

Lutheran Tidings

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International News Photo

Delegates of the United Bible Societies from the Far East examine the large revolving globe at the Bible House, New York city.

The United Bible Societies Meet

With a united distribution of more than seventeen million copies of the Scriptures last year, reported at the recent conference of the United Bible Societies in New York City, the organization, during its meetings, approved a schedule to be known as the "Two Year Plan," which will be undertaken by the United Bible Societies during the next two years.

Delegates from more than 20 countries, secretaries and members of National Bible Societies, met in this country for the first time, guests of the American Bible Society, a member of the group. The organization was formed in England in 1946.

Future plans of the United Bible Societies include research work on the world needs for Scriptures; also needs for publishing facilities in areas where additional presses might be of strategic importance. Information is being gathered concerning the distribution of the Scriptures in "closed lands," which include Tibet, Afghanistan and Russia.

Publication of a journal, to be called "The Bible Translator," was authorized at the Conference. The purpose of this periodical is to provide information for translators, many of whom live in isolated sections where communication with those engaged in similar work is impossible. Dr. Eugene Nida, Secretary of Translation for the American Bible Society, was chosen editor for the first two years of publication. The journal, to be published quarterly, will be sent free to translators. The first number is expected to appear in October, 1949.

A significant point considered by the Societies was the importance of encouraging Bible reading. Collaboration with churches, with Bible Reading Societies, the commending of Bible reading by Bible Society workers and others distributing the Scriptures, together with the or-

Faith And Love

ELEVENTH SUNDAY AFTER TRINITY

By P. Rasmussen.

Pastor of Bethlehem Lutheran Church, Wayne, Alberta, Canada

"And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house and sat down to meat. And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee that had bidden him saw it, he spake within himself, saying: This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have something to say unto thee. And he saith, Teacher, say on. A certain lender had two debtors, the one owed five hundred shillings, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet, but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss, but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much, but to whom little is forgiven the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgive sins? And he said unto this woman, Thy faith hath saved thee, go in peace." Luke 7:36-50.

The gospel for today tells us of different attitudes or conduct toward Christ. We have two types of persons before us. First, the selfrighteous Pharisee, Simon, and second the unnamed sinful woman. Was she Mary Magdalene? Or was she the woman whom John tells us about in his gospel; the one they were going to stone but whom Christ protected and sent away with these words: "Go and sin no more." That we do not definitely know.

Simon is a specimen of those people whom we still meet, who are willing to have something to do with Christ but are afraid of going too far. Paul speaks of them as "having a form of goodness but denying the power thereof." Simon invited Jesus to his home, but his invitation lacked cordiality and warmth. He called Christ a teacher but doubted he was a prophet.

As a contrast to him we find the wholehearted DEVOTION is illustrated in the example of the woman. Therefore she attracts our attention more than Simon. Her life story undoubtedly consists of two different periods. The first may be described in the words from the poem "Beautiful Snow," written by a fallen American girl:

"Once I was pure as the snow but I fell
Fell like the snowflakes from heaven to hell—
Once I was fair as the beautiful snow
With an eye like a crystal, a heart like its glow.
Once I was loved for my innocent grace
Flattered and sought for the charm of my face—
Fathers—mothers—sisters—all
God and myself have I lost by my fall."

What a tragedy! Have we realized how terrible it

must be to wake up and find the results of a life lived in lust? Is it any wonder that a soul in such a condition will cry out, "God be merciful unto me a sinner." And then, in such a state of mind, to meet Jesus, His grace, His mercy, His love and forgiveness! Christ does not minimize the sin, but He has mercy upon the sinner. Here she had come to the turning point in her life. What brought it about we do not know. Was it these words from the 34th Psalm—"The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit," or was it words from Christ's own mouth, "Come unto me all ye that labor and are heavy laden and I will give you rest." That we don't know either. God has so many ways and means by which He may reach the human heart. A change took place in her heart, that is sure, and so it will be in everyone's heart when he is penitent. The penitent sinner is justified. Out of such a meeting with Jesus, His love, mercy and forgiveness, will be born a strong love toward Him. We love Him because He loved us first. Forgiveness and love go together. Her sins which were many, were forgiven, for she loved much.

"Therefore, when she knew that He was sitting at meat in the Pharisee's house," something compelled her to act as she did. Driven by her heart's deep desire, in spite of all hindrances, she had to show Him her love; bring Him her thanks and bear witness to the fact that He is able to transform a human life. Out of her heart, penitence, faith, hope, love and joy are revealed through her attitude and gesture. And Christ approved her actions. "Seest thou this woman?" He said, to those present though it astonished them. He blessed her with the greatest gift ever bestowed upon any human being: The forgiveness of sin and His peace in her heart. Just think of the contrast between her coming from and returning to her home. Whether she left the cruse at the house of the Pharisee I do not know. It had under all circumstances been emptied, but in her heart she carried as much of heaven as she was able to hold; saved by faith, saved by grace, filled with new life.

And as it was with her, so has it been repeated in many others since that day. The same love, the same desire to serve the Lord by helping other people. We are told that a Roman lady, a Christian, founded the first hospital in the fourth century as an act of penance. We know what influence it had on Count Zinsendorf when he saw the picture of the crucified Christ. We may think of the hymn: "Thee will I love, my strength, my treasure," and many others.

And so we learn from this story, and many other examples, that Christ's love is able to transform a human life from sin to righteousness. Out of that transformation is born not only faith, hope and human love, but also a great desire to serve.

Finally we have been blessed with the very same gift as this woman. We have met Jesus in His words

ATTENTION: District Meetings

Although it would appear from the above heading that I am writing just for the benefit of the coming district meetings, I hope that the information contained in this article will be read and accepted by all members of our churches genuinely interested in the labor of Christian love they have assumed as theirs because of such membership.

Each year ministers and representatives from our churches have been privileged to meet in convention to discuss and decide the scope and character of the work of our church in education, missions, charity, etc. This year was no exception. As a matter of fact there were more delegates and more ministers in attendance than at any other convention in the history of our synod. The outlying districts and congregations were also represented by more votes than formerly: 46, which is 28 per cent of the total of 161 votes the delegates had. The membership of the outlying districts and congregations is 24 per cent of the total contributing membership of the synod. It will be seen from this that the objective sought in granting extra votes to delegates from these outlying districts and congregations and aiding them in paying the cost of convention travel has been reached, a fact which should be gratifying to all of us. No longer can the congregations far away from the conventions complain of inadequate representation. It will be noticed that in the distribution of the budget, these same districts and congregations carry a much more equalized share than formerly.

I would also like to point out that the publishing of the reports as well as definite proposals to come before the convention by June 1, is a great step forward in comparison to waiting with the distribution of the reports till at the convention. The efficient mimeographed reports by the findings committees as well as the daily minutes of the convention have also greatly facilitated the knowledge and understanding

and sacraments. In the baptismal covenant we were granted the forgiveness of our sin and life everlasting. We have the privilege of prayer ever and again: "Forgive us our trespasses," and kneeling before the altar hear these words: "I declare unto you the forgiveness of all thy sins in the name of the Father and of the Son and of the Holy Spirit," and, "Peace be with you." If we, like a wanderer, go astray, God calls us back by so many different means of grace and we are assured of a welcome. "Him that cometh to me, I will in no wise cast out." But in many, many instances we should be more thankful for His abundant love and grace and serve Him much better. May these few words and the Bible story itself serve that purpose.

Almighty God, our heavenly Father! We thank Thee from the depth of our hearts for all Thy blessings bestowed upon us during the years that have passed until this very moment. From everlasting to everlasting Thou art God. We humbly entreat Thee; give us grace to hear Thy message of love and mercy. Teach us by Thy Holy Spirit to confess our sins, repent and be cleansed through Thy means of grace so as to come nearer to Thee and serve Thee more faithfully in days to come. Amen.

of what the convention is about on the part of the average member of the convention. There are those who deplore too much business at the convention. It would seem that the growing representation of the congregation at the conventions has come about even as the businesslike character of the conventions has increased. Perhaps the situation is this that most people appreciate business carried on businesslike and have found that there is just as much spiritual food served them at the conventions as ever, even more than they can very well digest. As far as attendance, interest and fellowship, business transacted, and decisions reached are concerned, the Greenville convention was as good as any we have had, I am sure. The very comfortable and convenient circumstances the host congregation provided contributed greatly to the favorable outcome of the convention.

Among the decisions reached of direct interest to the district meetings as to everybody was the placing of the convention of the synod during the second full week of August. The main reason advanced for this change was the interference with conventions in June with the summer school in many congregations. Both ministers and lay people were agreed about this. It would seem that the cause of giving the best possible opportunity for the children to come to know and share Christian faith and fellowship was placed ahead of the traditional time for the convention. This seems to me to be worth noticing and appreciating. It is now our task to make August just as good a time for our synod conventions as June has been. There is no good reason why this cannot be done, if we will want to do it.

Another matter of importance to the district meetings is the change in fiscal year from May 1-April 30 to January 1-December 31. This change was accompanied by the decisions to plan and pass the synod budget at future conventions ahead of time rather than after the fiscal year is already 2-3 months gone. Thus the convention passed a budget for May 1 to December 31, 1949 and another for the calendar year of 1950.

