

Lutheran Tidings

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Scripture portions secretly passed from hand to hand during the Dark Ages

The Bible Story

PROBABLY the oldest passage in the Bible is a savage cry of revenge uttered by Lamech. He lived long before Moses and is said to have been father of Tubalcain, to whom tradition gives the credit for discovering the art of smelting metals. Lamech may have been brandishing aloft one of those early metal weapons which in our day have been brought to such horrifying refinement and perfection. In the 4th chapter of Genesis, we can read his wild boast:

... I have slain a man for my wounding,
And a young man for my hurt.
If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

This may well have been the beginning of the Bible, and before we come to the most recent of the Bible writings, we come across some very similar sounding words said in a different spirit:

Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? Till Seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

(Matthew 18)

It is a little shocking to find that one of the oldest fragments of the Bible is the blood stained, swaggering

song of a desert Bedouin. But all the more fascinating, then, is the story of the development of the Bible to the high moral standards and spiritual upreach which we find in its best portions. Lamech lived over 3,000 years ago. The Bible is still developing, as the recently published new translation testifies.

Other ancient songs are imbedded in the Old Testament writings, like fossils in rock. Miriam's song of Victory at the Red Sea as found in Exodus 15 dates from around 1,200 B. C., and if we give our imaginations half a chance we can see the wildly cheering women in their dance of triumph as the pursuing Egyptian army is engulfed by the waters.

Sing ye to the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

This hour of deliverance was a turning point in the history of the Hebrews; from then on they acknowledged Yahweh as their God, and their experience prepared the way for Mount Sinai.

The thrilling story of how the Bible came to be written has been prepared for motion picture showing by the American Bible Society, and is now available to churches on a rental basis. "Our Bible — How It Came to Us" is a feature-length cinema, and the above picture is a scene from the movie.

The Christian Prayer

"If ye shall ask anything of the Father, he will give it to you in my name."

John 15:23.

Let us think about prayer, and for the sake of clarity let us answer three questions. What is prayer? What is Christian prayer? What is our prayer?

What is prayer? The reality of prayer is that it is communication with God. It is talking with God, it is listening to God. When we have said that, we must remind ourselves of certain things that are important. Prayer is not the repetition of words anymore than conversation with our best friend is repetition of words. What would our friends think if we walked up to them and began talking like we sometimes do when we pray? When we say our Father, do we speak as if we are talking to our father who is in heaven? Or do we say it as if we are half-asleep and our father is deaf and won't hear us? Talking to someone implies that we are thinking about what we are saying. If we would talk to people like we sometimes pray perhaps our listener would turn and walk away because he would be sure we are not talking to him. But why does prayer become meaningless at times?

It is because man is always preoccupied with the things on the outside, with the things that show, and we think as long as we make the sounds of prayer that is all that is necessary. And we tend to pray as if we are trying to impress the people who hear us rather than speaking with God. Prayers are often filled with fancy words which are designed to impress people rather than God. Also, prayer degenerates when it becomes an automatic formula that has to be repeated on certain set occasions, forgetting that prayer is not concerned with the sounds produced by our lips but that prayer is concerned about the deepest needs of our hearts and the real intentions of our desire and will.

There are times when our prayers sound like religious nagging — trying to tell God what he ought to do! This is far from the real purpose of prayer. How presumptuous can we be to think that we, by taking thought, can be in a position to tell the Almighty what He ought to do? We fall into this position when we forget the true foundation of prayer. We have this in the words of the gospel text when Jesus said to the disciples, "If ye shall ask anything of the Father, he will give it to you in my name."

What is the sense of these words? These words say that there is an inseparable connection and unity between the Christian prayer and the spirit of Jesus Christ. There can be no Christian prayer that is not in the spirit of Jesus Christ! The Christian's prayer cannot be separated from the reality and presence of Christ himself. Prayer is too often thought of only as our talking to God, not our talking **with** God; there is a great difference. A prayer is the human act of



Pastor Vincent Ligouri

Our pastor in Portland, Maine, discusses prayer in terms of the action of God.

man turning to God, but in a far greater sense, prayer is God turning to man and drawing man unto himself. It is God who first turns to man, takes man in the love of Christ and turns man toward God. It is God's action which makes prayer a possibility. It is when we realize that to pray means to be in the presence of God, that prayer is true to its real purpose; it is understood as conversation, as a holy conversation! This is prayer in the spirit of Christ, the spirit that turns man from himself and draws him to God. Then it is we can see that there can be no prayer by the selfish man or woman, for that is only the whining of a self-centered person talking to himself. There is no answer to the selfish prayer because: there cannot be a selfish prayer and God does not heed our complaints, our foolish mumbling, demanding only our own welfare. So it is there is no true prayer that is separated from the love of Christ.

What then ought our prayer be? Think of the Lord's Prayer, how he teaches us to freely and willingly recognize God as our Father, and pray in the very presence of God, in the presence of our heavenly Father who is good, a God whom we recognize as the one whose will is supreme and needful, and we then pray from our hearts: "Thy will be done on earth as it is in heaven." So we realize that there is a place where God rules completely and that there is also a place where His rule is challenged. On earth there is a struggle between our will and His will.

