

Lutheran Tidings

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The Cross-Banner

Lift up the banner of the cross
Our royal flag, our token
That He who lived and died for us
The chains of death hath broken. 1)

The cross proclaims the victory
Of love divine in Jesus
Who went through hell for us that He
From bondage might release us.

So lift the banner of our king,
Our hero and defender!
Beneath the cross His praise we sing
In free and full surrender.

The cross which meant "Accursed by God" 2)
Now means that God in Heaven
In One betrayed, denied, outlawed,
Has all our debt forgiven.

He crucified our sin and death
And led us out from prison
To life in love and hope by faith,
New joy, new strength, new vision.

—N. F. S. Grundtvig.
By S. D. Rodholm.

"Lad vaje højt vort Kongeflag".

1) Acts 2,24.

2) Gal. 3,10; Deut. 21,23

Why Did They Die?

By Alvin N. Rogness
Pastor of The Evangelical Lutheran Church

Memorial Day is here again. Millions of graves will receive their annual care. The dead, often forgotten during the long year, will be remembered for a moment. There is a sense in which the graves should be forgotten. A person who lives only in the past may grow melancholy and morbid. No one should bury the zest for living and the hopes for the future in some sentimental grave. On the other hand, there are good reasons for spending much thought with graves. Man ought to have a past tense, and memories should be precious. The heritage which the fathers gave us should be carried with thankfulness to them.

Then, too, we ought not to shy away from the sobering fact that someday we too will rest in some grave. Life is a bird on the wing that has but a little way to flutter. Many of the anxieties and ambitions we guard so passionately would assume their correct proportions and seem trivial if we kept before us the nearness of the grave. Moreover, the bodies that rest in graves have future significance. There will be a resurrection of the dead. The bodies themselves will be torn out of the grip of death and decay to be returned, restored, and to rejoin the soul. The bodies you lay tenderly to rest are precious not alone because

of what they have been, but also because of what they yet will be.

While Memorial Day has become the occasion for remembering all the dead, the day was originally set aside to remember the heroic dead of war. The past great war is sufficiently removed now for us to memorialize the dead without the piercing pain which overwhelmed us the first year. There are wives and children and parents whose hearts still bleed. But time has a way of easing the anguish. With the short perspective that the past years have given us, let us today survey the task which their death enforces upon us.

The first point I should like to make is that they did not die in order that you might live. Just to live is not enough. Their lives were too great a price to pay just so that you might eat and make love and grow fat. There is no logic in asking a young man to give up his life in order that an old man might grow rich. Many a father and mother today will choke back bitter tears and wonder if that is all their boy's death has meant. They would so like to think that the death of their son has meant more righteousness and freedom for this old world.

And, they have that right before God and man. They have a right to see their nation use freedom of speech to raise its voice against all injustice and greed. They have a right to expect the people to use their freedom of assembly for the purpose of united defense of all that is true and honorable. They have a right to a freedom of press that is employed to publish only in accordance with the highest ethical standards of the public welfare. They have a right to see a people use its blood-bought freedom of worship to fill the churches and to obey God. In all candor and with utter shame, we must confess that for millions of Americans, freedom means simply the opportunity to do what they jolly well please. That sort of freedom is not worth one life on Iwo Jima or Bataan.

We often speak in high economic praise of our free enterprise. If that means freedom for any business man to charge excessive profits because people are in great need of his goods, if it means freedom for a professional man to exact large fees from people who must have his services—if, in a word, it begins to mean that people think they are free to take what they can get, then our economic freedom is a new type of economic tyranny. Real freedom dies when the sense of right and wrong, or the sense of fair play, is gone. The heart of freedom is ethical and spiritual. If a man, or a nation, does not do freely and voluntarily that which is right, the death of a million men on the field of battle or the enacting of a million laws in the halls of Congress will not save freedom. The men whose names we today honor as the heroic dead did not die in order that you might be free to live, and do as you please. They died in order that you might live and freely do what in high duty you ought to do.

How Have We Used Our Freedom?

A brief survey of our national life cannot give us ease as we face these dead. Immediately after the war we used our freedom to bet a billion and a half in one year on the races; the same year we used our freedom to defeat an appropriation of a hundred million for cancer research. Last year we used our economic freedom to pyramid national earnings to over two hundred billions; we also used our freedom to keep the earnings of over half of our families to below \$125 a month. We have used our freedom to break one home in three, to spend four times as much for liquor as for milk, to multiply crimes against life and property, and to excuse eighty-five per cent of our people from entering the House of God on the Sabbath.

Let us ask ourselves in all soberness today, as the silent army of our dead march before us, what has become of the prayer we sing in our national hymn:

O beautiful for spacious skies,
For amber waves of grain . . .
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law.

There is no liberty except within the eternal laws of justice. There is no freedom outside of the passion

for that which is right. Freedom then becomes license, and license is anarchy.

Christ once told His followers, "Fear not them which kill the body, but are not able to kill the soul." In a national sense, our 300,000 dead in the last war gave their bodies as a small price if America would keep her soul. But America is freedom, and the soul of freedom is righteousness and truth.

On every hand today we are invited to fear the rising power of the Eastern World. If Russia is allowed to go on collecting satellites, what may she do to us? There is no doubt a clash of ideologies between our way of life and the political centralization of power in the Soviet party. But for ninety-eight per cent of Americans the fear of Russia has nothing to do with their understanding of political or economic organization. Most of us are merely whipped into excitement over the fear of someone growing stronger than we. Christ cautions us not to fear them which kill the body, so long as we keep our own soul intact. Students of history have told us that no nation has been conquered from the outside; they have first fallen apart on the inside. Immoral living, greed, and the pursuit of pleasure disorganize and rot the inner life of a nation, until it has neither the energy nor the will to protect itself from the outside. Its soul is gone, and without a vibrant and stalwart soul, no nation lives.

Let Us Keep Faith With Them!

If these war dead should be allowed just one day to read our current press and hear today's radio, would they not wonder at our strange excitement over the Russia whose virtues we so extolled when they were our war allies? And should these dead be allowed to speak, I wonder if they would not bring us up short with an invitation to a new and different kind of excitement. I believe they would tell us that whatever judgment God's history would have for Russia, the matter of supreme concern for us would be to keep our national soul. And, in the deepest sense, our national soul cannot be kept unless you and I turn to the matters that concern your soul and mine. If we, one by one, fail, America will fail. No nation in all history has been as powerful as we are today. Christ said that to whom much is given, of him shall much be required. No nation, therefore, has ever had such cause to tremble before the awful judgment of God's eternal court as we today. As America goes today, so goes the world tomorrow. If in her soul America is not confirmed in self-control, if in her soul America does not exercise her liberty within the Law of God, then the freedom and the governments of the world are in peril. As the soul of America goes today, so goes the world tomorrow.

If we shall keep faith today with these honored dead, we ought to seek the doors of a thousand churches to bow in penitence before our God, and to plead with Him for the mercy and wisdom and strength to carry the torch which from the eternities these dead fling to us today.

—Reprint from "Lutheran Herald."

Board Of Education

For Grand View College

The Board of Education for Grand View College met May 3 and 4, at the college.

The academic and financial reports by the president and business manager were received and discussed. President Knudsen presented a Seminary curriculum, which had been worked out on the quarter plan instead of the semester plan. The president stated that all concerned were agreed that the quarter plan was the more practical. This seminary curriculum was adopted. The curriculum will be found in detail in the 1950-51 Seminary Bulletin.

Several committee reports were received. A special study was made of the faculty report on a proposed pension plan based on "The Teachers Insurance and Annuity Association." No final action was taken, pending further information in detail concerning the plan.

With one or two exceptions, teachers' contracts were completed for 1950 and 1951.

It is with regret that the Board of Education has accepted the resignation of Professor Harald Knudsen, who has served on the college faculty for 26 years. He has rendered a unique and outstanding service to the college, our youth and our church through his many years as head of the department of physical education. It would be impossible here adequately to voice our appreciation to Harald Knudsen for his consecrated service during these many years. He has given us the best years of his life. He has always been the very embodiment of the spirit, life and purpose of Grand View College. We express our deepest and sincerest thanks to Harald Knudsen. We know, we do this in behalf of our college, our church and hundreds of young people within and without our church.

Harry Mortensen, formerly of Askov, Minn., and a graduate of the University of Minnesota, with two years experience as a teacher in physical education and coaching, has been engaged to fill the vacancy created by the resignation of Harald Knudsen. Mortensen is a former Grand View College student and completed the physical education course at our college prior to continuing his studies at the University of Minnesota. We welcome Mortensen and wish him success in his new position.

The second year courses will be added this year to the Elementary Teachers' Training Course. This will mean that Grand View College can now offer a complete Elementary Teachers' Training Course, accepted by the Iowa State Board of Educational Examiners as a basis for issuance of a Standard Elementary Certificate. Mrs. Charles H. Darnell, well known and highly esteemed in educational circles of Iowa in this particular field of education, has been engaged to be in charge of this department of our college.

There is a comparatively great demand for teachers of grade schools. In adding the Elementary Teach-

ers Training Course to the curriculum of the college, we believe we are not only realizing one of the aims of our college, but also meeting a need in our communities. We would encourage our young people, who wish to teach in grade schools, to avail themselves of the opportunity to receive their training at Grand View College. Twelve have taken the first year's training this past year. We hope at least to double the enrollment in this department for the coming year.

