kaiser an excuse for sending a fleet "to reason" with the Chinese government. Germany was given a "leasehold" of Kiaochau in China.

So the story goes on and on. Russia and Japan bore down on the Chinese territory of Manchuria and fought a war there in 1904-05. Following defeat, Russia seemed to transfer her imperial interests to the Balkans in Europe. But here Austria had interests too. These two great powers pulled all the possible wires for influence and control in this powder-keg of Europe until the explosion occurred in 1914 that resulted in the First World War.

Woodrow Wilson who knew something about the causes of war came forward with his plan for a League of Nations. It was too weak and was not strengthened by the refusal of the U. S. to join. It was Wilson's idea that the League should prevent future wars. While many disputes were settled among the smaller powers, the League failed to control the big powers. They went on doing what they pleased and that makes wars inevitable.

By 1931 the same old, cruel and wicked game was on again. In that year Japan went into Manchuria, and in 1937 into China proper. How Hitler and Mussolini carried on in Europe and Africa is so recent that it need not be retold.

What Hitler did in central Europe was in principle much the same that the other powers had done earlier in Africa and the Far East. However, his game was much more dangerous. He was dealing with peoples deeply conscious of national feeling and not backward tribes, and to play with matches in Europe is always

Fiftieth Anniversary, Hope Lutheran Church, Enumclaw, Wash.

The sun gives us light, warmth, comfort, growth and beauty. And we do not question it. The sun rises, has risen and shall rise always. It is one source of all life. How like the sun is our church. Can we accept the light, the warmth, the comfort, the growth and the beauty from our church without questioning? Can we see, too, that it is the source of all life? Yes, these things the sun and the church have in common. But there are more. Indeed, they have risen together and they shall be always. For man cannot live without them.

Maybe this is the reason that it seemed the sun sent down extra golden rays March 26th, the day of our golden jubilee here at Enumclaw. Well it knows the hardships and trials endured with a half century of rising. Well does it comprehend the cloudy, miserable days. But better it understands the bright, shiny days. And the bright, shiny day of March 26th shall long be remembered in the hearts of man.

This day was begun with the beaming sun on our church steeple which again reminds us of the trials endured by the pioneers. I have heard it said that it seemed those early few carried that worship house on their backs from the woods of God. How must that first peal of the bell have sounded fifty long years ago to those erectors. Many hearts have been warmed Sunday mornings by that chord.

As we entered on this festive day we found the church beautifully decorated with bouquets given by Enumclaw friends and the congregation in Junction City, Oregon. Mrs. Karen Rasmussen, whose practice this has been for the past twenty years, had again arranged these bouquets.

This Sunday morning there was a Danish service held by Rev. Runstram, who is of Danish nationality and now minister of the Norwegian church here in town. Rev. Alfred Sorensen, of St. John's in Seattle, served the communion table.

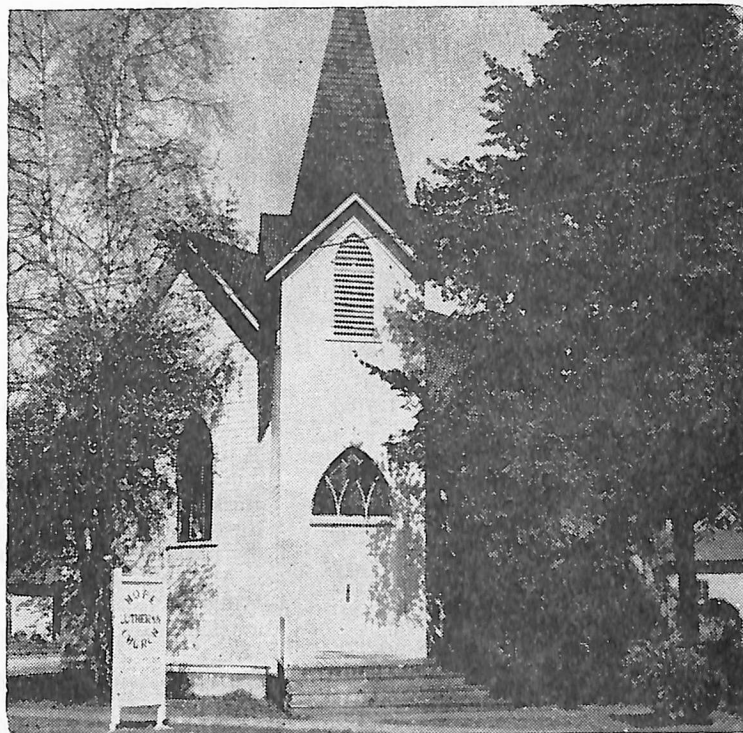
The English service was opened with "God's Word Is Our Great Heritage". Rev. Ove Nielsen's sermon was centered around our altar piece, "Stay With Us Master". In his sermon he compared the elder, portrayed, with the elders of the congregation and young with youth of the congregation. The choir's anthem was "Thanks Be to God". The Seattle congregation presented Enumclaw with a pulpit Bible. Rev. Alfred Jensen, of Des Moines, Iowa, emphasized that in real time of trouble, then we can fully appreciate communion with God. After which he served the communion table.

Following church the Danish Ladies' Aid served a wonderful dinner. After the meal, a few spoke on what the church has meant to them and our appreciation and fortune in having such an earnest, hard-working minister was expressed. The mayor, also, expressed his appreciation for Rev. Nielsen's work for the town and its youth.

dangerous. Furthermore, his idea that the Germans are a master race to be served by others was bound to end by an explosion.

Of all the asinine knaves who have held power in history, he will surely go down as one of the worst. One is reminded of such monsters as Herod of Palestine and Nero and Cligula of Rome. His diplomacy by means of threats, curses and terror stands quite alone. To compare him with earlier possessors of great power such as Caesar, Cromwell, Napoleon and Bismarck is to invite laughter.

When great powers set out to do what they have the brute strength to do, the smaller states become fearful and run to shelter with other great powers. Other great powers become jealous and all this leads to power politics, and power politics to war. There



Enumclaw Church and Parsonage.

In the afternoon a concert was given by the young people under the direction of John Marsten. There were vocal numbers, a trombone solo and violin solo. The string sextet and choir, also, lended their music.

After a short recess Rev. A. W. Andersen, who has been pastor of Danish Trinity Lutheran Church in Chicago for thirty-two years and who has now accepted a call in Tacoma, spoke on the need for a praying congregation.

The evening meal was served by the Sunshine Circle.

The evening program was given by Rev. Alfred Jensen, president of the Synod. It consisted of a talk on the history of Grand View College, along with an interesting moving picture on the life at Grand View. A few closing hymns were sung before departing.

Thus this day came to a close but long shall it be remembered. And in the hearts of those who had participated in this day was an earnest desire for continued growth. May I leave with you this thought: The church, like the earth, asks only use to yield.

