

Lutheran Tidings

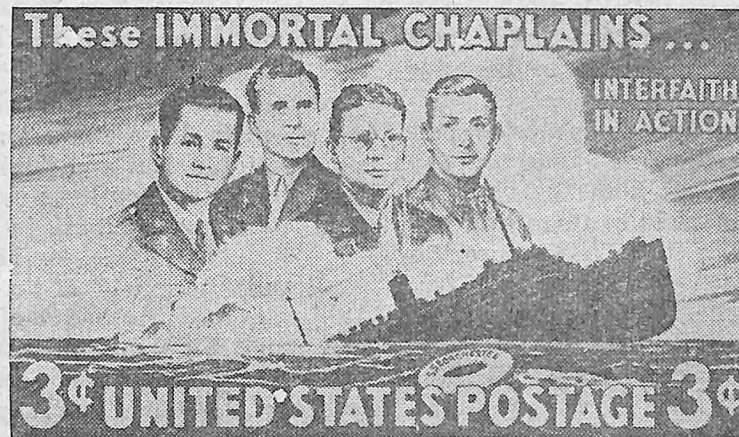
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Memorial Day, May 30, 1948



"Then They Joined Hands and Died Together"

The troopship S. S. Dorchester was torpedoed and sunk in the North Atlantic in February, 1943. On board were four chaplains of three faiths: George L. Fox and Clark V. Poling (Protestants), John P. Washington (Catholic) and Alexander G. Goode (Jewish). When the ship was hit, each of the four gave his lifebelt to nearby men without them. Then they joined hands and prayed to the one God they all served for the safety of the men struggling to leave the fast-sinking vessel. Survivors finally landed in Greenland. They said, "This is the picture engraved on our minds and hearts as the S. S. Dorchester disappeared beneath the waves."

Heroism became almost commonplace during the war; there was so much of it. But the death of the Four Chaplains is touched with a special luster—and meaning. A meaning that Americans can never forget.

So that we shall remember, our government will issue a commemorative "Four Chaplains" three-cent postage stamp on May 28th. The engraving shows the sinking S. S. Dorchester and, above the stricken ship, the calm, friendly faces of the Protestant, Catholic and Jewish chaplains who died hand in hand.

A well-deserved honor—this issuance of a stamp.

But, we honor the Four Chaplains best when we live as they did. We honor them best when we defend every American's right to work, to worship, to get a good education and to live in a decent house—

without regard to race, creed, class or name.

We honor them when we SPEAK UP for our fellow Americans who are defamed or discriminated against because of their race or religion . . . when we refuse to spread cunning or evil rumors against any man because his country of origin or religion is different from ours.

We honor these immortal chaplains best when we oppose and help overcome those divisive forces, still in our midst, which seek to disunite America by setting race against race, religion against religion, class against class.

We honor these men—the priest, the rabbi, the ministers—by remembering that they died, as we must live, for Americans of every faith, every race.

That's being **Christian—and American.**

Solvang, California, June 22 to 27

The Great Commission -- Trinity Sunday

By L. C. Bundgaard

Pastor of Nazareth Lutheran Church, Withee, Wis.

"And Jesus came to them, and spake unto them saying, All authority hath been given unto me in Heaven and on Earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and the Son and the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always even unto the end of the world." Mat. 28:18-20.

Never has a small group of people received a commission as great, as inclusive, as sweeping, life directing and so assuring as that given to a small group of men standing upon a mountain in Palestine nineteen hundred and some years ago.

They accepted this commission of their master somewhat doubtingly, but when the time came, ten days later, when they dared to accept both the challenge and the promise, the multitude said of them that they were turning the "world upside down." Because they were doing this, they met with great opposition from the religious and civil authorities. But they had been told beforehand that men would persecute them and they were now firmly determined to obey God rather than men.

It is not due to any mistake on the part of Christ's apostles that we have made a mess out of The Great Commission that was given to them. Before Christ was born it was prophesied about Him that "of His government and peace there shall be no end." This made them bold and they were glad to die for Him, and all of them probably did except the apostle John. Their boldness was so unlimited because the implications in the commission were so everlastingly endless and forever unfolding. One may sometimes wish that the apostles could have lived on forever in order that we might be able to read in the records of history their unfolding concept of the doctrines, for which they became the first guardians. It is evident that later generations have had their ups and downs in letting these doctrines take hold of them, and to the extent in which we have failed to expose ourselves we have failed to grasp the significance of the implied obligations in these thrilling words of Christ, and the blessedness of the promise has, of course, in the same degree in which we have failed, been just another "beautiful saying of Christ." We have preserved all the forms, but our faith in the edifications and the implications of these forms has in many cases remained just a formality.

If we can remember what took place during the last week in Our Lord's life then we will recall that he said to them: "Ye are clean because of the words I have spoken to you." That would seem like a daring thing to say, for was not this a declaration of a faith rather than a completed fact? Were they clean? Were they not all in true fraternal-order fashion arguing about who was entitled to the most notorious chair in their future spheres of influence? Were they not asking each other: "Who is the greatest among us?" And that can hardly be called clean. And were they not willing to have fire called down from Heaven upon men who did not do as they, and did not belong to

the same party as they? They were still selfish men, and we cannot identify that with being clean. Yet Jesus was right. The power they needed for perfect cleanliness was all available. To Jesus it was so real that he did not hesitate to declare it to them as being already done. That they were clean was an expression of the consciousness of Christ that this was provided for in His word, and as they connected up with that word they could take the cleanness.

On the day of Pentecost it became an accomplished fact. So the great commission is like a blank check upon which they could write any amount of grace they desired. But a check must be endorsed, and this they did with their lives even when it was plain that death was staring them in the face.

II

Because the giver of the great commission claimed "all authority" He had the right to give us the great command: "Go into all the world." Don't say that the religions of pagan people "is good enough." If you say that, then you say that Jesus did not need to have bothered about coming to Earth. All these other religions, except Mohammedanism, were here before He came. But Christ also dispensed with much that was past.

The Prophets "hath spoken." (Hebr. 1:1-5). But their words belonged to a past period in history. Christ now embodies both the past and the present, and if much of our confusing "religion" in America did not continue to pollute Christianity, which is Christ, with its complicated compilations of an Old Testament scriptural ladder to God's Kingdom, then we might make greater progress in making Christ King of man's salvation.

The mission fields of the world are a great challenge to our faith. When we become fully aware that here is something that must be done by the Christian church, then we will let nothing keep us back. We have our "marching orders" as the Duke of Wellington once said to a Christian minister who expressed his doubt of foreign missions. Said the Duke: "What are your marching orders?" "Go into all the world—" "Then obey and go."

A Christian should have a world horizon. In fact, anything else is unbecoming a Christian. While we grant you a degree of truth in the old saying that love begins at home, let us note that this same old saying emphasizes that you and I are to make a beginning. Christianity is not an admiring moping, and neither is it a constant attunement of a private "inner life." The

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kingdom begins in you and me but it seeks out a neighbor to share it. God is ever active and in time He sent "His only begotten Son that whosoever believeth in Him shall not perish but shall have everlasting life," and did He not say, "Many shall come from the East and the West and shall sit down in the Kingdom of Heaven with Abraham, Isaac and Jacob?" We can hardly say those words and just think of ourselves.

Back in the beautiful hills where I stood in the pulpit preaching for a number of years, there was a sub-power station. Would it do any good to the surrounding community that this sub-station generated power for its own self-preservation? Churches dotted around in our communities are like power stations; they soon kill themselves if they are thinking of self-preservation. No man lives for himself alone and neither does a church. Reach out your arm—look at the hand at the extremity of that arm. Could the arm say to the hand: "you are of no concern to me?" The arm may have the powerful muscles but the hand expresses their power. Wherever we go in the world there are fingers giving expression to the zeal of the churches. It is true that a church which takes no interest in missions is a modern pagan institution.

Some years ago China starved for lack of grain; American shipping companies said they could not afford to transport the wheat over there because they were not promised enough profit on each pound of wheat. Whoever holds the final responsibility for China's starvation could hardly be called a Christian gentleman. On the other hand the Christian people of China had heard of the floods in the Ohio River valley. They sent \$220,000 to relief administrators for the use of the flood stricken homes. That is practical application of The Great Commission.

Not long ago the professors at the University of Wisconsin were asked: "What would each one of you rather be if you could not be a University professor?" Without hesitation one of the professors in Sociology said: "A Christian worker in China." Our education is simply a selfish acceptance of taxes and time if we do not somewhere put our education to work for a Christ-like purpose.

If there are young people present who are thinking of a money making career then I would like to ask them: "For what purpose do you want to make that money?" If you have good reason to think you can get the most out of your life by staying where you are, then stay; but find out for yourself how you can serve humanity best. If you are not needed where you are and think that you can do better some other place, then why not try the great adventure to "make disciples" for Christ in all life's relationships?

III

A king is loyal to his citizens. Our citizenship is not always to be here. We were created for an eternal fellowship. We are here to declare our allegiance to the King—Jesus Christ—who declared it to us in baptism. The first time I stood in this pulpit I said from good authority that "the basic prediction of faith: 'Lo I am with you always' has thus far been verified by history." (Dr. Edgar Brightman, Boston University). Because that is so, men have died joyfully for their faith.

We have recently passed through a period in history, and some of us have seen it before during our span of life, when youth were being drafted by the millions into military service. All of these young men in every nation were told to give their lives for their form of government. If we so willingly can give our lives for nationalism and racial rights, why can we not give our lives for the principles of Christ, in whom there is no East nor West, North nor South, and who is the only one that can lay historical claim to the promise: "Lo, I am with you always even unto the end of the ages." That is real comfort even when the world is in turmoil; and let us be sure it is comfort only for those who will call Him supreme, above nationalism, racialism and group loyalties.

Prayer:

Our Father in Heaven, dedicate us each day anew to Thy joyful service. Forgive our many failures and own us by Thy grace for time and eternity.

Amen.

World Council Of Churches

History of the World Council.