Last year's convention of the synod instructed the Board of Education in conjunction with committee on rules for Grand View College, to prepare articles of incorporation for presentation to the convention of 1950. These articles of incorporation and by-laws are now in process of completion and will be presented to the convention.

Also in conformity to the wishes of the synodical convention, steps have been taken preparatory to applying for membership in the North Central Association of Colleges and Secondary Schools.

Dr. Theodore Stephens, one of the examiners for North Central, visited the college and prepared a report for our information and advice in preparation for application for membership. This report has been studied and steps are being taken to conform to the various requirements necessary. We are not yet ready to make formal application for membership in North Central.

Three representatives of the Board of Education of the United Lutheran Church in America, Dr. J. L. Deaton, president, Dr. A. H. Grimer and Dr. Gould Wickey, executive secretary, met with the executive committee of our Board of Education and President Knudsen. This was in accordance with the decision of the synod convention. A report of this meeting has been sent to the chairman of the Committee of Church Relations and will be presented to the convention through the report of this committee.

It has been our practice to keep all the buildings in good repair both within and without. One of the major items of repair this coming summer will be the renovation of the lecture hall. Among other things, a new floor is needed. If possible, this will be done.

Another item of greater dimension is the refurnishing of the men's dormitory. At the time of the building of the women's dormitory and extensive improvements in the old main building, there were not enough funds for refurnishing of the men's dormitory rooms.

The Board of Education is working on a plan to make a loan in order to carry out this necessary improvement before the beginning of the next school year in September. Repayment of the loan would be absorbed in the operating expense over a period of years. Contributing toward this much needed improvement of the men's dormitory rooms would be

a worthy project for organizations or individuals to remember.

We cannot hope to make the old dormitory occupied by the men as attractive as the new women's dormitory, but much can be done to make the men's rooms attractive and more serviceable. We feel this must be done if possible.

We have been extremely fortunate at Grand View College in respect to keeping up the student enrollment. While most colleges have taken a substantial drop in enrollment the last year, the enrollment at Grand View for 1949-50 dropped only to five less than the previous year.

Indications point toward a drop in college enrollments for this coming year. Graduating classes in high schools are smaller this spring as a rule. A concerted effort will be made by the college in publicity and contacting prospective new students, and in bringing back the freshmen of this year for a second year. We urge all members of our churches, pastors and young people's leaders to keep this matter in mind and work toward a full enrollment at our college of the young people of our church. This is a matter that concerns us all.

With an enrollment of 240 students, Grand View College is continually handicapped for lack of a combined gymnasium and auditorium that can house the various campus activities. All basketball games must be played in rented off-campus gymnasiums. At homecoming festivals, "Studenterfest," the student body, alumni and friends from out of town as well as relatives and friends of students in Des Moines must move to other places downtown or to some auditorium off the campus for presentation of student plays, banquets and other activities in which the student body and friends take part. This necessarily decentralizes the attention and interest that should be centralized on the college campus.

It would be of great value to our college and its purpose, if we could from time to time gather the parents and friends of our Des Moines students on the campus. This is hardly possible with the present facilities. It becomes more and more urgent that we as soon as possible erect a new gymnasium, containing stage facilities, etc., that we might have a place in which to house the college community, students and guests for special events, as well as the regular student activities.

We are deeply grateful for the generous gifts that have been given to the Building Fund during the past year. The total is now about \$22,000.00.

With sincere greetings to our church membership,

Ottar S. Jorgensen.

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73rd Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will hold its 73rd annual convention at Askov, Minn., August 15 to 20, 1950, upon invitation of the Bethlehem Lutheran Church of Askov, Minn.

The opening service will be at the Bethlehem Church Tuesday evening, August 15, at 8 p. m. The opening business session will begin Wednesday, August 16, at 9 a. m. at the Bethlehem Church.

It is the privilege as well as the duty for all the congregations belonging to the Danish Evangelical Lutheran Church of America to participate in the convention through their appointed delegates as well as their pastors. May I urge all congregations to be represented by as many delegates as they are entitled to, namely one delegate for each 50 voting members or fraction thereof. May I also urge all pastors to attend. The congregations in Districts 1, 8 and 9 as well as Dalum, Canwood, Danevang and Granly should send delegates according to the rules found in the Annual Report, 1946, pages 104-05.

Friends and members of our synod are invited to attend the services and meetings of the convention. The convention opens every morning with a Bible Hour and devotion. During the day the business of the synod will occupy most of the time while the various activities, institutions and missions of the Synod will have opportunity to present their programs at some of the evening sessions while also addresses and lectures will be delivered at some of these. It is expected that there will be ordination of ministers as well as commissioning of a missionary at the convention. Look for the program in Lutheran Tidings.

Attention is called to the following provisions of the synod constitution: "Every member of the synod shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention." July 1 is the time limit for such.

All reports from the institutions, activities, missions and committees to come before the convention will be published early in June and distributed by the pastors and presidents of the congregations.

May God bless our convention and all our congregations as they prepare to share in the fellowship of the convention. May we be blessed by the Spirit of the living God as we come together to be renewed by His Word and Sacraments and as we place ourselves at His service in the various fields of work of His church. God grant us vision, courage, faith and wisdom to humbly deal with the task before us when we meet at Askov, Minn., August 15-20.

Alfred Jensen.

May 16, 1950.

The Bethlehem Lutheran Church, Askov, Minnesota, herewith extends a hearty welcome to all convention guests. All registrations are to be sent to Jens Lund, Askov, Minn., or to Rev. Harold Petersen. Pastors and delegates should register on or before July 20. We will appreciate if all other guests will register by August 1 so that we can assure lodging for all. Please let us know by what means of transportation you are coming and at what time you plan to arrive. If you are driving your own car please let us know.

There is excellent bus service between the Twin Cities and Duluth. However only two evening buses take the route through Askov on highway 23, but all buses stop at Sandstone only 8 miles from Askov. The Great Northern runs four good trains daily which go through Askov. However, passengers arriving on the evening fliers must get off at Sandstone. Someone will meet all guests arriving at Sandstone stations.

Registration headquarters will be at the church. Supper will be served on Tuesday evening to all guests arriving before 7 o'clock.

Chris Henriksen, President.
Harold Petersen, Pastor.

Convention Reports

Within a short time the Reports to the Annual Convention at Askov, Minn., in August will be published.

This year they will be sent to all pastors or congregational presidents in the same number of copies that have been ordered by the congregations when the statistical information was sent in. They are to be sold at \$0.25 a copy and the payment forwarded to the treasurer of the synod. The statistics for 1949 are included.

It is to be hoped that due care will be taken when these reports are distributed that especially all delegates are furnished with copies. They should be brought along to the convention for use. Naturally they should be studied long before convention time and if meetings are desired such can be arranged for by the congregations and the issues discussed.

If more copies are needed by a congregation, or if individuals desire copies, they can be secured from the secretary of the synod, Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.

The minutes of the convention will be published separately in due time after the convention.

Alfred Jensen.

Annual Meeting, District VIII

Solvang, Calif., April 28-30, 1950

The meeting opened on Friday, April 28, in the evening with services in the church conducted by the president of the district, Rev. Svend Kjaer.

Bible hour was held on Saturday morning, and the president then called the business meeting to order.

Following pastors and delegates were present:

Pastors: Svend Kjaer, Halvdan Knudsen, Sven Marckmann, Aage Moller and Niels Nielsen.

Delegates:

Easton: Mr. and Mrs. Hans Nielsen.

Los Angeles: Anton Nielsen, Robert Andersen, Carl Christensen, Jr., Miss Karen Madsen, Mrs. Ellen Knudsen.

Parlier: Chester Thomsen.

Pasadena: Einar Diken.

Salinas: Chris. Christensen, John Jacobsen, Carl Schultz, Mrs. Chris. Nielsen, Mrs. Mary Pors, Mrs. Mamie Christensen and Mrs. Louise Christensen.

Solvang: Fred Holm, Marius Larsen, George Petersen, Roy Appel and Mrs. Faursoe.

Watsonville: Paul Holme.

The minutes of last year's meeting were read and approved.

President's report was presented to the meeting and Rev. N. Nielsen, Fred Holm and Paul Holme were appointed by the chair to consider it and bring their recommendations to the meeting.

The treasurer, Nis Pors, gave financial report from the district. Balance on hand May 14, 1949, was \$480.41, income during year \$167.96, and expenses for same period \$307.36, leaving a balance on hand April 29, 1950, of \$341.01. The detailed report was approved by the auditors, Chester Thomsen and Einar Diken.

Reports from work in local congregations:

Easton:

Easton: The work is progressing very satisfactorily, there has not been any great changes.

Los Angeles: A choir section has been added to the church by moving the organ pipes to an adjoining room, and the organ has been enlarged.

The choir now has 20 members and has been active all year.

The children's Sunday School has the same enrollment, and we have a Bible class for adults twice a month. During the month of July we conducted a Sunday School Teachers' Institute.

Many of our young people attend folk dancing and class in Danish sponsored by the church.

Services in Danish are conducted on second and fourth Sunday, Vesper service on first Sunday during the winter months.

Parlier: The congregation has had a very good year and its finances are in good condition. Several repairs have been made to the church.

Pasadena: The Danish language is used for the most part as only twelve services were held in English out of the 52 services held during the year. There have been many meetings with speakers from all over U. S. A. and Denmark.