Doris Mae Hansen.

is but one cure for this international anarchy and that is world government.

My next article will deal with the subject, "Peace is Possible".

MONEY, CHURCHES AND MINISTERS

This is a topic loaded with dynamite. It might well be labeled, **Danger! Handle with care!**

Needless to say, I do not wish to get hurt, nor do I wish to hurt anybody in particular. It is only per request that I venture to handle this explosive subject. I wish to make it clear from the very start that the article has reference to general conditions only. It is decidedly not a stab in the back of St. Stephen's, which I serve. Most of it was first printed in our local Church Bulletin. Being a timely topic, the editor of Lutheran Tidings thought the article ought to reach a larger public and asked permission to reprint it.

"A true Christian is one who earnestly desires to be a



OUR YOUTH IN U. S. SERVICE



Youths From Our Synod In The U. S. Service

Alden, Minn., 37 young men.	cadet nurse, 1 chaplain.	4 gold stars.
Askov, Minn., 114 young men, 5 WACS and 1 nurse.	Easton, Calif., 15 young men.	Nysted, Nebr., 14 young men.
Badger, So. Dak., 22 young men, 1 WAC.	Enumclaw, Wash., 21 young men.	Oak Hill, Iowa, 19 young men.
Bridgeport, Conn., 29 young men, 1 WAC, 1 nurse.	Exira, Iowa, 10 young men, 1 WAC.	Omaha, Nebr., 32 young men.
Bronx, N. Y., 8 young men.	Fredsville, Iowa, 33 young men.	Parlier, Calif., 14 young men, 1 WAC.
Brooklyn, N. Y., 62 young men, 2 WAVES.	Gardner, Ill., 6 young men.	Pasadena, Calif., 8 young men.
Brush, Colo., 24 young men, Red Cross worker.	Gayville, So. Dak., 8 young men.	Perth Amboy, N. J., 47 young men.
Cedar Falls, Iowa, 54 young men, 1 WAVE, 1 marine, 1 nurse.	Granly, Miss., 13 young men, 1 WAC, 1 WAVE, 1 nurse.	Portland, Me., 24 young men.
Chicago, St. Stephen's, 24 young men.	Grant, Mich., 12 young men.	Racine, Wis., 49 young men, 1 Chaplain, 1 WAC.
Chicago, Trinity, 63 young men, 1 Red Cross worker.	Grayling, Mich., 11 young men.	Ringsted, Iowa, 52 young men, 1 Wave.
Clinton, Iowa, 15 young men.	Greenville, Mich., 45 young men, 2 nurses.	Rosenborg, Nebr., 15 young men.
Cordova, Nebr., 19 young men.	Hampton, Iowa, 14 young men, 1 WAC.	Ruthton, Minn., 30 young men, 1 nurse, 1 Spar.
Cozad, Nebr., 15 young men, 1 nurse.	Hartford, Conn., 38 young men, 1 WAVE.	Salinas, Calif., 25 young men.
Dagmar and Volmer, Mont., 26 young men.	Hetland-Badger, S. D., 19 young men.	Sandusky, Mich., 14 young men.
Danevang, Texas, 48 young men, 1 WAC, 1 WAVE, 2 nurses.	Junction City, Ore., 36 young men, 2 WAVES, 1 nurse.	Seattle, Wash., 67 young men, 1 nurse.
Davey, Nebr., 9 young men.	Kimballton, Iowa, 57 young men, 3 nurses.	Solvang, Calif., 50 young men, 4 young women.
Des Moines, Iowa, 41 young men, 1 nurse.	Kronborg, Nebr., 27 young men, 1 nurse.	Tacoma, Wash., 21 young men.
Detroit, Mich., 49 young men, 1 nurse.	Lake City, S. D., 5 young men.	Troy, N. Y., 40 young men, 3 Waves.
Diamond Lake, Minn., 22 young men, 1 WAC, 1 WAVE.	Los Angeles, Calif., 23 young men.	Tyler, Minn., 98 young men, 1 nurse.
Dwight, Ill., 40 young men, 1 WAC, 1	Ludington, Mich., 46 young men.	Viborg, So. Dak., 29 young men, 1 Navy nurse.
	Manistee, Mich., 12 young men, 1 chaplain.	Victory, Mich., 13 young men.
	Marinette, Menominee, Mich., 21 young men.	Waterloo, Iowa, 42 young men, 1 young woman.
	Minneapolis, Minn., 28 young men.	West Denmark, Wis., 30 young men.
	Muskegon, Mich., 25 young men.	White, S. D., 3 young men.
	Newell, Iowa, 58 young men, 2 nurses,	Wilbur, Wash., 17 young men.
		Withee, Wis., 51 young men, 1 nurse.

Total: 2131 men, 60 women, 3 chaplains in U. S. Service

Please send the editor the latest number on young men and women in the U. S. service from your congregation.

disciple of Christ." This is not a perfect definition by any means, but it is a good one. To be a Christian is to be under spiritual discipline, and that means self-discipline. Where the task is taken seriously, it is bound to pinch the nerve which runs from the conscience to the pocketbook. No test is more revealing, as to the sincerity of a Christian, than the use he makes of his money.

There is a strong reason why Mammon is the most formidable rival of God for the heart of human beings. Money is strangely representative of all earthly values. In an abstract way, it embodies most of what man strives for. It clothes itself enticingly in the appeal of everything he desires. It is a token for everything which can be traded: service, goods, commodities, comforts, and pleasures. In short, the overwhelming part of daily life in a modern world.

It is not especially a Christian virtue to despise money, for it is neither good nor bad in itself. It is merely a convenient device for the carrying on of trade or exchange. It yields to the spirit of the temporary owner. It may serve to promote the Kingdom of God, or to corrupt an already evil world. It may, on one hand, represent love at its best, and rotten politics on the other.

We are fast approaching the time when man will have to rethink and revolutionize the whole monetary system. Some day, it will not only be a disgrace, but a crime to own a million dollars. The profit motive which today is a sacred and unassailable attitude, will be condemned by a generation which is already in the offing. Private ownership will be sharply curtailed in favor of mankind at large.

Just what does it mean "to make a million dollars"? Can anyone really earn that much? Not in a life time! If a person earned \$10.00 per day, — and that is a lot more than most people make at honest labor, — it would take him more than two hundred and seventy years before he reached the million. And he would have to throw in all his Sundays and holidays beside. In other words, no one ever earned a million dollars honestly. It can't be done! Not according to sound ethical principles. As for a billion dollars, it would take over five

thousand years at the same rate. There is a day of reckoning ahead and the war is speeding its coming.

Under the present system, no one inside the reaches of civilization can live very long without money, any more than a plant can live without soil? No institution can prosper without it, not even the church. Whether Christians like it or not, they and their churches are forced to reckon with the power of Mammon. But that does not mean that their reckoning must necessarily be done as the world reckons. They would not be true to their calling if they did. Though they are forced to adjust their dealings to the lines of the economic system, they need not become mammonites — in the process.