While there was general agreement at the convention that this change would be beneficial in the long run, it was also recognized that it would give difficulties until established. It would have been a relatively simple matter to have cut the proposed budget for two-thirds of the calendar year of 1949 down by two-thirds. Upon examining the budget item by item the synod board found it necessary to accept some items three-fourths or even in the full amount as proposed in the budget presented to the convention in the Convention Reports. Among such items are National Lutheran Council Contribution, cost of Annual Reports, Insurance, Convention Officers' expense, World Council of Churches contribution. Others are of the three-fourths kind such as Pension Fund, salaries and expenses of Lutheran Tidings' editor and manager, K. S. editor, Child's Friend editor, synod secretary's and treasurer's salaries. The result is that the budget for the eight months is somewhat higher

than two-thirds of the proposed budget for the full year, instead of \$27,523.00 it is \$30,170.00 or \$2,647.00 higher.

Due to most congregations waiting till the last month or two before the fiscal year of the synod ends to send their contributions to the synod budget, it will now be necessary for such congregations to make two contributions during 1949. Although the amount asked is about one-fourth less than the usual budget, it will nevertheless be asking for two synod budget contributions in one year. It should be remembered then, that next year's synod budget will not be due in the spring but in the fall of the year.

It would be a distinct advantage to both the synod and the congregations if these would adopt the habit of making monthly contributions to the synod budget. There are those who do, but not even all those who collect their income by envelopes are in the habit of so doing. It is quickly recognized that to such congregations the change of synod fiscal year makes little or no difference. Would it not be possible for

each congregation to budget the synod quota along with the rest of the disbursements of the congregation, when it knows in advance what this is going to be? And it will know this, because the budget of the synod for next year is already decided upon and the district meetings will distribute both to the congregations this fall. I think this point should receive the specific attention of the district meetings.

Below is found the breakdown of the synod budget as to district and per contributing member. It should be remembered that in allocating the budget among the congregations in the district a certain formula is used as set out in synod by-laws and re-endorsed by reason of the convention rejecting proposal from district seven: Subtract 20 from the contributing membership of congregations having a resident minister and 5 from those without such a minister, then divide the district share of the synod budget on the basis of this membership. If there are any special reasons for congregations not accepting this, the district meeting can take it into consideration.

Synod Budget for May 1 to December 31, 1949

Contributing Membership			Share of Budget		
Dist. 1	798	(11.19%)	\$3,200.00	(10.60%)	or \$4.00 per contributing member
Dist. 2	796	(11.19%)	3,175.00	(10.51%)	or 4.00 per contributing member
Dist. 3	938	(13.18%)	4,225.00	(14.00%)	or 4.50 per contributing member
Dist. 4	1,515	(21.28%)	6,825.00	(22.60%)	or 4.50 per contributing member
Dist. 5	846	(11.89%)	3,600.00	(11.92%)	or 4.24 per contributing member
Dist. 6	678	(9.53%)	3,050.00	(10.10%)	or 4.50 per contributing member
Dist. 7	756	(10.62%)	3,025.00	(10.01%)	or 4.00 per contributing member
Dist. 8	475	(6.67%)	1,875.00	(6.21%)	or 3.94 per contributing member
Dist. 9	317	(4.45%)	1,225.00	(5.05%)	or 3.86 per contributing member
Totals	7,119	(100%)	\$30,200.00	(100%)	or \$4.242 per contributing member

Synod Budget for Jan. 1, 1950 to Dec. 31, 1950

Contributing Membership			Share of Budget		
Dist. 1	798	(11.19%)	\$4,350.00	(10.40%)	or \$5.45 per contributing member
Dist. 2	796	(11.19%)	4,250.00	(10.12%)	or 5.32 per contributing member
Dist. 3	938	(13.18%)	5,500.00	(13.15%)	or 5.86 per contributing member
Dist. 4	1,515	(21.28%)	8,875.00	(21.23%)	or 5.85 per contributing member
Dist. 5	846	(11.89%)	4,750.00	(11.36%)	or 5.61 per contributing member
Dist. 6	678	(9.53%)	4,000.00	(9.57%)	or 5.90 per contributing member
Dist. 7	756	(10.62%)	4,025.00	(9.63%)	or 5.32 per contributing member
Dist. 8	475	(6.67%)	2,475.00	(5.92%)	or 5.21 per contributing member
Dist. 9	317	(4.45%)	1,600.00	(3.83%)	or 5.05 per contributing member
Ministers' Pension Fund					
Contri.			1,500.00	(3.59%)	
Misc.			500.00	(1.20%)	
Totals	7,119	(100%)	\$41,825.00	(100%)	or \$5.594 per contributing member

This is the first year that the Seamen's Mission, New York, has been placed on the budget. The amount expected as contributions for that cause this year is \$1,000.00 and in 1950 \$1,500.00. Since similar amounts have been contributed to this cause in former years, it will be noticed that these amounts are not new askings, but just new showings on the budget.

Summary of Budgets for 1949 (8 months) and 1950

Grand View College	\$ 6,000.00	\$ 8,000.00
Pension Fund	3,750.00	5,000.00
Home Missions	3,970.00	7,080.00
Publications	5,750.00	7,875.00
Councils and Committees	3,425.00	3,725.00
Board of Welfare	1,900.00	2,850.00
Administration	5,375.00	7,300.00
Totals	\$30,170.00	\$41,825.00

For the purpose of easier figuring \$30.00 was added to the above sum of the 1949 budget when allocation to the districts were made.

Also presented to the convention was the entire budget for Grand View College financial year beginning June 1, this summer. This budget is for an income of \$123,400.00 and expected expenditures of \$123,000.00.

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Last year's financial statement presented to the convention showed an income of \$135,457.51 and disbursements of \$130,306.83. The surplus balance was used partly to cover a deficit from former years and partly kept as surplus. The reason why the budget estimate for this new year was smaller is due to the expected smaller attendance. However, as this is written, prospects point toward a higher attendance at the Junior College.

The synod promised the College \$20,000.00 toward balancing its budget. \$12,000.00 of this is expected to come as net surplus from operation of the Endowment Fund. According to an agreement, the College is paying the Endowment Fund \$500.00 annually for the Athletic Field. In ten years it should be paid for and belong with the rest of the College properties. The synod budget carries \$6,000.00 for the short 1949 year and \$8,000.00 for 1950.

The Debt Retirement Fund is still with us, although not on the quota basis any more. College Endowment Fund properties have been saddled with this debt and will furnish the funds for payment of interest and principal over a number of years, unless friends in our churches and elsewhere will pay for it. There is no reason why our membership could not contribute \$1.00 each per year and retire this debt quickly. About \$27,700.00 was left when the mortgage was taken out on the apartments and the Thriftway store. The \$8,000 from the late Mr. S. N. Nielsen is kept in government securities for some future day.

Approximately \$100,000.00 have been collected and spent for the improvement of our college and seminary during the last six years. Besides about \$55,000.00 was given for the same purpose by business firms of Des Moines. Mr. A. E. Kramme has started the new Building Fund by a \$3,000.00 gift last winter. Who will add to it? A new modern gymnasium is needed.

In order to keep faith with the old ministers and their wives and the widows of old ministers we should have a total for a full year of \$5,000.00 from the synod budget, \$3,750.00 for the short 1949 year. \$700.00 is not much, if a couple are to live on it for a year. It ought to be more. Also here is the Endowment Fund a great help. It is expected that \$4,500.00 will come as a net surplus income from that source this year and also next year.

One of the main expense items on the budget this year and next year is home missions. We are aiding seven congregations to obtain either full or part time service. The last addition is Nysted, Nebr. Rev. Howard Christensen will serve Nysted full time from October 1. We hope and pray that Nysted will some time in the future be a self supporting congregation as in former times. Canwood, Sask., Hay Springs, Wilbur, Tacoma, Newark, are others. Granly gets help to have occasional services.

The Publications expense account is more than two-thirds due to the cost of publishing Lutheran Tidings and paying for it out of the budget. All contributing members are entitled to a copy if they want it. The congregations furnish the mailing list, and no one needs

to have his name on it unless he wants it. Thus it is not a straight membership paper, but comes only to those members who want it. There seems to be few that do not.

In looking through the budget, especially the Administration account, it will be noticed that there is a lot of overhead expense. About 20 cents out of every dollar is spent for running expenses. It costs a lot for a small church body to keep its work going.

By trying to explain the budget as I have my hope is that it will be possible for the members to understand and know the work of the synod better and the demands it puts before them. It is their work and their interest, prayers, efforts and money that are involved. Each individual member has a share in it. Let us do it together, by the grace of God and to His glory.

The question of affiliating with the U.L.C.A. is by action of the convention recommended to be placed on the agenda of the district conventions in order that the laity of our church may be given an opportunity to discuss the matter. The members of the Church Relations Committee are prepared to aid in making this discussion as useful as possible. At least one member of this committee will be at each district meeting. I hope personally to be present at district conventions at Portland, Me., Juhl, Mich., Lake Norden, S. D., Withee, Wis., and Chicago, Ill.