Here we come to the very core of real prayer, the desire to bring about the will of God on earth, **in us**. Our faith does not direct us to pray that God should change his mind; rather our faith directs us to pray that we might recognize God's will for us in our actual situation, and having seen what his will is, we allow our purposes to be pushed aside and we work for God's concerns, **and not our own**. We have heard that prayer changes things, and it does, but it does not change the mind of God. Instead, it changes us and the circumstances which mankind forces upon himself. Prayer opens the doors of divine love that it may come into us. But to pray, "Thy will be done," does not mean there is nothing we can do. No, it means we are ready to do what he directs. "Thy will be done," is the supreme prayer of faith, the supreme prayer of courage that knows that regardless of the obstacles or regardless of what the world may give, we are determined to seek the will of God, and bring it about in spite of the evil that lives in us and in those around us.

Prayer then is the spirit of God alive in us urging us to love and worship the Almighty in every moment of our life living in his presence and in his will by the power of the Spirit of Jesus Christ. So what we pray in **His** name, the Father will give unto us. Amen.

An extract of a lecture in true folk-school style, rich in illustration, purposeful in message. Delivered at the anniversary of the congregation in Dalum, Canada, May 2.

Forward

by

P. Rasmussen

IF you are familiar with Canadian history, then you will remember that one thing was characteristic for the first people that came to this country, whether it be the pathfinder, explorer or missionary. And that one thing can best be expressed by the word that I have used as a heading for this article and lecture.

Think of the fearless answer given by Sieur de Maisonnue to the governor of Quebec: "I have not come here to deliberate, but to act. It is my duty and my honor to found a colony at Montreal, and I would go if every tree were an Iroquois."

Remember how Samuel Hearne twice was forced to turn back when he went to explore the Northland. First, because his Indian guide deserted him when they had come nearly two hundred miles from the fort; the second time when they were five hundred miles out and had the bad luck that their only quadrant blew over by the wind and was broken, so they were unable to take their bearings. But the third time he succeeded because he had will power, so he was the first white man to reach the Arctic Ocean from the interior.

But we will neither forget La Salle nor his explorations, how he and his companions had to suffer all the time from hunger, had to sleep on the open ground, often went without food, had to watch by night for hostile Indians and march by day with baggage — sometimes pushing through thicket, sometimes climbing rocks covered with ice and snow, sometimes wading whole days through marshes where the water was waist deep or even more, at a season when snow was not entirely melted.

The climax of the explorations would be MacKenzie's expedition as it is recorded upon the face of a rock in these words, "Alexander MacKenzie, from Canada by land, the twenty-second of July, one thousand seven hundred and ninety-three." I can fully understand a line like this one. "At last the weary travellers were rewarded with a glimpse of the Pacific.

What has been stated here (and the same could have been said of many other explorers) does also fully come true when we think of the Jesuit missionaries and the pioneer pastors. Here is just one example: About three o'clock in the afternoon a certain minister arrived at the first house in the settlement, when the following conversation took place between the missionary and the man whom he saw in the yard in front of the house. After the introductory salutation, the missionary inquired: "Do you want the gospel preached here?" After some deliberation it was answered. "Yes, that we do. Do you preach the gospel?" "That is my occupation." "Alight from your horse then, and come in, will you?"

"I have come a great distance to preach the gospel

to the people here, and it is now Saturday afternoon. Tomorrow is the Sabbath, and I must have a house to preach in before I get off my horse." After a few minutes consideration the man replied, "I have a house for you to preach in, provision for your horse and food and lodging for yourself, and you shall be welcome to them all if you will dismount and come in." How the house was filled the next day and how they appreciated the service is a beautiful story.

Similar examples can be given from our own Synod in the States. Read Enok Mortensen's book, "Stories from our Church," the chapters about the pioneer pastors and the missionary journeys, and you will see how anxious these men were to bring the gospel to the different settlements.

Those that are familiar with the New Testament will not only remember the great commission by Christ to his apostles to go out to the whole world with the gospel, but they will also know that there was especially one man more eager than anyone else to go forward, and that was the Apostle Paul. He carried in his heart the most valuable message ever given to men and he covered a vast extent of Asia, went to Macedonia, to Athens and Corinth, to Rome, and even wanted to go to Spain, and probably the British Isles. If the work of the Lord is to go forward, we must be more mission minded.

I have at hand the following statistics: During the last thirty years the world's population has increased by more than 500 millions. The present birth rate throughout the world is 233,000 daily, or 84 million a year. In contrast, death throughout the world average 109,589 daily, or fewer than 40 million a year. Thus the world population is increasing at the rate of 44 million a year and the rate of increase is constantly growing. But in the same statistics is mentioned that the church has long since failed to keep up. That is very sad. During the past generation alone, more than one billion souls have gone into eternity — and, tragedy of tragedies, at least 750 million of this number were never even touched by the church. They went into Christless eternity never having heard of God's provision for their salvation. And that in spite of the fact that Christ has provided all the means of grace and intrusted us with the assurance that work done in His name, shall not be in vain but bear fruit to God's glory and the salvation of man.