"A dollar is a dollar", so the saying goes; but that is only on the surface. The value of it swells and shrinks in tune to the ebb and tide of inflation and deflation. And, even in the personal world, the dollar's value is subject to sudden changes depending on the mood of the individual. Love, for instance, has a shrinking effect on money. A given sum does not seem nearly as big when it is given to a beloved as it does if it is turned over to a stranger. The egoist spends money on himself with a different sense of its value, than he feels if the money is to help another person.

The ways of God are not the ways of man, especially, not in regard to money. To God it is not so much a token of wealth as it is a measurement of good-will, — plus or minus. He looks not merely at the size of a gift, but scrutinizes the giver; He is not chiefly concerned about how much is given, but about how much is held back. The Master was habitually very calm, but He became quite excited when He saw the poor widow give her two coppers to the wealthy temple. Her little capital grew bigger than the sum of all the rest who gave of their superfluity, — a case of swelling and shrinking in proportion to the heart-size of the giver.

There is an amusing story about a piker who by accident put a small gold coin in the church collection plate. He thought it was a dime. When he discovered his mistake, he tried desperately to retrieve the gold, but without success. To console his shriveled soul over the loss he exclaimed:

"Well, anyway, the Lord will give me credit for the gold." "Oh, no," answered the pastor, "He will give you credit for the dime you thought you gave."

"When thou givest alms, let not thy left hand know what thy right hand doeth." The meaning is simply this: When you are about to give your substance, do not stand there anxiously calculating how little you can give. Whether your gift be large or small, before the eyes of God, it is your heart that determines the size of it.

Christ wanted the principle of love applied in all matters, — not least in the matter of money. He was certainly not opposed to men making money, but He was deeply concerned about the danger of "money unmaking men." His saying, that man can not serve God and Mammon, does not mean that we can not, as Christians, have anything to do with money without deserting God. **It is a question of the spirit in which we serve.** God may use wealth as a blessing; but the devil has no other intent with money than to ruin its possessor. "When a man gets rich, either God gets a good friend, or that man loses his soul."

At a quarterly meeting of a certain church, objections were raised at having the name of God brought into the discussion about money. "Business is business," was the slogan used. Yes, business is business in the world at large, but not in the Kingdom of God. There business is stewardship. And that makes — a world of difference.

Thank God! the majority of our church people understand thoroughly that the church, in accordance with its nature, must be a non-profit enterprise. Its prosperity does not depend on the box-office or the cash register, but on the hearts of its membership. A congregation can have only one truly Christian source of income, namely, the good will of the followers of Christ. The kingdom has no price tags on anything. Spiritual fellowship, worship, sacraments, or soul guidance can have no exchange value in common with dollars and cents. Prayers, for instance, can not be sold at so much per heart-throb, — Christian Science notwithstanding.

History reports that the ancient Greeks despised every person who was in business for profit. Christians do not need to go that far; but it is certainly below the dignity of the church to become a mercenary itself. **The sacrificial life is one of the high principles of the Christian faith.** It puts the believer to a constant test of self-discipline. The church is certainly out of bounds when it goes in for profit-making, just to save the coins which are in the pocket of its members. That is dallying dangerously with the renunciation of the devil and his ways. In like manner, it is a questionable practice for the church to carry advertisements in its publications, just to make such publications possible by letting others carry the financial burden. Most business men will tell you, in a moment of frankness, that they consider the idea a farce. The next step in religious profit-making might be this: Have the hosiery store, the millinery, or the undertaker, sponsor fifteen minutes of the Sunday morning service, with the pastor watching the clock closely, in order to pause at the right moment to recommend the wares, or the services, of the respective sponsors. Bad taste! Yes, all religious profit-making is bad taste. It is for that very reason that church bazaars are constantly under fire, especially when they involve gambling. Let the lines be straight and clear.

In contrast to the state, there are neither taxes nor membership fees to be paid in the Kingdom of God. A citizen may squeal to his heart's content when he has to pay his income tax. The state does not care. It will ruin him, if necessary, to get what it wants. Not so in the church. No foreclosure there at failure to pay, except in the Catholic church. In protestant churches it is usually left to the individual member to decide what he wants to pay. That is a matter between him and his conscience, although his conscience may need prodding. It is tragi-comic to watch some people squirm over paying \$5.00 or \$10.00 a year to the church of which they are members. They certainly must have a pigmy sense of proportion.

If the matter of giving to the church is between the conscience of the individual and his God, is it right for the church to publish the contributions given by the members? Hardly. Personally, I would prefer to see such publications made by number rather than by name. But there are instances where certain churches published the contribution lists and that

brought several hundred dollars more in donations. When the publication was discontinued the total was on the toboggan again. You can hardly call that giving in secret, — or can you?

How much shall I give to the church? What is a fair scale in relation to income? Again it must be stated, that is for the individual to determine. Neither pastor nor church council should dictate on that score. Down through history devout Christians have tithed: given one-tenth of their annual income to the Kingdom of God. In some families that would mean dire hardship. Great poverty brought about by sheer generosity is not necessarily a virtue. But numerous persons, who have practised tithing, have found it to be a profound source of spiritual blessing. Some people ought to tithe, but find it a torture to deprive themselves of a fraction of one per cent of their income. And yet, such people are very resentful toward fellow members who have less, but give more. In the state the income tax is determined on a sliding scale. There is nothing wrong in applying a similar principle to church donations, but the scale should not be set arbitrarily for the individual. Fortunately, most churches get along with the voluntary system of contributions. It leads, however, to some strange disproportions in membership payments, in as much as the poor members have a tendency to set the scale high and the others to set it low. Praise God, there are also church members among the rich who are not afraid to give till it hurts.

Under the present order of society, it is to be expected that contractors, lawyers, grocers, or laborers are in business or perform their work for the money that is in it. But when it comes to the ministry that standard is considered much too low, and rightly so. Any pastor who serves merely for the love of money is a disgrace and a misnomer.

As a rule, there is a contract between a congregation and its minister, the so-called "certificate of calling". In the certificate it is stated that the salary of the minister is to be a certain sum annually. But that term salary is too ambiguous, for it is utterly impossible to place a monetary value on the services of a minister. His time can not be measured at so much per hour or day or month. And he certainly is not paid in accordance with his training. A pastor is (or should be) willing to devote his time, energy, talents and training to promoting the Kingdom of God; for this he is not, and could not be, paid a salary. He is merely given a livelihood. The principle of the certificate of calling is this: The congregation is willing to give its pastor a livelihood, in order that he may devote his time entirely to the work of the church. It does not agree to pay him for services rendered, but it solves, more or less generously, his personal problem of winning his daily bread.