Salinas: Fifty-two English and 12 Danish services were held during the year, and the Sunday School has an enrollment of 65 under the able guidance of Mrs. S. Kjaer.

The choir has 32 members and the two Ladies' societies are very active in working for the church, they have done much in assisting to redecorate various parts of the church. The entire congregation assembles for family night on the 3rd Sunday, song evenings are held on the first Sunday.

Solvang: Services are held both in English and Danish every Sunday. We have at special occasions such as Good Friday, World Communion, Thanksgiving Day and Midsummer Festival held services with the other churches in our community and are sponsoring and conducting with them a monthly Youth Service.

The choir is very active and has 25 members. The Sunday school has an enrollment of 110 children.

The congregation has sponsored one DP family and assumed responsibility for same.

Improvements have been made in the "Atterdag Bowl."

Watsonville: The congregation has at present 17 members contributing. Two of our members passed away during the year. Jens Rasmussen, who was past ninety, and Mrs. Odil Jensen; but we have added three families to our congregation.

Services are held at least twice during each month, and the congregation has made improvements to the church and the outside grounds.

Rev. Alfred Jensen, our synodical president, was present at all meetings and he gave a report of his visits in our district. He had presented our synodical work to all congregations except Watsonville.

He presented to the meeting the view that the entire work done by our Synod is as important to us as the local work performed in each local congregation. We have to join together to educate our Youth, conduct Home Mission and Foreign Mission, Education of Ministers and take care of our Welfare work. On each of these points Rev. Alfred Jensen gave us detailed explanations.

L. P. Holgersen, at present on a trip to Denmark, expressed in a letter to the meeting his good wishes for a successful meeting and his desire to support the actions of the meeting.

Rev. N. Nielsen brought in the recommendations from the committee on the president's report, asking the meeting to consider the four points as outlined in same.

Resolutions covering these four points were presented to the meeting and upon motions duly made and seconded they were voted upon and carried.

Resolution No. 1:

That two (2) of the district's pastors, in order to attend our synodical convention in Askov, Minnesota, be paid by our district balance of coach fare not otherwise reimbursed.

Resolution No. 2:

That the district president appoints a committee to arrange summer camp for our young people, and have same conducted by Rev. and Mrs. Axel Kildegard; the district to assume any deficit from such a camp meeting.

Resolution No. 3:

That the district accepts the resolution of our Synodical Welfare Board as the form of procedure for establishing an Old People's Home in California.

Resolution No. 4:

That the district conducts a fall meeting at Atterdag College.

Resolution No. 5:

That District VIII recognizes the Welfare work performed by the Lutheran Welfare Councils of Northern California and Southern California by sending them twenty-five dollars each.

The president appointed the following to serve on the committee for summer camp: Rev. H. Knudsen, Carl Fleischman, Salinas; Elsie Jean Christiansen, Solvang.

Emanuel's congregation of Los Angeles invited the district to hold annual meeting, 1951, in its church and this was accepted.

Election of officers gave following result: President, Rev. Halvdan Knudsen; vice president, Rev. Aage Møller; treasurer, Nis P. Pors; and secretary, Axel V. Pedersen.

Rev. Alfred Jensen gave the meeting a review of the work that has been done towards a possible merger with U.L.C. and also the outline of a proposed merger of the synods working together as National Lutheran Council. He pointed out the effects it would have both on our local work and the work we now are doing together in our Synod.

The meeting was adjourned and Rev. Aage Møller presented the lecture for the afternoon. The people of Solvang entertained the meeting in the evening with a varied and talented musical program.

Both of the services on Sunday morning were well attended. Rev. Niels Nielsen conducted the English service and Rev. Halvdan Knudsen preached the Danish sermon with Rev. Aage Møller serving at the Communion table.

Rev. Alfred Jensen lectured to us in the afternoon and the Lutheran World Action film, "Two Kingdoms," was shown at the closing meeting in the evening at which time all expressed their thanks for the hospitality shown by the congregation of Solvang.

Axel V. Pedersen.

Open Letter TO

REV. ALFRED JENSEN AND REV. MARIUS KROG
Fellow Workers:

I have read your articles in reference to secret societies. It still seems to me that the difference between the Christian church and the secret societies is so great that a person cannot be a member of both without detriment to his life in the one or in the other. We in the church confess Jesus Christ; in the lodge they disavow him. We say that there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved; some of the secret societies go so far as to say at the burial of the dead that he has been a good lodge member here below and has now gone to join the heavenly lodge above. Is not the implication here different from the church's declaration that we know of nothing else unto salvation than Jesus Christ and him crucified?

The secret societies do not deny that they have altars, chaplains, Scripture reading, hymns and prayers; but to whom do they pray; whom do they worship? Once I was talking with a free thinker about the lodge and I said, you have religious worship, but you do not worship Jesus as Savior. His answer was: That is the very reason why I could join the lodge; they merely ask about faith in a higher being.

At another time a minister who was a member of the Masonic Lodge accosted me with the accusation that I scandalized people by my opposition to the lodge. I said: Suppose I be a member and am present at a lodge meeting. They have service, and I, being a minister, am asked to offer the prayer. But I happen to know that there are members present who object to having prayer in the name of Jesus Christ; what will I do? Oh, said this minister, that has happened to me; but then I quietly excuse myself and sit back and let some one else offer the prayer.

This man, evidently, had not seen the difference between a service in the name of Jesus Christ and a service to a higher being. That is, although being a minister, he did not know what Christianity was. It seemed he did not know that faith, to be a living faith, must be confessed in season and out of season, i. e., when convenient for ourselves and when not convenient. Our Savior lays so great stress upon confession of faith that he goes so far as to say: Everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven (Matt. 10).

Could any of us Lutheran ministers dare to take part in a service from which the name of Jesus Christ was by principle excluded?

Furthermore, is it not misleading to mention "Chamber of Commerce, Farm Bureau, National Grange, C.I.O., A. F. of L., Farmer's Union, Rotary" in the same category with the lodge? The former have no service or prayers, except incidentally; the lodge has a service of which members assure us that it is as good as that in the church. If the former have prayers, these may be—and generally are—offered in the name of Jesus, our Savior; in the lodge that name must not be used in the service.

Again: Can we place "smoking, movie going (wearing of) modern bathing suits, dancing ——— and all sorts of merry making" on a level with participation in secret religious service from which the name of our Savior is by principle excluded? I am not certain that this was what was done in Marius Krog's article, but the implication seemed to be there.

True, the Christian life is not a life of "being against"; but we do renounce the devil; we are against sin. The sin is to disbelieve in Jesus Christ (John 16:9). Must we not, therefore, be against every organization, every movement, every act and word which disavows the only name in which we must be saved?

Fellow workers, I would say this as kindly as I can: Let the bugle have a distinct sound so that all may be roused to do battle against the evil one. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the

There Is A Difference

III

There is a difference in the initiation in the congregation of believers and the initiation in the lodge—a very great difference. In the congregation a person is initiated into a Word of life. "Forgiveness of sins, resurrection of the body and life eternal," these are the great promises given to the person who comes to the font. And they are more than promises, they are gifts. The forgiveness of sins is there given by him who can forgive sins on earth. The powers of resurrection in and with the new life are there given. The beginning of life eternal is there given, even as the second Adam was conceived by Mary when she said, Lo, I am the handmaid of the Lord; be it unto me even as thou hast said. From the side of God it is an accomplished act; and thus it is a promise in so far as we may receive or reject, may do or undo the act of God done for us.

For it is a Word of life with which God implants his life in us. If we hold fast this Word and abide in it, then we live the life eternal. We have started to live it here and now, and if we hold fast the Word: "I renounce the devil—; I believe in God—" then shall we live forever with God.

I am loath to turn to the other, the word of death into which the applicant is initiated in the lodge. It is so hideous. Under oath the applicant asks that death be executed upon him in the most hideous manner if he ever in any way reveals any of the secrets of the lodge. Into this I shall go no further. Suffice it to say, that in the church we are initiated into a Word of life; in the lodge a man is initiated into a word of death.

This statement does not fully cover the difference. For the Word in the church is a Word of **eternal** life; the word in the lodge is a word of physical death.

But, friends all, do you not see, that by committing yourselves into a word of death you commit yourself to him who has the power of death?

No, you do not see. Then let me try to explain. We believe that as there are good angels, so are there evil spirits. We believe that there is a prince of the evil spirits; it is he that we renounce when we say: "I renounce the devil and all his works and ways." From scripture we gather that he with his hosts is abroad on earth. In the story of the maniacs and the herd of swine in the land of the Gadarenes (Matt. 8) we see that these evil hosts are here and want to stay

spiritual hosts of wickedness in the heavenly places. Therefore let us take the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand.

Valdemar S. Jensen.

P. S.: Maybe I have "unsurped the available space" in Lutheran Tidings; but how do we get vital discussions if vital issues are not set forth?

here on earth. They would rather live in the swine than be driven back into the abyss.

But spirit is not only **expressed** in words, does not only **come to be known** by words; spirit lives and moves and has its being in words. Now, scripture tells us that it is the chief of the evil spirits that has the power of death. Do you not see that by committing yourselves to a word of death you come under the power of that spirit who is abroad here on earth for the sake of bringing death in all its forms upon man?

