

# Lutheran Tidings

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## On To Victory

I have a rendezvous with Death,  
A place where Death's white lilies grow.  
But where it is I do not know.  
It may be soon, it may be late,  
I have no notice of the date,  
When Death shall strike the fatal blow,  
That makes me gasp my final breath.  
I have a rendezvous with Death.

Before I reach that meeting place,  
Where Death shall stab me with his knife,  
I strike a balance of my life;  
Throw out the silver and the gold  
That was not cast in heavenly mould,  
But is the fruit of earthly strife.  
What have I left when I shall tread  
Path to my rendezvous with Death?

The balance found is less than naught,  
And—as the school of commerce taught—  
I mark it on my books in red  
My castles built since childhood days  
All crumble for the searching rays  
That from the Son of Man is shed.  
With balance marked in burning red  
I have a rendezvous with Death.

Oh, Son of God, Saviour of man!  
Be Master of my life today!  
Sweep out its dross and turn its way  
From seeking self to serving Thee.  
Then shall my soul grow strong, be free  
And ripen for eternity.  
With joy shall ring my final breath:  
I go to victory through Death!

O. C. Olsen.

## Experiencing Sin And Grace

Third Sunday After Trinity

By Alfred E. Sorensen,

Pastor of St. Stephen's Lutheran Church, 8500 Maryland Ave., Chicago, Ill.

"And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to the one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son. Make me as one of thy hired servants. And he arose and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring in his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat, and make merry. For this my son was dead and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field; and as he came

and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in; and his father came out, and entreated him. But he answered and said to his father, Lo these many years did I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends; but when this thy son came, who hath devoured thy living with harlots, thou killest for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." Luke 15:11-32.

We worship a living God who is a God of love and mercy.—We worship a living God who has loved this sinful world so much that He gave His only begotten Son, Jesus Christ, through whom the world might be saved.

We worship a living God who is ever mindful of our needs and has established His church on earth to proclaim His own Word, Mercy and Grace for the sinner who repents of error and sin.

It is the will of God that all mankind should come



to realize the living hope of salvation which is extended to all.

The parable assigned for study on this day reveals an experience of sin and grace.

Christ portrays the story of a lad who falls into the depths of sin and disgrace so awful that men shun and ignore this victim of sin. But a father's love patiently awaits the prodigal's return to the home. It is a basic experience of sin and grace. Here is a timely message for everyone, "for all have sinned and come short of the glory of God."

Like many youths of his day, or even today, this lad of the centuries past desired to "take a fling" at life; "test it out," "have a good time," really to let loose. The bonds of home seemed too crushingly burdensome. The world looked much more alluring and attractive; there was more carefree existence. Why should he be held in bondage?

Very deliberately he makes his demands upon the father. He asks only for that which was rightfully his. Here is not a question of right or not, but rather why does he do this? One asks, "how do these emotions arise with youth; how can such desires come about?" Youth has seen shattered hopes in others, but his own hopes, even though in disobedience, he never imagines will be shattered. Such is the thinking of youth. The "Wisdom of the world" is relatively easy to learn. It is passed from one generation to the other where it reproduces itself abundantly.

"Journeying into a far country" is excellent for sin. Under the cover of distance or secrecy, the wages of sin multiply rapidly, until the unfortunate has wasted all, health, means and hopes. Finally when sin holds the upper hand it exposes to loved ones the degradation into which the victim has fallen.

Let us observe another factor in this study of sin and grace. One is apt to conclude from the parable that only youth is faced with dire temptations and becomes wayward. Of course this cannot be true, but to those who may disregard the idea, we state that when temptation besets middle age, sin is even more likely to be victorious. The reason is that in youth the formation of ideals is at its best; hopes and aims are at their highest and purity on the average runs unsmirched. Middle age has too much of a sense of security and may therefore totter when he thinks he stands.

The sin of the prodigal is open. His sins are sins of commission. They are easily known partly because they are in association with others. Such sins would be found out.

More to be feared is the sin of omission which is unknown to the friends and neighbors. It is the sin of inactivity which carries on under the cover of respectability and breeds covetousness and deceit. Repentance is rare. Youth is not often indicted under this classification.

During the period of sinning, God is active by endeavoring by WORD and spirit to restrain waywardness (but in vain). "Love suffereth long." The par-

able relates the patience of a Father, and the hope he maintains that the lad will come home.

Stripped of earthly heritage does not mean being devoid of spiritual heritage. We worship a "God of love." This we must hold out to mankind as a "living hope." In His church on earth must be proclaimed the truth that though sins are scarlet, they can be forgiven.

Knowing the Father is the theme of which we must not lose sight. We must know the Father as love, forgiveness, charity and peace. The lad was still clinging to a vestage of home. This was fortunate.

"I will arise and go to my father"—Often times when such a thought arises, it is considered enough just to get home. But the parable guides us further: "I will say unto him, I have sinned against Heaven and thy sight."

Confession is an opening wedge. It is a key that will unlock the door to the Father's mercy and grace. It is a difficult moment for the sinner, but restoration is always hard. Unless there is help, no soul would reach home. There must be a loving Father, there must be hope where all the disconsolate may come. All may not be as depraved as the prodigal, but all will need mercy, consideration, understanding and a lift.

There must be rejoicing in the church when a sinner turns from his wayward way and comes home for "there is rejoicing among the angels of heaven when one sinner repenteth."

God, through Christ, established that church, and blessed it with His spirit and His love. All this we know, but how can the church minister to one such as the prodigal? The parable said that the lad must come home not just to a nicely fitted mansion where the outer fittings are in order, and where the correct thing is said, but where he becomes a part of home, part of the congregation and part of society once more.

The adjustment required on the part of the average Christian is not without concern, for though Sin and Grace are correct doctrine, the actual realization of sin and treatment of it is most often like the elder son in the parable, "Why did you take him in, see what he has done, he does not belong here."

If the elder son had met his brother, the parable would have ended differently.

Will the church be able to fulfill the desire of God? Surely as we look over the vast fields of activity of the church, we see men and women in responsible positions who bear witness to the fact of sin and grace. "I was lost and was found." I came to the church. "I was received and by God's Grace I am forgiven my sins."

The everlasting words of Christ "I came not to condemn but to save" should be our own way of life; may we realize our fellowship with Christ so richly that His will is done (not mine—not yours) on earth as it is in heaven. **Amen.**



# The Lutheran Church And The Universal Church

Bishop Anders Nygren, Sweden

(The following contains excerpts from an address given by Bishop Nygren, president of the Lutheran World Federation, at Benagaria, India, during his recent visit there with Dr. Fredrik A. Schiotz, executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council).

Every church which merits that name rests upon a confessional basis, that is, it has a faith which it confesses and from which it cannot depart without thereby ceasing to be the Church that it is.

So also our Lutheran Church has its confession. The Lutheran Church is perhaps that Church which holds most steadfastly to its confession, excelling even the Roman Catholic Church which is characterized by great firmness not merely in matters of outward organization and hierarchy; but also and especially in its doctrine and theology. Other Churches can here be quite pliable and accommodating: "One can say it thus, but one can also say it in another way." But our Lutheran Church has always known that when one is speaking of the Gospel of God he cannot both say it thus and also say it another way.

The Gospel of God has a quite definite content, and one can speak truly of it in only one way. God has given us salvation in only one way, through Jesus Christ. "There is no other name under heaven given among men whereby we may be saved." And now God has sent out the Gospel in order that through it he might loose the bonds of sin and death and make us members of the body of Christ, partakers of that salvation which He has won. Nothing can be more important than that this divine message shall reach men just as God has given it. The Lutheran Church has a confession, and it remains steadfast in its maintenance of that confession.

However, when a Lutheran Christian is confronted with the question of "The Confessional Basis of Lutheranism" he finds himself in a most peculiar situation. The confession of a Church surely gives expression to that which is for that Church specific and unique, that Church's very own peculiar interpretation. The Lutheran Church neither has nor desires to have any such thing.

The peculiarity of the Lutheran Church can be summed up briefly in three expressions, The Word alone, Faith alone, Christ alone. These three say properly one and the same thing. Yet if one examines these three expressions more closely he is compelled to ask himself, "Wherein does the peculiarity of these consist?" This is but the common Christian faith which is ever confessed by the Christian Church in so far as it rests upon the foundation of the New Testament.

1. **The Word alone.** How can we know anything at all of God's salvation in Christ, if God had not sent out His Word, His Gospel. "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" To listen to God's Word, to allow the Word alone to speak in its divine majesty without the admixture of human ideas, which

only bedim, that is the Alpha and Omega of the Lutheran Church. Yet that is nothing peculiar. That is only what every individual Christian must do, and what every Christian Church must do. The Word alone, that is the Confessional basis of Lutheranism, but that is no peculiar interpretation.