The drawing up of a contract between the congregation and its pastor is a sign of weakness in the life of the church. Certainly, it is always expected that the pastor should rise above the letter of the "contract". If he does not, he is too small for his calling; and the same should go for the congregation. One may be sure that something has gone awry with the Christian fellowship if the two parties begin to bicker about letters of the certificate of calling. No letters in heaven or on earth can set things right between a minister and his church if the relationship is not based on mutual trust and Christian fellowship in the first place. Ordinarily, the contract is not the real basis for the relationship. It is intended merely as a safeguard in case of trouble; but things have come to a sad pass if it has to serve as such. What is the use of a contract among Christians if good-will is gone.

The fact that the church is dependent on donations, as its source of income, has often led it to be unreasonably stingy with its compensations. "Churchianity" is notorious for the low pay it offers its workers. President Wilson told this story about his father, who was a minister. Driving his horse and buggy one day, somebody stopped him and asked, how it could be that the parson's horse always looked so well kept, but the parson himself was rather shabby? Reverend Wilson answered: "Well, you see it is this way, I keep the horse, but the church keeps me."

In spite of the low pay offered by the churches, it is usually possible to find ministers, missionaries, organists, secretaries, janitors, etc., who are willing to renounce the common standard of income, in order to serve the church of their

choice. After all, Christ, Himself, was dependent on the charity of pious women and had to perform a miracle to pay the temple tax. We, the servants, are not above the Master. But it is worth a vote of thanks from us pastors that the low income bracket, to which we belong, does not have to bother much about paying income tax.

A pastor can not rightfully expect to live in extravagance when his parishioners are poor, hard-working people. He can not expect to be as well situated as the wealthiest members, — nor is it fair to expect him to live as poorly as the poorest. He should share with his people, and they with him.

It is said that money does not smell. Granted; but it does make a difference how it gets into a person's hands, — including the pastor's, — whether by gambling, profit or the sacrifice of other people. The sacrifice should certainly have some bearing on the way it is spent.

Some people consider the pastors as privileged persons because it is the custom of extra gifts and offerings, and because of some business houses and railroads to extend special reductions to clergymen. And Emily Post even goes so far as to dictate that all the courtesies, which are shown to ladies by gentlemen, should be extended to "men of the cloth" even by the ladies. (That would bring us back to old country traditions, wouldn't it?) I am not concerned about the notions of Emily Post, and I have no qualms in taking advantage of the lower prices extended to me, because of my ministry. I have willingly submitted to the standard of receiving my livelihood through free contributions, on one hand. On the other, I have to face the world at its own economic standard. And it is not always an easy matter to reconcile the two. If somebody in his dealings with me, is willing to ease the common trade standard because I am a minister, I feel entirely free to accept it, as long as I do not compromise myself in any way.

Clergymen have a long-standing reputation for being poor

business managers. I suppose it is true, but someone has come to their defense, by stating that pastors "have to be financial wizards to get along on what they get." Again it has been said that the compliment should be passed on to the wives of the pastors. It is they who have to carry the brunt of making ends meet. In their housekeeping the old adage is supreme: "Save it! Mend it! Make it do! Or go without!" Perhaps the accusation of poor management is based on the way many pastors handle their debts. In all fairness, it should be pointed out that it is almost impossible for a minister not to go into debt from time to time. And it is nearly as impossible for him to get out of debt again.

It is said that there are three kinds of persons: "Men, women and clergymen."

It can not be denied that our occupation seems to have an effeminizing influence on us. Many of us become soft and sickly if not sissified. The cartoonists certainly have a thankful subject in some of us. On the other hand, it is gratifying to learn, in comparison, more chaplains have received orders, medals and citations than any other branch of the military service. With everything equal, it seems that the clergy is able to hold its own, after all.

When I entered the ministry, one of my mentors said, that nobody has as much chance at being lazy as a pastor or a teacher. How true that is! Unless we devote ourselves diligently to our calling, the words of the prophet Ezekiel may easily apply to us: "Woe to the shepherds — who have fed none but themselves. — You have seized the milk, you have clothed yourselves with wool, you have killed the fatlings, but have not fed the flock. You never put strength into the weak, you never healed the sickly, you never bandaged the crippled, you never recovered those who had been driven away, you never looked for those who were lost, and you were rough to those who were strong."

Marius Krog.

OUR CHURCH

(Continued from page 5)

George Dupont Hansen, the organist of Trinity Church, Chicago, through 49 years, was given a very fine write-up recently in one of the leading Chicago daily papers. Although Dupont Hansen is blind he is an accomplished organist. He was born in Chicago in 1871. At the age of 14 he lost his sight by accident. His parents took him to a Copenhagen eye surgeon. Four operations failed to return his vision. But he was determined to continue his study of music. He stayed in Denmark several years studying piano, organ and composition under Danish musicians. He returned to Chicago in 1892. Three years later he became the organist and choir director at Trinity Church. He has served in this capacity since. In 1925 he was honored by the King of Denmark and was given the Order of Dannebrog. He is one of the few blind musicians who can transcribe music into Braille "by dictation". His wife, Johanna, herself an accomplished pianist, is his secretary. As she plays, he punches the notes onto the Braille paper. Thus he shares his music with other blind pianists and organists. One of his favorite works is a Christmas Cantata which he wrote many years ago. For the past 25 years it has been repeated by request at Trinity Christmas services. The words, in Danish, were written by a former pastor of the Trinity Church, Peter Eriksen. When members of the church pause on Sunday morning to express their appreciation of his

music he recognizes each one by their voice.

CHURCH and HOME

By REV. M. MIKKELSEN

On the eve of another Memorial day, as this is written, my recollections cluster around the homes that have sacrificed without complaint their very life blood, and only sacred memories remain of what were once their greatest ambition and the cause of their greatest joy. Today the past is the summary to them of years of happiness suddenly blacked out. There is no more dreaming. War has made their vision blurred. When the apple blossoms are out and the meadows display their excessive splendor before the human eye they think of a life in full bloom that was felled before its season of fruit-bearing. These homes have been in the war and taken their share of its grim burden. Memorial day orators may do their utmost to make the pain less disturbing by glorifying the cause for which they died. Somehow, it is an endless and utterly hopeless task. We know it can't be done. The pain remains. War is war no matter what we call it, by this or that name, and in spite of all the bravery that is displayed in it. Medals are poor substitutes for one's own flesh and blood.

Fortunately we are not compelled to take for granted everything that we are told, and every new idea that is conceived in the name of patriotism.

We have a right to make our own decision about what is right and what is wrong in this world. No one shall ever be smart enough to make us believe that war is right. That we may be compelled to go to war, that it may be right to take part in it, and wrong not to do it, is quite another thing; it may also be right to sacrifice one's life, and more right than it would be to save it, but all this does not make war itself right, it has always been wrong, and always shall be. When we think of those who died in war it is difficult to imagine of such dying as a necessity. It is extremely difficult not to think of all the needless suffering and sorrow that follow in the wake of war. Why think of war in terms of what it is not?