What can Paul mean when he writes: "What partnership have righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what has a believer in common with an unbeliever? What agreement has the temple of God with idols? For we are all the temple of the living God." (2 Cor. 6). I say it not as an accusation, I say it as a reminder. Bear with me in this. I have been a minister of the gospel for forty-six years: Are you not running too much of a risk in trying to divide your lives between the light of the gospel, open as day to every man, and the darkness of the lodge, closed by an outer and an inner watch? Do you really believe that Christ can be with you both in a Word of life and a word of death? Can you have fellowship in the church with believers and at the same time have worship fellowship with believers and unbelievers in the lodge? You call your buildings temples; you say: "This is the Masonic Temple." Thus you place your assembly hall on par with your church. Is Christ divided? Will he be present in his Spirit in the house where the Word of life is spoken and also in the house where the word of death is spoken? If you have been born again of water and the Spirit you yourselves, each one of you, is the temple of the living God. That is, his Spirit dwells in you to the extent to which you will let him dwell in you. By partaking in worship you lay yourselves open to spirit. You have worship in these buildings which you call temples. To what spirit are you there laying yourselves open? Is it to the Spirit who lives in light and is light? Or is it to the spirit who lives and moves and has his being in secret and darkness—that would-be unknown and unknowable spirit whose very element of existence is secrecy?

You would not have me mention these things. You say you are afraid for the cause of the church if too much is said publicly about the lodge. Is the congregation afraid to have anything said publicly about the church? From of old the church has said that she fears not publicity, she fears only that her cause, the salvation from God that she offers, shall be rejected without publicity, i. e., without being made known. What the lodge fears is that her "work," as she calls what goes on inside her walls, should become known. Fear not for the cause of the church. The church is God's institution, he will take care of the church. Bear with me, I beg you, when I say: Fear not for the cause of the church, but rather work out the salvation of your own souls with fear and trembling.

Valdemar S. Jensen.



By BUNDY

IN THE LOBBY.—A new publication has been started in Denmark to reach the people who, figuratively are standing in the lobby. I presume it's a kind of polemical journal which asks and answers the questions commonly heard from those who never come near a church door. I may have the wrong concept of what is meant by the lobby—I cannot imagine people in the lobby getting hold of anything solid—out there they hear in part and speak in part about the same round of conventionalities that always occupy people who are detached from experiences which are only had by people who will venture out where their minds and souls ought to be. And we who stand in the pulpits delivering impersonal, scholarly, theological dissertations are often as far removed from people's conversations as they are from our theology. I certainly desire to get to the minds of the people in the lobby and speak plainly to them, but chances are they are too restless to hear me as long as they choose to stand in the lobby. It may please their vanity to see reports about our nice little congregational parties, and of course Mrs. Pleasehers is exuberant about her few lines of supra-phonetics above her name, but how glorious it would be if we could "ascend above all this commonplace" and get people out of the lobby. But to get them out I imagine we will have to stand among them in the lobby.

MOTH AND RUST! There it was in a perfect setting, a silvery, cloud-reflecting lake before it, the house in the woods, supposedly a summer home, but in this busy age not used except on occasional weekends when God runs the world alone.—It took us some time to clear the walls, windows and eaves of spider webs and bugs.

All the finer things of intellect and spirit can be so covered up with the webs of cares, profit-concerns, too many hours of details, that no matter how nice we may appear on the surface we can be as desolate in our souls as a nice house, covered in curtains of spider web, but empty inside. So can our fine structures of churches be. They were built to be "the house where He draws near" where the souls of men meet their counterparts, but through the devotions of men to the things of moth and rust, the webs of time gradually strangle-hold us so we know not what has happened.

It may be that George Orwell's book, "Nineteen Eighty Four" which is not the type of a book that most best seller gobblers read to the finish, may nevertheless be the book offering the greatest foresight to the present age. It's a book which predicts man's loss of ability to make comparisons—"It struck him that the truly characteristic thing about modern life was not its cruelty and insecurity, but simply its bareness,

its dinginess, its listlessness. Life, if you look about you, bore no resemblance, not only to the lies that screamed out of the telescreens, but even to the ideals that the—was trying to achieve."—Oh, yes, we understand how, but we don't understand why! By the three pressing fundamental instincts of preservation we are running a dual race over a dead end road.—I am not a pessimist, but a realist must sometimes accept the verdict which may place him in a temporary untrue classification.

My heart tells me I should be a romanticist, but my sense of observation tells me that in my time that is impossible unless I retire to a lonely island.

I ATTEND SYNOD. A nearby ULC synod bade me welcome to attend their all day sessions and ordination service. Its president and I had been classmates. I felt very much at home; in fact, I had to ask myself several times if this was not our own convention. There were pastors of Danish extraction in the group with such names as Mortensen, Jessen, Jensen, Hansen and Nygaard—a goodly number considering that this synod is not very large—in fact, considerably smaller than ours. I found no pastors with Swedish or Norwegian names, which may be indicative of the Dane's cosmopolitanism.

The synod adopted a \$54,367.00 budget—pretty good for a 4,000 communing membership—a little better than \$10.22 per member. We should squawk! Besides that they voted their president a salary of \$4,200 and a new house not to exceed \$15,000. The convention also approved where the president should reside. Only one man spoke for a reduction for the budget, and his proposal to reduce it by \$4,000 was voted down by an overwhelming majority.

There was ordination of one pastor; each synod in the ULC ordains its own pastors. The father of the new pastor spoke—a Dane, by the way; he had a delightful mixture of good humor, mild sarcasm, wisdom and daring exclamations. I took a few notes: "Is it possible that the world today is suffering from Bibliolatry in an age of Biblical ignorance?"—"Heard a preacher once who quoted a part of a verse from the Bible, so he would not be disturbed in his bigotry by the part of the verse he failed to quote."—"There is a difference between an inspired word and an incarnate word."—Hear ye!—"The pastor should be spared of all the staff sergeant work in a congregation."

There was very little difference in their ordination service and ours. We allow a little more participation by the congregation.

To be present for a whole day and evening—and the time was really used to fullest extent—was a delightful experience. I wish I could say I am fully as well at home in a couple of other synods who are numerically strong in my neighborhood. By the way, a man said to me, "The Danes refuse to get overly excited about their religion, don't they?" Just how much territory this question covers I don't know, but I know some areas of Christian implications that we certainly stay away from. Let us hope we have been in the United States long enough to learn from other groups.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

My Work

Let me but do my work from day to day
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom,
Of all who live, I am the only one by whom
This work can best be done in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

Greetings From St. Ansgar's Ladies' Aid Of Waterloo, Iowa

We are so pleased to have been asked by the editor of "Our Women's Work" to write an article about our activities during the past year.

Our Ladies' Aid of 60 members combine their Mission work with their Ladies' Aid work as we feel that in this way the ladies have the opportunity of knowing and helping in both.

The first part of the year we had two Rummage Sales and the best of the material left over was boxed and several large packages of clothing and shoes were sent through Mrs. Elsie Stub to Syd Slesvig.

During May we had a May Sale at which we sold many nice fancy work articles and much food from our country store. We also served a baked ham supper "family style" which everyone seemed to enjoy.

Our Ladies' Aid joined the National Council of Church Women which was organized two years ago. This group sponsors World Day of Prayer, Community Day during May and World Fellowship Day during November at which time packages are made up and sent to the needy all over the world. In 1948 the packages were for teen-age boys and girls and consisted of a large bath towel, wash cloth, soap, tooth paste, pencil, paper, ties and socks for boys and material for dress or slip for girls.

In 1949 our packages were made up in a 1½-yard piece of heavy work material and had all kinds of sewing needs, such as pins, needles, thread, darning cotton and wool to be used in sewing and mending.

Our largest project of the year was our Danish Kitchen Booth at the National Dairy Cattle Congress which kept us plenty busy for seven days and it was very profitable for us.

From our budget we have contributed to Women's Mission Society, Lutheran World Action, Santal Mission, Children's Home in Chicago, Seamen's Mission and Red Cross.

We hope that we can be as busy and do as well this year; we have a Kitchen Fund from which we

hope to outfit our kitchen in the new church. We already have a beautiful new 8-burner Roper gas stove bought and ready to install, and there will no doubt be many things with which we can help now that our new church has actually been started.

We are now holding our meetings at the Y.W.C.A. which is a pleasant place, and we all enjoy the fellowship.

Best wishes to all,

Mrs. F. H. Thompson.

Sunday School Teachers' Institute

One year ago at the District VIII convention, Rev. Halvdan Knudsen of Los Angeles tried to obtain funds for a Sunday School Teachers' Institute. This was defeated. However Rev. Knudsen boldly initiated a Teachers' Institute last July in his own congregation. Two of us from Solvang were invited to participate in the three day session and our spiritual enrichment outweighed our personal financial loss of course.

It was with great interest that I read B. P. Christensen's article in the last issue of Lutheran Tidings about the Pastors' Institute in Des Moines. A thought occurred to me as I re-read this timely suggestion from one of our prominent laymen. May I be bold enough to present my idea? In addition to having the suggested three or four Pastors' Institutes, geographically located within our Synod, why not add a Sunday School Teachers' Institute to the Pastors' Institutes, thus minimizing the expense and strengthening the course? Who can deny the fact that our Sunday School Teachers need just such a course in Biblical History as Mr. Christensen attended at the Institute in Des Moines? Who can deny the fact that our Sunday School Teachers also need instruction, guidance and help, spiritually?