I think that in every person's life as well as in the congregation, the Synod, and even in the local community there should be a challenge to go forward.

March onward, march onward, our banner of light

Is waving before us majestic and bright;

March onward thro' trial, temptation, and strife.

No rest from the conflict, the battle of life.

Press forward, look upward, be strong in the Lord,

Our hope in His mercy, our trust in His word.

A Merger Has Taken Place

The background of this merger lies in the fact that in January 1953 the Immanuel Lutheran Church of Portland, Maine (Augustana) was without the services of a pastor, and approached the St. Ansgar's pastor, Rev. Vincent Ligouri and asked him to serve them until such a time as they could secure a pastor. He held services at 10 o'clock at the St. Ansgar church and 11 o'clock at Immanuel. The Lenten services were held together, and at that time some of the members of both churches felt that here were two small congregations that were both in the same situation, that is, a small congregation, and it was felt that if the two congregations joined together, they then would have a much stronger church. With this in mind a committee of two was chosen from each congregation; they laid the ground work, bringing their reports to their respective church boards, who in turn, were elected to serve their respective churches as officers of a joint committee — the entire group totaling 14 in number.

At the first meeting of the joint committee, Pastor Ligouri was appointed chairman, and the group proceeded to elect a vice chairman, secretary and treasurer. The first action taken was to draw up a budget to which each group was to make a monthly payment of an equal amount to the joint treasury.

The congregations approved the decision that during the first year of fellowship they would worship together six months in each church. However, the Sunday school was maintained at Immanuel as it was felt that the children would be more at home at one

place. Both groups furnished teachers for the school. The next step was to draw up a plan of fellowship to be in effect during the interim before merger of the St. Ansgar and Immanuel churches and each congregation approved this plan. In due course the joint committees were authorized to proceed with the work of making the union.

In January 1954 the congregations authorized the appointment of a merger committee which consisted of three sub committees, one group to present a new name; the second group to consider legal problems and the third group to study synodical affiliation. Each of these groups were to meet individually and then report their findings to the joint committee who, in turn, would take action on them and report their findings to their respective congregations.

Next came the proposed articles of merger, and these were five in number. After duly being presented to the congregations these were agreed upon. In the meantime the respective committees had been at work and each congregation had been visited by members of either the synod of the conference, whichever the case was — among these being the Dr. Alfred Jensen, President of the AELC; Rev. Viggo Hansen, District President of the AELC; Dr. Eskil England, President of the New England Conference of the Augustana Church. During this period each synod was kept in close contact as to what progress we were making.

After due consideration action was taken, and both congregations voted that the merger should take place, which we are happy to report will be effective as soon as the necessary legal papers can clear through the synod or conference and Attorney General of the state of Maine.

The merger required a lot of work by both the pastor and the laymen of each church. We were very fortunate in having a group that was very cooperative in its work. At no time was there anyone unwilling to serve on any of the committees. All the auxiliaries were very cooperative in this merger and fellowship that was effected. The two churches here in Portland are happy that the right steps have been taken by their congregations and we are thankful that we were guided by the Christian Spirit!

It is our prayer that our merged church will continue to serve God and His people as the respective congregations have done in the past!

Andrew Olesen, Correspondent.

**Press forward, look upward, march homeward and sing,
All glory to Jesus, to Jesus our King.**

As with the individual so also with a congregation: there should be no standing still. In our New Testament we have the beautiful story of the church in Antioch, as we may read about it in the Book of Acts. A small beginning by laymen, who to begin with only spoke to the Jews. And then a great change took place. Some of them spoke to the Greeks also. And the hand of the Lord was with them, and a great number that believed turned to the Lord. And from then on it grew in every way. Paul and Barnabas worked there, the Disciples were for the first time called Christians. Next we learn how the congregation sent relief to the brethren who lived in Judea and how later on the congregation out of its midst, guided by the Holy Spirit set apart Barnabas and Saul after praying and fasting, laid their hands on them, and sent them off on the missionary journey. From a small beginning the church at Antioch became a great stronghold.

Love was the motivating power behind the enterprise — "Behold how the Christians love each other." And the saddest thing that can be said of any congregation are these words spoken to the Church of Ephesus, "Nevertheless I have somewhat against thee, because thou has left thy first love." How are we situated? It would be well for all of us to have a spiritual inventory.

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77th Annual Convention of the American Evangelical Lutheran Church Cedar Falls, Iowa August 10-15, 1954

Bethlehem Lutheran Church, Cedar Falls, Iowa, has invited the American Evangelical Lutheran Church to gather for its 77th annual convention at Cedar Falls, and has made plans for being host to the convention. As authorized by the Des Moines convention the synodical board has accepted this invitation.

The convention will open with a worship service to be conducted at the Bethlehem Lutheran Church, 1410 Main Street, Cedar Falls at 8 P. M., August 10. The convention business sessions will commence at 9 A. M. August 11 and will take place at the Cedar Falls Junior High School, located one block north of the Bethlehem Church. All business sessions of the convention will take place there as well as most of the church services and larger meetings, including those on Sunday, August 15. An exception will be an all-Lutheran rally to be held at the Iowa State Teachers' College auditorium on its campus about one mile distant, August 11 at 8 P. M. Dr. Paul C. Empie will be the speaker.