Most of us still have a vivid recollection of the first world war, and we are not too certain about the essential need that occasioned the sacrifice of human lives. I believe we did fight for PEACE also then, but we know now that if the peace is lost there is very little gained in winning the war.

But after all, our young men have no choice when they are called to serve their country. Intrepidly they serve; gallantly they die. An orchard, fragrantly blooming, profusely endowed with fruit bearing qualities, is demolished. We remember where it stood, its fragrant scent still lingers and reminds us of frustrated promises and hopes. We can never forget. They won the war. Others must win the peace. Or they shall have died in vain.

LUTHERAN TIDINGS

CONVENTION NOTES

13

How to reach Mission Farm on Lake Medicine.

Arriving by auto:

From the northeast and southeast to downtown Minneapolis: Drive west on U. S. highway No. 12, seven miles to county highway No. 18. Turn north, drive two miles to Medicine Lake road on the left. Follow around to the right along the lake to Mission Farm.

From the southwest: From the junction of U. S. No. 212 and U. S. No. 169 near Shakopee, drive approximately 10 miles to county road No. 18. Turn north, drive approximately eight miles to Medicine Lake road on the left. Follow around to the right along the lake to Mission Farm.

Arriving at Union bus depot: Walk across the street to Medicine Lake bus depot at 720 — 1st Ave., No., and take bus to Mission Farm. (Fare 25 cents.)

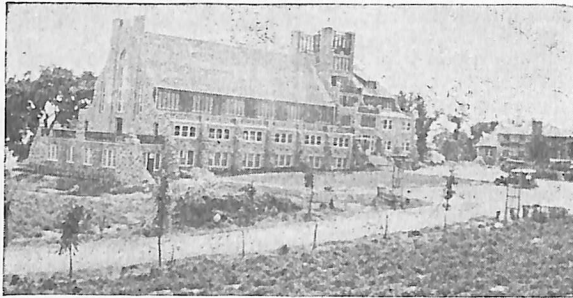
Arriving by train: Go to Medicine Lake bus depot, 720 —

1st Ave. No., (best take a taxi, fare approximately 35 cents) and take a bus to Mission Farm.

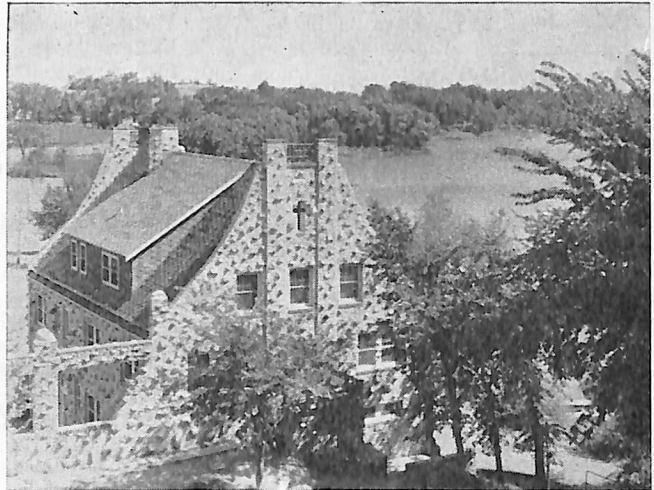
Please bring your Hymnal, World of Song, and "Sangbogen". Rubbers and umbrellas might become useful.

Tuesday evening supper at 5:30 p. m., included in convention fee of \$6.50.

Committee.



Mission Farm, near Minneapolis, where Convention will be held.



Speakers' Residence.



Large Boat.

CONVENTION ADDRESS

The mailing address for the convention will be as follows: Convention, Danish Lutheran Church, care of Union City Mission Farm, Highland Station, Rt. 7, Box 289, Minneapolis, Minn.

District IV Young People's Convention

The Greenville Young People's Society extends its invitation to all members and friends of District IV to attend its convention at the Pleasant Hill Bible Camp, Gowen, Michigan, July 14, 15, and 16.

The plan is to begin the Convention Friday evening and continue through Sunday. The convention follows the District IV D. A. Y. P. L. Summer Camp to be held the same place beginning July 12. (To be announced by the District Board.)

We are planning to have all convention guests stay in cottages at the camp where meetings will be held and meals served.

This year it is to be a little different considering that the convention is to be held at a camp. The program is not yet completed but will follow soon.

We hope that despite transportation difficulties many will be able to attend.

Please register (for both camp and convention) as early as possible with Miss Alice Hansen, R. 1, Sidney, Michigan.

The Greenville (Mich.) Young People's Society

Nata Lou Hansen, Secretary.

Readers Favor Death For Axis Leaders—Tabulation of the first 1,000 ballots in a "Poll on the Peace" conducted by the Christian Herald, non-denominational Protestant monthly, reveals that an "overwhelming" majority of re-

plies favor punishing Axis leaders but not the people of the Axis nations. A "large proportion" suggest death as fitting punishment for enemy leaders. The majority also favors complete disarmament of Axis nations.

Most of the votes in the poll approve American participation in a world organization, and favor, by a four to one ratio, placing all colonies under collective responsibility rather than national ownership.

Final figures on the poll will be published in the May issue of the Christian Herald. At the same time the magazine will announce the winner of a \$100 prize for the best letter in answer to the question: "If you could sit at the peace table, what would you do, as a Christian, to prevent a third World War?"

Acknowledgment of Receipts From the Synod Treasurer

FOR PERIOD MAY 1st, MAY 15th,
1944.

Towards Budget:

General:

Previously acknowledged	\$13,508.79
Cpt. Einar Romer, Cpln. U. S. Army	10.10
Cpt. F. O. Lund, Cpln. U. S. Army	20.00
Rev. J. C. Aaberg, Minneap- olis, Minn.	5.00
Ladies' Aid, Moorhead, Iowa	35.00
Congregation, Perth Amboy, N. J.	240.00
Congregation, Bridgeport, Conn.	80.00
Congregation, Portland, Me.	85.00
Congregation, Troy, N. Y.	176.98
Congregation, Victory, Mich.	25.00
Congregation, Detroit, Mich.	145.00
Congregation, Grant, Mich.	9.00
Congregation, Muskegon, Mich.	39.62
Congregation, Juhl, Mich.	128.50
Congregation, Menominee, Mich.	16.15
Congregation, Marinette, Wis.	99.00
Congregation, Racine, Wis.	145.97
Congregation, Trinity, Chica- go, Ill.	374.00
Congregation, Cedar Falls, Ia.	184.75
Congregation, Hampton, Iowa	160.00
Congregation, Moorhead, Ia.	40.00
Congregation, Oak Hill, Iowa	100.00
Congregation, Exira, Iowa	135.00
Congregation, Kimballton, Ia.	559.50
Congregation, Alden, Minn.	208.75
Congregation, Withee, Wis.	137.97
Congregation, Dagmar, Mont.	7.30
Congregation, Tyler, Minn.	8.00
Congregation, Hetland-Bad- ger, S. D.	56.00
Congregation, Viborg, S. D.	150.00
Congregation, Cordova, Nebr.	43.32
Congregation, Omaha, Nebr.	30.00
Congregation, Nysted, Nebr.	70.00
Congregation, Davey, Nebr.	70.00
Congregation, Granly, Miss.	16.00
Congregation, Brush, Col.	50.00
Congregation, Solvang, Cal.	306.00
Congregation, Salinas, Cal.	227.70
Congregation, Pasadena, Cal.	80.00
Congregation, Los Angeles, Cal.	94.83
Congregation, Watsonville, Cal.	50.00
Congregation, Tacoma, Wash.	80.00
Total for year	\$18,008.23