The change of Synod name, the adoption of language, and the union of churches will not save souls for Christ. Or will it?—We are losing many of our people, we hear in every congregation within our Synod. Why? I am fully convinced that there is a large mission field right here at home in our own Sunday schools. I am also aware of the fact that our Synod delegates this work to the respective districts. These, in turn, delegate the Sunday school work to the local congregation and an already overloaded pastor. The result is a deplorable one in most instances. Oh, yes, a few willing people, mothers usually, carry on in the work. We—and I say we because I try to teach a Bible class each Sunday morning here—realize only too well our failings as such teachers. We are starved for spiritual instruction, guidance and help in this great undertaking. We do need a Sunday School Teachers' Institute annually—or oftener—and if this were held in conjunction with the Pastors' Insti-

tutes, perhaps we might feel strength in this union. Is the thought worthy any action within our Synod? I hasten to add that this is **humbly** offered for consideration.

Marie M. Hald.

The Voyage

Longing, looking, longing,
For something, he knew not what,
Thronging his dreams with what fate
Forgot, he went through childhood
Longing to be some other place
On the face of earth but the spot
Where he breathed and trod.

O, the meadow was green, the sky was blue,
And the breath of the flowers was sweet;
But some other place of a deeper hue,
Some other place of a stranger view,
Kept calling in field and in street.

The call of the new and untried
Drew him as light draws the seed,
Deep in the soil by nature tied
Till its time has come and it breathes.

Somewhere, some place, was what he sought
That would root his dreams in life;
Somehow, some time, when time was ripe,
The change in his fate would be wrought.

He looked to East, he looked to West,
He looked to North and South:
There was no road; there was no rest;
It called and called within his breast
Till it rang in his soul as a shout.

The river is clear at its source;
The snow is white in the mountain tract;
So is the thought ere its course
Is run o'er the wild cataracts
Of hot desire, till twisted and bent,
Rent by realities and facts,
It emerges in your life and acts.

He drained the cup held to his lips;
Ah, sweet is that wonderful drought;
It burns through your blood and grips
Your soul, forces your innermost thought.

He crushed the lily under foot;
And from its guarded, sweet repose
He picked the yellow buttercup
With the lovely, fragrant rose.

He loved their beauty for beauty's sake,
And how could he know, if he did not see,
And how could he love, if he did not take,
All that beauty so wild and free.

Love is like a flower paining for rain.
In the maddening heat of each day it grew
Opening its lips at the sweet pangs of pain
To the heavenly quenching nightfall of dew.

There was no time; to live was life;
It was he before anyone else
To own all smiles and tears on earth
Ere the force of his youth was spent.

Nature is master, nature is truth!
Where is the power to hold naked youth?
Hide it or force it, it seeks to be free;
Chide it or scorch it, it will always be;
Nature is master, nature will be!

What are those ghosts; those silverspots
Of moonlight moving on the ground;
Those whispered words I cannot catch;
This insistent, murmuring sound!
Dreams, old dreams, dreams of your youth,
Trying to bridge the gap of time,
Trying to find a deeper truth
In your nature's longing sublime.
Time hangs slow; the days are so long;
Those smiles and tears that ever bent
To the beat of your blood's wild song
Are back by night spurring you on,
Back by day, pressing on and on,
Now the force of your youth is spent.

There is work to do; there are acres and fields
Where man against man, and will against will,
Are the rules of life and nothing shields
Your naked self stopping halfway up the hill.

Ah, here was it! Business was it!
Almighty business, the pulse of life,
Pounding and driving you, testing your grit,
Erasing the hours till success was rife!

Crown your ambition! Ask for the world!
Hammer its gold out of iron and stone!
Stand cruel and cold in the maddening swirl;
Remember it's you, yourself, you alone!

Scientific business was singing its song;
Its slaves were toiling all day long;
Its slaves were toiling in office and mill;
The machines were grinding, forcing its will.

Are they here? Are they working? They are here!
Bending and straining every muscle,
Tending and doing with never a tussle,
Sweating and fretting but—they are here!

Look them over! Look them over! No dead
Wood! This side is profit; this in the red!
We must move like time a balance to set;
This side is profit and this in the red!

Let him go! Let her go! And he and she!
We are the machines, the powers that be.—
He is sick? He will die?—O, God, he is dead!—
That's his End, his End; the balance is set.

We are the mills; the big corporations;
We grind out money, we grind out nations;
We grind out money, that is all that counts,
We grind out the red of books and accounts;
We make steamships ply, we make railroads roll,
We grind out money, we grind out soul;
We are the mills; the big corporations;
We grind red out of books into nations.
We are the Moguls of land and sea;
We feed the millions; we cannot see;
We grind out money; we heed no plea;
We feed on millions; we cannot see.
We are the mills; the big corporations;
We grind red out of books into nations.

Blow storm, blow those strains away,
They haunt me night and day,
I cannot sleep, I cannot rest,
I cannot see my way!

Blow storm, blow and rest my soul
In the surge of your mighty sweep;
Blow storm, blow till you reach the goal,
Let me rest on your wing and sleep!

What is this distant thunder?
This ever increasing roar,
Tearing the air asunder,
Rolling from shore to shore!

It is the millions you cannot see!
The toiling masses! The powers to be!
Marching, marching in spirited throng,
Joining their voices in clamouring song.

Why must they starve instead of work—
Born to inherit the earth!
Why allow the hate to lurk
In the hearts of brethren by birth?

The grainsheds are bursting with bread;
The bank vaults are brimming with gold;
While children are starving to death,
And mothers left out in the cold!

Where grew the grain they cannot get?
The cotton we spun into cloth?
Where ran the coal and iron ore,
We broke, mined, and wrought!

Is it yours? All yours? Nothing left?
Nothing to spare? All there for you?—
Blow storm, blow, sweep right, sweep left,
And give the Devil his due!

"Your soul is tired, your body limp,"
The Devil whispered in his ear,
"Come with me o'er the border rim
To the world of hate and fear.

The tide is running fearfully high,
The ebb is receding so low,
In barren channels of blasted life
Where hope shall never more grow.

Strange moods are floating aimless by
On the ever increasing tide,
And wilder thoughts are drifting high
In the dark on life's other side.

The tide will carry you out of bound,
Where the truth of the hour is late;
The ebb will bring you back to sound
The truth at my master's gate.
Loosen this flood and paralyze
All life, all that moves, all mirth,
Ride it, the tide will ever rise
Engulfing the gasping earth.
Envision the ebb, and the toll,
Human spirits crushed on the shoal
Of destruction, hulls left to die;
They cry in the night, moan and sigh.—
Ah! The human spirit rushed by
Fear is beautiful to behold!"

Hidden deep in the Devil's eye
Sobbed the lost and despairing soul.

Shining flowers of fearful thought
Bloomed in the garden of hate;
The terrible fruit lay strewn for naught;—
The Gardener kept on "You are late."

They flamed crimson and lily white,
Their petals were smouldering fire,
Their breath was sharp as acrid spite
And hot as newkindled ire.

"I nurse them with exquisite care;
They are yours to breathe or break;
Their breath will follow where you go
And strengthen the tardy and meek."

He broke a red; the blood of life
Writhed in his outstretched hand.
He broke a white; the breath of death
Blew over the withering land:

"Ah! The human spirit crushed by
Fear, bolstered by smouldering hate,
Is the wondrous flower humanity
Has grown at my master's gate!"

Where was he? In what fearful place?
Was it dream or truth? Had he bridged
The space; had he reached through the maze
Of reality and dream the cowed breath
Of the multitudes condensed in thought,
Caught of the ear to the pitch.

Life filled his soul as a cold, green sweep
Of ocean, heaving restless and deep
In the bleak, grey light of another day,
Heaving and rolling after the fray:
Wave after wave crashing in foam,
Wave after wave hastening its doom,
Towering strength flowing at length
Back when it came, back on itself,
In the endless beat of eternity,
Leaving no trace of what was or to be.

Look where you are, look where you grow,
Waved the grass and the swaying trees,
The ground is the thing, high or low,
Root where you are and grow, just grow.

Blow where you must howled the wind;
The force that bred you withers the grass,
Uproots the trees and never has
Root but in time and in space.

Flow where you must roared the flood;
The force that bred you builds and destroys,
The force that drives you leaves no choice;
Grow as you must cries Nature's voice.

Fill your place, groaned the rock;—
Nature is selfish, knows no grace,
Merciless grounds what time did mock;
Stay where you are and fill your place.

Look in yourself whispered his dream;
Strength of soul is born of despair;
Life and death are but earthbound gleam
Of forces ruling you here:
Deep in yourself is the truth you
Seek, embedded in flesh and clay,
Hidden till cold and heat break through,
And time clears the dross away.

Each winter bears in its bosom of snow
The dormant seed of an on-rushing spring;
Each summer new life will flower and throw
New seed for a new year's wondrous thing.
Sunshine and rain will mingle and bless
The earth dreaming sweet in life's embrace;
The stars will twinkle each evening anew,
Each morning arise in last night's dew.
Nothing shall change it; nothing distract
The feeling of peace being in pact
With all things that live, all things that grow,
All things that strive and forever show,
That Nature is master till soul shall be—
Till soul has felt its eternity.

Years and cares tumbled from his shoulders,
As boulders swept by glaciers to the sea.
The truth of nature awed him; but bolder,
Burned and seared, once more happy and free.
He saw God's light as a trembling star,
High over passion's blind desire,
High over trials and vain ambition,
Guiding his soul to the Truth he sought,
Back whence it came, back to its Maker,
Vested in Being, belonging in God.