It seems that some delegates and perhaps ministers too came to the convention expecting that this question would be brought to a vote. As far as I recall no one on the Church Relations Committee or in a responsible position in the synod has ever made any proposal to that effect. By reading the reports to come before the convention this could easily have been ascertained. It should be clear to everybody that any proposal to join or affiliate with another general body could not originate from the discussions or even the findings committees of the convention. Certainly, a matter of so great import would merit much discussion even before it ever came to the convention.

Furthermore, the above named committee was established in 1943 with the express purpose in mind that it should work for closer cooperation between the two Danish synods or any Lutheran synod. It has been stated at every meeting this committee has had with representatives with other Lutheran groups that it had no mandate to work for merger but only to cooperate.

This committee was allowed to develop the contacts made with the U.L.C.A. by the Solvang convention last year. It was a study, and it is exactly that study which is still being carried on, this year at the district meetings and between the various boards, etc. I believe the emphasis should be on the word study. We have much to learn from others including the U.L.C.A. I venture to state that there is not very many who at this stage of the study carried on of the U.L.C.A. or even of the United Evangelical Lutheran Church, will be able to wholeheartedly recommend affiliation with

either. Such a step is far off, if it will ever even reach the proposal stage.

It is my conviction, as it has always been, that no committee has the right to discuss or propose or even recommend affiliation or merger with any other synod, except it be empowered specifically to do so by the convention. No other independent synod would tolerate that. So far only study and investigation have been permitted by the convention. When and if we finish that study we can then decide if we want to appoint a committee or the Synod Board to enter into negotiations with the purpose of affiliation or merger in view.

There are several of the Lutheran synods who at the present time have appointed committees with the purpose of discussing mergers with others. Each such committee has a clear mandate from the convention of its synod to do so. None such has ever been voted by our synod conventions that I know of and it is not necessary for anyone to get excited about affiliating with the U.L.C.A. or any other body before our convention does take this step. No bartering or bargaining has been in progress or intended. Only an investigation and a study of conditions, which prevail in the cooperative fellowship and federation of synods such as the U.L.C.A. Such study and investigation can be preliminary and introductory to placing before the convention of our synod a proposal that the synod appoint a committee to negotiate, merger or affiliation, but it need not be that. Meanwhile those of us who are willing to listen and learn from others and who do not think that our synod is the acme of everything Lutheran or Christian or even as an efficient church, believe that we are not benefiting greatly from having windows and doors open in order to compare and test what we have in the light of what we find in other camps. There can always be room for improvement.

The mark of study and investigation also characterizes the so-called Committee of Thirty-Four that was formed at the instigation of the president of Augustana Lutheran Church, Dr. P. O. Bersell, last winter. This committee will meet Sept. 27 at Chicago to receive a report from its sub-committee on what steps should be taken toward closer unity among the National Lutheran Council bodies. Some of these bodies are already committed to such closer unity. Ours is not. But we are committed to closer cooperation. What form such closer cooperation shall take will be determined by our convention next year or some other year in the future. The responsibility for the future of our synod is under God in our hands. Let us not shirk this responsibility by shutting up our minds to keep any change from happening. Let us instead study what we have in the light of what others have to offer, then compare and choose wisely the changes and improvements we feel called by the light of God's word and the power of His spirit to make.

Alfred Jensen.

Des Moines, Iowa, Sept. 1, 1949.

To Bishop Dr. Theol. H. Fuglsang-Damgaard And Mrs. Fuglsang-Damgaard

It is with the most sincere best wishes for your happy and successful visit to our churches that we of the Danish Evangelical Lutheran Church of America extend a hearty welcome to you as you arrive at New York next Tuesday. We hope you have had a pleasant journey across the water and that you may enjoy to the fullest your contacts with our congregations. We are happy that we together with our sister synod, the U.E.L.C., have been able to obtain your visit. We know that you have a message, God inspired, yet born of the life you have shared through many years, some of them filled with pain and suffering, with the people of the land and the church of our fathers. May God give you strength and courage to bring it to us so that we may feel our lives nourished and lifted spiritually.

We hope that you may also on your journey accept the opportunities offered to see and enjoy what our country and our people claim as their trusted possessions under God. May you be richly blessed while in our midst and may you become a blessing to our people.

Alfred Jensen.

Des Moines, Iowa, Sept. 1, 1949.

Bishop Dr. H. Fuglsang-Damgaard And His Wife Itinerary For September

Arrive in New York by Jutlandia, Tuesday, Sept. 6.
Wednesday, Sept. 7—Salem Church, Brooklyn, N. Y.
Thursday, Sept. 8—St. Stephan's Church, Perth Amboy, N. J.
Sunday, Sept. 11—Trinity Church, Westbrook, Me., in forenoon.
Sunday—Sept. 11—St. Ansgar's Church, Portland, Me., in afternoon.
Monday, Sept. 12—Immanuel's Church, Troy, N. Y.
Wednesday, Sept. 14—St. Paul's Church, Greenville, Mich.
Thursday, Sept. 15—Trinity Church, Chicago, Ill.
Friday, Sept. 16—Golgatha Church, Chicago, Ill.
Sunday, Sept. 18—Immanuel's Church, Racine, Wis., in forenoon.
Sunday, Sept. 18—Gethsemane Church, Racine, Wis., in afternoon.
Tuesday, Sept. 20, Church or High School auditorium, Luck, Wis.
Wednesday, Sept. 21—Trinity Church, Albert Lea, Minn.
Thursday, Sept. 22—St. Peter's Church, Minneapolis, Minn.
Friday, Sept. 23—Minneapolis, Minn.
Sunday, Sept. 25—Nathanael's Church, Dagmar, Mont., in forenoon.
Sunday, Sept. 25—Pella Church, Sidney, Mont., in evening.
Tuesday—Sept. 27—Nazareth Church, Standard, Alta., Canada.
Wednesday, Sept. 28—Sharon Church, Calgary, Alta., Canada.
Thursday, Sept. 29—St. John's Church, Seattle, Wash.
Friday—Sept. 30—Bethany Church, Eugene, Ore.

The itinerary for the month of October will be published after the bishop's arrival.

Wherever both the Danish Evangelical Lutheran Church and the United Evangelical Lutheran Church are represented, the services will be held jointly. Those who live anywhere near the places where the services will be held should avail themselves of the opportunity to attend the services. It is 26 years ago Bishop Ostenfeldt visited America. It will probably be a long time before we get the opportunity to hear a Danish Bishop again.

Alfred Jensen.

N. C. Carlsen.

Common Grace

A result of the discussions concerning our relationship to other Lutheran churches has been a growing interest in the peculiar and characteristic points of view of our church. This interest is often put in the form of a single question: What are the views of Grundtvig? Quite naturally the answers we give are usually directed toward the disputed theological issues of the Bible, the church, the confession of faith, etc. Of this we should have no criticism, to the contrary. It is important that our thinking be clear and well informed on these issues. But there is another field we must consider, and while it is no more significant than the other, it concerns most of our people more directly. It is the problem of life itself, of Christian living.

This is a problem which in many ways defies description, for it is more a matter of practice than a matter of analysis. Our views can be conveyed by example and through fellowship but not so well through precepts, and it is certainly better to have a life than a theory. But with the pressure upon us of what we might call Pietism on the one hand and Humanism on the other it can become vitally necessary to attempt the description. Apology, which incidentally means description and defense rather than excuse, has ever since the first days of Christianity been required of the church.

Two points of view are alien to our church, and we can perhaps give a better analysis of our point of view by describing and rejecting these opposite and extreme views. The one maintains that human nature and all human activity are in and of themselves evil and sinful. Mankind is a mass of perdition and only in liberation or isolation from certain, varyingly specified, activities can we live a pure life. This concept leads to suspicion and to the setting up of rules of conduct, the observance of which is supposed to lead to purity, and the result is the self-righteousness of accomplishment or Pharisaism. Its view of sin is unspiritual, and it is for this reason that Dr. Nygren calls Pietism a secular movement. This is true, he says in "The Lutheran World Review," Vol. I, No. 1, "because, though it set itself against 'worldliness,' it rested on the same self-evident supposition as that against which it fought."

Opposite this point of view is one which regards human nature as good. This main point of view I share, because I believe that man is created by God. I do not believe, however, that all human activity is good, for I am convinced of the reality and power of sin. I must therefore object when extremists maintain that man can, by his own efforts, reach perfection and that he is, by these same efforts, building the kingdom of God. The mistake of, what we call Humanism, is that it underestimates the power of sin (or fails to recognize the true character of sin) and that it over-estimates the strength of man. The salvatory power of God is more regarded as a lift and an

inspiration than as forgiveness and newness of life by the grace of God alone.

Between these two extremes lies the view of our church.

At the convention in Greenville Dr. Sittler was kind enough to laud our church group for our peculiar understanding of common grace. Although we knew that he was talking about the Grundtvigian concept of Christian living, the term was new to many of us as a name for our point of view. It is not a commonly used term in Lutheran theology but originates in the theology of Calvin. It conveys the idea that God, who is the creator, loves all things and that through his grace he has given all mankind a sense of right, beauty, and truth. The doctrine thus becomes a justification of culture and of interest in human living, without falling into the pitfalls of Humanism. The reformed formulation of it does not interest us very much, because it is tied up with the distinction between those who are predestined to salvation and those who are predestined to damnation, and it is an encouragement to the latter to take part in the activities of the world. We cannot, therefore, accept the term as an exhaustive description of the Grundtvigian view of life, but with the qualification that we have a peculiar (in the sense of special or characteristic) concept of common grace, I can accept it. It must not be forgotten, however, that Grundtvig's understanding was given to him only through a long struggle and a definite renewal through the power of the Spirit.