For Pension Fund, Miscellaneous:

Previously acknowledged	\$ 2,464.94
Danish Ladies' Aid, Tyler, Minn.	25.00
"A Friend", Waterloo, Iowa	3.00
Cpt. F. O. Lund, Cpln. U. S. Army	7.00
In memory of Mrs. Ida Jensen, Dagmar, Mont., from Mr. and Mrs. Carl Tambo, Lake Benton, Minn., Mr. and Mrs. C. F. Andersen, Lucedale, Miss., and Mr. and Mrs.	

LUTHERAN TIDINGS

George Lund, Reserve, Mont.	16.00
Congregation, Troy, N. Y.	25.00
Congregation, Bridgeport, Conn.	25.00
Congregation, Detroit, Mich.	32.00
Congregation, Montcalm County, Mich.	13.00
Congregation, Clinton, Iowa	62.85
Congregation, Cedar Falls, Iowa	9.00
Congregation, Tyler, Minn.	100.19
Congregation, Alden, Minn.	4.75
Congregation, Omaha, Nebr.	2.00
Congregation, Portland, Me.	16.55
Total for year	\$ 2,806.28

For Pension Fund,

Pastors' Contributions:

Previously acknowledged	\$ 406.71
Cpt. Einar Romer, Cpln. U. S. Army	15.00
Cpt. J. C. Kjaer, Cpln. U. S. Army	17.00
Rev. Svend Holm	8.00
Rev. Holger Jorgensen	9.00
Rev. Harris Jespersen	9.00
Rev. Ernest D. Nielsen	18.00
Rev. Johs. Knudsen	13.25
Rev. Alfred Jensen	10.00
Rev. Harold Ibsen	14.00
Rev. Hans Juhl	4.00
Rev. L. C. Bundgaard	8.00
Rev. P. Rasmussen	2.00
Rev. J. C. Aaberg	12.00
Rev. Enok Mortensen	10.00
Rev. A. E. Farstrup	18.00
Total for year	\$ 573.96

For Home Mission:

Previously acknowledged	\$ 758.83
Friends at Montcalm County, Mich.	21.25
Congregation, Ruthton, Minn.	5.00
Total for year	\$ 785.08

For Canada Mission:

Previously acknowledged	\$ 70.40
Nothing further to report.	

For Children's Home, Chicago, Ill.:

Previously acknowledged	\$ 515.46
Nothing further to report.	

For Children's Home, Tyler, Minn.:

Previously acknowledged	\$ 250.50
Congregation, Ruthton, Minn.	5.00
Total for year	\$ 255.50

For Annual Reports:

Previously acknowledged	\$ 199.05
Congregation, Grant, Mich.	1.25
Congregation, Muskegon, Mich.	2.50
Congregation, Racine, Wis.	6.25
Congregation, Moorhead, Ia.	.75
Congregation, Kimballton, Ia.	3.25
Congregation, Diamond Lake, Minn.	1.50
Congregation, Nysted, Nebr.	1.00
Congregation, Cozad, Nebr.	2.25
Congregation, Oakland, Cal.	1.25
Total for year	\$ 219.05

For President's Travel Account:

Previously acknowledged	\$ 705.01
Congregation, Ringsted, Iowa	9.81

Congregation, Newell, Iowa	12.52
Congregation, Omaha, Nebr.	15.00

Total for year ----- \$ 742.34

For Grand View College:

Previously acknowledged	\$ 60.00
Nothing further to report.	
The above completes budget with a total of \$24,036.30 re- ceived this year.	

Received for Items Not on Budget.

For Lutheran World Action:

Previously acknowledged	\$ 5,651.70
Lloyd Bisballe, Detroit, Mich.	10.00
Rev. and Mrs. N. P. Hald, Solvang, Cal.	5.00
Congregation, Bridgeport, Conn.	34.50
Congregation, Victory, Mich.	11.00
Congregation, Detroit, Mich.	104.00
Congregation, Montcalm County, Mich.	17.50
Congregation, Ludington, Mich.	65.45
Congregation, Minneapolis, Minn.	60.30
Congregation, Alden, Minn.	114.55
Congregation, Flaxton, N. D.	19.25
Congregation, Argo-White, S. D.	8.00
Congregation, Hay Springs, Nebr.	17.60
Congregation, Cozad, Nebr.	5.00
Congregation, Nysted, Nebr.	24.60
Congregation, Davey, Nebr.	19.75
Congregation, Rosenborg, Nebr.	29.70
Congregation, Granly, Miss.	8.50
Congregation, Brush, Col.	3.00
Congregation, Solvang, Cal.	14.55

Total for year ----- \$ 6,223.95

For Grand View College Jubilee Fund, Cash Contributions:

Previously acknowledged	\$16,156.39
From Alden, Minn.:	
Lauritz Jensen	15.00
Johannes Pedersen	18.60
Magnus Rasmussen	2.00
P. E. Petersen	1.00
Harold Jensen	2.00
From Hartford, Conn.:	
Christian Olesen	5.00
Miss Christine Dehle	10.00
Miss Martha Dehle	10.00
Nicolai Fredericksen	10.00
Paul Paulsen	10.00
Lauritz Larsen	2.00
Dorothy Jensen	2.00
Aage Jespersen	10.00
Mrs. Holger Wind	5.00
Balthaser Nielsen	10.00
Jens Dam	5.00
From West Hartford, Conn.:	
H. C. Hansen	5.00
Jens S. Tonnesen	5.00
Andrew C. Petersen	100.00
Godtfred Lauridsen, Farming- ton, Conn.	10.00
Christian Carstensen, Weath- ersfield, Conn.	10.00
C. W. Loding, Greenville, Mich.	10.00
Jens Petersen, Freeborn, Minn.	20.00
Various Members, Perth Am- boy, N. J.	60.00