Finished, July 26, 1949.

Svend Holm.

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District I Workshop

Held in the Danish Lutheran Church in Bridgeport,
Conn., April 15, 1950

V. Church Financing and Stewardship, Mr. Chirstian Jensen (Hartford)

Efficiency and spiritual work are not mutually exclusive. There is therefore no valid argument against conducting the work of the church board and congregation on an efficient, businesslike basis. The purpose and procedure of a board is practically the same in both commercial and non-commercial organizations.

The condition of any given corporation can be listed under one of five categories, from very good to very bad.

Most of our congregations fall under the category of a **solvent corporation without working capital**. We take as an example a congregation fifty years old which has been running for at least 25 years successfully (or it would not still exist today) plus a 25 year period of decline due to depletion of working capital. Half of the board has served a long period, half is relatively new. This hypothetical congregation strikes the average of all our congregations and so we use this as an example.

How do we get such a congregation going again?

First: Look out for traditions! In a **successful** corporation, it is wise to listen to the old members for obviously they "know the ropes." But in an unsuccessful corporation it must be assumed that the old members have been at least 50 per cent wrong in the past. Proof of that is the decline of the corporation.

In business one must be at least 51 per cent right. Fifty per cent is not enough. The proof of that is the decline of the corporation. Therefore, in an unsuccessful, i. e., a declining corporation, the voice of tradition, "we have always done it this way" and "we have never done anything like this before" must be disregarded because the result of doing things the old way is before our eyes—the corporation has been declining for at least 25 years.

Second: Set a high goal. We are all prone to underestimate our potentials. We must guard against the psychology of the "Husmand" (small farmer) in Denmark. His thought is always to **cut expenses**. Therefore, he can never expand. He remains where he is. The solution is to **increase revenue**. That is the only way to break out of a state of stagnation and begin growing. A high goal, not a low one, must be set, and then everything directed to meeting that goal. If we can show people a future, a good future, we can sell the idea to them.

There is music, there are pictures, all around us, but we can't hear or see it. But get the proper instrument, a radio and television set, and the music and the pictures will be here, right in this room.

There is opportunity all around us. All we need

is the proper instrument. That instrument must be a person willing to think and observe and sift conditions. It needs no special qualification. No one can make 100 per cent correct decisions. No one can be right all the time. But if we can be right **51 per cent of the time**, then we are on the way. "Hard thinking is the hardest work a man can do."

A \$10 a year member is a financial burden on a congregation. We must raise our annual contributions and put the income on a business basis. Not one source in monthly envelopes and another source in collections on Sunday mornings, but **one source—the weekly envelope system**, each member signing a pledge card at the beginning of the year, the treasurer sending out quarterly statements to each member as a reminder during the year. The total annual contributions of each member should also be printed in the church bulletin at the end of the year alongside his name. This was done in Hartford over considerable opposition and has proved a success. The total income of the church has been raised considerably as a result of the introduction of the weekly envelope system, pledge cards, quarterly statements, and the annual report of contributions.

Each year, the board should be able to present an itemized budget for the coming year. This can not be done unless the income for the coming year is definitely known by means of the pledge cards. Without a budget, no congregation can operate on a stable basis or attempt to go forward.

Evangelism is analogous to advertising in business, the minister to the sales manager, the organist to the assistant sales manager. The Sunday School superintendent is a very important factor. He is laying the foundation for new customers. The president of the Y.P.S. connects prospective customers with the older customers.

We must keep our eyes on the future, not on the past. We must set a high goal and drive to success. With strong ministers, the future of our churches here in the east is wonderful.

VI. Discussion on the above talk.

If we believe strongly in a cause, we will give to it. It was pointed out that such organizations as Jehovah's Witnesses and the Communist party put us all to shame in the matter of giving and sacrificing. If we have a better product than they, as we claim, we are laying down on the job and actually sinning against God. Anything given to the church is an investment, not a loss, an investment in God's work which will pay dividends in the future.

The District Workshop proved to be an unusually stimulating meeting. We came to listen. We came away thinking. In the belief that this report will be of interest to all members of the synod, it is presented here in Lutheran Tidings.

Einar Anderson,
District Secretary.

— And Again

In response to M. K.'s reply, to my critique of his article, entitled, "The Cross and The Self"—I have this last comment to make: M. K. is, of course, entitled to hold any view of psychiatry that he chooses. I **did not** assume that he was opposed, nor did I assume that he was for—psychiatry. Very likely both of Hocking's books are very stimulating—and I should have no reason to be critical of **his views** either.

My criticisms were clear enough. They were directed against statements made concerning the nature and function of psychiatry. If M. K. can demonstrate any valid basis for these statements the issue would be solved. Strangely enough his rebuttal did not make any mention of these points: a. That pain is out of the pale of modern mind-science, b. that psychiatry promises to bring Peace of Mind—and that there is a difference between the Peace of God and the Peace of Mind which a psychiatrist helps a **Christian** to attain. c. That psychiatry is interested in making us into little kings, d. "that self is bound sooner or later to run counter to forces which regulate the universe, **the self included.**" e. That psychosomatic treatments are in any way related to—"the Peace of the Crucified"—.

I have no argument with the main "aim" of M. K.'s thoughts. It is not always that our aim gets a bull's eye, however. M. K. is quite right that Christianity is different, basically, from psychiatry—since one is a religious faith and the other is not. Why, indeed, should M. K. look for a book, or even a chapter on "the mystery of the Cross," written by a psychiatrist? The closest thing to such a desire can be found in Dr. Weatherhead's book entitled, "A Plain Man Looks At The Cross," (Abingdon-Cokesbury, New York). M. K. would find it extremely interesting. Apparently to some, there is a place "for the cross in all this," but only if by confession you happen to be a Christian.

H. M. A.

Wilbur, Wash., May 24, 1950.

Some Observations

At a recent Danish-Lutheran convention a minister made the statement, "We are largely holding the fort, we are not progressing and we have had no revivals."

The secret of success of a convention is action. Get routine matters over with dispatch and prevent boredom by making each speaker talk so he can be clearly heard by everyone present. That is the duty of the leader, and if he fails in this duty, that part of the convention will be a failure.

One of the saddest things I can think of is a minister who will spend a long life without ever learning the first lesson in public speaking, which is to speak in such a manner that every person with normal hearing in the congregation can hear and understand every word he says. To me it seems an unpardonable lack of consideration to keep his audi-

ence under strain to try to hear when he mumbles or weaves his words together.

In 1929 I hired an English pharmacist in London to assist me in Manila. I went with him when he first called on doctors and noticed the Filipinos had difficulty in understanding his Cambridge English, so I asked him to pronounce each syllable distinctly and not run his words together, but separate them by short pauses. After that there was no trouble. He was willing to learn, and today he is vice president and export manager of the biggest drug company in the world.

We are faced with the problem of gradually changing from Danish to English, and some of our preachers speak English with a strong foreign accent, which sounds bad and makes them hard to understand. Even though advanced in age, great improvement can be made by consistent study of correct pronunciation and grammar with an English teacher.

Not only in the English language but also in Danish do you hear from the pulpit such misuse of grammar as God **he** says or Jesus **he** prayed (bold face mine), or an excessive use of adverbs like very or very very. Such expressions are foreign to Bible language as well as good modern English.

Ignace Jan Paderewski went from teacher to teacher to have his faults ironed out. Lawrance Tibbett was unmercifully pulled over the coals before he reached fame. Some leading speakers will practice for hours saying aa and oo, will grind away at elocution lessons, and some even have surgical operations performed to overcome difficulties of speech. The road from inefficiency and mediocrity to success is simple and clear. It requires serious effort.

Then there is the problem of being positive. The negative personality, the swaying reed who qualifies his statements with "maybe" or "I think" or with defeatism gets nowhere. To be positive a minister must get and keep his own life right with God and know from personal experience what it is to be saved by grace. Such a man will instinctively shun politics, crackpot ideas in and out of religion and find in inexhaustible theme for his sermons in the Gospel, for which the human soul longs. If he follows the command of Jesus to Simon Peter "Feed my lambs," he and his Danish Lutheran church will surely prosper.

We are not equally gifted, but should all be equally anxious to learn. I would recommend that Danish ministers in America purchase Kaj Jensen's "Livets Vej" from J. Frimodts Forlag, København. The author of these sermons fills the large Aarhus Cathedral to the last seat every Sunday.

B. Skou,

Solvang, Calif.



Grand View College And Our Youth

Studenterfest

On a very fresh and green May 14, the sun had just risen high enough above the trees on East 13th to shine down and clear the dew drops off an already busy Grand View campus. A huge sign was being tied in place on the middle section of the "Old Main" from the windows of three-and-a-half. The sign read VELKOMMEN STUDENTERFEST 1950. Yes, another year, another Student's Festival has come and gone.

I'm sorry I didn't see each one of you there. It would have been most wonderful to have you with us. Since you couldn't be here, however, the best thing I can do is to tell you about it.

The eggs and bacon sure smelled good Saturday morning at breakfast. It was hard to tell some guests from the students. Anyway all of them looked tired.

At eleven o'clock the alumni of the past choirs together with this year's choir gathered in the lecture hall to have one big "sing." After an hour of thorough enjoyment the hoarse crowd was good and ready to eat.