The impetus toward the formation of the World Council of Churches developed through a long series of Christian conferences beginning with the World Missionary Conference at Edinburgh in 1910 In 1920 small meetings were held at Geneva where plans were made for the setting up of the Universal Christian conference on Life and Work and the World Conference on Faith and Order. The first official Conference on Life and Work was held in Stockholm in 1925; the second, at Oxford in 1937. The first Faith and Order Conference was held at Lausanne in 1927; the second, at Edinburgh in 1937. Both the Oxford and Edinburgh conferences in 1937 voted to draw up a constitution for a World Council of Churches and to establish a Provisional Committee. The World Council has functioned in a "provisional" state since 1938. The first Assembly of the World Council of Churches was planned to meet in 1941 but was postponed because of the war until 1948.

World Council Membership.

136 churches or communions are now members of the Council. They represent 40 countries. 27 churches in the United States are members. Any autonomous denomination may become a member. The present membership includes both Protestant and Eastern Orthodox churches. Conversations have taken place between World Council officials and that of a Russian Church but the Orthodox Church in Russia is not now a member.

The Amsterdam Assembly. (August 22 to September 5, 1948).

There will be 450 delegates, both lay and clerical, men and women; in addition, 450 alternate delegates. There will also be observers, official and unofficial, 100 young people, consultants of the study commissions, etc., bringing the total persons expected to be present to about 1400.

Purposes of the Amsterdam Assembly.

To meet in common worship and prayer.

To consummate officially the establishment of the World Council of Churches.

To develop further the Council's organization and program.

To assess the strengths and weaknesses of present-day Christendom.

To define a basis of common principle upon which Christians can cooperate for world order.

To formulate statements which will represent the united thinking of the members of the Council, to be publicized the world over for the guidance of their constituency.

Preparation for Amsterdam.

Four study commissions have been at work for a long time on the Assembly theme: "Man's Disorder and God's Design." Under this general theme the commissions have prepared materials on (1) the Universal Church in God's Design (What is the Church? What does God mean it to be?); (2) God's Design and Man's Witness (the evangelistic task); (3) the Church and the Disorder of Society; (4) the Church and International Affairs.

The Assembly Program.

Each morning sectional meetings will engage in concentrated discussion on the reports of the four study commissions. Afternoon sessions will be given constitutional questions and other business matters. In the evenings there will be public addresses and worship service.

The purpose of the World Council of Churches is not to create Christian unity but to give organized and living expression to the profound unity which actually exists between all followers of Jesus Christ. The organization is being literally forced into existence by the Christians' awareness of their unity on the one hand, and by the demands of our divided and suffering world on the other.

The 71st Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will assemble for its seventy-first annual convention at Solvang, Calif., June 22 to 27, upon invitation from Bethania Danish Lutheran Congregation, Solvang.

The opening worship service (English) will be conducted in the Solvang church at 8 p. m. Tuesday, June 22. The business sessions will begin at 9 a. m. Wednesday, June 23. Devotions will be held every morning in the church where also the business sessions take place. The synod's institutions, missions and other activities occupy the program in the evenings. Friends of our synod are invited to share all meetings with delegates and pastors. There will be worship services in both languages Sunday morning and meetings throughout the day.

All pastors are urged to attend the convention and all congregations are urged to send delegates. Any congregation has the right to be represented by one delegate for each fifty voting members or fraction thereof. The congregations of districts 1 and 9 as well as at Dalum, Canwood, Danevang and Granly may send delegates according to the rules found in the 1946 Annual Report, pages 104-05.

All written reports to come before the convention should be sent to me by May 1 or as shortly thereafter as possible in order that they may be printed, published and mailed to all pastors and congregations by June 1.

The annual convention is the most important single event in the church year of the synod. Those who attend share the work and responsibilities, the services and fellowship and are richly blessed thereby. Messages of Christian faith and conviction are heard, strengthening the will and courage to serve God. Although attending convention this year will cost more to those from the Mid-west and East, it is to be hoped that this will not keep them away. The people of Solvang and of our churches in California have invited us to come and they want to see and experience what a synod convention is. May we by the grace of God be permitted to share this experience with them this year. May we be richly endowed by His Spirit when we meet at Solvang, so that we will serve Him and His Kingdom with peace and joy.

Any member church or any individual member of the synod has the privilege of submitting proposals for the deliberation and the decision of the annual convention. Such proposals must be at my address about May 1 in order to be published in Lutheran Tidings six weeks in advance of the annual convention.

Alfred Jensen.

Des Moines, Iowa, March 24, 1948.

The Bethania Danish Lutheran congregation of Solvang, Calif., herewith extends a cordial invitation to pastors, delegates and friends to attend the annual synodical convention to be held in the Bethania Lutheran church in Solvang, Calif., June 22 to 27.

All pastors and delegates are requested to send their registrations to Mr. Viggo Tarnow, Solvang, Calif., before June 1, 1948. The new convention rules require that we have a list of the voting membership of the convention to submit to the convention chairman by June 1.

Visiting guests should also register at the earliest possible dates to be certain of accommodations.

Alfred Jacobsen, President.
Aage Møller, Pastor.

PROPOSAL NO. I

District 3 recommends that the fiscal year of Grand View College be changed to conform to the fiscal year of the Synod. District 3 Convention 1947.

PROPOSAL NO. II

A resolution to the annual synodical convention of the Danish Evangelical Lutheran Church of America to be held in Solvang, Calif., June 22—27, 1948:

"Whereas we firmly believe that the Name of our synod should more clearly designate the present character of its membership at large, and

"Whereas, we firmly believe that many people, members and otherwise, are confused by our present synodical Name into thinking and believing that a personal DANISH lineage is necessary for full membership or that the absence of the same makes such persons less desirable members of our Synod; and,

"Whereas, we do feel that many of our local churches are hindered in fulfilling their Christian responsibilities to serve all the people in their respective communities because their Church is now designated as DANISH in name or in spirit; therefore,

"Be it resolved, that the Chairman of the 1948 annual synodical convention appoint a committee of three members, whose duty it shall be to recommend more suitable names for our synod, and present suggestions for consideration at and by the 1949 Synodical Convention."

The First Lutheran Church of Montcalm County,
Olga Carlsen, Board Secretary.
Juhl Community Evangelical Lutheran Church,
Holger Rasmussen, Board Secretary.
Grayling Evangelical Lutheran Church,
A. Ingeborg Hansen, Board Secretary.
Our Saviour's Lutheran Church, Manistee, Mich.,
Esther Frederiksen, Board Secretary.

PROPOSAL NO. III

Proposal to the Synodical Convention, Solvang, Calif.:
"All accounts of the Synod, and accounts of institutions

owned and operated by the Synod, shall be audited by Certified Public Accountants."

The Danish Evangelical Lutheran Trinity Church,
Chicago, Ill.,

Ellen H. Andersen, Secretary.

PROPOSAL NO. IV

Proposal to the Annual Convention:

I, the undersigned, herewith recommend that support of the school children of South Slesvig be taken up for discussion at the Annual Convention in Solvang, Calif.

Christian Warthoe,
Chicago, Ill.

PROPOSAL NO. V

Paragraph 22 of Synod By-Laws:

An addition to the last clause: Exception, in case of the death of the ordainer before a convention his election shall take place on the first afternoon of the synodical convention.

L. C. Bundgaard.
C. S. Hasle.

PROPOSAL NO. VI

We, the undersigned, a committee of Luther Memorial Church, Des Moines, Iowa, in order to make it possible for the President of the Synod to devote more time to the primary

duties of his office submit the following motion to the annual Convention at Solvang, Calif.:

"That Paragraph 37 of the by-laws of the Danish Evangelical Lutheran Church of America be revised to read as follows:

"The synodical board shall delegate the management of all endowment funds to a board of finance. This board shall consist of five members of which the synod treasurer is one. The other four members shall be appointed by the synodical board, each for a term of four years, and in staggered order so that a member is appointed each year.

The financial board shall manage the Grand View College endowment fund, the ministers and widows pension fund, and the Old People's Home's endowment fund and reserve fund, and any future funds which may be set up, and shall make such investments of these funds as may from time to time be required. All transactions of the board of finance shall be subject to the approval of the synodical board in accordance with the articles of Incorporation.

"A. The board of finance shall organize itself each year with a chairman and secretary.

"B. The synodical board shall be authorized to engage legal advice in behalf of the synod when it shall deem it necessary."

E. A. Kramme.

A. E. Farstrup.

Alfred C. Nielsen.

Seamen's Mission In New York

I.

Annual Report of the Danish-American Seamen's Mission, New York

First of all thanks to all friends who have given spiritual and financial support to the Danish-American Seamen's Mission. Without your help the work could not have been carried on. Therefore it is only natural to send you a report for the year past.

When I arrived here in the beginning of May last year, there were three Danish pastors in active service in New York. Their welcome and kind assistance meant much to me personally and to the work. Since then Pastor Kildegaard died in the fall, and Pastor Lund left to take up new work in West Denmark. Therefore I have been asked to help with two Danish services each month in the Bronx, as well as two evening services in the Ninth Street Church, Brooklyn, and occasional services in Newark and Philadelphia. Of course this is only for the time being, but I am happy to have this connection with the Danish Churches here for a while, as it gives me an opportunity to invite Danish seafaring people to the already established churches, and to further the interest of the church-members towards the Seamen's Mission. It has been a very busy year and in many ways, but we have experienced the Guidance of God through the prayers of friends. In the following I shall shortly touch upon various phases of the work.

1. Sunday Services and Weekday Meetings

As already mentioned the Sunday services have been conducted in many different places: the Bronx, Ninth Street Church, and also Salem Danish Church, Brooklyn, in Newark, in the Chapels at the Seamen's Church Institute and the Y.M.C.A. Seamen's House, Manhattan, in the Norwegian Seamen's Church and in Philadelphia. You may well ask, if it is practical to have services in so many different places, and if it would not be better for the Seamen's Mission to

have its own church? But seafaring people will never be able to establish a "Church" in the same way as those, who are settled in the city. They arrive in port now and then, like to see different places, and prefer in most cases to mix with other people instead of being treated as a special group or class. To have the church-services at different places has so far turned out to be a great help in the work.