It is expected that all congregations of the synod will be represented at the convention with one delegate for each 50 voting members or fraction thereof. The congregations in district one, eight and nine as well as the congregations in Dalum, Canwood, Danevang and Granly, may elect delegates according to the provisions of Synod By-Laws Art. VI 7 a-c, page 13. The names of delegates must be submitted in writing by the officers of the congregations to the credentials committee of the convention in time to be in the hands of this committee by July 25. In order for the delegates to be acceptable to the credentials committee they must be certified to in writing by the secretaries of the respective congregations. (Name and address of chairman of credentials committee is given below.) All ministers of the synod have voting rights at the convention and are expected to attend.

Friends and members of the Synod are welcome to attend the meetings and services of the convention. The business sessions for the convention usually lasts from 10 A. M. till 5:30 P. M., with recess for lunch and coffee. Devotional services are held each morning at 9 and the evening meetings are conducted in the interest of the missions, institutions, educational activities and auxiliaries of the Synod. Sunday will offer services in the English and the Danish languages with celebration of Holy Communion. It is also expected that there will be ordination Sunday morning.

Attention is called to the following provision in the Synod constitution: "Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the Synod, who shall publish them at least six weeks prior to the convention." Such topics must be at my address at least by July 1st in order that they may be published in the July 5th issue of Lutheran Tidings.

It is expected that all the reports from institutions, district presidents, missions, committees and auxiliaries of the Synod that are to come before the convention will be at my address by May 20. These reports will be published and forwarded to all ministers and congregations of the Synod for distribution.

The annual convention of the Synod is its largest single undertaking carried out by the united efforts of the entire synod. Its influence for the good of the Synod can hardly be overestimated. In order to deal intelligently and as Christian men and women with the important issues to come before the convention may we prepare ourselves by studying the various aspects and implications of these under the guidance of God's Word and Holy Spirit.

Alfred Jensen.

Des Moines, Iowa, April 24, 1954.

TOPICS FOR DISCUSSION

District VIII herewith submits the following proposition for discussion at the 1954 Synodical Convention at Cedar Falls, Iowa, "that the Synod Constitution be changed to specify that the East and West Coast be each represented with one member on the Synodical Board."

Anton Nielsen, Secretary, District VIII.

Luther Memorial Congregation of Des Moines, Iowa, submits the following topic for discussion at the 1954 Synodical Convention at Cedar Falls, Iowa: That the congregation proposes to purchase the Luther Memorial Church Property providing the synod is willing to sell it for \$25,000.00.

Arthur Marck, Committee Chairman.

Should the Synod Constitution Article IX, 2 be changed to read:

"All officers shall be elected by a two-thirds majority of the votes cast, the term of office to begin—the President and Vice-President-Secretary December 1 following election—all other members of the board October 1 following election"

Charles Lauritzen, Synod Treasurer.

Attention CONVENTION PERSONNEL

Will those attending the AELC convention in Cedar Falls, August 10-15, 1954, who will desire special room accommodations such as motel or hotel reservations write Mr. Einer T. Hansen, 1422 Franklin Street, Cedar Falls, Iowa, at once. We want to do everything possible to insure your comfort and convenience.

Early return of registration cards to Mrs. C. B. Jensen, 1604 Washington, Cedar Falls, Iowa, will be appreciated.

Best wishes!

The Planning Committees.
(Mrs. Thorvald Andersen)

"WE NEED THE WARMTH OF THE GROUP"

A certain pastor mourned over a backslider, who had once been a regular attendant in his congregation. He went to the man's house and found him sitting before an open fire. Without saying a word, the minister took up the tongs, lifted a glowing coal from the fire and laid it aside on the hearthstone. In silence they watched it die out, whereupon the backslider exclaimed, "You needn't say a single word, sir; I'll be there next Sunday!"

—Selected.

"Every man should keep a fair sized cemetery in which to bury the faults of his friends."

—Henry Ward Beecher.

"Christianity isn't worth a snap of your finger if it doesn't straighten out your character."

—D. L. Moody.

To Pastors and Convention Delegates

The Annual Report to the convention at Cedar Falls, August 10-15 has now reached all congregations or will do so shortly. As usual it costs \$.50. It is recommended that all delegates as well as pastors make a diligent study of its contents, so they will be ready to deal with the issues and problems at the convention. Such preparation will mean a great deal toward the success of the convention. This year the synod constitution and by-laws as well as the rules and regulations for some of our institutions and committees are added to the Report.

In the very near future mimeographed copies of the entire proposed rituals and liturgies, order of worships, as revised by the Liturgy Committee will be sent to each congregation in sufficient numbers to supply all delegates and pastors. Likewise mimeographed copies of the proposed plan for affiliation of the synod with the ULCA to be voted on at the 1955 convention, not at this convention, will be sent to all congregations and pastors for distribution especially to all delegates. This is the result of the work of the Lutheran Church Relation's Committee under the chairmanship of Rev. Erik K. Møller and represents the terms upon which affiliation or joining of the AELC with the ULCA can be accomplished. There will be a year's time in which to discuss this proposition.