Henry M. Andersen, Center-ville, S. D.	25.00	Carl Lund	5.00	John Christensen, Wilson, Conn.	50.00
Paul Holme, Aptos, Cal.	15.00	Thomas Jessen	5.00	From Hartford, Conn.:	
Various Friends in California	120.03	V. H. Trukken	5.00	Hans G. Lauritsen	50.00
Ensign Robert H. Sorensen, Cambridge, Mass.	37.50	Kristian Kaltoft	10.00	Soren P. Nielsen	50.00
Bethlehem Ladies' Aid, Brush, Col.	24.70	William Christensen	1.00	Lincoln Dairy	50.00
Ardis and Harald Petersen, Ringsted, Iowa	20.00	Mrs. Meta Petersen	5.00	From Tyler, Minn.:	
From Des Moines, Iowa:		Silas Pedersen	5.00	Folmer U. Hansen	50.00
"Anonymous"	500.00	Jorgen Jorgensen	25.00	Karen Madsen	25.00
Miss Helen Nielsen	25.00	Carrie Christensen	15.00	Jens Jessen	100.00
Hartvig Jensen	18.75	Walter P. Jensen	5.00	From Kimballton, Iowa:	
Rev. and Mrs. Alfred Jensen	18.50	John Vithen	5.00	Young People's Society	25.00
From Tyler, Minn.:		Andrew Christoffersen	10.00	Junior League	25.00
Victor Jensen	25.00	Ole J. Hansen	10.00	Peter Lillehøj	50.00
Jens Jorgensen	50.00	Louis Hansen	10.00	Bertel Pedersen	25.00
Eilif Johansen	25.00	James Johnsen	5.00	Anton M. Christensen	25.00
From Salinas, Cal.:		Chris L. Christensen	5.00	Bertel Høj	25.00
Ann D. Mortensen	25.00	Sigurd M. Christensen	10.00	Peter Petersen	25.00
Julie Mortensen	25.00	James Nelson	10.00	Harald Jensen	25.00
From Dwight, Ill.:		Claus H. Petersen	5.00	J. F. Bonnesen	25.00
Mr. and Mrs. Clarence Nielsen	2.00	Chris. Hansen	10.00	Niels Overgaard	25.00
Mr. and Mrs. Wm. Skonetske	18.75	Harold Nielsen	10.00	Arthur Pedersen	25.00
Mr. and Mrs. Carl Jensen	25.00	John P. Nissen	10.00	Alfred Simonsen	25.00
Miss Gladys Lauritzen	15.00	Jorgen Knudsen	5.00	Carl A. Jensen	25.00
From Minneapolis, Minn.:		Chris P. Nissen	10.00	Anker Hald	25.00
Vice-consul Andrew N. Johnson	10.00	Guy E. Christensen	10.00	Ed. T. Esbeck	25.00
Mr. and Mrs. C. A. Bossen	5.00	Th. R. Strandskov	5.00	Chas. F. Sorensen	25.00
Gus Thompson	1.00	Harvey C. Sorensen	10.00	Erick Thor	25.00
Mrs. Marjorie Steenberg	5.00	Mathias Simonsen	10.00	Else, Carl and Thomas Madsen	25.00
Miss Marion Ibsen	5.00	Orla Marcussen	10.00	A. M. Andersen	25.00
L. Dinesen	10.00	Miscellaneous	3.75	C. M. Christensen	25.00
From Kimballton, Iowa:		Surplus from performance		C. C. Moller	25.00
Hans Albertsen	5.00	"Little Women"	31.50	Marius Christensen	25.00
Evald Jorgensen	10.00	Total in cash to date	\$18,163.47	Chris L. Jorgensen	25.00
M. C. Madsen	5.00			T. G. Jensen	200.00
Mrs. Andrew Sand	5.00			L. H. Lauritsen	100.00
Morten Ipsen	5.00			Ladies' Aid	100.00
Kristian Pedersen	10.00			Alfred K. Jorgensen	25.00
Mrs. John Jeppesen	5.00			Carl Hald	25.00
Hans Twenstrup	5.00			Marius Jorgensen	25.00
Morten Nielsen	10.00			Einar Rasmussen	25.00
Maren Andersen	5.00			Mrs. Marie Rasmussen	25.00
Mrs. Rasmus Hansen	5.00			Christian Petersen	25.00
Mrs. Anna Jensen	10.00			Frank M. Hansen	25.00
Mrs. Caroline Jorgensen	10.00			Willie Jacobsen	25.00
Leonard Johnsen	10.00			A. Chris Jorgensen	25.00
Andrew Korsgaard	10.00			Rev. Harald Ibsen	25.00
Aage Mathiesen	10.00			Jorgen L. Jorgensen	50.00
Geo. L. Jorgensen, Sr.	5.00				
Vernon Miller	2.00				
Sigurd Lykke	5.00				
Vernon Pedersen	5.00				
Nick Mortensen	10.00				
Niels Bennedsen	10.00				
Walter Bramer	5.00				
Elmer Mortensen	5.00				
Emmert Clausen	10.00				
Holger Kock	10.00				
T. G. Muller	25.00				
N. P. Westergaard	10.00				
Martin Christensen	10.00				
H. C. M. Nordby	10.00				
Carl Skipper	5.00				
Elmer Esbeck	10.00				
Viggo Jacobsen	5.00				
Henning Rasmussen	10.00				
Nels Christoffersen	20.00				
Chr. P. Christensen	5.00				
A. J. Winther	15.00				
Mrs. Winther	5.00				
Sophus Jacobsen	15.00				
Emil Twenstrup	10.00				

Contributions in Bonds (listed here at maturity value):

Previously acknowledged	\$11,575.00
Chris B. Nelson, Exeter, Nebr.	25.00
Mrs. Sena Miller and family, Gayville, S. D.	25.00
Hans Jensen, Hutchinson, Minn.	50.00
Mrs. Nanna Goodhope, Viborg, S. D.	25.00
Mrs. S. Larsen, Granly, Miss.	75.00
Betania Ladies' Aid, Ringsted, Iowa	25.00
Hans Farstrup, Exira, Iowa	500.00
Mr. and Mrs. Harry E. Thuesen, Fredsville, Iowa	200.00
Christen Madsen, Danevang, Texas	500.00
T. S. Hermansen, El Maton, Texas	25.00
Soren Jensen, Des Moines, Iowa	25.00
Mr. and Mrs. S. C. Andersen, Des Moines, Iowa	100.00
Kirsten and Jens W. Rohr, Perth Amboy, N. J.	25.00
Ellen and Axel Olsen, Perth Amboy, N. J.	500.00
Danish Children's Home Fund, Perth Amboy, N. J. (1 "G" Bond)	500.00
From Metuchen, N. J.:	
Marie and Hans J. Gade	25.00
Miss Marie Nielsen	25.00
Hans Rasmussen	25.00
Mr. and Mrs. Henry Mogensen, Weathersfield, Conn.	25.00
Christian Petersen, Middletown, Conn.	25.00
L. Lee Rand, Wilson, Conn.	50.00

Total in bonds to date.....\$16,025.00

This being the end of the fiscal year I wish to thank you on behalf of the synod for your many generous contributions during the past 12 months. See you at Medicine Lake.