2. **Faith alone.** When a man wakes up to the religious realities, he asks, "What shall I do?" That is the Natural Man's way of reacting. He takes it as quite self evident that salvation lies in his own hands and that it depends merely upon what he does and how he takes up his position. The Natural Man asks, "What shall I do?" The Gospel speaks of what God has done. Man asks "What must I do to be saved?" The Gospel answers, "Believe in the Lord Jesus Christ, and thou shalt be saved." God has accomplished the work of salvation for thee, God has wrought it out through Jesus Christ. Salvation is not our work, but God's. "All things are of God, who hath reconciled us to himself by Jesus Christ." Christ is our righteousness. When we by faith belong to Him and are incorporated into Him then is salvation given us. Justification by faith alone, that is the confessional basis of Lutheranism but that is no peculiar interpretation. That is the Gospel's own simple way.

3. **This brings us to the third point, Christ alone.** The reason why our Lutheran Church holds so steadfastly to "The Word alone" is that it is Christ who comes to us in the Word. And the reason why it holds so steadfastly to "Faith alone" is that Christ Himself is present in faith, and that faith is ours. And thus we can in the final analysis, lead the Lutheran Church's confession back to a single affirmation, **Christ alone.** But again we must here say, this is no peculiar interpretation. Christ is surely not ours alone. He belongs to all of Christendom.

If one is to speak of anything peculiar to the Lutheran Church and its confession, it is this, that it will countenance no human private interpretations in matters of the Gospel itself, just as God has given it to us. Luther desired to found no new Church, nor did he do so. What he desired, and what he did, was to give back to the universal Christian Church the old Gospel which had been obscured and hidden.

Therefore, no private speculations, no human opinions but the Word alone, Gospel alone.

Therefore, no private merits, no trust in our own righteousness, but faith alone, and Christ as our only righteousness.

In his sixty-second thesis against indulgences, Luther said, "The Church's true treasure is the most holy gospel of God's glory and grace." The Church's true treasure! Other churches may have their own advantages. But to our Lutheran Church it has been given to go forth with this treasure, and to set it forth in all its incomparable glory; to proclaim how God revealed His glory and grace, when in Christ He gave the fulfillment of all His promises. "By faith alone," that is "by Christ alone." That is the treasure! That is the pearl of great price! That is the basis, upon which the Lutheran Church rests.

—From American Lutheran.



## 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, hereby 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 reg-

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ister 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.

### TOPIC FOR DISCUSSION

That Article 6, paragraph 6 of the Pension Fund Rules be stricken.

The Council of Bethania,

Wallace Christensen, president.

Racine, Wisconsin.

### Cabins For Conventioners

Since we have already received a few inquiries regarding the rent of cabins at one of the Minnesota lakes not too far distant from Askov, we wish to publish the following information for all who may wish to spend part of their time at a lake.

First of all, it is to be understood that the host congregation cannot assume any responsibility in the rent of cabins. There are no good cabins, with one exception, closer than 15 to 20 miles from Askov. To assume the responsibility would mean considerable work and correspondence which we do not feel that we can add to the work which we already have.

We will, however, give you the name and address of a number of good resorts and advise you, if you are interested, to make your own reservations. Our advice is that you make such reservations as soon as possible as most of the cabins are generally reserved weeks in advance.

Hideaway Resort, Mr. Horning, Prop., Rutledge, Minn., north end of Long lake, a small lake about ten miles from Askov.

Perkins Resort on Pine lake, Finlayson, Minn.

Sunset Lodge on Pine lake, Finlayson, Minn. Pine lake is about 15 miles west of Askov. It is a beautiful lake with good beaches and fair fishing.

Louis Dick, Grindstone lake, Sandstone, Minn.

Grindstone Lake Resort, Sandstone, Minn. Grindstone lake is about 15 miles southwest of Askov. It has one good beach. Lake very deep and water is generally quite cold.

Oak Lake Farm, Toles R. Clark, Prop., Kerrick, Minn. On Oak lake, about 15 miles northeast of Askov.

On Sturgeon lake, Sturgeon Lake, Minn., we recommend the following: Wold's Resort, Wade Woods and Eidelweiss Resort. Sturgeon Lake is a large lake about 20 miles north of Askov. It has several good beaches and for those who like to wrestle with the big ones, this is your best spot in this general vicinity.

In the vicinity of Moose Lake, where there are several lakes, you can write to Virginia Lodge or Sand Lake Inn. Moose Lake lies about 30 miles north of Askov.

We trust that you will all come to Askov to take in the meetings. We know that even at a church convention there will be some who will like to hear about the big ones that got away.

Harold Petersen.



# Marshalling our Resources for Mid-Century Advance

Philip S. Dybvig

The following address was delivered at the Lutheran Home Mission Council conference held at Omaha, Nebr., October, 1949. Dr. Dybvig is director of Home Missions of the Evangelical Lutheran Church (Norw.) It should be read in connection with the discussion of the church Extension Fund of our synod in the president's report to the convention at Askov this summer.—Editor.

As you have already heard, the subject for this evening is "Marshalling our Resources for Mid-Century Advance." This is a splendid topic. I like its military connotation. It suggests that the enterprise of the Christian Church is as great as any war we ever had. When we were at war we were willing to give our means and our time and even our lives for what we were told was a great cause. We marshalled all our resources. Now we in the Christian Church need to marshal our resources for a greater adventure than any of earth's wars.

Then, too, I like my subject because it presupposes resources. Our subject takes for granted that resources exist just as the Bible takes God for granted in the opening words, "In the beginning God." Not only that, but you never marshal anything except it be readily available, and so our subject presupposes that the resources are virtually ready for use.

Moreover, we never speak of marshalling resources that belong to the enemy or that are in some other land, but we talk about resources only when they are already on our side and belong in our camp. So our topic limits itself in a very fine way.

## I. Human Resources

Allow me first to speak about marshalling our human resources—our manpower. This afternoon we had a mighty challenge, even as we have been challenged at each and every session of this conference. A great program was laid before us by our leader, the Rev. H. Conrad Hoyer. He asked for 100 new churches each year for the next 50 years! We are really going to need men.

First of all, I want to discuss the question of maintaining an adequate supply of pastors. Again there is our basic assumption, namely, that there are men, men enough to man the churches of the future,—to man the 50,000 churches to be established in the next 50 years. Many of them are already boys in our Sunday school classes and confirmation classes or young men in high schools and colleges. We have at present 500 vacant parishes in the National Lutheran Council churches. You can't tell me that it was a part of God's plan that there were to be 500 vacant parishes. Surely it was not God's plan that his work was to go begging. The reason for these vacant parishes is because the men whom God wanted in the pulpit are still in the pew. Mentioning this in sermons on several occasions, men have come to me after the meeting and said, "You are right, I am one of those men."

There are men, plenty of men to fill all the pulpits and do the Lord's work that is to be done if men will hear God's call. But they must be recruited. When it comes to recruiting men allow me to make a few suggestions. First of all, let us pray the Lord of the harvest that He will send forth laborers into His vine-

yards. This suggestion comes from the Lord of the Church. But while prayer must come first in our program of recruiting men, I submit to you that we have no business praying for this or anything else without being willing to lend our humble efforts to help along in that for which we pray. We should not sit back and twiddle our thumbs—not even when we pray for men to man the pulpits of the future.

In addition to praying the Lord of the harvest, we should encourage boys and men of promise with that kindly word and interest which they need. One of the men who came and shook hands with me said, "I was one of those men; I realize now that God wanted me to be a pastor, and I felt God was calling me. But nobody gave me any encouragement; nobody ever suggested to me that perhaps the Lord wanted me as a pastor and that I had abilities along that line."

Sometimes it is necessary also to help them. When I was attending college my pastor came to me and said: "I know that you don't have enough money to complete your college course but I will lend you the money." I appreciated that, and I shall appreciate it as long as I live. In our Texas circuit they have a fund for helping students go to school if they are planning on the ministry, and that circuit has proportionately a far greater percentage of men in the ministry than most other circuits.

If we want to recruit men, we must not only pray, encourage, and help, but certainly we must continue to do just what we were doing this afternoon, lay out a bold and ambitious program so that men are challenged with a great and adventuresome task. This is where we have been most lacking. I think it is a damnable thing in the church to begin to whisper around that we are going to have a difficult time in the future because too many are training for the ministry. You might think we were some kind of a labor union. We must pray God to forgive us as a church because the last time we faced prospect of having too many men we tried to limit enrollment in our seminaries. Had we spent as much effort planning a program as in limiting those enrollments, we would now have fewer vacancies.

Then, besides recruiting men for the ministry, men must be properly placed and used insofar as it is humanly possible under our system of calls to do so. Perhaps we should even consider changing the system of call because sometimes it stands in the way of placing men in the proper spot in the Kingdom program.

Then, too, we need to study the problem of the multiplicity of our organizations. We need to reread the seventh chapter of Acts and see how the first organization set up in a congregation was for the



purpose not of enslaving the pastor but of freeing him. Lay people were glad to serve the tables then, even as now. We need to go back to that idea and try to reorganize in such a way that organization is geared to the idea of setting the laymen to work and releasing the pastor for the ministry for which he has been called.