Finally, the 1953 Uniform Report of the National Lutheran Council, a complete and comprehensive report of the activities of the National Lutheran Council and the Lutheran World Federation, will also be forwarded to all congregations and pastors for the benefit of those who are to represent the congregations and make the decisions at the convention at Cedar Falls.

Please, bring your copy of the above along to the convention.

May I again stress the necessity for preparation in order that the pastors and delegates of the convention may be well informed about the matters to be discussed and decided upon during the important four days, August 11 to 14. May God prepare our hearts and minds for the work to be done.

Alfred Jensen.

Itinerary for Bishop Skat Hoffmeyer

Sept. 1-2—Spencer, Iowa
 Sept. 3—Ringsted, Iowa
 Sept. 4-5—Cedar Falls, Iowa
 Sept. 6-8—Des Moines, Iowa (Pastor's Conference)
 Sept. 9-10—Storm Lake, Iowa (District Meeting)
 Sept. 12—Omaha-Council Bluffs
 Sept. 13-14—Blair, Nebraska
 Sept. 14—Neola, Iowa
 Sept. 15—Albert Lea, Minnesota
 Sept. 16—Sleepy Eye, Minnesota
 Sept. 17-19—Tyler, Ruthton, Minn. (District Meeting)
 Sept. 20-22—Minneapolis, Minn. (Luther Seminary, Lutheran Bible Institute, etc.)
 Sept. 24—Kenmare, North Dakota
 Sept. 26—Westby, Montana
 Sept. 26—Dagmar, Montana

Sept. 28—Salt Lake City, Utah
 Sept. 30-Oct. 1—Los Angeles Area, California
 Oct. 2-3—Solvang, California (Special Meetings)
 Oct. 4-6—Los Angeles Area, California
 Oct. 6-8—Oakland and Berkeley, California.
 Oct. 7—(Pacific Lutheran Seminary, etc.)
 Oct. 9-10—Seattle, Washington
 Oct. 11-13—Vancouver, Canada
 Oct. 14—Calgary, Canada
 Oct. 15-17—Standard-Dalum, Canada
 Oct. 19—Redvers, Canada
 Oct. 20—Winnipeg, Canada
 Oct. 24—Montreal, Canada
 Oct. 26—Westbrook, Maine

Eben-Ezer in the Pines EVERGREEN, COLORADO

The following pastors will have charge of the spiritual programme during the summer season:

June 15-22—Rev. Northwall (ALC)
 June 22-29—Rev. Tesch (ALC)
 June 29-July 6—Rev. Scholl (ALC)
 July 6-13—? ? ? (UELCL)
 July 13-20—Rev. Stanley Carlsen (UELCL)
 July 20-27—Dr. Ernest Nielsen (AELCL)
 July 27-Aug. 3—Rev. Pretty (ALC)
 Aug. 3-10—Miss Marie Hald (AELCL)
 Aug. 10-17—Rev. Imm. Petersen (UELCL)
 Aug. 17-24—? ? ? (AELCL)
 Aug. 24-31—Rev. Einer Romer (UELCL)
 Aug. 31-Sept. 6—Rev. Zeilinger (ALC)

All are welcome—Board, room, laundry \$3 per day.
 Evergreen is 35 miles southwest of Denver, highways 285 through Morrison or 6 and 40 to Evergreen, turn right at drugstore. For further information write

Rev. V. E. Bagger,
 Eben-Ezer, Brush, Colorado.

A Memory

The evening sun is descending
 The day has gone to rest,
 The evening shadows lengthening
 Cast a loneliness in my breast.

As I sit in study and ponder,
 Of the things I left at home,
 I gaze at the window and wonder
 If those things are forever gone.

I see the family gathered
 At home for their evening prayer
 What is that, I hear them say?
 They wish that I were there.

If only they knew the longing
 The thoughts that surge in my heart
 For home, when I'll be among them
 And in those prayers take part.

Slowly the clock is ticking
 These lonely moments away
 But the thoughts of those evening devotions
 Will dwell in my heart always.

(Written by a Grand View student 10 years ago.)

As Told By The
"Old Timer"

My First Fourth of July

AS I was saying, it was the first Fourth of July celebration of my recollection — must have been in the middle or late seventies, when the little town of Swan Lake was the Turner County Seat. I was just a little shaver then. —Course we didn't have the modern paraphernalia they have now-a-days. Our fun-making devices we had to make ourselves — even to a merry-go-round. But the best of it was it didn't cost us a single penny to ride on it — just a bit of energy; for we kids took turns pushing and riding.

Yes, shucks, we had a heap of fun. —I had a whole dime to spend exactly as I pleased — and that was quite a capital for a small boy in those days. I recollect that it took me a long time to decide how to spend it, so as to get the most possible for it. —Seems like I got a little of most everything that was offered for sale: ice cream, pink lemonade, pop corn, candy and, like all the other kids, some firecrackers. —Oh, yes, we had firecrackers even then. And that was not the only fireworks we had either — gosh, no; we had the real thing — we sure did. But that's a story in itself.