On Sundays the boys have been invited to sight-seeing tours which usually ends in one of the churches, where we have had a warm welcome from the church-members. The first time I was asked to go to Newark, I thought it to be too far away from the work I had come here to do, but told the leaders of the church, that I might come, if I could bring some of the friends from the Danish ships with me. They agreed, but that day not a single seaman turned up. Next time we were 12, and the third time 22! When one of the East Asiatic Company's ships arrived here recently, some of the boys said: "We were on duty the last time you were in Newark. Could you not arrange an excursion again like that, while we are here?" It was arranged, and 23 from 3-4 different Danish liners joined. You would be surprised to see an ordinary Danish home serve supper and entertain such a crowd! And do it in a way, that made the boys feel perfectly at home. Needless to say that the evening service in the Church after such a day in the home is unique and something to be very thankful for.

Most of the meetings have been held in the Seamen's Church Institute with musical entertainments, lectures on aviation, visits by Bishop Malmström, Commodore Hammerich and others. Christmas was celebrated for the seamen at the Danish churches, the Seamen's Church Institute and the YMCA Seamen's House.

2. Visiting Ships and Hospitals.

Here one experiences the enormous extent of the city and the harbour. On the map it looks quite simple, but it may take hours by subway, trolley and ferry, to go from one place to the other. It is further-

more very difficult to know exactly when a freighter is arriving. It is a complicated, but very important part of the work.

Through the Danish Consulate General, the Shipping offices, or from friends on board I am notified about Danish seamen at hospitals here. A visit is always welcomed.

3. Sight-seeing Tours

This is also an important part of the work. The young Danes as a rule find only their way to Broadway and Times Square. But New York certainly offers more than that, and it is a privilege to show the seafaring friends some of these places. It happens, when a ship arrives, that the first question is something like this: "Where are we going this time?" These tours make it often possible to get in closer contact with the boys, and are therefore helpful.

4. Christmas Parcels to Danish Seafaring People at Ships and in Hospitals, and Gift Parcels from U. S. A. to Denmark.

Some Christmas parcels were secured here in New York, and several others came from Denmark. They were distributed on 27 ships and in four hospitals. Many of the parcels sent on board were unpacked far away in the Mediterranean Sea, near the Panama Canal, in the Atlantic and in the Pacific Ocean. Letters from the receivers show how happy they were not only for the presents, but for the assurance, that friends were remembering them and had them in their thoughts at Christmas.

The gift parcels sent by different Ladies' Aid Societies and individuals to the Seamen's Mission in Denmark proved to be a very substantial help to the work. Queen Alexandrine's personal letters and many others thankful notes testify this. The things sent are practically unobtainable in Denmark. When they appear on the tables of the Seamen's Mission's sales, a very happy and excited atmosphere is created. Thank you!

A detailed list of contributions to the Seamen's Work (I), the annual financial report (II), a list of the distribution of Christmas parcels to Danish ships in port and hospitals (III), gift parcels sent to Denmark (IV), and a statistical report on the work of the Danish-American Seamen's Mission in New York (V) will all be found in the Danish version of the annual report.

With thanks and greetings,

Povl H. Baagoe,

2223 Benson Avenue, Brooklyn 14, N. Y.
New York, April, 1948.

II

Statistical Report on the Work of the "Danish-American Seamen's Mission" in New York From May to the end of December 1947.

66 church services and meetings, half of each, conducted at eight different places. Attendance 582 seafaring people and 1,613 others.

17 board and committee meetings. Board meetings for the Seamen's Mission, the Danish room, welfare work at Ellis Island, preparation for Christmas, etc.

500 visits to ships, hospitals, prisons and places where contact was needed for the seamen's work. 54 visits to hospitals, 160 to Danish ships and 286 others.

5 funerals (3) and locating missing seamen (2). Death occurred at hospitals here or ships in port.

18 hours in evening school with total attendance of 87. We had evening school every evening on board the ship crossing the Atlantic, when the boys on board had finished their work. And on a ship, which was in dock here some months, we gave weekly lessons in English in the deck mess.

45 sight-seeing tours with boys from Danish ships. Total attendance 287. Some of the places they have been most interested in are: Rockefeller Center, Museum of Natural History, Haydens Planetarium, Statue of Liberty. Also a private Danish home has opened the doors for the seafaring friends, for instance, as the homes in Newark. On the list of things we hope for during the new year is: More homes, preferably in the outskirts of New York or outside the city, where friends will welcome our visitors, the seafaring people from Denmark!

1,695 letters have been sent. Of these 1,356 were circular letters to congregations, social aid societies, and other friends in America, 339 were personal letters to friends of the Seamen's Mission in America and Denmark.

38 articles and reports to the boards of the Seamen's Mission in both America and Denmark, to newspapers and magazines, etc.

793 Christmas parcels were sent on board 27 ships and to four hospitals. Most of them were opened far from here in the Mediterranean, Panama Canal, in the Atlantic or near the China coast.

19 gift parcels were sent from friends in America to the "Danish Seamen's Mission in Foreign Ports" (including New York), for which we are very grateful.

Povl Hedemann Baagoe,

2223 Benson Avenue, Brooklyn 14, N. Y.

III

Financial Report—February 1, 1947 to January 31, 1948

Receipts:

Balance February 1, 1947	\$1,325.37
Refunded loans to seafaring people	235.36
Gifts from churches and Ladies' Aid societies	1,159.99
Individual contributions, friends in U. S. A.	754.40
From shipowners in New York	661.00
Total	\$4,136.12

Disbursements:

Loans and help to seafaring people, New York	\$ 739.52
Meetings and Christmas parties	228.92
Sight-seeing tours for seamen in harbor	314.33
Christmas gifts to seamen on ships and in hospitals ..	302.67
Administration (telephone, postage, etc.)	437.10
Miscellaneous (printing matters, travel, etc.)	218.67
Total	\$2,241.21
Balance in bank	1,894.91

\$4,136.12

Povl H. Baagoe.





By
BUNDY

A writer in "The Pioneer," blames "The Christian Nations" for all wars, and says he, "Their minority will not make a better world unless their Christianity takes on a different form." He further claims that inside the so-called Christian groups there is a small number which are correctly described in Bjornson's lines as the real Christians:

"Up through our war-torn world,
A gentle host is marching,
It's flag of peace unfurled.
In every mother tongue it prays;
It gathers up the wounded,
It builds for better days."

There is truth in that. The world does need love in action. But perhaps those who accuse the church of not doing anything like that do not know that Lutheran World Action has gathered more than ten million dollars besides sending ship loads of clothing to Europe the last two years and we are on our way again for four millions more for 1948.

But the same writer makes another assertion which we place several question marks behind, namely, "Let us not forget that these non-Christian nations, (to whom we propose to send missionaries) knew most of the religious teachings before they were accepted by present day religions." This is a confusing statement. In the first place the writer does not seem to know the difference between **religion** and Christianity. And secondly it is claimed that the non-Christian nations rejected "religion" because they already knew it. If the writer had stated that the non-Christian nations had rejected Christianity we could agree.

Christianity, which is Jesus Christ, did not come to nations which before had known "His religion." Christ came into a dark world full of "religions" which he rejected in his words, "All Authority is given unto Me in Heaven and on Earth, go ye therefore into all the world—" Without this mandate we might have some superior ethics above Mohammedanism, Hinduism, etc., but we would lack the supreme authority. So-called "Christian nations" have not waged wars because they were Christian but because its leaders and too many of its people did not try Christianity.—There is still no name but The Christ in which the world can be saved. We have opportunity to know that better now than ever before.

We grant that we have too many Christians who will not follow a Niemoller, a Kaj Munk or an Eivind Berggrav. And there are too many people who find it easier to speak their criticism from the outside of the church than to get into it and help to give it some of their light. Humanity has always been struggling to escape its personal destiny so individuals make their own philosophy and a religion which satisfies within the limits of our own social and political cir-

cles; but "the world by wisdom knew not God" and "the foolishness of God is still better than the words of men."

Let the writer, which prompted these lines, ponder LeComte du Noye's "Human Destiny" and he will together with the Historian Toynbee come to the conclusion that the saving remnant of every civilization has been in those who have seen the light in the darkness in that person Jesus Christ.

What the Church has been given to announce is not just some teaching, (doctrines—Lære) but a good news. Not an argument but an announcement which gives vision of a life that will find itself a part of a great harmony.

Fibber McGee and Molly, were on May 4 granted the highest prize for outstanding radio performance by the International Religious Council. Their program was cited as one that best measured up to certain standards of American home life, moral tone and a fine sense of clean humor and the least obnoxious of the advertising programs. Yes, we like the way the Johnson Wax Co. does it and we like you, Fibber McGee and Molly. Good luck and congratulations!

Have you ever read the Screwtape Letters? They are written by Mr. C. S. Lewis at Oxford University, England. Mr. Screwtape is an uncle of the devil whom the author calls wormwood. It is the duty of Screwtape to keep his relatives well informed about certain individuals who are getting dangerously near to being Christians. It keeps Screwtape very busy writing letters to his supposedly superior but blundering uncle. In one of these letters Screwtape writes about a "patient" who is making the acquaintance of more Christians every day and these Christians are growing in intelligence and that seems to give more spirituality to the "patient's" life which is a very dangerous thing. The only possible cure of "the patient" is corruption. But how? Oh, yes here is a bright idea: "Put forth again a new kind of Jesus, on liberal and humanitarian lines, and then keep on changing the idea. Construct rational ladders to Heaven like those by Jehovah's Witnesses. Second, get each new group to place the emphasis upon a certain point, make Him a teacher so they get turned away from whom He was and what He did. Destroy the devotional life for the real presence of the enemy.' Substitute shadowy ideas of one who spoke a strange language and died. Of course people cannot worship such a being. Third, it's terribly dangerous if patients begin to talk about a Christianity that flows into their political life, 'For the establishment of anything like a really just society would be a major disaster.'"

These taunts of the devil are clever and penetrating. Dr. Arthur Buttrick says he carries a copy in his pocket all the time and reads a chapter to whoever will listen to it. Here is one of Lewis' observations: (You would imagine he had read Grundtvig) "The gospels come later (after faith) and were written not to make Christians but to edify Christians already made."