The basis for understanding Grundtvig's view of Christian living must, therefore, always be this that he fought a lifelong battle against the power of sin. For fifteen years, roughly speaking from his 27th to his 42nd year, he was crushed and heavy laden by the burden of sin. Just as Luther spent long years, in his case in the monastery, struggling with sin, so did the grand old man of the Danish church. When he was quickened and awakened to a new and glorious faith and hope it was through the gift of the Holy Spirit and not through the inspiration of Romanticism which characterized the age. It was through the grace of God and the sanctification of the Spirit that human living became good and glorious.

The finest expression of what all this meant to Grundtvig is given in his great poem "O Wonderful Land." It is this poem which has been rearranged to form a hymn and which has been partially translated by S. D. Rodholm as "O Land of Our King." It begins with a description of the land or realm which always has been the dream and goal of mankind. It is the land (to quote the translation, which calls it the "land of our king") "where harvest embraces the flowery spring, where all things worth having forever remain, where nothing we miss but our sorrow and pain—where time is not measured by tears or with sand, where fades not the flower, the bird never dies, where joys are not bubbles that break as they rise, where

life does not crown us with white for the gloom of death and the tomb."

This land, which we know in the dreams of children and the visions of youth, fades away when the dreams and visions disappear in the hard reality of life. We try to recapture the dream through literature and art but in vain. Our greatest efforts reveal only the tragedy of our failures. But when we are about to despair and give up, God reaches down to touch our eyes, and then we see the promised land rising in wonder and great beauty beyond the breakers of the mighty and uncrossable sea. We realize then that the vision is given us only by the heavenly Name which we worship as God and Savior. But when we understand that all our efforts are mortal and vain and that we must be reborn in Him, the Wonder of Faith bridges the seas and carries us above the ocean of death to the land of the living. The traffic is two-way, however. In the name and the person of His Son and through the power of the Spirit God has established His kingdom also on earth. "My land, says the Lord, is heaven and earth, the realm of my love."

It is obvious from even this inadequate summary of the poem that Grundtvig arrives at his concept of the land of the living through no naive optimism or philosophical idealism. He describes his ideas poetically, but behind the poetry lies a deep and sound Christian experience and a clear insight. It should also be obvious that Grundtvig does not conceive of the kingdom of God in a narrow, moralistic sense but with a broad and sweeping inclusiveness of the wonder and beauty of the earth. If this be by common grace, then I am all for the term, but let us never forget that our appreciation of the common grace of God's creation comes only through the special grace which is given us through Christ.

God's kingdom is also a kingdom of this earth. Therefore our life on earth becomes tremendously important. We have no business denouncing it or limiting it according to narrowly conceived moralistic ideas. To the contrary, we have an obligation to God to realize as fully as possible all our God-given human possibilities. We have an obligation to live as citizens, to share our means, to develop our talents, and to appreciate the beauty and the wonder of the great things of life as well as the small and simple things. In fact, if we do not do this, we will not be as good Christians as we could be, for we will then waste our opportunity and neglect our obligation to build a great temple for the spirit of God.

God's grace gives us life eternal, but God's grace also gives us the wonder of life on earth.

Johannes Knudsen.

Grand View College, August 29, 1949.



Division, Crisis

For the Word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts of the heart. Heb. 4:12.

The question has been asked whether the Covenant Word does not make division, as does man-made doctrine. I believe the answer is, Yes, the Word of Faith implanted in the heart does make division, as does doctrine, but in a different place, between different persons, in a different way.

Man-made doctrine divides Christians from Christians; the Covenant Word divides Christians from non-believers. And God's Word in the heart goes still further, for it is a seed. "The seed is the Word of God"; "and he who sows the good seed is the Son of man." He wants his seed to grow. For this reason he gives the Holy Spirit together with the seed (Acts 2:38). What does the Holy Spirit do to make the seed grow? He convinces of sin, of righteousness and of judgement. Of sin because they who have been grafted into Christ, do not believe in him as the Son of God. That is the sin of which the Spirit first of all wants to convince. How does he do this? He does it with the implanted Word which he wants us to receive just as it is given to us, because as such it is able to save our souls (James 1:17-21). For what does the implanted Word say? It says: "Do you believe in Jesus Christ, God's only begotten Son, our Lord?" The Spirit whose work it is to take of that which is Jesus' and declare it unto us, will not let this Word rest dormant in our hearts. This is the same as to say that the Word will not leave a man alone because it is living and active. A word is living and active when someone speaks it. As soon as a word is spoken it does something to the speaker, and it does something to the hearer. Neither is quite the same after as before the word was spoken.

But here it is a question, not of man's word, but of God's. If man's spoken word can and does make a change in the person who hears it, what of God's Word? God's Word is sharper than any two-edged sword, it cuts. It may begin its work in conscience which is common to heathen and Christian. When it does then man has a wounded conscience because of the cut. How can the Word do this? The Spirit of God which dwells in us from the new birth onward, takes up the Word and declares it; and then man can no longer get around the question: "Do you believe in Jesus Christ, conceived by the Holy Spirit born of the virgin Mary? Man stands convicted.

That is if man has drawn nigh unto God. They who never awoke and arose from the dead so that Christ could be their light (Eph. 5:14) do not come nigh unto God in worship and prayer. The danger to them is that of keeping on sleeping; but they are not in as great danger as the man who has drawn nigh unto God. For him there is the temptation that **he wants to know**. The desire of the mind to know takes precedence over the craving of the heart to believe. It was the craving of the heart that drew him to God; it

(Continued on Page 13)

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

A PSALM OF LIFE

Henry Wadsworth Longfellow

Tell me not in mournful numbers,
Life is but an empty dream—
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife.

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints in the sand of time.

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

Report Of The W.M.S. District No. II

At the synod convention the district representatives were asked to send in their reports to Lutheran Tidings. The following is a summary of the report I prepared for Greenville.

The work of the Women's Mission Society in Michigan is carried on by active mission societies in Muskegon, Manistee, Greenville and Juhl and Germania, and supported by other organizations such as the Sunday Schools, Vacation Bible Schools, Sr. and Jr. Ladies' Aids, Reading and Sewing Circles. We all work for the same goal to help where help is most needed.

In Greenville the W. M. S. and Ladies' Aid gave \$100 to G. V. C. Dormitory Furnishing Fund, also gifts to the General Fund, Santal Mission, L. W. A. and Old People's Home. They paid for the keeping of a

child in India in school for a year. Many gifts of clothing were sent to South Slesvig.

Muskegon group sent \$52.70 to Miss Dagmar Miller for the Santal Mission, paid \$17.80 toward the General Fund. Gifts of clothing were sent to South Slesvig and a quilt was quilted for Bethphage Mission in Nebraska. Bandages and lap robes were made and sent to the Santal Mission hospital. They remembered their shut-ins at Thanksgiving and also paid for the devotional booklets and tracts used in church.

Manistee, one of our oldest mission groups, gave \$35 to the General Fund, sent \$42 to Dagmar Miller and \$25 to the G. V. C. Dormitory Furnishing Fund. They also paid for keeping a child of India in school for a year. Gift packages were sent to Denmark.

The Danish Ladies' Aid of Grant sent \$5.00 to the General Fund.

The Detroit Ladies' Aid sent \$20.00 to the General Fund.

The Sunday School children of Victory paid for keeping a child of India in school for a year and the Ladies' Aid sent \$15.00 to the Santal Mission.

A number of boxes of clothing were sent from Grayling to Lutheran World Relief and South Slesvig Relief. Layettes were sent through Lutheran World Relief, \$12.00 was sent to the Santal Mission, \$10.00 to the Chicago Children's Home. Funds were provided for keeping a child of India in school for a year.

The Juhl-Germania Mission Society sent \$25.00 to the Grand View Dormitory Furnishing Fund and \$50.00 for Riber's work at the Kaerabani Boys' School in India. The Mission Society provided funds to keep a child of India in school for a year and the Vacation Bible School children provided additional funds to give the same opportunity to another child of India. Many boxes of used clothing and layettes were sent to Lutheran World Relief and South Slesvig Relief. A \$10.00 CARE package was sent to Italy. At Christmas time gifts were sent to the children in the Esbjerg, Denmark, orphanage. Lap robes were made for the veterans in Percy Jones Hospital.

The society tries to remember our missionaries with gifts and greetings on their birthdays. Do we all remember our missionaries in our prayers?

Mission funds are raised in a number of ways—free-will offerings are taken, coffee is served at various gatherings, bake sales are held, and card sales bring profits used for mission purposes.

Most congregations in the district received a visit from Rev. M. C. Dixen last spring. His message and pictures did much to bring the Santal Mission closer to our hearts. We need the visits of our mission workers much more often.

Mrs. William Kester,
District Representative.

Contributions to W. M. S.

Previously acknowledged, \$89.85.