Then, of course, we need to think about reorganizing parishes where there is duplication and overlapping so we can honestly face God and say that we are using the men and using them in the most effective way possible.

I would add all this about using our men that when it comes to home missions, we need to keep on emphasizing the fact that here is an area of work where we need the best men, not the leftovers, not those who failed in one or two places. There may be places in home missions where a man can and should be given a second chance; but essentially we should do like the Marine Corps did. They tried to recruit the best men in our colleges and universities. We who work in home missions should ask for the best men because men are the real key to progress in this field.

Now permit a word about lay people. Again, I remind you that there are men (of course we here think of both men and women) who are ready and willing to serve; men who are able; men who are eager; men who have been wondering where they could serve and how they could be used in the church. At this conference we have heard about the building of dams along the mighty Missouri. For all these centuries that silent stream of water with all its power has been flowing into the ocean. At long last some of that power is going to be harnessed by the building of dams and, I suppose, hydroelectric plants. Some of the water will be used for irrigation and some to develop power to light up all the homes in the Mississippi Valley. It will, no doubt, produce enough power to light up all the homes in the entire land if necessary. And yet that stream has been flowing all these years and there has been the power all the time, only it has not been used. The Lutheran Church is much like that. You study the rate of growth, for example, and list it statistically, and you will find that last year it took 30 people in our church a whole year to make one accession to the Church. True, it varies a little for the different bodies. We should not sing "like a mighty army" for the church is much more like a sleeping giant.

Yet the lay forces are there. To a large extent they are ready and willing and this is the point at which the program of parish evangelism comes in. We are all happy about the united effort. The task is so great that it must be nothing less than a church-wide effort. Nor can it be merely a matter of two or three years. We are hoping that this program of evangelism will set forces in motion that will continue indefinitely in a permanent parish missionary program in every congregation. It is all a part of releasing the lay forces that are latent in our congregations:—of building, at long last, that dam.

But if we are to do this, we must focus our attention on new purposes, on higher purposes, because in the average congregation, our main zeal for adding

members is to build up the institution to which we belong and thus lighten the load for those of us who are already members. I am convinced that the main motivation, when all is said and done, for reaching out to get new members is not because of the love of the soul of the individual that he may have that fellowship with Christ which we have, but it is a zeal to build up the congregation. There is much evidence to show that this analysis is correct. And the evidence is to be found in what happens in congregations. New congregations are very zealous, reaching out to a lot of new people until they have enough members to carry the load easily and to fill the church comfortably. Then, they sit back and lose their zeal, and even say, "We don't want any more members; we have too many now."

In our Church the past few years, we have at least four cases where a new congregation has been started near a large older congregation. In several of these cases the older congregation took the initiative in establishing the new congregation and in one or two of the places they not only took initiative but carried the burden, paying all costs. In each case a new congregation was added to the one we already had and in each case at least somebody in the community thought that the only way we could start the new church would be by subtracting from the old. But now we have the facts showing the growth in these four communities in the same three year period. In Albert Lea, Minnesota, where the congregation took the initiative and paid all the costs of the new congregation to be established, taking the place of the home mission department in the operation, our large congregation had in three years regained the 282 souls that they publicly transferred to the new congregation and added 128 more, bringing their membership from 3,961 to 4,089. And while this took place in the big congregation the daughter church gained a total membership of 677.

In Moorhead, Minnesota, the large congregation took the initiative in the same way with no reluctance at all. They wanted a new church on the north side. In 1945, they had 2,508, of which they gave away in a public ceremony of transfer approximately 200 souls. At the end of three years, the old congregation had regained as many as they gave away plus enough more to send their membership up to 2,906. The new congregation simultaneously grew to 682.

At Grand Forks the big congregation grew from 2,800 to 3,805 souls while the new congregation was born and reported a membership of 426.

At Sioux Falls, South Dakota, we had two other congregations besides the new one. Nor was there any mass transfer of membership. In the three year period the new congregation was born and grew to 809 souls while the other two congregations made net gains of 791 and 789 respectively. This made a total E.L.C. gain in that one city of 2,300 souls in three years.

I mention these facts because one of the meanings of these statistics is that there were latent lay forces that were aroused and set in motion when the new congregation was established. They got busy doing more witnessing and work for their church. We, no



doubt, have a lot of sleeping giants around, and now the answer can honestly be given to that pastor who asks the question, "What will happen to my church if a new congregation is started a mile away, (even of the same synod) and I am asked to transfer members?" The answer is that the best way to rapidly increase the membership is to give away some of the members. Our new congregation at Sioux Falls is the fastest growing of all of our home mission congregations, gaining 809 in two years time. That's tops as far as we are concerned. But the other two congregations in Sioux Falls, counting the number given away, added even more! Why shouldn't they? They had pastors (one had an associate) and office secretaries and parish workers; they had trained Sunday school teachers, and well trained leaders in all departments of the church; not least, they had good equipment. The other church started from nothing with only the pastor and a first little nucleus.

But I repeat that if we are to release these latent lay forces we must shift the emphasis from merely building up an institution and focus attention on people; we must assume spiritual responsibility for people who live in our community and assume that on judgment day we are going to be held responsible for all of those who live within the shadow of the church, even if our church is so full on Sunday that we don't care for any more.

## II. Financial Resources

Here again our topic presupposes resources. There is no question about it. Sometimes I think of the story Dr. Wee likes to tell—I know he likes to tell it because I have heard him tell it several times. A couple was very much in love. One evening, he said to her, "Mary, if you could be anything in the world that you would like to be, what would you choose?" Mary looked at John and said, "If I could be anything I would like to be, I would just want to be a rosebud in the lapel of your coat, resting on your shoulder all day long, looking up into your strong and manly face." Then she said to John, "What would you like to be?" He looked at Mary and said, "If I could be anything I would want to be, I would be an octopus with eight arms so I could hug you with all eight of them at the same time." "Oh, go on," she said, "you aren't even using the two you got!"

When it comes to the question of our financial resources, we don't need to think about the money that belongs to the world. We need to think only about the resources that are in the hands of the people of the church already. There are ample resources in good times and bad, to do the whole job that God will lay before us. This is brought out from time to time in what some of the new little congregations are doing before they have been spoiled and before they heard about what they do in other places. In their ignorance of the practices of the church they do tremendous things. For example, we had the experience about a year ago of a little church out in the country,—they were farmers, and they weren't Montana ranchers either, that wanted to build a church. They got a loan of \$15,000 from Church Extension fund which helped them. They put a lot of money into it them-

selves. They built a beautiful little church. Then they wanted a full time pastor, and 18 families pledged enough not only to carry the payments on the loan but to pay a salary of \$3,000 to the pastor and to provide a parsonage for him. Tell people about it and they say they must have been wealthy. No, but they wanted the church, that was all. None of us are giving so much that we could not give a lot more.

Again, the newest congregation to be established in our church is so far away from others that they don't know what the rest of us are doing. Consequently, in their first every member canvass they wanted to do as much as they could. Two men pledged \$20 a Sunday; one family \$10 a Sunday, and the average pledge for 26 of them was \$4.49 per pledge per Sunday! If the rest of us would give in the same proportion as they did, or do, the church people in the Evangelical Lutheran Church would give \$43,000,000 a year more than we are now giving to all church purposes! In other words we can do much more so far as the resources are concerned. But we have a tremendous problem, that of marshalling the resources which are there.

I believe that these few congregations like children in the family must lead the church into better stewardship. But they can slip back very fast, too, if they don't have the proper leadership and if they find out too much about what the rest of us are doing.

Then, a second way in which financial resources can be augmented is by encouraging established congregations to mother new missions. We just prepared a little pamphlet outlining a plan. I know that others are working on it. The sound film by the United Lutheran Church stewardship department, "Like a Mighty Army" emphasizes it in a wonderful way. We boldly suggest that big congregations should not hesitate to mortgage their church to get money to lend to the new congregation. That is what they did at Albert Lea, and the new church is paying it back very fast. The mission possibilities of this plan are so great that none of us can fully know the potential. Congregations all over America could so easily mother a new congregation.

And some congregations are willing. At Grand Forks our congregation, which grew so fast after the new church was established next door, decided not long ago to sponsor another new church, this one out by the University. A field has been assigned and the congregation has voted to lend their credit to the tune of \$50,000 if needed to help finance the new church. Another congregation had a building fund but no plans to build for several years. They loaned enough to build a new church in a very poor community adjacent to their territory. By the time they are ready to build the big church they expect to have their money back, and if not, our Church Extension fund has voted for their protection a loan to be paid three years from now if necessary. We are suggesting to a congregation that celebrates its centennial in 1950 that their Centennial project be the raising of a \$40,000 sponsorship fund with which they mother a new church every ten years or so throughout their second hundred years of existence. Well, my friends, let the idea go out to the people and like seed it will take root



and grow, and many of our slumbering old congregations are going to take on new life as they release their members and their credit for this great work.