It was the idea of Captain Clark, who had to do with the arrangements. —Well, he wasn't really a captain, nor even an officer, but he was a Civil War vet. And having been trained as an artilleryman, it occurred to him that it was right and proper to begin the national holiday with a military salute.

So he talked the matter over with the young immigrant blacksmith, Jorgen Jorgensen by name, who owned and operated a sod smithy at the far end of the street. —For in lieu of a cannon it was necessary to improvise one. And the smithy was the proper place for it.

You no doubt wonder how it could be done. —Well sir, those two young fellows got their heads together and used a bit of ingenuity. They were afoot bright and early on the day of the Fourth to carry out their already laid plans — which by the way they had kept a secret.

In the smithy there were two anvils. They turned one of these upside down on the block where it stood and filled the small hole in its base with gunpowder. Then they placed the other anvil on top of this so that the apertures in the bases matched. For a fuse they used a bit of lit candle tied to a long iron rod. And to protect themselves from the blast, they stood behind the plank door at the entrance of the smithy. —(Here the Old Timer stopped to wipe the sweat from his face and forehead and to shift his position on the not too comfortable plank bench he was sharing with young Tommy and a number of his old cronies. Tommy, who was all eyes and ears, wanted to know what happened.)

Well, the first report was not very loud, and they

This story by Nanna Goodhope will bring back similar memories to those who grew up in the days when people invented their own entertainment.

decided that much more powder would be required to make the desired blast. So they scouted around till they found a heavy metal ring about three inches in diameter and nearly two inches deep. This they placed over the aperture of the lower anvil and filled it as well as the hole in the anvil with black gunpowder. Then they placed the second anvil atop of the first and proceeded to light it as before.

—And good gosh, did it make a noise? Yes-siree, most folks had never heard the likes of it before. Folks were out of their beds and on their feet in a jiffy. Men clad only in their underwear and women in their petticoats came running out from a house nearly a block from the smithy, where the chimney had toppled from being struck by a missile from the explosion. They believed that nothing less than an earthquake was taking place. Some folks were even convinced that Doomsday was at hand, for they had recently been warned of its imminence by a circuit-riding evangelist! They wrung their hands in bewilderment, imploring the Lord to have mercy on them!

Yes, sir, folks were scared almost out of their wits. In fact, everyone was frightened and filled with alarm, until the blacksmith and the "captain" emerged from the smithy, sooty and bleeding from small rifts on their faces and hands from the flying shrapnels — bits of the metal ring, torn to smithereens by the blast and blown every which way. Some had penetrated the walls, windows and doors of the smithy; while one missile had hit the aforementioned chimney.

Yes-siree, that was the first Fourth of July celebration of my recollection. It stands out clear as if it were yesterday. —If I live to be a hundred, I shall never forget it!

The Critic

A little seed lay in the ground,
And soon began to sprout;
"Now which of all the flowers around,"
It mused, "shall I come out?"

"The lily's face is fair and proud,
But just a trifle cold;
The rose, I think, is rather loud,
And then, it's fashion old."

"The violet is all very well,
But not a flower I'd choose,
Nor yet the Canterbury bell —
I never cared for blues."

And so it criticized each flower,
This supercilious seed,
Until it woke one summer hour —
And found itself a weed.

—Selected.

Paging Youth

ESPECIALLY OF OUR A. E. L. Y. F.

Editor: Thorvald Hansen, 22 South 13th Street,
Estherville, Iowa

Atlantic District Convention

The annual AELYF convention of the Atlantic District was held at Our Savior's Lutheran Church, Brooklyn, New York, over the Memorial day week-end. Pastor Carlo Petersen, of Newark, New Jersey, our district advisor, opened the convention with a few passages from II Timothy, stressing the contemporaneity of this letter with the age in which we live and its pertinence to us as young people active in the work of our church. Through these passages Pastor Petersen tried to encourage us in the work that lies ahead.

Dr. Grant, assistant pastor at Riverside Home, spoke to us about juvenile delinquents and their use of narcotics. This was a very factual talk and an especially fitting one since we are all teen-agers and this problem is always around us in the East.

Following Dr. Grant's talk we had our business meeting. Leonard Lund, of Troy, New York, presided over the meeting in the absence of the president. Meta Michaelsen was appointed convention secretary.

An important part of our business meeting was the election of officers. The following were elected for the '54-'55 term: Martin Petersen, Newark, president; Ronald Hansen, Bridgeport, vice-president; Joanne Chadwick, Newark, secretary; Niels Outzen, Brooklyn, treasurer; Pastor Carlo Petersen, Newark, district advisor; and Dorothy Christensen, Newark, editor of district newsletter.

For many years our district has been trying to obtain a camp. It now looks as if our goal may soon be attained. A committee has been appointed to look into the matter and to present our cause to the church district convention at Troy, New York, in October. We hope to obtain ownership of a camp near Hartford, Connecticut.

On Sunday morning Pastor Petersen conducted the service and officiated at the communion. Pastor Petersen stressed the fact that there are many voices clamoring for the allegiance of young people today. I'm sure this is a service which will not soon be forgotten for it drew us all so much closer together.