Our Women's Work

Mrs. Johanne Lillehoj, Kimballton, Iowa
Editor

Lutheran Women's Conference

Women representatives from the mission societies of seven of the eight Lutheran churches which comprise the National Lutheran Council met in a working conference on April 6 and 7 at Minneapolis, Minn. UELC had sent no delegate.

Some of you may recall that Mrs. Egede attended a meeting somewhat similar to this last year at Johnstown, Pa. At that time it had been planned that a conference be held this year at which the Lutheran women's mission work in our various synods be discussed and compared and explained so that our respective groups might become better informed on what the other societies are doing.

The forty-two women who met at a luncheon at the Curtis Hotel at noon on April 6, were all officers in some capacity of their respective mission societies—all but those of us representing our church. Mrs. Egede had asked some of us from St. Peder's church here at Minneapolis to represent our W.M.S. Those of us who were there were very sure that some or all of our board members should have been present. It was an important gathering. Seldom, if ever, have so many different Lutheran women's groups come together to share fellowship and gain understanding of each other's work. This is so important especially in our difficult times.

The business part of the conference was divided into three panel discussions. On each panel sat a representative from each of the seven synods. The topics were: 1—Organizations 2—Promotion 3—Fields of Work. The discussions lasted till evening and through most of the next forenoon. Such topics as purpose of our organizations, membership, budgets—how planned and how used, programs, use of leaflets and other printed materials, foreign and home missions and many other phases of the work were discussed. It was interesting to hear what others are doing and how they are doing it. I jotted down these points:

About 295,000 Lutheran women were represented at the conference.

Several of the W.M.S.'s have voting members on their respective church boards.

The ELC group sponsors a radio program.

Home mission work is being carried on in this country among Mexicans, Negroes, Indians, Jews, Eskimos and Chinese.

The ULC group conducts Sunday school by mail to parts of Canada.

Foreign missions are located in Africa, Madagascar, China, New Guinea, India and in many other places. A great proportion of our missionaries are women.

Hospitals, schools, children's and old people's homes and various other institutions are supported by the Mission societies.

No matter how large or how small our societies are, our aims and purposes are the same.

At the close of the afternoon meeting most of the women went on a sight-seeing tour of the city. Meanwhile Alma Jorgensen and I sat in the comfortable lounge of our YWCA talking over the afternoon's happenings. Our own W.M.S. is very small compared to many of the other groups represented at the conference; but somehow our work lost none of its importance in comparison with the extensive work done by the larger societies—The important thing is that we do to the limit of our capacity.

In the evening Rev. C. A. Nelson of Gloria Rei Lutheran Church of St. Paul spoke to us on "The Church and the Present World." Rev. Nelson has worked in and traveled through many western European countries and his lecture painted no bright picture, but there was one note of hope. He had met the Lutherans of Czechoslovakia, Poland, France and Germany and felt their great need. Rev. Nelson said: Only Christ can put the broken world together again. This must be done through us. The Christian movement is not a Lutheran movement alone—we must learn who our friends are and work with them. We must have a vital interest in political or state programs. Civilizations come and go. Today civilization in Europe is at stake. We Christians must have a faith that is strong and true, for that can carry even through a storm.

We were tired when Ottar Jorgensen and Paul came to take us home after the meeting. A cup of coffee and then bed were welcome. We had to be back again at 8:45 the next morning and we were.

Following the last panel discussion on the agenda, Miss Nona Diehl of ULC spoke to us on "Our Task as Women in the Church." Miss Diehl had just returned from a trip to India. She also attended the Lund Conference last fall. She had met women from many countries and having heard what they have gone through and still are contending with, Miss Diehl said: I really believe that women who have less of this world have more. They are so serious and strong in their faith. We are prone to be too femininely aggressive in our work. We must be proud of our work in the W.M.S. but it must always be considered a plus work. The church comes first—our work must supplement.

There was then discussion on the Finding Committee's report. Should we try to edit a pamphlet with news from all our different societies, or should we try to exchange news items in the publications we already are using—through our central offices? Should we plan for another conference? No definite action could be taken on the first as we were not an official body. And the opinion of the meeting was

W. M. S. OFFICERS:

MRS. IDA EGEDE, President,
Hampton Iowa.

MISS RETA PETERSEN, Secretary, Greenville, Mich.

MRS. AGNETA JENSEN, Treas.,
1604 Washington St.,
Cedar Falls, Iowa.

MRS. JOHANNE LILLEHOJ, Editor,
Kimballton, Iowa

that unless there arises a definite objective for meeting it would not be right to go to the expense of having another conference. The objective of becoming better acquainted and learning what the other groups are doing had been accomplished. A committee was, however, to be appointed by the acting committee to keep a future conference date under consideration if cause for such arises.

Shortly after noon the meeting closed and we said goodbye to our new friends. It had been a privilege to be together with this active, interested group of Christian women who are doing outstanding work for our Lutheran Church in almost every part of the world.

Fylla S. Petersen.

Contributions To Women's Mission Society General

Previously acknowledged, \$1,401.39.

Danish Ladies' Aid, Wilbur, Wash., \$15.00; Danish Ladies' Aid, Solvang, Calif., \$23.00; Danish Ladies' Aid, Hampton, Iowa, \$11.00; "A Friend," Atlantic, Iowa, \$5.00; Ladies' of Easton and Parlier, Calif., \$32.00; In memory of Mrs. Jens S. Holm, Cedar Falls, Iowa, neighbors, \$14.25; Danish Lutheran Ladies' Aid, Gayville, S. D., \$12.00; L. C. Sorensen and Emma Knudsen, Marquette, Nebr., \$5.00; Argo Danish Ladies' Aid, White, S. D., \$5.00; Mrs. Niels Hansen, Viborg, S. D., \$5.00; Ladies' Aid and Study Group, Cedar Falls, Iowa, \$51.71; W.M.S. meeting, Pasadena, Calif., \$46.00; Nysted Ladies' Aid, Dannebrog, Nebr., \$15.00; Ladies' Aid, Omaha, Nebr., \$12.00; Danish Ladies' Aid, Hay Springs, Nebr., \$5.00; Rosenborg Ladies' Aid, Lindsay, Nebr., \$12.00; Bethlehem Ladies' Aid, Brush, Colo., \$10.00; Kronborg Ladies' Aid, Marquette, Nebr., \$12.00; West Church Ladies' Aid, Cordova, Nebr., \$12.00; Friendship Circle, Los Angeles, Calif., \$21.50; Bethania Guild, Solvang, Calif., \$11.04; Danish Ladies' Aid Birthday Bank, Dwight, Ill., \$10.26; Annex Club, Seattle, Wash., \$15.00; Joint W.M.S. meeting, Minneapolis, Minn., \$10.00; Mrs. Michael Mikkelsen, Minneapolis, Minn., \$1.00; for pamphlets: Kimballton, Iowa, by Mrs. W. Jacobsen, \$1.10; Des Moines, Iowa, by Mrs. W. Jacobsen, \$2.25; Dwight, Ill., by Mrs. H. Strandkov, \$9.00; Gayville, S. D., by Mrs. M. Krog, \$1.90; Hope Ladies' Aid, Ruthon, Minn., \$3.00; Hampton, Iowa, by Mrs. H. Egede, 65c; Newell, Iowa, by Mrs. W. Jacobsen, \$1.05; Waterloo, Iowa, by Mrs. W. Jacobsen, \$1.50. Total since May 1, 1947, \$1,793.60.

Towards Room Furnishing of New G.V.C. Dormitory

Previously acknowledged, \$5,731.41.

Included in total but left out of last acknowledgements, In Memory of Mrs. Marie Johansen, Clinton, Iowa, Mr. and Mrs. Harold Andersen, Cedar Falls, Iowa, \$1.00; Mr. and Mrs. Clarence Johnson, Cedar Falls, Iowa, \$1.00; Danish Ladies' Aid, Enumclaw, Wash., \$25.00; Danish Ladies' Aid, Seattle, Wash., \$90.00; St. Ansgar's Lutheran Church, Salinas, Calif., \$40.00; Women of St. Peter's Ev. Lutheran Church, Dwight, Ill., \$146.94; Ladies' Aid, Pasadena, Calif., \$10.00; Danish Ladies' Aid and Friends, Clinton, Iowa, \$35.00. Transferred from General Fund, \$300.00. Total, \$5,217.76. Sent direct to Mr. Oluf Juhl, \$1,285.59, making a complete total of \$6,503.35 contributed for this project.

A sincere "thank you" to each and every one.

Mrs. C. B. Jensen,

1604 Washington St., Cedar Falls, Iowa.

Square Heads on A Round Trip

By Ellen Nielsen

XVII

I took the train from Vejen to Aarhus. All by myself. The best way to become one with a country is to be dependent upon yourself and that country. Buying my ticket at Vejen was an act of emancipation!

I closed up the Mill House neatly; I went the rounds of all the houseplants feeling quite womanly with my little long-spouted watering can, (I think there were 19 plants. But I may have watered some of them twice) making fast the double doors out to the terrace, putting Frode's books back on the shelves, closing the casement windows. I felt very sad. But I knew that if I came back some day it would all be there, a comforting and steadying thought to a restless, rootless American.

All in all, one way or another, the countryside between Askov and Aarhus became familiar ground; the red roofs of Vejle, the beautiful green sloping hills of Kolding, the ramparts of Fredericia and the fine metropolitan feeling of the Aarhus train terminal. Coming into Aarhus at noon was something like the smart and efficient arrival and departure by train and subway to the main gates in New York and Chicago. The station at Aarhus is light and spacious and pleasing. (But any train terminal in Denmark or Sweden at night is like a journey on the Styx, you grope and peer through a dirty, yellow miasmic light. In the midst of a half acre of ceiling dangles, I think, one lonely 30-watt electric bulb).