And now, we come to the Church Extension Fund. All of us need to build up our funds. We need more money. We need to show the Church the present possibilities, the great need, the open doors. We need to show the Church what it means to our Church if we will give enough so that we will have adequate church extension funds. We need to emphasize the fact that it is a revolving fund that comes back over and over again. It is easy to show that you can hardly do more Kingdom building with money in any other area than when you give it to the Church Extension fund because, unlike that which you give toward the average projects in the church where the money is used only once and then gone, this money builds over and over again from generation to generation. If we can show that to our people, they are going to give generously to it.

But it is not enough to show the need and tremendous possibilities. We have to work out a long-range plan. We have to get next to the boards and stewardship departments of our church who plan special appeals. We, who represent home missions, must show them that in due time church extension must be included instead of being forgotten or neglected as unimportant. If we do that, I believe that as the years go by our church extension funds will really grow.

But allow me also to speak about supplementing our Church Extension Funds. And this is why I told that story about the octopus. We often ask for eight arms when we are not using the two we have. In one of the National Lutheran Council bodies they have a Church Extension Fund of \$2,000,000. With this money they have commanded an internal loan of \$600,000, but that body does have \$5,500,000 in trust funds that cannot be spent but can only be invested. Another body likewise has \$2,000,000 and has commanded an internal loan of \$800,000. But this particular body does have between \$3 and \$4,000,000 in trust funds.

Trust funds have been invested in almost every type of secular enterprise, but we have not had much faith in the security and safety of the Kingdom venture as represented by Church Extension. While some of us have been advocating the investment of more of this money in Kingdom work, we have discovered that we have given trust fund support to almost every kind of industry. It has been rumored that one of our bodies has helped finance the tobacco industry, and through syndicate investments it has even been hinted that the liquor interests have been included. We certainly have invested millions in the New Deal, the farming industry, the railroads and the telephone companies.

While investing our trust funds in these ventures by the millions, no Lutheran Church body has yet been willing to invest a million dollars of trust funds in the Church and its ongoing program. This would not be safe!

As a matter of fact, it can be shown that no National Lutheran Council body has yet been willing to invest

as much money in building new churches as have the banks—yes the banks that follow hard-headed business principles of playing absolutely safe in their investments.

When a congregation raises 10 per cent for a parsonage and the Church Extension fund puts up 40 per cent it is usually possible to borrow 50 per cent from some bank. In other words 40 cents of Church Extension Fund money commands 50 cents from the bank for a parsonage.

When a congregation raises 10 per cent for a new church and the Church Extension fund puts up 60 per cent it is usually possible to borrow 30 per cent from a bank. In other words, when it comes to the church building, 60 cents of Church Extension fund money commands 30 cents of bank money.

Now when we combine the parsonage deal with the church deal we discover that \$1.00 of Church Extension Fund money commands \$0.80 from the banks (obviously, there is a slight discrepancy in these figures because it takes more money for a church than for a parsonage. This, however, is more than offset by the fact that many loans are for less than 90 per cent of the total). But none of us have been able, so far, to go to the trustees and those who hold these funds and get them to let us have as much money as we can command from the bank! True, some Church Extension Funds have commanded 40 cents on the dollar but that is all.

But we must not blame the trustees or the boards. We blame only ourselves. We still have a job of selling to do. We know that we have a lot of explaining and analyzing to do because they have not yet seen that a certain percentage even of our trust funds can safely be invested in Kingdom building.

There is a dogma that must be broken down. The dogma is simply this: Never lend money to a church because it may not be safe. Perhaps this puts it a little too strong and is not quite fair. Lending to a congregation has been considered the same as lending within the same family.

For years and years the educators tied their hands with the same dogma. They were compelled to invest their endowment funds in farm mortgages and other similar securities but were not allowed to build dormitories or any other income producing buildings on the campus. Then a certain midwestern college president defied the educators and went contrary to the rules of the accrediting associations by investing some of their endowment money in dormitories on their campus. When the test of the financial collapse came and endowment funds of colleges throughout the land were writing off large amounts of their diversified and acceptable investments, this particular college president's wisdom and unorthodoxy were vindicated. When all was said and done his college had invested in a better investment—their own income producing college dormitories.

So we have to break the dogma in church extension that you must not use trust funds. This will have to be done by showing those in charge that an investment with us is a better investment than any other kind of investment they can make.

(Continued on page 10)



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## PEACE

If ever peace comes to this troubled world, I know  
It must begin with me, with you. And so  
I watch the little things I do, and speak  
Gently, with tolerance, and ever seek  
Wisely to catch another's point of view;  
It might transcend my own, be nearer true.  
Peace is the native climate of the soul,  
The sun-splashed hilltop, the heart's dear goal,  
Yet men have ever sought the easier way  
Wherein peace, vaunted, has not come to stay—  
Nor ever will it come, save in the heart,  
Where it will play its own, its special part  
In God's sublimest plan. Hard though it be,  
Peace will at last depend on you and me;  
We each of us his sacrifice must make—  
Lord Jesus, guide us on this road we take!

—Theobald Wing Alleeson.

## Housekeeping In India

As we go about our daily life out here in India, I have often thought of all you ladies back home, and now at last I am writing you a little about our situation here in Kaerabani. Miss Dagmar Miller has advised us to make note of our impressions during the first three years, for after that things do not impress us as they did at first.

It has been two years now since we came to Kaerabani to settle down in this big, boxy, roomy house with its high ceilings, many doors and windows. It was great fun unpacking our precious boxes which all arrived safely from the U. S. A. I am sure you can imagine the thrill we experienced so many miles from home as we carefully took out each article, unbroken! and began to arrange the house as we liked. We moved into a house which had just been occupied and was nicely furnished. Several rooms had been newly whitewashed; bookcases, tables, chairs, desks, beds and all were labeled "mission property," so we needed only to unpack and set things right.

Those first months I was very busy, not only with sewing and getting things in order, but also with getting into the routine of a household equipped with a cook and a girl who came to clean the floors. I very well remember how I almost shuddered each time I had to discuss the day's menu with the cook, Sido. My Santali was still mostly sign language then but Sido managed to understand somehow. He is a big part of this household and it is wonderful to have a helper like him in whom we can trust. I have so often heard other ladies, especially from other missions, tell of their untrustworthy helpers and how they themselves must always keep supplies and other valuables under lock and key. This is not true among our workers here in our home and we can be ever so thankful for their fine Christian spirit.

Here in India the missionaries' homes have been built with many doors and windows to make for good air circulation during the hot and rainy seasons. (Often during the cold season we close many of the doors

tightly and wish for central heating!) In these many doorways we hang what we call "purdahs." These, as many of you might know, are simply two lengths of cloth hanging in the doorway. They were hard to get used to at first, and I thought them not only strange but unnecessary. But I soon realized they were necessary, for besides acting as a "closed door," they do their part in helping to make these big rooms cozier.

On one of our first trips to Calcutta we bought a two-burner kerosene stove with an oven. My cooking pantry, with shelves all along one side for canned goods, is just off the dining room. I have gotten used to the arrangement now, but I must admit I missed the modern American kitchen very much at first. Baking or cooking time what I miss mostly is running water. In order to rinse my hands I have to run through the dining room, living room, bedroom, a small hallway, and finally into the bathroom!

Of course we do not have electric lights either. We were surprised how little we missed them. We soon got into the practice of carrying either flashlight or lantern after sundown. We use what is called a "petromax," a pressure kerosene lamp, which gives a very bright and direct light.

The little house where the actual cooking is done is located a short distance from the back of the house. There, a coal fire in an Indian style stove of clay, is kept going all day so that hot water for bathing, washing clothes, etc., can be had when needed. And also so that the food can be cooked for the day. The food for the sick boys in the hostel is also prepared in our cookhouse, so you can see the need for a constant fire.

Every morning Marion, the sweet little woman who keeps our cement floors washed and swept, comes and does the floor in each room. It is necessary that they be done daily for fear of the destructive white ants. We have seen the damage a horde of them can do in one night alone and it would be most unpleasant to have them begin their work in any bookcase, dresser or storage box.

On Saturdays the washerman comes with the pile of clean clothes, nicely ironed, and takes away the dirty clothes for washing. Wonderful as this may sound it has its bad points. The life is beaten out of my sheets, towels, pillowcases, etc., long before they have given the service they give in your homes! Many things, such as my dresses, nice tablecloths, Chris' clothes, etc., I wash here at home and send only for ironing. I am not too sure of the washerman's washing procedure, but as far as I know it goes something like this: First boil in water and some type of solution, then take to river to be pounded clean, then back again for drying and ironing. The ironing, done with a coal heated iron, is always very nice.