The host society planned a wonderful convention in spite of the fact that they are without a pastor. We all felt welcome as we drove up to the church on that damp Saturday for there was a large sign bidding us welcome. A sidewalk cafe had been arranged on the patio of the church and there we had coffee and cake. On Saturday evening we enjoyed games of skill such as are often seen on television as well as other games and dances.

On Sunday afternoon we went to Willowbrook

Notice of Special Meeting

A special meeting of the American Evangelical Lutheran Youth Fellowship will be held in Des Moines, on Monday, August 16, 1954 at 10:30 a. m., for the purpose of amending our Articles of Incorporation and taking care of other legal matters involved in those changes. No new matters will be taken up at this special meeting.

While each society is allowed to send two delegates and each pastor and district officer is also allowed to vote, only the national board need be in attendance. However, for the meeting to be legal, this general notice must be given. If you wish to attend this special meeting, please notify the undersigned not later than the opening day of the synodical convention.

The next regular business meeting of AELYF will be at Grand View College on November 5-6-7, at which time all pastors, officers, delegates and friends of Youth Committees will be encouraged to attend.

W. Clayton Nielsen, President.

July 9, 1954

Withee, Wisconsin.

Park on Staten Island, where we had a picnic and played ball. In the evening we took a trip to Coney Island where we had a great time and enjoyed the many rides.

On Monday morning we finished our business meeting after which Pastor Petersen closed the convention with the thought that no one can separate those who have confessed an allegiance to God.

Joanne Chadwick, Secretary,
Atlantic District.

"And You Also Are Witnesses"

Here is a challenging filmstrip for any youth fellowship! Complete with recorded script (33 rpm), it is unique in that the discussion questions are also recorded. It has just been produced by the Walther League, and a review copy was made available to the AELYF. We gave it a "trial run" here at Withee last week and found it to be stimulating, challenging, technically excellent and down-to-earth. The plot is based upon the dating experience of a young man and his high school "date" who has little interest in the work of the church. What happens to the two of them, stimulated by the boy's mother and pastor, is worth studying. It brings "home" the message that each one of us can be and is a witness — but what kind of witness. I urge you to use this filmstrip soon. It will be available at film headquarters after June 26. Just write Miss June Westergaard, 2921 North 56th, Omaha 4, Nebraska, and ask for it. Copies may also be purchased at \$10.00, less discount, from the Walther League headquarters.

W. Clayton Nielsen.

(Continued on Page 10)

Our Women's Work

Editor

Mrs. Ellen Knudsen, 1114 South Third Avenue, Maywood, Illinois

Financial Report for the WMS

JULY 1, 1953 TO JULY 1, 1954

	General Fund Etc.	Home Missions Project
DISTRICT I		
Trinity Ladies' Aid, Bronx, N. Y.	\$ 15.00	\$
District I Convention	53.30	
Ladies' Aid, Brooklyn, N. Y.	20.00	
Bethesda Ladies' Aid, Newark, N. J.	15.00	10.00
Ladies' Aid, Bridgeport, Conn.	10.00	
Ladies' Aid, Hartford, Conn.	25.00	
St. Peter's Ladies' Aid, Byram, Conn.	5.00	
	<hr/> \$ 143.30	<hr/> \$ 10.00
		<hr/> \$ 153.30

DISTRICT II

Danish Ladies' Aid, Grayling, Mich.	\$ 13.50	\$
Lutheran Ladies' Aid, Grant, Mich.	12.50	
Manistee Mission Circle	30.00	10.00
St. Peter's Ladies' Aid, Detroit, Mich.	20.00	
Trufant-Settlement Mission Group		15.00
Juhl-Germania Mission Society		50.00
Central Lutheran Ladies' Aid, Muskegon....	22.19	
Ludington Ladies' Aid		10.00
Victory Ladies' Aid		15.00
Greenville Mission Group		15.00
Miscellaneous	10.00	
	<hr/> \$ 108.19	<hr/> \$ 115.00
		<hr/> \$ 223.19

DISTRICT III

District III Convention	\$	\$ 28.00
Danish Ladies' Aid, Marinette, Wis.	5.00	
Bethania Guild, Racine, Wis.	10.00	20.00
Bethania Evening Circle, Racine, Wis.		5.00
Danish Ladies' Aid, Racine, Wis.	10.00	
Trinity Ladies' Aid, Chicago, Ill.	30.00	
St. Stephen's WMS, Chicago, Ill.		50.00
St. Stephen's Ladies' Aid, Clinton, Iowa....	13.00	13.00
Mission Group, Trinity, Chicago, Ill.	25.00	
	<hr/> \$ 93.00	<hr/> \$ 116.00
		<hr/> \$ 209.00

DISTRICT IV

Fredsville Ladies' Aids	\$ 55.50	\$
District IV Convention	67.78	67.78
Betania Ladies' Aid, Ringsted, Iowa		40.00
Luther Memorial Ladies' Aid, Des Moines..	25.00	
St. Ansgar's Ladies' Aid, Waterloo, Iowa....	10.00	
Immanuel Ladies' Aid, Kimballton, Iowa ..	10.00	
Nain Ladies' Aid, Newell, Iowa	35.00	
St. John's Ladies' Aid (Danish) Hampton..	17.00	20.00
Mission Circle, Kimballton, Iowa	25.00	
Mrs. Alfred Sorensen, Cedarloo, Iowa	5.00	5.00
Beth. Lutheran Church Women, Cedar Falls	50.00	
St. John's English Aid, Hampton, Iowa		5.00
Eben-Ezer Ladies' Aid, Audubon, Iowa	16.00	
Miscellaneous	5.00	
Fredsville Lutheran Guild		50.00
	<hr/> \$ 321.28	<hr/> \$ 192.78
		<hr/> \$ 514.06