Niels was there to meet me, triumphant from his battle with the OPA in Copenhagen. The tires would arrive any hour now paid for by American dollars (via England); in the meantime he thought that by driving 15 miles an hour on our lumpy, bumpy, vulcanized, un-aligned tires (they had been almost new when leaving California, but the sideroads of Denmark consist of flint and arrowhead stones which had slashed our tires to ribbons. There's especially a stretch between Rødding and Ribe where we blew three times in the same spot) we could snail about here and there. As a matter of fact, the tires arrived three weeks later . . . By that time we were quite used to hitting the ceiling every time a patch struck the pavement (also quite used to sending wires to the OPA in Copenhagen, Jydsk and American by turn in tone). But at least there in the Aarhus station Niels had his moment of triumph relating to me how he had said and then the man had said whereupon Niels had said, etc. . . . Also, the boat on which he had sailed from Aarhus had rammed into another boat just outside Copenhagen (and in just three minutes flat the other boat had sunk, said Niels with deep satisfaction) all hands saved.

So we both had a lot to relate to Bedste when we

*Solvang, California
in June*

got to the little town. At any sign of triumph or bravado Bedste would snort; the sound was half pride, half horror. He was a good listener. But his replies were enigmatical. (We went to the train depot the very next day to collect our tires . . . and the day after, the week after, the weeks after . . . Bedste went along: patiently. Very placidly. Very patiently. He knew all the time they'd not be there. He sat, much as a spectator in a theatre, with honest enjoyment, watching our fretting and fuming. Marveling at the rich expenditure of our wrath and energy).

We settled down now in his little house. And discovered we were living a transplanted American life in a small Danish house as old as time. Bedste followed us around like a small curious and polite dog. "What should that be good for?" he'd ask point blank at some ordinary-American routine. "Why do you do that?" But most often he snorted, his eyes would crinkle then and his little fat stomach jump, one shoulder lift. He had a lot of fun watching us.

He went with us on all our little trips, not saying much, sitting very still beside me in the front seat, his bright eyes darting like a bird for bits of evidence; he knew every spot for miles around "der har Æ tækket" (I've thatched there) and if we passed a house where the man had been friendly to the Germans something like lightning would shoot out of Bedste's eyes, if a cat ran across the road before us he'd say, "Kat, dit bitte Skidt!" If we met another car at a crossroad he would cry "How! How!" But in any emergency he remained calm, placid; heaven nor hell shall a Jydsk soul surprise. His disposition or *sindelag* seemed the unconsciously philosophical result of years of sheer and simple living. By being himself he had attained **without knowing** it something we others, by force and application, aspire to, he had remained himself, simple and intact, he had survived, whole and healthy, serene, the victor. I met this beautiful balance other places. There was Tand, the *gaardejer* for whom Niels had worked as a boy of 14 to 17; he received us with pleasure and calm, after all nothing had changed, Tand was still Tand and Niels was Niels. He brought out glasses and cakes and said to Niels, "You can sit, there, where you used to sit, Niels," and Niels sat there and it was all as it used to be. For Tand had been a good boss and saw no more in Niels now than he had seen in Niels then; years ago he had accorded Niels the dignity and stature of a human being and what more could years give any man? No readjustment was necessary. "Vasse is gone," said Niels looking at the fine big dog lying out on the lawn. "This is Vasse," said Tand. "Vasse the 3rd." (The king is dead, long live the king).

Tand had a beautiful, cobbled courtyard, as clean as though it had been swept. There the big Jydsk horses came in from the field (I can hear yet the hollow clop-clop sound of their hooves against the stones; in the square, enclosed yard it made an echo which must exist as an actuality somewhere in the world today) and another Niels removed their harness, watered and fed them, slapped them gently on their way into the barn. (Tand's boys must be kind. The farm, the animals, the life was something that Tand and his

boys ministered unto, a fire they tended, a trust they guarded.

But then there were places where tradition and life seemed to have gone stale; through portals you caught glimpses of stagnant pools, sagging buildings, people looking at you with cruel, suspicious eyes. Bedste could relate tales of community horrors in a placid, un-censorious voice; I wanted to weep, I felt ill, strangled. Desire-under-the-elms, suicides, incest, children who were "sick" (that is: not normal. But the word sick was a sort of indictment of something that had become too old, too turned in on itself, it was far worse than our brutal labels: crazy, feeble-minded, nuts) America is not the only place with a Tobacco Road. I have seen a meagreness of spirit, a murkiness, a sickness in the old countries that I, at least, have never seen in America. Our brutality is as primitive and obvious as that of the jungle; maybe our machines have made us harder and crueller, but they have also made us cleaner. I heard old Europe likened to a "pulter-kammer" (an attic) filled with much useless and decaying stuff; in comparison our American house is indeed newer, more blatant. In the old countries moral lapses seem older, wearier, more hopeless: a sickness. Our lapses are more public, not so much sickness as accident. We are so obsessed by success in America that misdeeds become troublesome accidents, an impediment against general well-being and as such carries its own punishment with it for what could be more horrible than to not succeed? That, in America, is the sin of sins). Our lives are so public, so standardized (the latter makes for more general success) that a fall out of the status quo would gum up the works, impede progress, and that's bad, bad . . . Not a very high moral criterion but the result keeps the machinery going and well oiled. We do not live very personal lives in America. The pallid, dull, unimaginative indiscretions of Hollywood, the big-business bargaining corruption of politics are all enacted on a very open stage of public opinion, the bright, brilliant daylight of American show-windows; there aren't many corners in America to be secret in! "Nice" people would see our shortcomings and condemn them because they are germs in the hygiene of American democracy. We have often enough been labelled antiseptic and sterile by foreign lecturers, a nation of pallid, hygienic Babbits. But in the old countries there is more murkiness, more weariness, more secrecy. And when there isn't I wish there was!

How often didn't I long for some American veneer! Things were often a bit too natural in Denmark, too . . . fleshy. I was often shocked! Can anything shock Americans? I puzzled endlessly on the enigma of one Hollywood-nurtured being liable to shock and came to the conclusion that we are shocking **synthetically**. Perhaps veneer is not as good as the real thing but it does cover a lot of ground, it is very useful in a multitude of places and a little of it does go a long way. The old countries may have the real thing but there isn't enough of it, and in many places it has worn thin, it doesn't always quite cover the hoi-polloi, the every-day life of the nation.

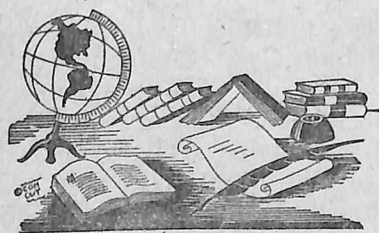
I longed, too, for the large and ruthless elimination

and discard that is part of America, the constant renewal that brings with it, the freedom and generosity of a spend-thrift nation, the feeling that "there's lots more where this came from." Of course we are obsessed by things (haven't we been labelled the most materialistic nation on earth?) but so are the old countries, they are green with envy and desire to get some of our things, things turned out of our uncultured factories by our stupid, uncultured Babbitts, things dreamed up and expedited by our crass, unrefined, materialistic people.

No one knows better than the good American our failings and shortcomings; they are shouted from the headlines by ourselves and others, we pay through the nose to have foreign lecturer's come and tell us how uncouth we are, how lacking in the finer things of life, we love being upbraided and chastised upon such matters, we listen humbly, even with delight (the worse the better, it packs them in) . . . Criticism of an old country over there is taken as a personal assault. Perhaps, in the final sense, they are more possessive than we are and have to guard too well something there is not too much of? I am only asking. Travel is not an enjoyable thing at all, on every side you are forced to compare, evaluate, choose and discard and question.

I wish someone would translate Editor Georg Andresen's fine article (Aarhus Stiftstidende; they ordered and **paid** for my first and only Danish article!) recently re-published in the Danish BIEN under the caption "The Easily Touched American Heart."

The people, yes. The Good Will Train, the drives for foreign help, the innumerable bundles for Britain and other countries. But on our Cancer Drive, something that would be of actual benefit to every family in America one way or another, we fell woefully short, an unchauvinistic attitude quite common in America. Appeals delight us, force enrages us. Charity, with us, never begins at home. Charity is for peoples who cannot help themselves. Drives are going on all the time in America. But the most successful drives are for needs outside ourselves, for someone else.



Across the Editor's Desk

Several Proposals presented for discussion and for possible action at the forthcoming synodical convention appeared in the last issue of L. T. Each of these proposals have been presented by individuals, congregations and in one case by the action of an entire District after considerable deliberation and serious thinking.

As we believe that each one of these proposals deserves due consideration by all our congregations and by the delegates that will be the voice of the respective congregations, we should like to open a discussion on some of the phases of the proposals, and let us hope that we may hear from others.

It would undoubtedly be well if we in time could develop the tradition, that each Proposal presented for publication previous to our conventions should be accompanied by a brief explanation from the author or authors pointing out the main reasons for the change called for in the Proposal.

Proposal No. 1 was formulated and presented by District 3 at its annual meeting last fall. It was the contention of those who spoke in favor of the Proposal, that if the fiscal year of Grand View College be changed to conform with the fiscal year of the Synod, we would get a more complete picture in the annual report of the financial condition of our college. And it seems obvious that as the major part of the funds that the college handles comes from the synodical treasurer who closes his books by April 30, and from the tuition, board and room payments from students, which in nearly all cases could be paid up by April 30, that it would be comparatively easy for the Grand View College fiscal year to close at this time. We could then have a complete G. V. C. financial report to the convention and for the printed Annual Report which goes out to all convention members and others interested in our synodical work.

Proposal No. II speaks for itself, and undoubtedly has been discussed in many of our congregations. We believe that the convention will likely take favorable action on the appointment of such a committee.

Proposal No. III is a matter for the financial advisers to consider. It may seem obvious that the larger accounts that cover many varied legal as well as financial aspects would need such auditing by Certified Public Accountants. But on the other hand, we also have smaller "institutions owned and operated by the synod" where there are no Endowment Funds, nor Reserve Funds, but only the regular Receipts and Disbursements for the year amounting only to a few hundred dollars a year. It would hardly seem necessary to have that extra expense in such cases.

Proposal No. IV comes from a man who has a big heart for the children of South Slesvig. It is our impression that such a Proposal can only be given consideration to the extent that we as a synod can recommend any support that individuals or groups can give to this cause. It would seem quite impossible for us as a synod to even begin to underwrite any program of such a nature, especially as we are giving our whole-hearted support to also this work through the Lutheran World Action and Lutheran World Relief programs.