As for planning meals, the most difficult time is during the rainy season (July, August and Septem-



ber). At that time there are no potatoes and very few other vegetables or fruits available in the local markets. Luckily the American army left tons of surplus food-stuffs here in India and even now we are able to buy in Calcutta tinned jams and marmalades (5-pound tins), pudding powders, (now-a-days with such strict sugar rationing, this sweetened pudding powder is a real aid), pickle relish, pork sausage, vienna sausage, beans, corn, peas, V8 juice, etc, at reasonable rates. During the cold season (November, December, January and February) we have our own garden from which we get tomatoes, peas, carrots, etc. Such a treat after the dreary rainy months when so little variety can be had!

Pork and goat meat are available at times but chickens (little scrawny ones) are always available and are our main source of meat. Beef can very rarely be had due to the majority of people living near being Hindus.

We are happy here in our home and work in Kaerabani. Soon we leave the hot plains for the cooler, high hills where we will be studying Hindi for several months at a language school there. Perhaps we will write you a greeting from there. (Harold has an exciting leopard tale to write some day!) This is a good opportunity to thank the ladies of the W.M.S. for the gift we received and also to thank you all for the many kind greetings which have been sent from time to time.

Mary Riber.

## Marshalling Our Resources

(Continued from page 8)

In the first place it is a better investment because it is safer—assuming now that you follow certain percentage principles. It is much safer than the ordinary investment because you have a three-fold protection. First of all you have the resources of the department of Home Missions with its annual sizeable current income all standing back of the investment. Then you have the congregation of living people also backing up the investment. Finally, you have the real estate itself. But many will say that a church cannot be sold because it is a one purpose building. The answer is that the army chapels were the hottest piece of real estate on the camp grounds when they were put up for sale. Again, the answer is that when any of us wants to sell a church, it seems that we can always do so. My congregation just sold the church in which we worship and we got full value,—certainly as much as any one would ever have loaned us on it and even more. Moreover, this is the story all over the country when it comes to selling churches.

Ours is also a better investment not only because it is safer but also because it brings a far greater return. First is the interest return which is the same and perhaps even at times more than in many of the diversified investments. Moreover, when you invest in Church Extension you are building another church and that church begins to contribute immediately to the work of the synod. The man who left a will for that endowment fund thinking: "I want my money to be used to further Christian education" will have his will more truly carried out if with his money you

establish another congregation because that congregation begins immediately to support education. Here you have the principle of the multiplication over and above interest paid in, to the cause for which the endowment was set up in the first place, which return is far greater than any interest return on the money itself.

We studied our Church Extension funds as of 1939 by tracing the contributions of all the congregations that held that money at that time. We added up how much they had paid to the work of the synod from 1939 and on. We found an increase of seven per cent every year over and above the year before in their benevolence contributions so that the last year (1947) the congregations that in 1939 were owing our Church Extension fund had repaid that money four times over, not counting the interest or payments on the principal but just in their support of the work of the church,—the very work which those who gave endowments wanted us to support. The last year the percentage return was actually over 60 per cent. Yes, they were paying to the work of the synod 60 per cent of the total amount that they owed to the Church Extension fund back in 1939!

Here then we have something that cannot be gainsaid. We have a supplementary return which is far greater than any interest return on any ordinary investment. Moreover, this supplementary return keeps on increasing year by year and soon becomes far greater than any conceivable return in any ordinary business venture. In other words, we have a pure investment principle which is so far out ahead of anything that you can earn on any ordinary investment that it is up to us to show those who are holding the money that we do have a wonderful program, yes, even if you are interested only in the dollar return. Certainly it is directly in line with the wishes of all those people who gave their wills and made their bequests to the work of the Kingdom of God.

Then, of course, ours is a better investment because there is a great spiritual return. If you invest money in a farm there is no direct spiritual return. The farmer raises corn with which to raise more hogs with which to earn more money, and so the cycle goes on but with no direct spiritual side to it. But when you use this money in starting another congregation, you have a direct spiritual return which is so great that it is out of proportion to any risk, if there be any risk, that we might have taken.

But it is our business to tell this story so that the money will be released. And it can be done. I am sure that it will not be long before members of boards of trustees and college boards will be coming to the Church Extension departments to ask them to invest their money because we have a better investment. The beautiful part of it is that ours is one in which, as I have already shown, we are also building the Kingdom of God.

Is it not truly wonderful that in Church Extension we have a combination where we can take trust funds and invest them with greater safety and with far greater financial return while at the same time we are extending the Kingdom of God by bringing the Gospel to multitudes in our own land? Here we have the



key that will unlock the treasuries of resources that are not now being used. Moreover, we are not now talking about resources that are still in the pockets of the people but we are discussing resources that have already been given by the people and are in the treasuries of the church. All we need do is to set up a program so sound that those in charge will have to believe in it and eventually they will release the resources. For every dollar we have in our Church Extension fund we shall then command at least 80 cents of trust funds.

### III. Spiritual Resources

While I would not trespass on the subject assigned to our next speaker, allow me one word about marshalling our spiritual resources. Again, I remind you, the resources are there. We say that we have the manpower and we have the money, all within the church. Above all, we have the spiritual resources. They are ready for us to use. We can hardly speak of **marshalling** those resources because God is so ready and so willing to give that it is only a matter of us having faith that the resources are there, and then acting on that faith we turn to Him in prayer and ask Him to add His blessing, to give His strength, and to open the doors. He will then release such spiritual resources as to supplement and to multiply the resources of manpower and money and we shall go forward in a mighty march.

We know that we are doing the work of the Lord who has told us to go and make disciples of all the nations. When He called us and sent us He first reminded us that all authority was His and then He promised us, "Lo, I am with you even to the end."

On the walls of a university building in Europe are these words: **"The resources of God are available to those who undertake His program."**

## The Line

Dear V. S. Jensen:

There was a time when I would have joined wholeheartedly in your protestations against secret societies; but experience has forced me into a reorientation concerning lodge members, and now I am no longer able to take my stand with you in these matters.

Perhaps you have heard what happened to a certain Scotch parson. It was his habit to thunder mightily against the use of hard liquor, and many a bolt of lightning wrath was hurled against the drunkards in his parish. Then it happened that this "good man of God" on a dark wintry night fell into a torrentous stream and nearly perished. He was literally snatched from the icy grip of death by men whom he had condemned to hell scores of times. The tender care which these "ungodly people" gave him in their hovels went far beyond any Christian love he had ever met before, and it had shattering effect on some of the condemnatory doctrines of the parson. At the next meeting of "the saved" he made public confession and repented of his errors in handling "righteous wrath."

My change of attitude toward lodge members was not forced upon me in quite that manner, but nevertheless it was forced upon me very effectively. I have

met some members of lodges to whom many good church people could not begin to hold a candle in applying Christianity in their lives. I could only wish that we had more of these Christian-spirited people among us. This does not mean that I could be a member of their lodges, and I certainly would refuse to participate in any of their religious service from which the name of Christ was deliberately excluded.

It is my belief that the secret lodges do wrong when they set up their organizations around some core of religious teaching—more or less Christian—and then proclaim themselves on a par with the Christian church. After all, they are neither called nor commissioned by Christ to work for His kingdom. His church was founded by Him; their lodges were founded by men. Some of them may lay claim to great antiquity of origin (whether rightfully or not, I do not know). But certainly they can not make claim to any promise of eternal existence—their funeral rites notwithstanding.—That promise, among all earthly organizations, belongs to the church only.

It is one thing, however, for Christians to nourish this belief, and it is something else for them to usurp the judgment seat of the Almighty and summarily exclude every member of every secret society from His kingdom, as some Lutheran churches do.

The kingdom of Christ is not of this world; but it does have its great centers and spheres of influence on this earth. We may rightfully believe that the Christian churches constitute the nuclei in these spheres. They are called to be the salt of the earth. Only those individuals who have surrendered unreservedly to the divine influence of Christ are fully worthy of the name of Christians; but what about all these others who are merely in the spheres? Who will draw the line across the radiant influence of the Light that shines in the darkness—which no one can fully comprehend—and say, this person is saved, that one lost? Rather, the drawing of that line belongs to the Great One to whom all authority is given in heaven and on earth; and when He does draw it, there will be some astounding and shocking surprises; for the line will undoubtedly run in and out of churches and lodges and many other organizations as well. "Not everyone who says, Lord, Lord, shall be saved, but he who does the will of my Father."

I say this because I have known masons and odd-fellows in whom the Spirit of Christ seemed to dwell, at least, it was evident that His Spirit had done much of its good work within them; but their conceptions of Christian doctrines were a mess. "By their fruit ye shall know them";—not by their doctrines.—There are sons of God who say, Yes, they will go and work in His kingdom; but do not go. And there are sons who say, No, they will not go; and yet they go and work. It is my belief that the Holy Spirit is able to do its good work within some persons even though they are sorely lacking in theological clarity. At any rate I am convinced when it comes to these tender-hearted, fine-spirited persons, that doctrinal illiteracy will find forgiveness sooner than doctrinolatry.