W. M. S. meeting, Pasadena, Calif., \$30.00; Joint Meeting, Ladies' Aid, Gardner, Ill., Ladies' Aid and Willing Workers, Dwight, Ill., \$40.50; Ladies' Aid, West Denmark, Wis., \$25.20; from Montcalm Co., Mich., North Sidney Ladies' Aid, \$10.00; Sidney Mission Group, \$10.00; Settlement Trufant Mission, \$10.00; Settlement Church Circle, \$10.00; South Sidney Ladies' Aid, \$10.00; Greenville Mission Group, \$10.00; Trinity Mission Group, Chicago, Ill., \$15.00.

In memory of Mrs. Theodore Juhl, Cedar Falls, Iowa, Mrs. Christina Hoffman, Cedar Falls, \$1.00; Mrs. Anna Krogh, Cedar Falls, \$2.00; Mr. and Mrs. Andrew Bornhoft, Minneapolis, \$3.00; Mr. and Mrs. C. A. Blackert and Mr. and Mrs. E. H. Blackert, Spirit Lake, \$5.00; Mr. and Mrs. Art Johnson, Sioux Rapids, Mr. and Mrs. Leon Galbraith, Fonda, Mr. and Mrs. Ernest Johnson, Alta, Mr. and Mrs. Geo. Lindlief, Alta, and Mr. and Mrs. Vernon Miller, Albert City, \$5.00; Mr. and Mrs. Paul Schmidt and Mr. and Mrs. C. F. Kischer, Sioux Rapids, \$5.00; Lorens Mayland, Owatonna, Minn., Mrs. Arnold Andersen, Owatonna, Minn., Mrs. Frank Zweiner, Blooming Prairie, Minn., and Mrs. Albert Petersen, Austin, Minn., \$4.00.

Trufant Mission Group, Montcalm Co., Mich., (Santal) \$25.00; W. M. S. Group, Brush, Colo., \$10.00; St. John's Ladies' Aid, Cozad, Nebr., \$25.00; Sr. Ladies Aid, Fredsville, Iowa, \$24.00; for pamphlets, \$1.15 by Mrs. H. Strandkov. Total, \$370.70.

To Grand View College Dormitory Furnishing Fund

Note: In my acknowledgment of June 5, 1949, I showed contributions to this project \$7,937.48. Such total did not, however, include the \$500.00 transferred from our General Fund. Total amount of contributions and funds transferred to the G. V. C. Dormitory Furnishing Fund was therefore actually \$8,437.48.

National Convention W. M. S. Collection, Greenville, Mich., \$185.00; National Convention Birthday Collection, \$135.31; St. John's English Ladies' Aid, Hampton, Iowa, \$26.00. Total, \$8,783.79. There is now a debt of \$661.38.

For those of us who were unable to attend the National Convention, it was a pleasant surprise to learn of the substantial contributions made there to the G. V. C. Dormitory Furnishing Fund; certainly an indication of general interest in our W. M. S. work. Thanks to the efforts of those in charge at Greenville the debt on this project has now been reduced to a point where it should be an easy task to wipe it out at an early date.

As shown by the above statement, we have again received gifts in memory of a departed loved one. Such gifts, helping as they do to carry on our work, are truly an ever living memorial.

As I record the various contributions from our Ladies' Aids and other groups, I often wonder how the money was raised. Wouldn't it be interesting to read more accounts on how our women carry on their work?

Mrs. C. B. Jensen, Treasurer W.M.S.
Cedar Falls, Iowa.

Our Relationship To U.L.C.A.

The convention voted (see report in Lutheran Tidings, August 5, lower part of second column, page 9) that all synodical boards and committees be assigned to meet with corresponding boards and committees of the U.L.C.A. in order to study how a possible affiliation with U.L.C.A. might affect our work. This, I think, was one of the most sensible accomplishments reached at the convention. Let us by all possible

means find out how the thing affects us before we take that fatal step—if we take it. All these boards and committees are to report their findings at the annual convention in Askov, Minn., August, 1950.

Why Such A Hurry?

The convention also voted (see Lutheran Tidings, same page, same date as above) that the question of affiliation with U.L.C.A. be discussed at all district meetings. Doesn't that seem like putting the buggy before the horse? As long as our fact-finding committees cannot report until August, 1950, what are we supposed to discuss at our district meetings? Oh, yes, we can talk about the idea; but with the proper information eleven months off in the future, nobody could expect any district convention to take a stand on something which they do not know anything about.

Wouldn't it be a fine idea if we, in the meantime, looked into what resources we ourselves have to offer to the world? What, for instance, was the spiritual awakening which took place in Denmark a hundred years ago? What effect did it have on that country and what effect is it now having on the world in general? We know how it affected some of our Danish poets and ministers in this country, as well as in Denmark, because—thanks to Rev. Rodholm and Rev. Aaberg—as well as other translators—we have their beautiful hymns in English. What most of us don't know is what inspired them. "How did they get that way?" Isn't it just possible that some of this is worth knowing about? Why not find out about it? And another thing, this might provide the "shot in the arm" that some of us seem so sorely in need of. It might give us the "lift" that we are looking for.

Now, Let's Take Another Step

Suppose our boards and committees came to the U.L.C.A. meetings furnished with information about what we have that is worth preserving and put that on the table. Some of our board and committee members, I'm sure, already have this information. It only needs to be taken out of storage, dusted off, and touched up in spots and it will be ready for use. It might change the whole situation. If the U.L.C.A. had a chance to examine our hymn book under proper guidance, and allowing for certain corrections as to wording, etc., (suggested by Rev. E. Anderson in "Kirkeklokken" some time ago) it is possible that they would be interested and would like our hymns. They might even want to sing them. And suppose we could show them something besides our hymns. There might be a thing or two, they would find useful, if they had time to look us over. Hadn't we better go slow and watch our step before we break up housekeeping and throw away our dishes. Suppose we have in our possession just the "leavening" which is needed in American Lutheranism. Wouldn't it be terrible if we threw that in the ash can? Hadn't we better hold onto it and make sure it is fresh?

Peter Osterlund.

Brooklyn, N. Y., August 11, 1949.



By

BUNDY

DIFFERENT LUTHERAN GROUPS ON LUTHERAN UNITY AND MERGERS:

The Augustana Lutheran Church, "It approved the negotiations now in progress for a closer organizational affiliation of the eight bodies participating in The National Lutheran Council."

Dr. Bersell, president of the Augustana Synod revealed to his convention that he had been approached by the president of the Missouri Synod to secure his cooperation in a plan to promote Lutheran Unity through free conferences of pastors and laymen. Dr. Bersell had rejected this proposal on the grounds that the eight bodies which have been working together for so long a time in the National Lutheran Council should first be given an opportunity, "to find their common denominator as far as union is concerned without any outside interference." In answer to this plea the convention declared: "We approve the efforts being made to achieve eventual organic unity of all Lutheran Church bodies; we endorse the endeavors to attain a closer affiliation among the participating bodies in The National Lutheran Council; and we commend and support the position of our president and his associates on our Lutheran unity committee that the eight Lutheran church bodies of The National Lutheran Council should be given an opportunity to attain closer affiliation in order thereby to hasten the eventual organic unity of the Lutheran Church."

Our own synod has approved a similar action.—See the reports in our synodical paper, Lutheran Tidings.

The United Evangelical Lutheran Church, formerly called the United Danish, passed the following motion: "In view of the information given in the report of Dr. N. C. Carlsen, that both The Evangelical Lutheran Church and the American Lutheran Church are interested in a merger, the convention hereby asks the Church Council to appoint a committee consisting of the three pastors on the church council and two pastors and two laymen who are not members of any synodical board to continue discussions with interested bodies of The American Lutheran Conference with a view to a possible merger. The committee shall also be authorized to discuss Lutheran Unity with any other Lutheran body."

The Lutheran Free Church, (Norwegian) "went on record as being very definitely opposed to an organic union of our church with the member bodies of The National Lutheran Council. There was some sentiment in favor of a union with one or more bodies of the American Lutheran Conference, but that did not meet with general favor. **However,** there was a strong feeling that we ought to explore every possibility for a closer organizational affiliation with other member bodies of The National Lutheran Council, preferably in the form of a federation of Lutheran Churches."

Comments: What is the rub in all of this? **First,** that we have different national backgrounds. **Second,** we act differently. **Third,** and this is the real obstacle, some of us cannot see that we should unite on any other basis than the one to which we have all been baptized: The faith and fellowship of the triune God.

We are trying to formulate a doctrinal statement about the Bible to which all shall agree. Luther and Melancthon wisely left such a statement out of the Augsburg Confession, to which all Lutherans subscribe—at least on paper. We fail to see that all our doctrinal attempts to express the unexpressible, is already expressed in Jesus Christ. He is the embodiment of all our attempts to formulate in Dogmatics what never can be an accepted statement, unless we want to do violence to a sense of history and conscience, and the establishment of a new Hierarchy.

Dr. Bersell, stated that we should be "allowed to find our common denominator." I like to offer one: We the following churches ----- declare before men and God that we are one body in God, our Creator, in Jesus Christ, our Redeemer and in the Holy Spirit, our Sanctifier. And we accept together The Holy Scriptures as a record of a revelation which is able to instruct us for salvation through faith in Christ Jesus. We accept all scriptures as inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness that the man of God may be complete, equipped for every good work." 2 Tim. 3:15-17.