After dinner the boys had a hard time playing baseball on full stomachs, but most of them used their feet for running so it was anything serious. When the game was over, people started congregating in front of the gym for the exhibitions. It threatened rain but finally decided not to come down. The girls' gym team looked very striking in their red and white outfits as they went through their exercises. A dog tried to steal the show by barking at Karma Jean Jorgensen every time she touched her toes. Although the poor dog tried her best, the girls put on a much better performance.

Then came the boys' gym team. They all wore very serious expressions throughout the duration of the exercises, but I think they were enjoying them as much as their audience did. The folk dancers came out last, going through their steps in gay style, leaving a colorful lasting impression of an exciting afternoon. I think compliments are in order for "Knutie." It was a job well done.

The banquet was held at the Hotel Fort Des Moines. The one engagement that was announced was a surprise to all. Congratulations Gloria Faught and Ove Strandskov. We were honored with a few words by Forrest Spaulding from the Des Moines Public Library.

The dance was held at the hotel also. Everyone enjoyed themselves very much. Above all the fact that the tired old

gym didn't have to be dressed up, was a relief to many.

Sunday afternoon the church was filled to the brim, at which time Rev. Howard Christensen said a few words to the congregation. Following this the choir rendered about ten selections which were warmly accepted by the hearers.

Sunday evening "Hilde" was presented at the East High auditorium. It was obvious that much work had gone into the play. These efforts were appreciated by those who saw it.)*

Monday morning the sun rose once more of course, but this time it looked down to a TIRED, quiet little campus. We enjoyed putting on Studenterfest for you, and I have especially enjoyed bringing it to the rest who could not attend. Be sure to come next year . . . See you there.

Brayton Person.

)* Brayton had to be modest, because he was one of the actors. I'm sure that all agreed that Mrs. Noyes and the cast had created excellent and living characters.

Rep.

As The Year Ended

School's out! The 1949-50 school year at Grand View College ended June 2 after a busy week of exams and two evenings of festivities. Thursday evening was "Recognitions Night." A musical program, which featured four numbers of glee club singing by the choir, vocal solos by Eunice Hermansen, Bruce Christensen and Alma Grumstrup, and a piano solo by Bette Jane Morrow was interspersed with short talks by representatives for various student activities. Ottar Andreassen spoke for U. K. and he wished good luck to his successor as president, Raymond Johnson of Fredsville. Bonnie Williams spoke for the choir and paid tribute to the director, Oluf Lund. Paul Brower, John Cunningham and Leif Duus spoke for the Religious Discussion Club, the International Relations Club and the Science Club respectively, and Dick Case represented athletics. Case expressed the appreciation of the boys to the retiring coach after which "Knutie" gave out letters to baseball and basketball letter winners. The evening ended with the college anthem and the usual "coffee and devotions."

Friday evening was graduation. Lutheran Memorial church was packed when the processional of the graduating class and the faculty opened the program. The invocation was given by Rev. A. E. Farstrup and the choir sang three of its capella numbers. The address was given by President Henry Harmon of Drake University. He reminded us of the larger world which science has created and which must be filled by spiritual life which again means by religious life. Then Dean Knudsen of the Seminary gave diplomas to the two graduates of the Seminary, Harold Olsen

and Arnold Knudsen, and declared them to be Candidates of Theology, and Dean Nielsen of the College gave diplomas to 51 graduates. The evening was concluded by the college anthem and the benediction, pronounced by Rev. A. C. Kildegaard. Coffee was again served in the college cafeteria, followed by the usual farewells.

As this is written most of the students have returned to their homes for summer activities and future plans. Quite a number of the girls have left for vacation school tasks, however, and the two candidates are preparing to establish new homes in the congregations that have called them. Arnold Knudsen will serve the congregation in Davey, Nebr., and continue his studies at the University at Lincoln, and Harold Olsen and his wife will serve the congregations at Menominee, Mich., and Marinette, Wis.

A series of camps will be held at the college this summer. Two outside groups are conducting three-day meetings, the college itself will be host to a summer meeting July 1-5, the Iowa Young People's District will conduct a Senior Camp July 9-16, and the college will conduct its usual Junior Camp July 23-29 with Rev. A. E. Farstrup as the director.

Reporter.

Change Of Dates For Junior Camp

The dates for Junior Camp will be **July 23-30** and not July 30-Aug. 6, as previously announced.

The age limit is 12 to 15 years.

Write to Rev. A. E. Farstrup, Grand View College, Des Moines, Iowa, for information.

Gifts

Received for the Children's and Old People's Home, Tyler, Minn.

In memory of Hans C. Johansen, from friends and relatives, Tyler, Minn.	\$ 14.00
In memory of Jørgen Stevns, from friends, Lake Preston, S. D.	5.00
In memory of N. N. Wogensen, Tyler, Minn.,:	
Mr. and Mrs. Victor Jensen...	5.00
Mr. and Mrs. Michael Jorgensen	1.00
In memory of Ellen Bjerg, Minneapolis, Minn., from Mr. and Mrs. Wilhelm Holm, Tyler Minn.	10.00
Donation from Swedish American Line, New York	100.00
Donation from Mrs. Anton Johnson, Minneapolis, Minn.	100.00
Donation from Lars Bollesen, 20 bushels seed oats.	
In memory of N. N. Wogensen, from friends	10.50
to be used for kitchen utensils.	
Thank you!	

J. P. Johansen,
Treasurer.

OUR CHURCH

District Annual Convention will be held in Newark, N. J., during the week-end, Sept. 29-Oct. 1.

The DAYPL District III Annual Convention will be held June 16-18 at the Pioneer Lutheran church, Lake Norden, S. D.

Wilbur, Wash.—The Flensted-Jensen gymnasts recently gave their exhibition in Wilbur, having a total attendance at an afternoon and evening performance of about 1,000 people.

Tyler, Minn.—Close to thirty adults were accepted as new members in the Danebod Lutheran Church at Easter time, and another group again on Pentecost Sunday.

The District IX Annual Convention will be held in Wilbur, Wash., during the week of Sept. 15, 16 and 17.

Dean Alfred C. Nielsen will be the guest speaker in a number of the congregations in the midwestern states during the summer months. He is making this tour in the interest of securing students for Grand View College.

Des Moines, Iowa—Dedication was held Sunday, June 4, of the new home built by the members of the Luther Memorial Church in Des Moines for their DP family. We hope to bring a picture of the new home in a future issue of L. T.

Detroit, Mich.—The Detroit congregation has been in the process of relocation for some time. At a recent meeting the congregation voted to sell the present church property as soon as the amount of \$25,000 has been pledged in the Building Fund for the new church. The Finance Committee hopes to reach this goal quite soon.

Trinity, Chicago—A Spring Music Festival was held in the Trinity Church on Sunday evening, May 7. It was reported to be "beyond expectations qualitatively speaking." The organist and director of the senior choir is Miss Ella Jensen from Newell, Iowa. Miss Jensen is taking advanced musical training in Chicago, working toward a Master's Degree in Music.

Mrs. Ernest D. Nielsen, a member of the Board of the Santal Mission, attended the annual meeting of the Santal Mission held at Beresford, S. D., during the week-end, May 5-7.

Miss Marian Thorup, one of the active young people of the Trinity church, will spend the summer in Denmark preparing herself as a Director of Physical Education.

Dr. Johannes Knudsen, president of Grand View College, will be guest lecturer at the Chicago Lutheran Seminary, Maywood, Ill., July 17 to August 4. His series of lectures will center on "Christian Beginnings, Studies in Ancient Church History."

Mrs. Marie Stockholm, wife of Rev. P. C. Stockholm, died after submitting to a major surgical operation, and was laid to rest in Withee, Wis., Wednesday, May 17. Rev. and Mrs. Stockholm have been faithful workers in our synod through many years, and were at present serving the Portland, Maine, congregation.

Rev. C. A. Stub has accepted a call from the Fredsville, Iowa, congregation, and according to plans will begin his work in the new field on or about September 1.

Rev. John Enslemann sends us the following greeting from Denmark:

"Elisabeth Marie Enslemann, a daughter of C. P. Clausen and Signe Daa-gaard was born in Thisted, Denmark, May 24, 1900, and died in Copenhagen April 28, 1950, almost 50 years old. According to her own wish she was cremated in Copenhagen May 2, and her urn was placed on her mother's casket in Thisted on May 16.

"She was married to Rev. John Enslemann in Thisted May 24, 1925. With her in the casket she had 25 red roses as on the day she was married. On her casket was 100 red roses from friends in Dagmar, and at the foot of the casket two fine wreaths of Danish beech branches from Clinton congregation.

"As she is both born, baptized, confirmed and married in Thisted, it is very natural, that here is her last resting place until the day of resurrection.

"She was a fine woman and a good wife."

"Many thanks!

"I should like through 'Lutheran Tidings' to express my thanks to the Clinton and Dagmar congregations for the large sum of money they did send me, when I needed them most. Also a thank you to everyone who sent me greetings and words of comfort just after the death of my dear wife.

"A thanks to Rev. M. F. Blichfeld that officiated at the funeral. And a special thanks to Bishop Fuglsang-Damgaard and wife who helped me to get my wife to the hospital so quickly, and not least because they in the midst of a busy day took time off to visit a sick lady at her hospital bed. At a dinner in the home of the Bishop, a little before Easter, the Bishop asked me to bring all congregations his and his wife's thanks for the wonderful days in America.