By all means, let us in the Christian church not resort to MacCarthyism, so that we condemn individuals by associations.

Marius Krog.



## New Name For Synod

Both "Lutheran Tidings" and "Dannevirke" have had several suggestions as to the change of name for our synod.

The changing of name for the local congregations, especially for the benefit of those in a community who are not of Danish descent, and yet would like to come to, and possibly join a Lutheran church, is undoubtedly a good idea. This has been done now in many of our congregations. Let the good work go on!

However, as to the name of the synod, the word "Danish" need not disturb nor mislead those who thus on a Sunday morning search for a Lutheran church. "The Danish Evang. Lutheran Church in America," I believe, is the official name. Maybe the word "Church" should be changed to "Synod"; but the word "Danish" should not be misleading to anyone. It should be obvious to anyone that it merely means that the source goes back to Danish pioneers of U. S.

Let each local congregation select its name, and let the synod be known as "The Danish Evangelical Lutheran Synod of America."

**Sigurd Pedersen,**  
Ruthton, Minn.

## In Reply To Holger Andersen's Piece Of Mind

If Rev. Holger Andersen is correct in his contention that psychiatry is not interested in the elimination of the guilt feeling, I am very happy to stand corrected, for then a major conflict, which I and many others have believed existed between psychiatry and Christianity, is non-existent and the Christian point of view is unopposed.

My argument was not against the recognized merits of psychiatry in its purpose, as H. A. states it, that it seeks "to help persons whose sense of guilt has become distorted." I said as much when I stated "that Christianity must recognize that in the realm of mental illness, in frustrations and mental blocks, in distortions of guilt feelings, etc. Christianity must not only recognize the value of psychiatry, it must leave the field to psychiatry and must not interfere through well-meaning but ignorant meddlings." H. A. thus has no right to maneuver me into a position of uneasy opposition to psychiatry.

The theme of my article was entirely different, and I do not think that I am the one who is confused when I see (to quote H. A.) "a distinction—between what psychiatry can do and what Christianity can do—." The confusion is illustrated by H. A.'s addition of the words "to bring peace of mind to our generation." My very argument was that there is a difference between "peace of mind" and New Testament's talk of peace with God. And my disagreement with Rabbi Liebman was that he mistakenly identifies the two when he says: "I have come to understand that peace of mind is the characteristic mark of God himself, and that it has always been the true goal of the considered life." I believe that there is a difference between what psychiatry can do and what Christianity can do, and I do not concede that I am confused on that point.

I think the confusion comes when the two are identified.

H. A. claims that conflict exists between interpretations which he calls "Knudsen's doctrine of forgiveness" and the psychiatric point of view. He thereby implies that "Knudsen's doctrine" can be dismissed and the conflict thus easily dissolved. Now I could readily agree with him that a doctrine would be insignificant and could easily be dismissed, if it were a special and peculiar doctrine of mine, but I do not credit myself with originality in this case, and I am convinced that my beliefs have been gained from the teachings of Jesus, of Paul, of Luther, and of Grundtvig, in other words, that they are the historic beliefs of the church. I may, of course, be mistaken in my interpretations, but I am rather inclined to believe that it is H. A. who does not give sufficient consideration to or is inadequately aware of the historic Christian convictions in regard to sin and grace. The fact that he calls forgiveness "a cathartic instrument" would be an indication of this.

I am still convinced that peace with God comes through God's act of forgiveness which restores the individual in his relationship to God which has been broken by the guilt of sin, and I am still convinced that this is a vitally different thing from that peace of mind which psychiatry can and does so adequately bring.

**J. Knudsen.**

Grand View College, June 14, 1950.

## Welcome To The District Meeting

To be Held at Bethlehem Lutheran Church,  
Dalum, near Wayne, Alberta, July 13-16, 1950.

"And it came to pass, as the angels were gone away from them into heaven the shepherds said one to another: Let us now go unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste and found Mary and Joseph and the babe lying in a manger. And when they had seen it, they made known abroad the sayings which were told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned glorifying God for all the things that they had heard and seen, as it was told unto them."—Luke 2:15-20.

The shepherds had heard the angels message and the angelic song. It had been pointed out to them what to do and where to go. With eagerness they decided to go. That meant they had to leave the daily tasks for a while. But they never regretted what they did. They returned glorifying and praising God.

They came, they saw, they heard and they had also wonderful things to tell.—What they told made people listen with eagerness. Mary especially was taken up with the message.

And now you, my friends, are invited to go to Bethlehem. Not in Judea, nor in Pennsylvania, but to the Bethlehem Lutheran church in Dalum, Canada. Whenever we speak of Bethlehem we are reminded of our Savior. We will meet him in the congregation, through his words and his sacraments. The Holy Spirit will help us in this respect. And is not that what all the world and we hunger and thirst for? We do not doubt for a minute that the speakers will have good messages to bring. And we will be receptive for such. And just think of this: The Christian fellowship. We are longing for that experience. We are children of the Danish Lutheran Church, but some times we feel that the headquarters are far away.—But now we look forward with great expectation to this meeting.

God be with you on your way.

**P. Rasmussen.**



## Kagawa To Visit United States And Canada

Toyohiko Kagawa, world-renowned Japanese Christian leader, guide of social movements, former adviser to the Premier of Japan and to the Mayor of Tokyo, is coming to the United States in July for a six-months evangelistic tour, including Canada, according to an announcement by Dr. J. Henry Carpenter, secretary of the Kagawa Committee which represents the major Protestant denominations.

Kagawa will fly here from London on July 13 after a strenuous campaign in England and on the continent where halls and churches have been crowded to overflow capacity. Requests from religious groups and churches in the United States have far exceeded the possibilities of meeting the demand; the limit of 146 bookings have been made.

Besides speaking at many of our large cities such as New York, Philadelphia, Chicago, Detroit, Minneapolis, Memphis, Nashville, San Francisco, Los Angeles, etc., he will appear at many well known conference-grounds such as Montreat, N. C., Chataqua, N. Y., Silver Bay, N. Y., and at many colleges and seminaries.

Dr. Kagawa is particularly known for his settlement work in the Shinkawa slums of Kobe; for his work for the laborers and farmers; his relief work after the great earthquake; and especially for his evangelistic work in the Kingdom of God Movement through which thousands of converts were brought into the Christian Church.

This will be Dr. Kagawa's sixth visit to the United States. In 1914-15 he studied at Princeton where he obtained his Bachelor of Divinity degree. In 1924, 1931 and 1936 he conducted lecture tours and evangelistic meetings here, in 1936 carrying on his mission in this country for a full year. In 1941 Kagawa was a member of a group of Japanese who came to America to try to prevent war. This Christian peace group met with top American church leaders, and government officials in a last minute effort to avert war and strengthen Christian fellowship in case war came.

During the period of the war, Kagawa remained in Japan where he was arrested three times for statements he made that were not acceptable to the Japanese war leaders, and at least once because he was sympathetic with the people of China.

Dr. Kagawa is the author of several books, among them "Songs from the Slums" (Abingdom-Cokesbury), "Behold the Man" and "Meditations on the Cross" both by Harper & Brothers who are also preparing another book on "Meditations."

Church leaders in this country are recommending Dr. Kagawa heartily. Dr. Daniel A. Poling, in an article in Christian Herald, March, names him as the first Christian of the world, according to his estimate.

In commenting on his coming, Dr. John R. Mott wrote: "There is no Christian leader, East or West, whom I would more heartily welcome at this critical moment than Dr. Kagawa."

Dr. E. Stanley Jones states: "I believe that the coming of Dr. Toyohiko Kagawa to America at the present time is very opportune. He can be a bridge

of understanding and good will between Japan and America."

Dr. John B. Nield, International Representative of the Movement for World Evangelization, in London, writes: "Wherever he has gone, he has been wonderfully received, and practically all his meetings have attracted crowds exceeding the capacity of the buildings."

at the seashore. Some are standing, others are still kneeling and a few are resting in the sand, while two youths are walking by the shore. How true it is: "When the Mayflower was ready to set sail for England came the supreme test of the faith of the Pilgrim Fathers."—What if they had turned their back to the new land and returned to England! But now we may truthfully sing: "Faith of our Fathers — — —"

Again and again through history we are reminded of such moments where people had to choose. In daily life we repeatedly stand at the crossroad, and we hear the voice: "Choose ye this day whom ye will serve!"

P. Rasmussen.

## In Life We Must Make Decisions

How important it is to make the right decisions.—In Longfellow's beautiful poem, "The Courtship of Miles Standish" there is a certain scene that I like so well. I know very well that it is poetry; but poetry has its unique mission in interpreting and teaching us life's valuable lessons.