This is one of the most singular statements the Bible makes about itself and it directs us to the person who is the center of our faith. It avoids man-made statements, which cannot be so good but that someone else always claims to be able to make a better one.

The American Lutheran Church, at its last convention came out flatly with the statement that it had given up any attempt to attain union on a scriptural basis.

Babe Ruth. About an hour before he died he swung his legs over the bed, got up and walked over toward a window across the room. The doctors stopped him and asked: "Babe, where are you going?" And he said, "I am going over the valley!" His wife called that the moment of revelation in his life.

Shadows and Light. In his recent book, "The End of An Age," Dean W. R. Inge writes this tremendous statement, "We shall not find that evil vanishes as we begin to see things as they are. The brighter the sunshine the darker are the shadows."—But is not the trouble with this present age, go where you will, that it does not want to see things as they really are? Men, if left to the jungle, and the jungle it would be if there were not men who cared about our directions, would never know there was anything outside of food, clothing and shelter to care for. We may not see that many of us belong in the jungle family, and for that very reason the light of Christianity can penetrate so little of the willfull shadows that man has hung over the present world.

Colleges And The Rural Community

Rural leaders have long been aware that our academic institutions have failed the rural community. We send our young people away to college but few of them return to the farm and the rural community. Our whole society is rapidly becoming urbanized and the very colleges which receive a large support from rural areas fail in a large measure to prepare our young people for a life of service in the small community.

The National Lutheran Council has a department called Division of American Missions which sponsors a Rural Church Life Program. The director of this program is Rev. E. W. Mueller who is adequately trained for, and deeply interested in, strengthening and extending the ministry of the Lutheran Church to the people in rural areas.

Rev. Mueller has spoken at our pastor's institute at Grand View College, at our Rural Life School at Danebod, as well as in some of our congregations, and it was he who arranged a workshop at Augustana Theological Seminary, Rock Island, Illinois, August 17-19 to consider how Lutheran Higher Education more adequately can serve rural people.

The workshop was composed of representatives from most of our Lutheran colleges, a group of selected rural pastors, and eminent sociologists and teachers as resource leaders. Professor Alfred C. Nielsen and I had the privilege of participating in the three-day meeting which was attended by some forty people.

Dr. Walter A. Lunden of Iowa State College gave some interesting and shocking statistics on population trends. He told us that "the nation has become a people of urban dwellers in the past 45 years. In 1940 there were 32,076,960 persons on farms; in 1947 there were only 27,550,000 persons. Between 1940-45 seven million youths have left the land."

One section of the group recommended that "the church college should make greater use of its opportunity to show students the numerous opportunities for vocational service in rural areas."

Another section considering the faculty and curriculum of church colleges recommended that "the college faculty should feel called upon to challenge students to go into rural areas

- as professional workers with Christian morals and service motivation,
- as preservers of human and material resources of the country,
- as teachers who will serve rural people beyond their immediate jobs,
- as business people with service motivation,
- as farmers (who will look upon the land as a sacred trust)."

The group would like to see one college attempt a short course (such as the one we have at Grand View, and in the folk school spirit) another a one-year or two-year course designed for students who have no

desire to choose an academic career, but who will live in a rural community as farmers.

A third group considering "Extension of Service and Influence of the College Beyond the Campus" brought out innumerable practical suggestions, some of which are listed below:

B. A program of community service to rural people.

1. Off campus
 - a. Adult education; teacher training, Bible, music, church history, business, sociology, rural government, international relations, visual education, rural and urban interdependence, community leadership.
 - b. Musical and dramatic presentations.
 - c. Assistance in developing music, drama and other cultural arts.
 - d. Provide leadership for recreational programs.
 - e. Train local leadership for recreation and provide a list of resource material. (We have this at Danebod).
 - f. Publicize the availability of faculty and students for concerts, lectures, etc.
2. On campus.
 - a. Encourage attendance of rural people at college concerts and lectures.
 - b. Week-end short specialized courses for Sunday school teachers, organists, choir directors, youth leaders, etc.
 - c. More general courses of 3 to 6 months duration for non-college credit designed to emphasize the importance and dignity of rural life.

The fourth group in which Alfred Nielsen and I participated had for its purpose to define "Some Phases of a Philosophy of Lutheran Higher Education as it Pertains to the Church in the Rural Areas." The chairman of this group was Dr. A. D. Mattson, professor of Rural Sociology at Augsburg Seminary, and Dr. Lunden was the resource leader. For three days we struggled with this extremely interesting problem and we made the following recommendations:

1. Lutheran Higher Education must provide an education with a Christian orientation, that is: A Lutheran college must preserve, transmit and develop its Christian heritage.
2. The unique contribution of Lutheran Higher Education is its emphasis on the creative, redemptive, and sanctifying act of God through Jesus Christ as the basis for right human living.
3. In Lutheran Higher Education the Christian conviction of the teacher will manifest itself in the emphasis and interpretation of the things taught.
3. Our historic Christian faith need not be endangered by freedom of research or invalidated by the discovery of any truth.
4. One of the purposes of Lutheran Higher Education is to train Christian leaders for the church and the community.
5. In order to serve the rural areas more adequately

our colleges should develop a deeper appreciation of the values of rural living, and courses whose content would train and equip for rural life and service.

I have tried to list most of the important factual findings of the group. I wish I had the space to write a more detailed report of the discussions which went far into the nights, and the underlying thinking and attitudes. To me the meeting was important for at least three reasons:

First, because Lutheran leaders united in an effort to face and solve a real problem.

Secondly, because there was real cooperation and fellowship at grass-root level of all the churches represented through the National Lutheran Council. There was no attempt to gloss over the situation, or to intimidate or dictate. It was a cross section of the Lutheran Church and its educators that met.

And, thirdly, this observation (which is not to be construed as evidence of complacent self-satisfaction with the achievements and contributions of our own church): Time and again Alfred Nielsen and I were compelled to wink at one another when the discussion indicated that the group was fumbling and thinking its way toward the way of life which in our group has found its finest expression in the folk school philosophy.

It seems to me that the whole meeting revealed not only a sincere desire to work together; not only that we have so many things in common with one another, regardless of background; but also and especially that our church group has a distinct and valuable contribution to make toward a better church and a richer folk-life in America. As a folk school leader as well as a rural pastor my conviction was strengthened that some day the folk school in America will find its long-sought channel and truly come into its own.

Enok Mortensen.

Division, Crisis

(Continued from page 8)

is the desire of the mind to know which the tempter makes use of to draw man away from God.

Then comes the subterfuge: "I believe that Jesus was divine even as all men are divine." Then also comes the division, the cleavage in this man's soul: His heart will not part with Jesus as Savior; his mind will not accept Jesus as born supernaturally on earth. And here it may seem that the good Holy Spirit makes matters worse. For he will not leave this man alone. He takes of Jesus' Word and declares it to man: "Do you believe in Jesus, God's only begotten Son?" conceived, not by Joseph, but by the Holy Spirit; born, not by a married woman, but by the virgin Mary?

Will not this man have to do one of two things: Either harden his heart against the voice of the Spirit—that which in the end leads to blasphemy—or submit, let the craving of the heart prevail over the desire of reason and say: Jesus, my Lord and my God!

Thus does the Word of God divide even unto man's innermost being.

And it divides among men. The men who believe in Jesus as the Son of God and the man who believes (or says he believes) that he himself is divine even as Jesus was divine, are all the time going in opposite directions—the one being obedient to the Spirit of God, the other "receiving not the gifts of the Spirit because they are a folly to him, and he is not able to understand them, because they are spiritually discerned." (1 Cor. 2:14).

The Spirit is all the time working to sanctify them that have "tasted the good Word of God and the powers of the age to come" (Heb. 6), bringing them nearer and nearer to Him who is holy, who lives in a light which is unapproachable, until we shall become accustomed to being in the light and shall be able to see him even as he is.

But they who refuse to accept that Word even as it sounds forth in all Christendom, deceive themselves in that they never taste the goodness of the Word, much less its transforming power.

Crisis, crisis! It means judgement, it means separation, division; it means condemnation. Let there be crisis in our lives, the crisis which the Holy Spirit brings on. Let there be crisis in our church, so that it may become evident to each man and woman in what direction they are going.

Valdemar S. Jensen.

August 12, 1949.

From Saskatchewan

This area of Canada has experienced another very favorable harvest. The early spring was threatening with lack of rain and an abundance of grasshoppers. Later rain came, and the summer has been ideal with plenty of rain and an abundance of warm weather. This, together with large supplies of poison for the grasshoppers, has given us in our area a very promising harvest. However, the nights have been too cool lately, close to freezing, and that would mean a loss to many at this time.

Here in Canwood some improvements have been made. Early this summer our people decided to give the parsonage a thorough cleaning and paint job. This has been accomplished, and we are happy about the very fine appearance of our parsonage.

We meet here in Canwood for services twice a month. Once a month I travel to Clouston for a Sunday worship service. Through the most severe winter months snow will often prevent this monthly trip.