Proposal No. V seems self-evident, and likely will find little or no opposition.

Proposal No. VI merits serious consideration. The step of enlarging our Synodical Board to include such a Financial Board would give our synodical president and also the synodical secretary the advantage "to devote more time to the primary duties of his (their) office." Our sister synod, the United Evangelical Lutheran Church has under discussion certain changes in regard to the "synodical administration." In the May 17 issue of "Ansgar Lutheran" Rev. C. M. Videbeck writes in an article on that matter: "If there be any weakness in the present composition of our church administration I would rather point to the

fact that the presidency is even now subject to our whimsical notions; the president is entirely too much identified with the purely materialistic affairs of the organizational institution and too little identified with the spiritual headship of the organic communion."

On the other hand we know that our president has given and gives much of his personal time to purely administrative details because of his devoted interest in our synodical affairs and his keen insight in and understanding of the financial matters of the synod.

Giving our president more time for the spiritual leadership of our synod would have its advantage. But we may not yet have considered that such a change of an enlarged "financial board" would entail considerable increased cost for administration of same.

Greetings and Comments From Our Readers

The Question Of Language

Bundy writes in Lutheran Tidings for April 20, 1948, as follows: "In reality we cannot exist as a Danish Church in America."

This sentiment is undoubtedly shared by our administration, most of our pastors, and consequently by the rank and file of most of our members.

With a negative view like that how can we expect any sort of creative or missionary spirit to exist within our Church? How can we look forward to any progress one way or the other under such circumstances? It reduces our organization to an inert, tedious status quo with only one object in sight, that of keeping the corporation going.

The best and only remedy, next after turning to God in faith and prayer would, in my humble opinion, be to change the name of our Church to something that we can live up to, for it does not behoove a Church to call itself Danish, when it has no intention of being so and even contrives to banish the Danish language from its meetings and services. It smacks too much of disloyalty and lack of sincerity, two traits not generally ascribed to Danish traits and traditions and still less has a place under Christian ideology. As to ulterior hidden motives, I'm sure we can get along without them.

Bundy suggests some American name that has no reference whatsoever to the Danish element involved. This, I think, would hardly be fair either to our native country, Denmark, nor to our faithful and unselfish predecessors who founded our Church, nor to ourselves.

The language learned in childhood is the only one to which the heart really and readily responds, especially in religious matters, and I think we should hesitate before we deprive our Danish population of the only means whereby they can be effectively reached. It would hardly be a procedure that God or men would sanction.

It can't be denied, however, that as a Church we also have certain obligations to fulfill toward our adopted country and toward our children born under the American flag, and these considerations would necessitate the use of the English language as well as the Danish, all depending on circumstances.

Considering all this, wouldn't it be the best possible solution to our problems to simply change the name of our Church to that of The Danish American Lutheran Church? That seems to me to take care of the situation. We would then be at moral liberty to employ whichever language seems most appropriate to divers conditions and places. It would save our organization from a lot of enervating controversy, unifying it in a manner that couldn't be accomplished in any other way, and finally it would, by the grace of God, instill new life and zest so sorely needed.

We should, under these new conditions, be able to consider ourselves worthy of membership in the much heralded UNIVERSAL CHURCH, which primarily depends for its success on a strongly pronounced identity of each constituent, united under the banner of Christ.

Asger Asmussen.

4726 Glenalbyn Dr., Los Angeles 31, Calif.

Why The "Reverend?"

I wonder if I am the only one who revolts at the many added "Reverends" which dots every report in our "Lutheran Tidings" as well as other church papers?

The Church should be the most democratic institution in human society, and I feel that we are departing from one of the wholesome traditions of our synod to "Reverend" our pastors.—In the past it has been the common usage to call them by their own name; and we have a group of younger ministers among us who are called by their given names, which makes them very close to the hearts of old as well as young.

May I bring to the attention of anyone who wishes to hear good programs on the radio that Dr. Howard Thurman is heard on Tuesday and Thursday forenoons from 10:30 to 11:20 on the station WSUI. The lectures he is giving are on "Men Who Have Walked With God."—I can assure it is very worthwhile to listen to this program.

Mari Støttrup.

Religion And Society

Who is God and where is he to be found? These are the two primary religious questions. The answer is simple and not too simple. God is my neighbor and he is to be found there. He speaks and acts through my neighbor. I am affected by him and hear him through my neighbor.

My neighbor is the person who at any time, visibly or invisibly, is next to me. He is not only the person of quality and good manners, nor is he only the person who belongs to my class, race, nation, family and sect. He is the person who is next to me regardless of codes, moral standards, titles, nationalism and religion. He is my friend, my enemy, my son, the deacon, the saloon keeper, the idiot, the drunkard, the genius, the cynic, the hypocrite, the saint, the Catholic, the Methodist, the CIO, the plutocrat, etc., etc.

If I dislike my neighbor I dislike God. If I debase him in my mind I debase God. Contempt for a neighbor is contempt for God. A grudge against a neighbor is a grudge against God. Kill my neighbor and I kill God. (To God there is no arbitrary difference between a legitimate and illegitimate murder). If I say that my neighbor is only this and that I say that God is only this and that. To leave my neighbor in the ditch is to leave God in the ditch.

The man in the ditch is God's judgment against me. So much contempt for a neighbor is so much judgment against myself. The white person who despises a colored person, ties the noose around his own neck. The rich man who heeds not Lazarus as his equal will be evicted. It is the slain people who are on the jury.

This God who will be found nowhere else than in my neighbor is absolute and the welfare of relative society depends on its attitude toward him. A society which denies him will lose its right to exist. With full recognition of him, society can ascend to a higher level.

Aage Møller.

Grand View College And Our Youth

"STUDENTERFEST"

Friday, the 30th of April, saw a Grand View College which was bustling with activity. Students and faculty alike were desperately trying to get the college ready for some one hundred and fifty guests. By nightfall they were ready; plans and preparations were finished, and two months of hard work were beginning to pay dividends. A huge welcome sign had been placed over the main entrance to the administration building—welcome indeed, for this was Studenterfest—1948.

The registration committee set up their table at about 8 o'clock p. m. and stayed on duty throughout the night, registering about sixty guests. Although Studenterfest did not open officially until Saturday, there were many happy reunions and much rejoicing on this Friday; the spirit of Studenterfest had arrived with the earliest guests.

Saturday morning was set aside for the registration of guests that were continually arriving. All were assigned rooms in the dormitories or in homes throughout the city. After all were made comfortable and dinner was finished, the parties assembled on the front lawn to witness an exhibition of the boys and girls gymnastic class, and a colorful group of college folk dancers. Every individual performed admirably before an appreciative audience; even Mother Nature applauded, for the threatening rain clouds of morning had disappeared by afternoon.

At the completion of the exhibition, an alumni meeting was held in the lecture hall. Plans were formulated for the coming year, and it was decided that the station-wagon drive needed an added push. The meeting was adjourned as early as possible to allow the members of the alumni ample time to get ready for the banquet which followed at 5:30.

Younkers Tearoom was the scene of this year's banquet, the three hundred and fifty completely filling the large dining room. Dr. Knudsen led the group in saying grace. After he had finished, an efficient staff of waitresses quickly served a fine dinner of swiss steak and all the trimmings. During the dessert, Harry Jensen, the toastmaster, proceeded to introduce the first speaker. Dr. Knudsen, as president of the college, welcomed everyone to Studenterfest, and told of the school year, comparing it to a voyage at sea. Dr. Knudsen was followed by Dean A. C. Nielsen, Helen Jensen and Wilmer Larsen, each representing their respective organizations. Louie Weertz concluded the

program with a short and excellent piano concert. Studenterfest is remembering the past and preparing for the future. Two of our popular young students must have been thinking along those lines for some time, for Gloria Mortensen and Earl Steberl made good use of the banquet gathering by announcing their engagement to be married. This pleasant surprise sent everyone back to the campus talking about good speeches, good food, and good luck to this happy young couple.

At 9 o'clock the scene changed to the dance that was being held in the gymnasium. A change of scenery it most certainly was, for the decoration committee had transformed the old gym into a tropical paradise. This, plus the fact that the dance was a semi-formal affair, should be enough to put everyone into a proper mood, and that is just what was done. Everyone had an enjoyable evening, a good ending for the first day of Studenterfest.

Although nearly everyone slept in a strange bed Saturday night, I am sure that bed was appreciated, for Saturday had been a strenuous day. Sunday morning was, of course, reserved for church service, and Rev. Jorgensen was greeted by a large congregation that filled the church to capacity.

Sunday dinner was served in the dining room, and, although facilities do not warrant such a large influx of people, everyone was fed well and with comparative ease. A tip of the hat to the kitchen crew for a marvelous job throughout Studenterfest.

In the afternoon the doors of the new girls' dormitory were open to visitors. After all had seen how really comfortably our girls live, the trek began once more toward the church where the choir was to give a concert at 2:30.

The Grand View Choir of sixty voices, directed by Olaf Lund, sang eight lovely numbers. The choir was in truly top form, due somewhat to the fact that they were singing before a most appreciative audience. Grand View can be justly proud of its choir; it is a great organization.

The principal speaker for this year's Studenterfest was Rev. Vern Hansen of Chicago, Ill. Rev. Hansen spoke directly following the concert on the subject, "Challenges to Youth." His address was centered about current affairs, and set our minds to thinking, for there are many challenges to youth in the world today.

Following a light supper and a moment of relaxation, the crowd went to East High School to see a well-executed three-act play. "The Big Doorstep" was a comedy based on the life of a southern family. The play was well received, and small wonder—for it was a success from the moment the opening curtain was raised. A bouquet to the director, Mrs. Frank Noyes, and to all those who worked so hard in supporting her hand-picked cast.

After the play came coffee and farewell, with Dr. Knudsen taking this opportunity in thanking everyone who

had made Studenterfest the success that it was, and to wish everyone a happy trip home.