Those who have truly lived with this great poem by Longfellow—not only read it—will remember how surprised John Alden, the youngest of them all, is by the suggestion that he should go and ask Priscilla to be the beloved wife of his friend; how he was filled with commotion and conflict; how he asked himself this question: "Must I relinquish it all, the joy, the hope, the illusion?" How bewildered and perplexed he went back after the meeting with Priscilla and then how enraged Miles Standish had been, even calling him a traitor in rash words like these: "John Alden! You have betrayed me! — — — Yours is the greater treason, for yours is the treason to friendship."

And then the Mayflower is ready to sail. In the early morning the people have gathered at the seashore, have had their devotional service, and are saying farewell to the sailors. We behold John Alden standing with one foot on the gunwale and the other on the rock—in doubt as to what to do. Should he go back to the old country, fly from despair, drown in the sea the ghost that would rise and pursue him, or should he stay in the new land.

Now he must choose, now he must make his decision; the time is limited, the hour has come. He beheld Priscilla standing dejected among them — — — fixed were her eyes upon his — — — fixed with a look so sad, so reproachful, imploring and patient, and then — — — Here I remain — — —. Here, for her sake will I stay, and like an invisible presence hovering around her forever, protecting, supporting her weakness. "Yes, as my foot was the first that stepped on the rock at the landing, so with the blessing of God, shall it be the last for the leaving."

I also have a certain picture by the artist, Boyes,



called "Departure of the Mayflower." We see people at the seashore. Some are standing, others are still kneeling and a few are resting in the sand, while two youths are walking by the shore. How true it is: "When the Mayflower was ready to set sail for England came the supreme test of the faith of the Pilgrim Fathers."—What if they had turned their back to the new land and returned to England! But now we may truthfully sing: "Faith of our Fathers — — —."

Again and again through history we are reminded of such moments where people had to choose. In daily life we repeatedly stand at the crossroad, and we hear the voice: "Choose ye this day whom ye will serve!"

P. Rasmussen.

## Layman Topics

### "WE ARE GAINING"

By B. P. Christensen

I heartily concur with Marie M. Hald in respect to the possibility of a combined "PASTORS and SUNDAY SCHOOL TEACHERS Institute," as brought out in her article in Lutheran Tidings, issue of June 5. I even hope that something will come of it.

Allow me, please, to contradict Marie Hald's assertion that: "We are LOSING many of our people in every congregation within our synod."

I fear that such a statement will only add to our inferior and "defeatism" complex already quite pronounced within our midst.

As synod statistician I am in a position to deny that we are losing ground. To the contrary our annual statistics will show an all-around gain in membership for the year 1949. The gains are not impressive, but they are gains. I am further convinced, that if every congregation would keep adequate and correct membership records, our gains would be substantially larger. It is true that we have lost in past years. That is no longer so.

Marie M. Hald's suggestion, however, is just the kind of work that is and will be continuously necessary if we are to go forward through an abundant and fertile home mission field. Our share is there if we zealously go after it.

## Grand View College And Our Youth

### Our Guest Speaker

Prof. Arne Nielsen, instructor in foreign languages at Grand View College, who with his family is driving to the west coast this month, stopped in several Nebraska congregations to lecture and to show his pictures from Denmark and some from Grand View College.

He also visited us here in Cordova,

and we enjoyed a very fine evening. As Prof. Nielsen is also an accomplished pianist, he is willing to add a number of piano selections to his program.

Having heard Prof. Nielsen, we recommend him to others, and we hope that many of our congregations on the west coast will seek an opportunity to get acquainted with this interesting representative from Grand View College and his lovely wife and two little girls.

Agnes Nelson.

## Summer Notes From Grand View

Summer time is leisure time—for some people, but not for the office force at Grand View College. A satisfactory

To do so, our workers must be adequately instructed and educated in essentials pertaining to the work. It is, like everything else in this 20th Century, a highly competitive field, and therefore requires highly efficient workers. We, as a group, are as intelligent as any other. We, too, can do it.

## District II Convention

District II of the Danish Evangelical Lutheran church will hold its annual convention at the First Lutheran Church, Greenville, Mich., August 4-6, 1950. The meetings will begin at 2 p. m., Friday, August 4.

All congregations are urged to send their full quota of delegates, one for each 25 members or fraction thereof. We are also asking that each delegation send in a short written report from its congregation to the District Secretary, Mr. B. P. Christensen, Marlette, Mich., by July 20.

Sincerely,

C. A. Stub,  
District President.

The First Evangelical Lutheran Church of Montcalm County hereby extends an invitation to all members and friends of our churches in Michigan to attend the annual convention of District II to be held at Greenville, Mich., Aug. 4-6.

Delegates and guests will please register before August 1 with the secretary of the congregation, Mr. Richard Grow, 206 S. Clay, Greenville, Mich.

Will Bekke, President.  
C. A. Stub, Pastor.

## District V Convention

District No. 5 of the Danish Evangelical Lutheran Church of America will be in session at its annual convention at Dalum, Wayne, Alberta, Canada, on the 13th to the 16th of July. The meeting begins Thursday evening with an English service at 8 o'clock. Forenoon and afternoon of Friday and forenoon of Saturday will be used for the business meeting. Devotion periods, lectures, services and other meetings will occupy the time. On Sunday the convention will be combined with the annual summer festival and will have English and Danish services and meetings. All pastors, delegates and friends of the work are urged to attend. It will be appreciated by the congregation if enrollments can be made early.

Frantz-Oluf Lund,  
President, District 5.

Bethlehem congregation extends a hearty invitation to all pastors, delegates and friends of the District to attend the District convention and partake in the summer-festival. Our ladies will serve the meals at a minimum charge. Please enroll as soon as possible to Arne Jacobsen, Rosedale, Alberta, Canada, or to Rev. Peder Rasmussen, Wayne, Alberta, Canada.

Arne Jacobsen, President.  
Peder Rasmussen, Pastor.

enrollment in the fall depends upon spring and summer work. Therefore, Dean A. C. Nielsen is visiting a number of congregations in the Middle West, Prof. Hurley is working in Des Moines and its environs, Prof. Arne Nielsen is calling on several congregations on his California tour, and the office makes interviews and sends our great stacks of mail.

We hope that our young people will remember that we offer now a two-year course in education, preparing for elementary teaching. The course leads

## MEETING CANCELLED

The summer meeting, scheduled for July 1-5, has been cancelled.



to the Standard Elementary Certificate of Iowa, and its preparation is valid for states with similar standards.

The first of our summer meetings starts June 27 when the Methodist women arrive for their three day meeting. We have decided to cancel the meeting scheduled for July 1-5, but we will go on with the Iowa District's Senior Camp July 9-16, and we will have our annual Junior Camp July 23-30. The folders for Junior Camp are available and may be had by a request to the office.

## A Young American



This picture shows Bob Luitweiler, the young American, who recently spent more than a year in Denmark studying the Folk Schools, with knapsack on his back as he travels through Europe and the Near East promoting peace and good will and speaking before youth groups. In every country he visits, he finds open doors and a warm welcome, in private homes and in youth hostels.

He has spent time doing common labor in work camps, helping to build, in a material as well as a spiritual sense, what the war has destroyed. He believes that one way to help promote world friendship is to give deserving young people of other countries a chance to visit the United States. One young man, a student at the Sorbonne in Paris, France, is here now in response to our open door invitation, and he reports a wonderful time. He will not reach all the homes that have offered open doors before his vacation is spent, but others will come later, from Scandinavia and elsewhere.

If you have not already offered to

give hospitality to such a stranger for a day or two, should he or she come your way, you may do so now by writing to: Peacebuilders, 1109 Sterling Ave., Berkeley 8, Calif., where some of Bob's friends have set up a clearing house.

N. G.

## From Manistee, Mich.

A bonus of \$200 was voted to our pastor, Paul Wikmann, at our last annual congregational meeting.

The Messiah Church, St. Peter's Church and our church again this year joined in weekly Lenten services. These joint services help us to experience a fine Christian fellowship with our neighbors and friends in the city. The respective host choirs furnish the music as we alternated having the services in the various churches.

Those of us who enjoy hearing the Danish programs have through the winter had many a delightful evening in our parish house or in the parsonage listening to readings by Pastor Wikmann and singing our Danish songs. Pastor Wikmann has read a number of plays written by Kaj Munk, and he has truly been able to interpret these to us in a very fine way.

During the past year we have had a number of visits from Rev. John Christensen from Ludington, who has brought us a number of good programs, several good films, etc. We always enjoy his visits.

We were indeed honored to have the Grand View College choir in our city. The concert was given in the high school auditorium and we have heard many flattering comments both from our own people and from others.

On Sunday, April 30, we had the pleasure of having Rev. Svend Holm of Grayling, Mich., as our guest speaker. This was "Pulpit Exchange" Sunday. This is a splendid way for the pastors and the congregations to become acquainted.

At present our pastor, Rev. Wikmann, and family are spending two months in Montreal, Canada, where Pastor Wikman is supplying for Rev. Beck. We miss them, but neighboring pastors are in the meantime serving us.