The work in the Melfort area has been discontinued. The distance from Canwood to Melfort is too great, and the interest in a Danish church work has been dropping to such an extent that we decided to discontinue the services there.—I shall however, endeavor to visit the few Danish families there at least once during the summer.

I recently made a visit to the Mayfair settlement. Quite a number of Danish families are located in this area, and are now being served by the Canadian Lutheran Church. They, however, appreciate a few Danish services when I am able to come. It is a distance of 240 miles and on my last trip I traveled via the shortest route, but this being a dirt road and being quite muddy in places, it was a difficult trip.

All in all we have had a very good summer.

Sincere greetings,

Vilhelm Larsen.

Grand View College And Our Youth

NEWS FROM GRAND VIEW COLLEGE

When this is being read the new school year is but a few days away. Registration week with all its bustle and excitement starts Monday, September 12, and by the end of the week the new student body should be pretty well shaken down and classes under way.

At the present time it looks as if the enrollment will exceed that of last year. We have 256 on the list right now, of which 40 are nurses from the hospital. There will undoubtedly be some cancellations, but the remaining two weeks should add quite a number of new applications. Last year we started with 259 Junior College students. Gratifyingly, 93 of the enrollees are sophomores.

A number of improvements have taken place during August. The faculty residences have been painted as have a goodly number of rooms in the boys' dormitory. A concrete floor has been laid in the dining room, and a sidewalk now connects the back door with the chemistry and biology laboratories. A new reading room has been established for theology and Christian education next to the Seminary room, a new drinking fountain has been installed in the lobby, and many minor improvements have been made.

Two new members of the faculty were announced earlier this summer. In addition to this it can now be announced that Mr. Lloyd Ritland will teach physics. Mr. Ritland is a graduate of Luther College and the State University of Iowa, and he has taught at the Galesburg Division of the University of Illinois which was discontinued this spring.

The Board of Education has scheduled its fall meeting at the college for September 1.

There is still a week left before school starts, and although the dormitory enrollment is at least as large as last year, there is still room in the dormitories. So, ENROLL NOW!

Johannes Knudsen.

Grand View College, Aug. 29, 1949.

Danish Folk Meeting At Danebod

The fourth annual folk meeting at Danebod, Tyler, Minn., will be held October 4-9. Among the speakers are the following pastors: P. Rasmussen, Alfred Jensen, Marius Krog, F. O. Lund, Ottar Jorgensen and Enok Mortensen.

Send your registration to

Enok Mortensen,
Tyler, Minn.

LIFE AT THE ASKOV FOLK SCHOOL

As Seen By A Young American

This article is one of a series of round-robin letters written by Bob Leutweiler, a young American who has attended the Askov Folk School in Denmark. He believes that he has found, through the study of the Danish Folk Schools, the vital needs and the shortcomings of our American educational system.

Bob, who is of German-Swiss ancestry, has learned the Danish language in order to fully apprehend the Folk School ideal.

The above article was submitted to us from Mrs. Nanna Goodhope, Viborg, S. D.—Editor.

To Askov come 350 youth of 18 or over from all corners of Denmark, the rest of Scandinavia, and distant lands—some from little humble farms, others from large wealthy farms, and many who are sons and daughters of professional town and city people.

From Copenhagen come the city youth with their city values and American ways, and often some college training. On the other extreme are the farm youth, many of whom left school at 14 to go to work. Then there is the flavor of internationalism with the handful of Norwegians, Swedes, Germans, Swiss, Americans, and one each from the Argentine and Great Britain.

What is it that draws this heterogeneous group to this particular institution? These students get no degree, no prestige, no practical training, no university credit, no country club life or subsidized vacation. Yet there are always more knocking at the door than can be accommodated.

The secret of Askov and the other folk schools of Denmark lies deep in the roots of their culture and the hearts and lives of those leaders who 100 years ago envisioned a new Denmark of enlightened, cooperative and spiritually grounded people. So well have the visions of Grundtvig, Kristen Kold and others been realized that people come here from all corners of the world to see it work. Last week we had a representative from the Hindustan government, a professor from Australia, several educators from England, a school principal from Puerto Rico, a Finnish author, a Swiss folk school leader, and several German university students. Many of them find it difficult to believe, partly because the language barrier cuts them off from the vital center of the school program—"the living word." The classes look the same as those of any other school.

An American glancing in could easily imagine the students and teachers were ordinary Americans. But he would not be here long before great contrasts would strike him. Consider their idea of a good recreation program with music, folk dancing, "home evening," poetry reading, or visiting with teachers, hearing guest lecturers, or just public reading of good literature. See how

the library is full every evening, although there is no assigned reading. Compositions come in regularly, and every class and lecture is full, although there is no penalty, no grades, no examinations, absolutely no artificial prods or pressures. No one keeps track of the youths' comings and goings. It would be quite possible to do nothing but sleep and eat, yet no one would think of doing it unless very sick. Even when youth are up late at night, they rarely miss the first morning class.

Unbelievable? Yes, perhaps, for those of us who have never had the faith to build education for pure education's sake.

I too found it hard to believe before coming here. What was this "living word" everyone talked about, but no one could pin down? All the books I could find in English failed to describe this mysterious educational spirit. Even the Danish American leaders could not help much.

Yet, even without a good understanding of the language here, one soon begins to catch the spirit. History is no longer a painful effort to remember cold facts, dates, wars and politics. In our lectures we are taken back into the lives of the people and their leaders. St. Paul, Napoleon, Rosseau, and Karl Marx are introduced as living people. We hear of their personal lives, inner struggles, growth in thinking, as though they were life-long, intimate friends of the teacher. Their philosophy of life is no longer an abstract idea, but an expression of a living contemporary in a "new world," the world of the past we never knew before.

Director Arnfred explained it well the other day, pointing out how little one remembers of the thousands of pages he reads in history, yet the stories of Grandfather about the same happenings live in our new lives because Grandfather takes us into his intimate life. With him we relive the crisis, feel the fears, hopes, enthusiasms he felt. The people with whom he lived become alive to us, as fully alive as someone describing a contemporary happening. Here is ONE of the fundamental keys to the "living word."

Engineer Arnfred with his visual imagination steps, without hesitation, from ethics to economics and over to physics, bringing us each time into a world of living people. His talks on ethics may describe the community life of different cultures as though one lived with these people. In economics we see how various problems, laws and crises affect us as ordinary farmers, or perhaps we pay a visit to Karl Marx and through understanding his experience as a city dweller of Jewish tradition we realize why he almost forgot the farmer. We wonder if his vision of the new world after the revolution was influenced by the millenium Bible tradition.

(To be continued)

OUR CHURCH

Rev. Robert C. Schmidt and family (the first-born son, William Peter, arrived about a month ago) have moved into the new parsonage just completed. The new address is 1346 Orchard Street, Racine, Wis.

Rev. Viggo M. Hansen has resigned from his pastorate in the Marinette, Wis., and Menominee, Mich., churches, and has accepted a call from Our Savior's Lutheran Church, Bridgeport, Conn. Rev. and Mrs. Hansen will begin the work in the new field on or about December 1. They have served the Marinette and Menominee churches since June, 1941.

Rev. L. C. Bundgaard was the guest speaker at a Church Council workshop for District VI held in Lake Norden, S. D., Sunday, August 28. Rev. Marius Krog, district president, planned the workshop. Members of the church councils of the district were invited to attend. Rev. and Mrs. Bundgaard are now on their way to Tacoma, Wash., sight-seeing in Yellowstone National Park, etc., enroute. Rev. Bundgaard will begin his work in Tacoma shortly after the District IX meeting in Junction City.

Manistee, Mich.—Tom Juhl from Minneapolis and Miss Nan Ness of Manistee, were united in marriage in the Manistee church on August 20. Rev. C. A. Stub of Greenville, Mich., was the officiating pastor. Both the bride and groom are former G. V. C. students and they have many friends who greet the newlyweds with a "Hearty Congratulations!"

Rev. and Mrs. F. O. Lund observed their 25th wedding anniversary on Thursday, July 28. Open house was observed in the parsonage home at West Denmark, Wis., throughout the day. Many out-of-town guests had arrived to spend the day with the Lund family.

A service was held in the West Denmark church at 8 o'clock in the evening with Rev. Ottar S. Jorgensen of Minneapolis officiating, as he also did twenty-five years ago at the wedding in St. Paul, Minn.—The large audience that had gathered were invited to the parish hall where a reception, arranged by the three congregations served by Rev. Lund, was held honoring Rev. and Mrs. Lund.—Rev. Ottar Jorgensen served as toastmaster. Speeches were given by Rev. Alfred Jensen of Des Moines, Iowa, Rev. Anker Jensen, Luck, Wis., Rev. Elmer Jensen, Luck, Wis., Prof. Peter Jorgensen, Grand View College, Des Moines, Iowa, and many others. Mr. Paul Paulsen of Dwight, Ill., who with his family were present, brought greetings from the congregation in Dwight formerly served by Rev. Lund. Mr. Paulsen took recordings of the entire evening program.—Their two sons, Olaf and Thorvald, both attending a summer

school at the Louisiana Technological Institute at Ruston, La., were unable to attend, but sent greetings to their parents via telephone conversation.—Many greetings, telegrams and gifts came to the home during the day.