So this was Studenterfest—1948, and we are looking forward to a bigger and better one next year. Shall we see you then?

Marvin G. Jensen,
San Jose, Calif.

District IX Youth Camp

The Danish American Young People's League of District IX invites you to spend six delightful days at Lutherland, near Tacoma, June 13—18.

Tentative plans call for recreational and sports activities, a series of open forums, a study of the adventures of the early Christians, song fests, morning and evening devotions, movies, contests, campfire activities and wholesome fellowship.

The open forums will center around such subjects as Understanding Ourselves; Dating, Rating and Going Steady; What Do You Want To Do With Your Life? The Significance of Christ; and Why Be A Christian?

We believe this retreat will be an unforgettable experience for all the young people from Oregon and Washington who participate.

The Pastors Holger Andersen, Jens C. Kjaer and Charles Terrell have promised to assist us.

While we are anxious to have a large number of campers from our congregations in Tacoma, Enumclaw, Seattle, Wilbur and Junction City (Oregon), we shall be glad to welcome guests from other groups.

The registration fee, which should cover rent of the camp and incidentals, amounts to five dollars. Please send it with your enrollment. Food may cost us as much as thirteen dollars per paying guest. Total cost of the six days at Lutherland will therefore be eighteen dollars. If we should have a surplus after the payment of all bills, refunds will be made to paying guests.

We urge all parents and guardians to give us their full cooperation. Please help us have at least forty registrations by June 1.

For further information, please write to

Young People's Retreat
2406 East Spruce Street,
Seattle 22, Washington.

75th Anniversary

The congregation of West Denmark, Luck, Wis., will celebrate its 75th year anniversary on the days June 4, 5 and 6, and extend through these lines a hearty invitation to all friends. The pastors, J. Andreasen, Marius Krog, Ottar Jorgensen and Alfred Jensen will be present as speakers. Come and help us make these days memorable.

A Jubilee book, ca. 40 pages with many pictures will be sold for \$1.00. Orders are received by Mr. V. Jensen, The Enterprise-Herald, Luck, Wis.

We kindly ask all who intend to visit us to notify Mr. Reuben Strandkov, Rt. 1, Luck, Wis., who will prepare sleeping quarters. Please let him know of your coming a few days in advance.

Niels Mortensen, President.

Frantz-Oluf Lund, Pastor.

Grand View Alumni

Acknowledging the following contributions towards the Grand View College station wagon:

Previously acknowledged	\$1,116.50
Mrs. N. C. Strandkov, Ringsted, Iowa	1.00
Mrs. H. C. Strandkov, Minneapolis, Minn.	1.00
From Studentfest, 1948:	
Harry C. Jensen, Des Moines, Iowa	5.00
Cora E. Sorensen, Spencer, Iowa	5.00
Iver Jorgensen, Des Moines, Iowa	4.00
Erling Jorgensen, Waterloo, Iowa	5.00
Arne Sorensen, Des Moines, Iowa	6.00
Irene Johnson Moody, Waterloo, Iowa	5.00
Helen Nielsen Jessen, Minneapolis, Minn.	3.00
Mr. and Mrs. Bob Fallgatter, Des Moines, Iowa	5.00
Mrs. Hart Madsen, Cedar Falls, Iowa	5.00
Elaine Petersen, Waterloo, Iowa	5.00
Elin Jensen, Tyler, Minn.	5.00
Harry and Dorothy Mortensen, Lyle, Minn.	5.00
John Johansen, Tyler, Minn.	5.00
Hans Rasmussen, Metuchen, N. J.	5.00
Gretchen Krogh, Chicago, Ill.	5.00
Arild Nielsen, Lehigh, Iowa	2.00
Einar Kramme, Des Moines, Iowa	5.00
Ralph Buhl, Tyler, Minn.	1.00
Earl Larsen, Des Moines, Iowa	1.00
Roger Sorensen, Askov, Minn.	3.00
Harald Knudsen, Des Moines, Iowa	1.00
Mr. and Mrs. J. D. Esbensen, Des Moines, Iowa	1.00
Agnete Jensen, Ringsted, Iowa	1.00
Axel E. Thomsen, Ringsted, Iowa	1.00
Ellen K. Andersen, Chicago, Ill.	1.00
Andrew Pedersen, Alden, Minn.	2.00
Katherine Utoft, Tyler, Minn.	5.00
Christ Riber, Dwight, Ill.	1.00
Carl Olsen, Des Moines, Iowa	1.00
Peter Lund, Des Moines, Iowa	3.00
Alta Mosbek, Sandstone, Minn.	1.00
Albert Andersen, Marquette, Nebr.	5.00
T. S. Hermansen, Marquette, Nebr.	5.00
Elmer Jacobsen, Marquette, Nebr.	2.00
Carl Strandkov, Des Moines, Iowa	2.00
V. S. Jensen, Des Moines, Iowa	1.00
Harold Olsen, Des Moines, Iowa	1.00

Ove Strandskov, Dwight, Ill.	1.00
August Sorensen, Ringsted, Iowa	5.00
Martin Maigaard, Des Moines, Iowa	1.00
Don Belknap, Des Moines, Iowa	1.00
Bonnie Eckland, Muskegon, Mich.	1.00
Arnie Knudsen, Des Moines, Iowa	1.00
Dan Petersen, Grand View College, Des Moines, Iowa	1.00
Viggo Skov, Des Moines, Iowa	5.00
Henrick Ries, Des Moines, Iowa	5.00

Total to date \$1,258.50

Thank you,

Cora E. Sorensen.

521 E. Second Street, Spencer, Iowa.

Danebod Activities

Danebod Folk School Association will sponsor three summer camps in July.

July 11—18 there will be a young people's camp. Here is an excellent chance for young people of all ages to spend an interesting and fruitful vacation. There will be singing, devotional talks, lectures and discussions, sports, swimming, folk-dancing and crafts.

July 18—25 there will be a similar camp restricted to juniors between the ages 12—15. The age limits will not be too rigidly enforced but are given merely to guide the young people in coming as young people usually feel most at home in their own age groups.

July 25—31 we are sponsoring a recreational institute which should interest especially the leaders in young people's work. We suggest that every Y. P. Society or congregation make it possible for at least one person to attend this camp. There will be instruction and practical demonstrations in all phases of young people's work: crafts of many kinds, dramatics (how to choose and give a play), discussion technique (how to lead a meeting), singing, folk-dancing and square dancing (classes in how to call them!) and other activities.

The plans are not completed but we have made an effort to have competent resourceful leaders both from within our own group as well as people who are outstanding leaders in the recreational field in other groups. In the last camp there will be special emphasis on how to use the newly published World of Song Singing Games unit.

Please send for special pamphlets and specify which activity you are interested in. Our facilities are limited, and those who register first are given first consideration.

For Danish-speaking readers it should be mentioned that the Danebod Folk Meeting will be held October 12—17 with Rev. C. P. Højbjerg as the principal speaker. Registration for all these events are received now. Write Director, Danebod Folk School, Tyler, Minn.

Enok Mortensen.



...For A World In Need

SEND NOW . . .

Food

Sugar, Shortening, Cocoa, Milk, Meats.

Clothing

Suits, Dresses, Coats, Bathrobes, Stockings, Underwear, Overalls.

Shoes

All sizes, Rubbers, Boots, Slippers.

Bedclothes

Sewing Materials

Food and clothing given in Christ's name bring hope and witness of love to people who live on the brink of despair. The gifts of American Lutherans saved many this past winter from desperation and sin. Yet, the task is not done—we must continue to supply food, clothing, and self-help materials. Your help is needed now!

EVERY LUTHERAN CHURCH A COLLECTION CENTER!

Ship to
LUTHERAN WORLD RELIEF, INC.
N. 13th Street and Bushkill Drive
Easton, Pennsylvania

Give through **LUTHERAN WORLD RELIEF**

OUR CHURCH

Rev. Robert Schmidt who has accepted a call from the Bethania church, Racine, Wis., is a grandson of Wm. P. Schmidt, well known and active member of the Marinette, Wis., church (and not Menominee, Mich., as reported by mistake in the last issue of L. T.) The Schmidt families of the Marinette-Menominee area have contributed much in spiritual values, in deeds and gifts of various kinds to the furtherance of the Kingdom of God. We welcome this latest contribution to the work within our synod.

Rev. John Enslemann, Dagmar, Mont., has accepted a call from the St. John's Church in Clinton, Iowa, and will according to present plans move to his new pastorate about September 1.

Several Congregations have revealed their interest in having not only delegates representing them at the synodical convention in Solvang, Calif., in June, but that also their pastor might be able to attend the meeting without too great personal expense. The Des Moines, Iowa, and the Tyler, Minn., congregations each voted the same financial help to their pastor as to each of the delegates (they are respectively sending four and six delegates).—The Askov, Minn., congregation voted to pay for the gasoline and oil for the pastor and his family's trip to the convention. The pastor's wife was elected as one of the delegates.—The Perth Amboy, N. J., congregation voted to give its pastor a five weeks vacation for the trip to the convention, as he has been chosen to represent the District, and thus gets his trip paid by the District.

"From Partridge To Askov" is the name of the 100 page Jubilee book, published about a year ago by the Ladies' Aid of the Bethlehem Church in Askov, Minn. It contains 48 contributions by different writers on a variety of topics; permit us to mention a few at random: "Early Days in Partridge—Now Askov," "Askov As I First Saw it," "Community Memories," "Folk High School In

Spirit," "A Tribute To The Pioneer," etc. The book is well illustrated with a number of interesting pictures from the history of the Askov colony. A large number has been sold in the colony and to friends outside of Askov. The Book Committee still has a number on hand, and have decided to sell these at the reduced price of 75 cents postpaid. We recommend the book to anyone interested in the history of a typical Danish-American colony from the very first days of the early settlers to the present day. Orders for the book may be sent to: Mrs. Arnold Sorensen, Askov, Minn.

Withee, Wis.—A Clark County Community Leadership Workshop on Agricultural Policy and Farm Family Living was held throughout the day, May 8th, in the Loyal High School not far from Withee.—Rev. L. C. Bundgaard was one of the speakers as he spoke on the theme: "Farming As a Way of Life."