Sincerely,

Olaf R. Juhl,

Synod Treasurer,

4752 Oakland Ave.,

Minneapolis 7, Minn.

(Please note new address)

VALBORGSMINDE

The Old People's Home of the Danish Church

1101 Grandview Avenue,
Des Moines, Iowa

For information concerning admittance to the Home, write to Alfred C. Nielsen, Grand View College, Des Moines, Iowa.

EMANUEL DANISH EVANGELICAL LUTHERAN CHURCH
4260 Third Ave., Los Angeles 43, Calif.
E. A. Farstrup, Pastor Telephone Axminster 9170

ST. ANSGAR DANISH LUTHERAN CHURCH
112 South Grand Oaks Avenue, Pasadena 8, California
S. Marckmann, Pastor
40 So. Grand Oaks Avenue Telephone Sycamore 6-8757

ST. ANSGARS LUTHERAN CHURCH OF SALINAS, CALIF.
Church St., Salinas, California
Rev. Svend Kjaer, Pastor
213 Church Street Telephone 7769

BETANIA LUTHERAN CHURCH
Solvang, California
Aage Möller, Pastor
Solvang, California

OUR SAVIOUR'S DANISH EVANGELICAL LUTHERAN CHURCH
512 East Washington Avenue Telephone 5-7936
Axel C. Kildegaard, Jr., Pastor
512 East Washington Avenue, Bridgeport, Conn.

DANISH EVANGELICAL TRINITY LUTHERAN CHURCH
Cor. Francisco and Cortez St., Chicago
Rev. Ottar S. Jorgensen, Pastor
2846 Cortez St. Telephone Hum 2678

ST. STEPHEN'S EVANGELICAL LUTHERAN CHURCH
8502 Maryland Ave., Chicago, Ill.
Marius Krog, Pastor
8500 Maryland Avenue Telephone Radcliff 5792

ST. JOHN'S DANISH CHURCH
Corner 4th Ave. North and 4th St.
Harris A. Jespersen, Pastor
Clinton, Iowa Phone 1688LW

ST. JOHN'S
Route 2, Hampton, Iowa
H. Juhl, Pastor
Route 2, Hampton, Iowa Telephone Latimer 20F30

NAIN DANSK EVANGELISK LUTHERISK KIRKE
Newell, Iowa
Hakon Jorgensen, Pastor
Newell, Iowa Telephone Newell 3731

Columbia Funeral Home

4567 Ranier Ave. Tel. Ra. 1100
SEATTLE

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,

Name -----
New address -----
City ----- State -----

If you move then write your name and new address in the space provided. Clip this out so that the old address is included and mail to AMERICAN PUBLISHING COMPANY Askov, Minnesota

NEW ADDRESS

ST. ANSGAR LUTHERAN CHURCH
8 Mayo St., Portland, Maine

Rev. John Pedersen, Pastor Telephone 2-3106

TRINITY LUTHERAN CHURCH
Victory Township, Mich.
Verner Hansen, Pastor
Ludington, Mich. Telephone 382-M

THE FIRST EVANGELICAL LUTHERAN CONGREGATION
Montcalm County, Michigan
Reverend C. A. Stub, Pastor
Greenville, Michigan, 907 N. Lafayette St. Phone 699

ST. PETER'S DANISH EV. LUTHERAN CHURCH
4601 Vermont, Cor. Caroline, Detroit, Mich.
Svend Jorgensen, Pastor
2020 Caroline Tel. Temple 1-8247

ST. PEDER'S DANISH LUTHERAN CHURCH
32nd St. and 35th So., Minneapolis, Minn.
Rev. J. C. Aaberg, Pastor Telephone Dr. 6987

HOPE LUTHERAN CHURCH
Ruthton, Minnesota
Eilert C. Nielsen, Pastor Telephone 56

NATHANAEL DANSK LUTHERSK KIRKE
Dagmar, Montana
John Enselmann, Pastor
Reserve, Montana Telefon: Antelope 8F17

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH
Cozad, Nebraska
Howard Christensen, Pastor
Cozad, Nebraska Telephone 12F2

OUR SAVIOUR'S DANISH EVANGELICAL LUTHERAN CHURCH
819 So. 22nd St., Omaha, Nebraska
Erik K. Möller, Pastor
730 So. 50th Street Telephone WA 2321

TRINITATIS DANSKE KIRKE
1179 Hoe Ave., Bronx 59, New York
Dansk Gudstjeneste hver Søndag Morgen Klokken 11

OUR SAVIOUR'S DANISH LUTHERAN CHURCH
193 — 9th St., Brooklyn, New York
Dr. A. Th. Dorf, Pastor
114 — 75th Street Telephone Sterling 8-9666

DANEVANG LUTHERAN CHURCH
Danevang, Texas, 12 miles south of El Campo, Texas
Vagn Duus, Pastor, Danevang, Texas Telephone Danev. 531

HOPE LUTHERAN CHURCH
Corner Griffin and Franklin, Enumclaw, Washington
Ove R. Nielsen, Pastor
1529 Griffin Phone 314 J

ST. JOHN'S DANISH LUTHERAN CHURCH
24th Ave. and East Spruce St., Seattle 22, Washington
Alfred E. Sorensen, Pastor
2406 East Spruce St., Seattle 22, Wash. Phone, East 2891

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH
1310 South L. Street, Tacoma, Wash.
Rev. A. W. Andersen, Pastor
1311 South L. St. Telephone: Broadway 2867

DANISH EVANGELICAL LUTHERAN CHURCH
Wilbur, Washington
Jens Petersen, Council Pres.

SERVICEMEN IN THE NORTHWEST
VISIT YOUR LUTHERAN SERVICE CENTERS
1003 Pacific Avenue, Tacoma 205 University Street, Seattle
232 Washington Avenue, Bremerton W. 919 Riverside Avenue, Spokane

DANISH EVANGELICAL LUTHERAN CHURCH
Ingalls St., Menominee, Mich.
Viggo M. Hansen, Pastor
1320 — 9th St., Marinette, Wis. Telephone 690-W, Mari., Wis.

BETHANIA LUTHERAN CHURCH
811 Silver St., Racine, Wisconsin
Edwin E. Hansen, Pastor
2015 W. High Street Telephone Jackson 1193

WOMEN'S MISSION SOCIETY
President, Mrs. Elmer Ness, 59 Greenbush St., Manistee, Mich.
Secretary, Mrs. Clarence Petersen, 709 S. 7th Ave., Maywood, Ill.
Treasurer, Mrs. C. B. Jensen, 1604 Washington St., Cedar Falls, Iowa