"As so many have written me, wondering why I did send in my resignation to the Clinton congregation, after they had given me so large a sum for our travel home—I want to state, that I did ask for three months leave of absence, but the board felt, that it was best, that I gave them my resignation, as no one could know, when I would be back.

John Enslemann."

D.A.Y.P.L. District III Convention

June 15-18, 1950

Lake Norden, Badger, S. D.

Convention Theme:

"TO GIVE IS TO LIVE"

THURSDAY:

7:00 p. m.—Banquet.

8:30 p. m.—Lecture, Rev. Clayton Nielsen, president D. A. Y. P. L. Folk dancing.

FRIDAY:

9:00 a. m.—Devotion, Rev. Enok Mortensen. Business meeting.

2:00 p. m.—Discussion, introduced by Rev. Clayton Nielsen. Recreation.

8:00 p. m.—Movies from India by Miss Muriel Nielsen. Bonfire.

SATURDAY:

9:00 a. m.—Devotion, Rev. Eilert Nielsen. Business meeting continued. Reading by Rev. Enok Mortensen.

2:00 p. m.—Outing to "Hog's Back."

8:00 p. m.—Square dancing, impromptu entertainment.

SUNDAY:

10:30 a. m.—Worship service. Rev. Harald Ibsen. Communion, Rev. Marius Krog.

2:30 p. m.—Lectures, Miss Muriel Nielsen, Rev. Eilert Nielsen.

8:00 p. m.—Movies from Yellowstone Park, Rev. Harald Ibsen. Coffee table, closing talks.

The Estate of Andrew C. Rasmussen

Acknowledged with thanks "in memory of Andrew C. Rasmussen of Chicago, Ill." Receipt of bequest of Thirty-Five Hundred Dollars and 77/100.

For the Old People's Home, Des

Moines, Iowa\$ 788.39

For Indre Mission Kasse 788.39

For Santal Mission 788.39

For Ministers' Pension Fund .. 1,182.60

\$3,547.77

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

Midsommersfest Again

The 37th annual Midsommersfest, sponsored by the Nathanael and Volmer congregations of the Dagmar community, will be observed on July 7, 8 and 9. This traditional spiritual and cultural lecture series has borne good fruit in the past and we are certain that the program for this year features speakers who will nourish us in the best tradition of our festival.

The speakers are Pastor Erik K. Moller of the Mirage Flats irrigation project near Hay Springs, Nebr., and Dr. Lawrence N. Field, president of the Rocky Mountain District of the Evangelical Lutheran Church.

July 7, 2:30 p. m.—E. K. Moller in Danish lecture, Nathanael.
 July 7, 8 p. m.—L. N. Field, English lecture, Nathanael.
 July 8, 11 a. m.—E. K. Moller, Danish worship service, Volmer.
 July 8, 2 p. m.—L. N. Field, English lecture, Volmer.
 July 8, 3:15 p. m.—E. K. Moller, English lecture, Volmer.
 July 9, 11 a. m.—L. N. Field, English worship service, Nathanael.
 July 9, 2 p. m.—E. K. Moller, English lecture, Nathanael.
 July 9, 3:15 p. m.—L. N. Field, English lecture, Nathanael.
 July 9, 8 p. m.—E. K. Moller, English lecture, Nathanael.
 July 9, 8:45 p. m.—L. N. Field, English lecture, Nathanael.

The local pastor will serve at the altar and administer the Sacrament of Holy Communion at both worship services.

Ove R. Nielsen.

"Valborgsminde" Furniture Fund

Previously acknowledged	\$ 690.00
From Ladies' Aids:	
Perth Amboy, N. J.	25.00
Gayville, S. D.	25.00
Viborg, S. D.	25.00
Portland, Me.	5.00
West Denmark, Wis.	10.00
Troy, N. Y.	10.00
Manistee, Mich.	10.00
Hay Springs, Nebr.	10.00
Ruthton, Minn.	10.00
Kronborg, Nebr.	25.00
Juhl, Mich.	10.00
From Danish Ladies' Aids:	
Junction City, Ore.	25.00
Danevang, Texas	25.00
Marquette, Nebr.	25.00

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minn.

June 5, 1950

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
 TYLER, MINN.
 RTE. 2,

Hartford, Conn.	10.00
Dwight, Ill.	10.00
Selma, Calif.	20.00
Kimballton, Iowa	50.00
Marinette, Wis.	5.00
From English Ladies' Aid:	
Junction City, Ore.	10.00
Gertrude Guild, Clinton, Iowa	25.00
Friendship Circle, Kimballton, Iowa	25.00
Women's Circle, Omaha, Nebr.	25.00
Trinity Ladies' Aid, Chicago, Ill.	25.00
Ladies' Aid and Study Group, Cedar Falls, Iowa	70.00
Total to date	\$1,205.00

With greetings and thanks,

Theo. J. Ellgaard,
 President of Board,
 Old People's Home,
 Des Moines, Iowa.

Santal Mission

May, 1950

General Budget:

East Badger Ladies' Aid, Badger, S. D.	\$ 10.00
Bethlehem Sunday School, Brush, Colo.	7.75
St. John's Ladies' Aid Mission meeting, Hampton, Iowa	11.12
Bethany Lutheran Church, Ludington, Mich.	50.00
Danish Ladies' Aid, Seattle, Wash.	15.00
Danish Ladies' Aid, Willing Workers and Gardner Ladies' Aid, Gardner	53.76
Diamond Lake Ladies' Aid, Lake Benton, Minn.	31.20
Mrs. O. Hartle, Des Moines	1.00
Danebod Lutheran Church, Tyler, Minn.	61.00
Rev. John Christensen, Ludington, Mich.	10.00
Mrs. Anna White, Ludington, Mich.	10.00
Danish Lutheran Ladies' Aid, Dalum, Canada	22.60
Wesley Methodist Ladies' Aid, Des Moines	5.25
Bethany Lutheran Ladies' Aid, Wolters Corner, Withee, Wis.	5.00
Lutheran Guild, Withee, Wis.	21.00
Immanuel Church, Kimballton, Iowa	15.00
Andrew Rasmussen Estate, Chicago	788.39
In memory of Henry Sorensen, Coulter, Iowa, N. C. Rasmussen, H. C. Hansens, Jens G. Jensens, Herluf Hansens, Peter F. Nielsen, Marius Hansen, Mrs. Peter Ostergaard and Mrs. Andrew Jorgensen	4.30
In memory of Mrs. Peter Meyer, Lake Benton, Minn., Alva Terkildsens and Carl Olsens, Tyler, Minn.	2.00
In memory of Magdalene Dixen, Valborgsminde, Des Moines, Fred Millers, C. B. Andersens, Emil V. Hansens, Mrs. Thomas Miller, Marie Miller	

and Niels Holm and family, all of Withee	6.00
N. C. Rasmussens, Charles McRoberts, H. C. Hansens, Arlo Jensens, Jens G. Jensens, Herluf Hansens, C. P. Christiansens, Howard Sorensens, N. K. Petersens, Holger Rasmussens, Mrs. Sine Ostergaard, Mrs. Karen Jorgensen, Mrs. Soren Bertelsen, Mrs. Jacob Christensen, Marius Hansen, Ole Hansens, Alfred Kibsgaards, Walter Holmgaards and Dagmar Miller of the Coulter-Hampton community	10.00
J. Alfred Dixen and family, Hope, Minn.	5.00
In memory of Mrs. P. C. Stockholm, Withee, Wis., Rev. J. L. J. Dixens, Jens A. Jensens, Andrew Olsens, Christian Becks, Jens Becks, Mrs. Marie Nielsen, Mrs. Karen Nielsen, Mrs. A. P. Andersen, Mrs. Marius Jensen, Theo. Mogenssens, J. P. Hansens, Mrs. P. Jensen, N. C. Holm and family, Fred Millers, C. B. Andersens, Marie Miller, all of Withee, Wis.	17.10
Mrs. M. Hoffman, Cedar Falls, Iowa	1.00
In memory of Mrs. Jacob Rasmussen, Withee, Wis., Rev. Dixens, N. C. Holm and family, Victor and Dorothy Nielsen, Emil A. Hansens, Art. Stewarts, Albert Madsens, Fred Millers, Mrs. Hannah Keskimaki, Ole Ammentorps, Carl Lees, Evald Ammentorps, Louise and Nikoline Hansen, M. Fritschs John Isaacs and M. Mionlunds, all of Withee	15.75
Friends from Frenchtown	11.00
Mr. and Mrs. F. A. Dickhatt, Chicago	1.00
Withee (Nazareth Lutheran) Sunday school teachers	6.00
In memory of Niels Hermansen and daughter, Dora Trukken, by Mrs. Hermansen, Nysted, Nebr.	2.00
Toward Relocation of Hospital:	
Friend in South Dakota	50.00
Carl Grams, Dwight, Ill.	2.00
Our Savior's Church, South Lutheran Society and Danish Ladies' Aid, Viborg, S. D.	100.00
Toward Leper Work:	
Alice Jensen, Minneapolis	5.00
P. C. Petersen, Chicago	20.00
In memory of Mrs. (Pastor) Enselmann, St. Stephan's Ladies' Aid, Clinton, Iowa	10.00
Total for May	\$1,385.92
Acknowledged with thanks.	
Dagmar Miller.	
1517 Guthrie Ave., Des Moines, Iowa.	