Correspondent.

## A. J. Tarpgaard In Memoriam

Pastor A. J. Tarpgaard died in the Mount Vernon, N. Y., hospital Saturday evening, June 3. He had submitted to an operation for stomach ulcers, and apparently was getting along very well after the operation. He had been up to sit in a chair, and his children and friends felt assured that he would soon be well again. But Saturday evening he gradually became weaker and quietly passed into eternal rest.

Pastor Tarpgaard was born Sept. 5, 1864 in Vedersø, Denmark, the community in West-Jutland, where the well

known Pastor Kaj Munk later had his pastorate.—The young Tarpgaard came to America at the age of twenty-six, and attended the theological seminary at West Denmark, Wis., from which he graduated and was ordained into the ministry in 1895.

He served as a pastor of the Danish Lutheran church of America until he reached the age of 70 in 1935. He served through his long ministry the following congregations: Cleveland, Ohio; Sheffield, Ill.; Bridgeport, Conn.; Minneapolis, Minn.; and Bronx, N. Y. While serving the Bronx congregation he also served the congregations in Newark and Port Chester. Everywhere he won many friends.

After retiring from active service in 1935, he remained faithful in his attendance of the Sunday services in the Bronx church. He also enjoyed attending the annual District meetings, and quite frequently the annual synodical conventions.—In 1948 he was chosen as the oldest "Jyde" in America who could qualify for a "free trip via the Scandinavian Airlines" to Denmark. This trip was a real thrill for him, and he loved to relate the many interesting experiences it had given him.

Funeral services were held from the Trinity church in Bronx on June 8. Many gathered to pay their last respects to a beloved pastor and friend. He is survived by five children, two sons and three daughters, and three grandchildren.

Pastor Tarpgaard will be missed. May his memory be blessed.

Povl H. Baagøe.

## OUR CHURCH

A District Junior Camp will be held at the Nysted Folk School, Nysted, Nebr., during the week July 9-16. Rev. Howard Christensen, pastor of the Nysted congregation, will be the camp leader. Boys and girls, ages 10 through 14, are invited. Cost will be \$15 (possibly less) for the week.

C. Arild Olsen, formerly president of Grand View College, and now Director of the Educational Program of the U. S. Military Government in Germany, recently spent a few days in the U. S. He came back to this country to find an additional 14-15 men for the educational program in Germany.—He also spent a couple of days visiting his parents, Mr. and Mrs. O. C. Olsen, of Omaha, Nebr.

Muskegon, Mich.—The new church building is now going forward with real progress. It is hoped that it may be completed for dedication in the month of September. A loan of \$20,000 has been secured, and according to present figures the total cost will be \$51,000.—A Wurlitzer organ has been purchased and will be installed as soon as the structure is ready for same.

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



**Rev. John Enselmann**, who recently lost his wife, after they had returned to Denmark because of her illness, writes that he plans to attend the "Rebild Festival" July 4th, and will then return to the U. S. the latter part of July or the first part of August, hoping then to attend the annual convention in Askov, Minn.

The Iowa DAYPL District will sponsor a Youth Camp at Grand View College during the week, July 9-16.

The New DP Home built by the Des Moines congregation for its DP family was dedicated on Sunday, June 4. The house was furnished by gifts and the DP family has moved in. We hope to bring a picture and further reports on the home in the next issue.

70th Anniversary was observed by the Kronborg, Marquette, Nebr., congregation on Saturday and Sunday, June 10-11. Rev. Holger Strandkov of Kimballton, Iowa, former pastor of the church, and Rev. Howard Christensen of Nysted, District president, were guest speakers.

**Rev. Thorvald Hansen** has accepted a call from the Oak Hill and Exira, Iowa, congregations and will, according to present plans, begin his work in the new field in September. He has served the Alden, Minn., congregation since the early part of 1946.

**DAYPL District II** met June 2, 3 and 4 in Portland, Maine, for the annual convention. A good attendance is reported.

**Rev. A. E. Frost**, Waterloo, Iowa, was guest speaker in the Withee and Wolters Corner, Wis., churches on Sunday, June 4.

**Oak Hill, Iowa**—A closing program for the summer vacation school was held Friday evening, June 16, on the spacious lawn at the parsonage at the Oak Hill church. Miss Geraldine Lund from Grand View College has been the teacher. A fine program was presented and a talk given by Rev. Jens Andreasen, pastor of the church.

**Rev. Clayton Nielsen** of Denmark, Kans., was guest speaker in the Withee, Wis., church Monday and Tuesday, June 12-13. He was also scheduled to speak at the DAYPL convention held later in the week at Lake Norden, S. D.

**Dr. Johannes Knudsen** served the Granly, Miss., congregation Sunday, June 19.—The G.V.C. Theological seminary furnishes guest pastors for the Clinton and the Fredsville, Iowa, churches during this month.

## Acknowledgment Of Receipts From the Synod Treasurer

For the Month of May, 1950

### Toward the Budget:

Previously acknowledged ----\$5,274.69

#### Congregations—

Grayling, Mich. ....	25.00
Askov, Minn. ....	76.40
Seattle, Wash. ....	205.00
St. Stephen's, Chicago, Ill. ..	86.00
Bridgeport, Conn. ....	50.00
Minneapolis, Minn. ....	103.67
Hartford, Conn. ....	300.00
Alden, Minn. ....	250.00
Muskegon, Mich. ....	100.00
Nysted, Nebr. ....	189.50
Clinton, Iowa ....	50.00
Troy, N. Y. ....	85.40
Dwight, Ill. ....	900.00
Omaha, Nebr. ....	66.25
Mrs. Katherine Nissen, Brush, Colo. ....	5.00

#### Pension Fund:

Congregation, Des Moines, Iowa 131.09

#### Home Mission:

In memory of Baby David Le-Roy Madsen by Mr. and Mrs. Niels Christensen, Mr. and Mrs. Peter Jensen, Mr. and Mrs. Peter Keldsen, White, S. D. .... 4.00

#### Annual Reports:

Congregation, Flaxton, N. D. ... 1.50  
August Sorensen, Ringsted, Ia. ... 3.00

#### President's Travel:

Congregations—  
Pasadena, Calif. .... 6.05  
Fresno, Calif. (Easton) ... 19.50  
Salinas, Calif. .... 13.25

Total to date ----\$7,945.30

#### Received for Items Outside of Budget:

American Bible Society from

## SYNOD OFFICERS

**PRESIDENT:** Rev. Alfred Jensen,  
1232 Pennsylvania Ave.,  
Des Moines 16, Iowa.

**SECRETARY:** Rev. Holger O. Nielsen,  
1410 Main St., Cedar Falls, Iowa.

**TREASURER:** Charles Lauritzen,  
222 Pollard Ave., Dwight, Ill.

**TRUSTEE:** Olaf R. Juhl,  
5557 Blaisdell Ave.,  
Minneapolis 19, Minn.

**TRUSTEE:** Erling V. Jensen,  
1901 Easton Blvd.,  
Des Moines 16, Iowa.

**TRUSTEE:** August Sorensen,  
Ringsted, Iowa.

**TRUSTEE:** Viggo Nielsen,  
190 Jewett Ave., Bridgeport 6, Conn.

Bethlehem Study Group,  
Cedar Falls, Iowa ----- 10.00

#### Eben-Ezer:

In memory of Skov Nielsen,  
Plentywood, Mont. Unsigned 3.00

#### Lutheran World Action and World Relief:

Previously acknowledged ----\$4,304.33

#### Congregations—

Seattle, Wash. ....	280.00
Flaxton, N. D. ....	40.00
Denmark, Kans. ....	146.16
St. Stephen's, Chicago, Ill. ..	192.10
Minneapolis, Minn. ....	47.17
Hartford, Conn. ....	150.00
Nysted, Nebr. ....	80.00
Troy, N. Y. ....	75.25
Withee, Wis. ....	220.57
Mr. and Mrs. Erling V. Jensen	8.00
Juhl-Germania Mission Society, Michigan ....	20.00
St. Stephen's Sunday School, Chicago, Ill., for Fritz -----	87.06

Total to date ----\$5,650.64

#### G.V.C. Building Fund:

Congregation, Detroit, Mich. ...\$ 20.00  
Friends of Grand View College  
in Lincoln, Nebr. .... 14.00

#### G.V.C. Debt Retirement:

Rev. Ronald Jespersen, Newell,  
Iowa -----\$ 5.00  
Miss Clara Black, Minneapolis,  
Minn. .... 2.00

Let us make 1950 better by doing more for our church and synod. Acknowledged with thanks.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

Correction in the acknowledgment of Andrew C. Rasmussen Estate: Receipt of bequest of Thirty-Five Hundred Forty-seven Dollars and 77/100.

C. L.

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.

I am a member of the congregation at \_\_\_\_\_ June 20, 1950

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

JENSEN, JENS M.  
TYLER, MINN.

RTE. 2.