Solvang, Calif.—The Solvang convention reporter tells us that everyone is busy in Solvang getting ready for the convention. On a day more than 100 people gathered at Atterdag College for a general "Clean-up Day." A short devotional service was held at 9 o'clock and after that everyone gave a hand toward a complete cleaning from cellar to attic, and every corner of the spacious grounds around the College building. The report concludes: "We are getting ready for convention."

West Denmark, Wis.—Rev. Ottar Jorgensen of Minneapolis will be the guest speaker in the West Denmark church on Sunday, May 23. On that same day F. O. Lund, the pastor of the West Denmark church, will be in charge of the Danish radio service over Station WCAL, Minneapolis, 9:30 a. m. and he will also be in charge of the regular morning service in the St. Peder's church in Minneapolis at 10:45.

Hartford, Conn.—Rev. James Lund, Troy, N. Y., District President, made his annual visitation in the Hartford church on Thursday, April 29.

Dan Christian Andersen from Denmark recently showed his color film and

ORDINATION

Cand. Einar Anderson and Paul Wikman will be ordained in Brooklyn, N. Y., May 23, Anderson to Our Saviour's Church in Brooklyn, Wikman to Our Saviour's Church in Manistee, Mich.

S. D. Rodholm.

sound movies for the Hartford people. Thomas Olesen Løkken, also from Denmark, was another speaker in the Hartford church who also was well received and recommended to others.

Gift's To Tyler Children's And Old People's Home

Sent Direct to the Home

In Memory of Martin Johnson, from Leslie Hansen, Phyllis Jensen, Carlos Hansen, Axel Hansen, Jr., Alma Nielsen, Leonard Nielsen, Mildred Nielsen, Helen Nielsen, Roger Nielsen, Mr. and Mrs. Elmer Enfield, all of Tyler, Minn., total	\$ 9.00
In Memory of Niels Nielsen from Paul Nielsen, Gayville, S. D. --	2.00
Gift from Doris Ingemann, Minneapolis, Minn. -----	5.00
Total -----	\$16.00

Thank you,
Johannes P. Johansen, Treas.

Midsummer Festival

The annual Midsummer Festival in Dagmar, Mont., will be held Friday, Saturday and Sunday, June 11—13.

Our Danish speaker will be the Danish author and lecturer, Thomas Olesen Løkken. He will give several lectures and will also give readings from the books he has written.

It has been harder to get a speaker from the English part of the program. We have had four invitations turned down already, but at present it appears that Rev. L. C. Bundgaard from Withee, Wis., will be our second speaker.

John Enslemann.

Dad, I Don't Want to go to Sunday School!

Dad was driving to church with his two children for the Sunday school. Peter was 12 and Jane was 10. Jane talked all the way about the Sunday school children, about the teacher and about the pastor. Peter was very quiet that morning. When they got to the church Jane jumped out of the car, but Peter turned to his dad and said, "Dad, I don't want to go to Sunday school." His father was rather surprised and asked why not? Don't you like your teacher? Yes, but I can't see why I should go to Sunday school when you and Mom don't go to church. Why should we go to Sunday school? There are lots of kids that don't go to Sunday school, why should I go? You just bring us to Sunday school and then you drive away till the school is over. You always come to pick Jane and me up when the church starts. I don't like to have the little kids ask me why my folks don't come to church.

While Peter was talking Jane had gone to the Sunday

school. There they sat, Peter and his Dad. The father did not know what to say, for he felt that Peter was right. He loved his two children, and he wanted the best for them, but Peter's refusal to attend Sunday school frightened him. There was a strange quietness in the car as father and son sat there. All of a sudden the father said: "Peter, will you go to Sunday school if I run home and get mother to go with us to church after Sunday school?"

Peter looked at his dad and said: "Do you really mean it? Will you and mother go with us to church every Sunday?" "Yes, son, now run along, every Sunday." Peter was surprised to see a tear in his father's eye, but he beamed as he jumped out of the car and ran into his class.—(Selected).

From one of our churches. This bulletin was devoted mainly to the phase of Congregational work known as: The Sunday School.

Dagmar Miller.

Annual Meeting Of The Santal Mission

May 28-30, 1948
at

Immanuel Luth. Church, Harlan, Iowa

Friday, 8:00 p. m.

Devotional message and welcome by
Pastor S. S. Kaldahl.

Response by Rev. O. Gornitzka, Pres-
ident of the Santal Mission.

Sermon by Rev. J. M. Girtz, Pastor of
Trinity Lutheran Church, Albert
Lea, Minnesota.

Saturday, 10:00 a. m.

Devotional message by Rev. P. L.
Mork, Radcliffe, Iowa.

Annual business meeting of the San-
tal Mission Association. All friends
of the Mission invited to participate.
Lunch will be served at noon by the
ladies of Immanuel church.

Saturday, 2:30 p. m.

Special Women's Session. Messages
by Miss Dagmar Miller, Mrs. J. M.
Girtz and Mrs. O. S. Bjerkestrand.

Saturday, 6:30 p. m.

Mission Fellowship Dinner. Greet-
ings by Board members, mission-
aries and friends.

Missionary O. S. Bjerkestrand will
show a film from the Mission field.

Sunday

Morning service. Rev. O. Gornitzka
preaches the sermon in the Con-
vention Church. Missionaries and
Board members will speak in neigh-
boring Lutheran churches.

Lunch will be served at noon by the
ladies of Immanuel Church.

Sunday, 3:00 p. m.

Devotional message by Dr. C. M. Wes-
wig, St. Paul, Minn.

Rev. M. C. Dixon, Executive Secre-
tary of the Santal Mission, will
speak.

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

Name _____
New Address _____
City _____ State _____

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.

May 20, 1948

Supper will be served by the ladies
of Immanuel Church.

Sunday, 8:00 p. m.

Closing service. Sermon by Rev.
J. C. Aaberg, vice-president of the
Santal Mission.

NEWS BRIEFS

UELC Plans To Suggest Talks On Lutheran Unity

The United Evangelical Lutheran
Church, at its 52nd annual convention
in Fresno, Calif., June 15—20, will be
asked to authorize its Church Council
to initiate discussions aimed at "bring-
ing about greater cooperation and a
merger of some form of the five bodies
of the American Lutheran Conference."

Drawn up by a committee which in-
cluded the Rev. John M. Jensen, editor
of the Ansgar Lutheran, the resolution
was submitted to the Church Council
of the UELC at its April meeting and
was adopted by the council for pre-
sentation at the Fresno convention.

Pointing out that "the question of
Lutheran unity is constantly in the
minds of the Lutheran Churches of
America," the resolution expresses the
belief that "the time may be ripe for a
different approach to the problem of
Lutheran unity than has been used so
far."

Both the Church Council and Board of
Education, in a statement relative to
the UELC's Seminary, "also indicate
that they look forward to some form of
larger cooperation," the resolution de-
clares.

The American Lutheran Conference
is composed of the Evangelical Luth-
eran Church, American Lutheran
Church, Augustana Synod, Lutheran
Free Church and United Evangelical
Lutheran Church. The conference will
hold its ninth biennial meeting in De-
troit, Nov. 10—12.

Another resolution that will be con-
sidered by the UELC at Fresno calls
upon the National Lutheran Council to
establish an inter-Lutheran post-grad-
uate theological seminary "as soon as
possible after a sufficient number of the
general bodies have given their ap-
proval and voted the necessary finan-
cial support."

Chicago Seminary "Adopts" University Of Kiel Faculty

Chicago—The student body of the
Chicago Lutheran Theological Seminary
at Maywood has recently undertaken to
adopt the theological faculty at the Uni-
versity of Kiel. Special offerings are
taken on the second Tuesday of each
month and these offerings are promptly
transmitted to the theological school of
the University.

Kiel was selected by the student
body upon the recommendation of Dr.
E. T. Bachmann, professor of Church
History, who has recently returned
from a year in Europe as a liaison
between the American Military and the
World Council of Churches. Dr. Armin
George Weng, president of the Illinois
Synod of the United Lutheran Church,
is the Acting President of the Seminary.

Six Swedish Churchmen To Visit U. S. In 1948

Minneapolis, Minn.—Six representa-
tives of the Church of Sweden will visit
the United States next summer to par-
ticipate in the Lutheran Augustana Sy-
nod's centennial observance of the be-
ginning of its work in this country,
it was announced here by Dr. P. O.
Bersell, president of the synod.

The delegation, headed by Archbishop
Erling Eidem of Uppsala, will attend
the synod's annual convention at Rock
Island, Ill., June 7—13, when ceremonies
will be held to celebrate the synod's
"one hundred years of life and growth"
in this country.

Archbishop Eidem will be accompa-
nied by Bishop Arvid Runestam of Karl-
stad; Professor Anders Nygren of Lund,
president of the Lutheran World Fed-
eration; Dr. Hilding Pleijel, professor of
Church History at the University of
Lund; the Rev. Fritz Holmgren, pastor
of the Bromma church in Stockholm,
the largest congregation in Sweden; and
the Rev. S. A. Sigland of Norrköping,
who was formerly a seamen's pastor in
Melbourne, Australia.

Archbishop Eidem will attend the bi-
centennial observance of the Pennsyl-
vania Ministerium of the United Luth-
eran Church in America, which is sched-
uled at Philadelphia, May 24—27. He
and the rest of his party are also ex-
pected to take part in a number of other
celebrations that will be held in the
midwest early next summer, sponsored
by local committees of the Swedish Pio-
neer Centennial Association.

Lutheran Primates Serve As Sunday School Officers

New York—Two Lutheran church-
men have accepted election as vice pres-
ident of the World Council of Christian
Education, formerly the World Sunday
School Association. They are Bishop
Eivind Berggrav of Oslo, Primate of the
Church of Norway, and Bishop Hans
Fuglsang-Damgaard of Copenhagen,
Primate of the Church of Denmark.

Sir Harold Mackintosh of England is
president of the council, and Dean
Luther A. Weigle of Yale Divinity
School is chairman. General secretaries
are Dr. Forrest L. Knapp of New York
and Dr. James Kelly of Glasgow.