Rev. and Mrs. E. M. Back, now serving at the Children's Home in Chicago, recently visited with friends in the Ludington, Mich., congregation. Rev. and Mrs. Back served the Ludington church for a number of years. Rev. Back preached the sermon in the Manistee, Mich., church on Sunday, Aug. 14.

The Clark County Lutheran Summer Festival was held Sunday, Aug. 14, at the Nazareth Lutheran Church, Withee, Wis. Rev. L. C. Bundgaard and other neighboring pastors took charge of the morning service. Dr. J. O. Christiansen from the school of agriculture, University of Minnesota, spoke in the afternoon on the topic: "Rediscovering America."

Rev. and Mrs. Richard Sorensen, Marlette, Mich., spent their vacation, the last two weeks of August in Minnesota and Wisconsin, and attended the Young People's District Convention in Racine, Wis., during the Labor Day week-end.

Granly, Miss.—Rev. Holger Strandkov, Dwight, Ill., served the Granly church Sunday and Monday, August 14-15.

From The Santal Mission Field

Excerpt from a letter from Dr. Hagen regarding Rev. Harold Riber's operation:

"Last Saturday, in Dumka on business, I found Riber in there too, and complaining of some abdominal pain of about a week's duration.

"He had cycled in from Kaerabani (about 22 miles) on Friday and had felt fairly well, but on Saturday, had a tender mass in his lower right abdomen. It was too far down for an

appendix I thought then, but he came along with me to Benagaria for further examination, observation. Saturday night he grew worse, so at 4:30 a. m. Sunday I roused out our team and by 6:30 we had him open and found he had a very bad, swollen and gangrenous appendix, not quite perforated, fortunately, lying far forward and down, so that it was easily accessible to surgery.

"He spent two or three bad days thereafter, but thanks to sulfa drugs, penicillin and streptomycin and the continuing prayers of many friends, he got along O. K. and is now sitting up and eating three square meals a day.

"Mary came, in response to telegram, Monday. This has helped a great deal. Otherwise it would have been pretty tough to nurse him along with all our hospital work too.

"He will be here another week or ten days, and then—bump over the roads to Kaerabani. It was a close call.

"Strangely enough it may be that his cycling to Dumka helped put the heavy, inflamed appendix in a readily accessible place."

It occurred to me, the friends of our Mary and Harold Riber and the surgeon, Dr. K. Hagen, should have this information and—give thanks.

Dagmar Miller.

District I Convention

Portland, Me., Sept. 9-11, 1949

FRIDAY:

8:00 p. m.—English service, Pastor Aa-berg preaching.

SATURDAY:

9:00 a. m.—Devotions, Pastor Kirkegaard-Jensen.

7:00 p. m.—Women's meeting. Mrs. Fuglsang-Damgaard.

8:00 p. m.—Pastor Verner Hansen.

SUNDAY:

9:30 a. m.—English Communion service, Pastor Einar Anderson preaching; Pastor Garred, communion.

10:45 a. m.—Danish Communion service, Bishop Fuglsang-Damgaard preaching; Pastor Dorf, communion.

2:30 p. m.—Bishop Fuglsang-Damgaard. Pastor Alfred Jensen.

(Subject to change without notice).

Willard Garred,
District President.

District IV

The annual meeting of District IV (Iowa) will begin Friday afternoon, September 30, at two o'clock at Oak Hill, and close Sunday evening, October 2. Each congregation may send one delegate for each 50 voting members or fraction thereof, as listed in the 1949

ORGAN FOR SALE

The congregation at Tyler, Minn., wishes to dispose of its old organ. Further information may be obtained from the pastor,

Enok Mortensen
Tyler, Minn.

HELP WANTED

Girl for general housework at the Old People's Home, Des Moines, Iowa. Must be 20 or over and of good health. Room, board and excellent wages. Write to

M. Mikkelsen
1101 Grand View Ave.,
Des Moines 16, Iowa

Annual Report. Oak Hill is located three and one-half miles west of Brayton, which is on highway No. 71. Please bring your Hymnal for Church and Home, and register early.

Ronald Jespersen,
Pres., Dist. IV.

The St. John's congregation and the Oak Hill congregation extends a cordial invitation to pastors, delegates, members and friends of our church work in District IV to attend this convention. Please send your registration at least one week in advance to one of the following:

Andrew C. Nielsen,
Sec., St. John's,
Rt. 2, Exira, Iowa.
John P. Laursen,
Pres., Oak Hill,
Rt. 1, Atlantic, Iowa.
J. P. Andreasen,
Pastor,
Rt. 1, Atlantic, Iowa.

District VI Convention

District VI of DELC will hold its annual convention at Lake Norden, S. D., on Sept. 23-25, 1949.

Marius Krog, Dist. Pres.

The Pioneer Ev. Luth. congregation of Lake Norden-Badger, S. D., extends a cordial invitation to pastors, congregational delegates and friends of our church work to be our guests during the district convention and the 60th anniversary of our congregation Sept. 23-25, 1949.

LeMoyne Anderson,
Council Chairman.
Marius Krog, Pastor.

Lake Norden, S. D.

District I Convention

St. Ansgar's Lutheran Church of Portland, Maine, hereby invites delegates and members of all churches of District I to participate in the annual convention which will be held in Portland, Maine, Sept. 9-10-11, inclusive, 1949.

Reservations should be forwarded to Mr. Bertel Luja, 166 Vaughan St., Portland 4, Maine.

All pastors, delegates and guests are requested to forward registration at least one week in advance, indicating method of transportation utilized, car, train or bus, and time of arrival.

Emilie Stockholm,
8 Mayo Street, Portland, Me.

District IX Convention

District Nine will hold its yearly convention at Junction City, Ore., Sept. 9-10-11. The opening session will be Sept. 9, at 8 p. m. Congregations of the district are kindly invited to send delegates to this convention. Each congregation is entitled to one delegate for each twenty members or fraction thereof.

Sincerely,

Christian S. Hasle,
District President.

The Junction City Lutheran Church hereby extends a hearty invitation to members of our congregations in the district, as well as to friends and supporters of our church work to visit us Sept. 9-10-11, for Ninth District yearly convention. All delegates and guests are requested to send their names to Miss Karen Gribskov, Junction City, Ore., at least one week before the convention.

Sincerely,

Arthur Jager, President.
Karen Gribskov, Secretary.
C. S. Hasle, Pastor.

District II Convention

District II of the Danish Evangelical Lutheran Church will hold its annual convention at the Juhl Community Church, Marlette, Mich., during the days of Sept. 30 to Oct. 2. The meetings will begin Friday, Sept. 30, at 2 p. m.

All congregations are urged to send their full quota of delegates, which is one for each 25 members or fraction thereof. Also we are asking that a short written report from each congregation be sent to the District Secretary, Mr. B. P. Christensen, Marlette, Mich., by Sept. 15.

Sincerely yours,

C. A. Stub,
District President.

The Juhl Community Evangelical Lutheran Church extends an invitation to members and friends of our congregations in Michigan to attend the annual

convention of District II to be held in Juhl beginning Friday noon, September 30, 1949. Delegates and guests will please send registrations as soon as possible to Mr. B. P. Christensen, Marlette, Mich.

Sincerely,

Holger Rasmussen, President.
Richard H. Sorensen, Pastor.

District III Convention

District III of The Danish Ev. Luth. Church will hold its annual convention at Trinity Ev. Luth. Church, Chicago, Ill., September 30-October 2. Opening service will be held Friday evening, Sept. 30, at 8 p. m.

All congregations are asked to send delegates.

Viggo M. Hansen,
District President.

In accordance with above announcement of the coming annual convention of District III, Trinity Church in Chicago invites members and friends of the Third District to be our guests for the convention. The meeting will begin Friday evening, September 30, and last through Sunday, October 2.

Reservations should be sent to Miss Ruth Andersen, 4535 North Bernard Street, Chicago 25, Ill., before September 24.

Walter Andersen, President.
Ernest D. Nielsen, Pastor.

The United Bible Societies Meet

(Continued from page 1)

ganizing of special Bible reading Campaigns, are among the plans being studied.

"We are concerned," said Dr. Eric M. North of the American Bible Society, "that in the present world struggle between conflicting ideologies the Scriptures should take their place alongside competing material. The member Societies, where possible, will give urgent consideration to the production of specially attractive editions likely to appeal to the general public."

Four Bible Societies were welcomed as new members of the organization, the newly formed Bible Society of Brazil, the Hibernian Bible Society, the China Bible House and the Korean Bible Society.

Dr. Eric M. North was elected Chairman of the Council of the United Bible Societies. H. Olivier Beguin, of Switzerland, was appointed General Secretary, a newly created office, with headquarters in London. Mr. Beguin's appointment was for three years. Dr. Gilbert Darlington of the American Bible Society was re-elected Associate Treasurer.

Bishop Eivind Berggrav of Norway, retiring Chairman of the United Bible Societies, who, because of serious illness was unable to attend the Conference, was appointed its first president. Bishop Berggrav has signified his acceptance of the post.

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

I am a member of the congregation at _____ September 5, 1949

Name _____

New Address _____

City _____ State _____

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