DISTRICT V

West Denmark and Bone Lake Ladies' Aid...\$	65.96	\$
Miscellaneous	5.00	
District V Convention	28.20	28.20
Joint Ladies' Aid, Minneapolis, Minn.	16.00	50.54
Danish Lutheran Guild & Ladies' Aid, Withee	18.25	18.25
English & Danish Ladies' Aids, Askov, Minn.	27.30	27.35
Ladies' Aid, Blue Heron, Canwood, Canada..	5.00	
First Lutheran Ladies' Aid, Alden, Minn....	25.00	
	<hr/> \$ 190.71	<hr/> \$ 124.34
		<hr/> \$ 315.05

DISTRICT VI

Danebod Danish Ladies' Aid, Tyler, Minn....\$	36.85	\$
District VI Convention		59.85
Hope Ladies' Aid, Ruthton, Minn.	10.00	
Danish Ladies' Aid, Gayville, S. D.	33.50	
Ladies' Aid, Viborg, S. D.	9.00	
South Lutheran Society, Viborg, S. D.	15.00	
Diamond Lake Ladies' Aid	25.00	10.75
Miscellaneous	19.50	
Bethany Ladies' Aid, Badger, S. D.	15.00	
Immanuel Luther Ladies' Aid, Lake Norden	8.25	
Pioneer Lutheran Aid, White, S. D.	5.00	
Danebod English Ladies' Aid, Tyler, Minn....	65.00	
	<hr/> \$ 242.10	<hr/> \$ 70.60
		<hr/> \$ 312.70

DISTRICT VII

Mission Study Group, Brush, Colo.	\$ 35.00	\$ 10.00
Kronborg Ladies' Aid and Guild	35.00	
District VII Convention	119.28	
West Ladies' Aid, Cordova, Nebr.	23.25	
Ladies' Aid, Omaha, Nebr.	19.50	
Danish Ladies' Aid, Danevang, Texas	5.00	
Ladies' Aid, Rosenborg, Nebr.	13.20	25.00
Bethlehem Lutheran Ladies' Aid, Davey Nebr.		20.00
	<hr/> \$ 250.23	<hr/> \$ 55.00
		<hr/> \$ 305.23

DISTRICT VIII

Bethania Guild, Solvang, Calif.	\$ 29.22	\$
Ansgar Ladies' Aid, Pasadena, Calif.	5.00	
Miscellaneous	5.00	
Ladies' Aid, Solvang, Calif.	50.00	
Lutheran Guild, Salinas, Calif.	31.50	
District VIII Convention	12.50	
Friendship Circle, Los Angeles, Calif.	21.00	
	<hr/> \$ 154.22	
		<hr/> \$ 154.22

DISTRICT IX

Trinity Ladies' Aid, Wilbur, Wash.	\$ 30.00	\$
District IX Convention	35.92	
American Lutheran Ladies' Aid, Junction City	20.00	
Annex Club, Seattle, Wash.	35.00	25.00
Sunshine Circle, Enumclaw, Wash.	5.00	
Danish Ladies' Aid, Junction City, Ore.	10.00	
Ladies' Aid, Tacoma, Wash.	20.00	
Ladies' Aid, Enumclaw, Wash.	22.17	
	<hr/> \$ 178.99	<hr/> \$ 25.00
		<hr/> \$ 203.99

TOTALS:

General fund, etc.	\$1,682.02
Home Missions project	708.72
WMS collection at annual convention	307.17
Balance on hand, July 1, 1953	818.49

TOTAL RECEIPTS\$3,516.40

Out of the \$708.72 received for Home Missions, \$222.78 was earmarked for the Cedarloo Mission Project, leaving a balance of \$485.94.

The following memorial gifts were received during the year. These amounts are included in the District receipts above:

In memory of: Marie Nissen, Kronborg, Nebr., \$5.00; Mrs. Peter Jensen, Kronborg, Nebr., \$5.00; Rep. Wilhelm Holm, Tyler, Minn., \$19.50; Mrs. Lund Christensen, Waterloo, \$5.00.

DISBURSEMENTS:

Santal Mission (\$59.64 earmarked for Riber's work) ..	\$ 225.60
Fund for Prof. Ammentorp	50.00
Cedarloo Home Mission Project (\$656.34 from last year's H. M. Project, voted at Des Moines)	878.12
Lutheran Welfare, Iowa (earmarked)	67.78
Church Extension Fund (1953 Conv. Collection)	307.17
Stationery and postage	24.76
Travel	69.00
Solvang Lutheran Home (\$77.00 earmarked)	177.00
Nysted Project (earmarked)	59.64
Christmas gifts for missionaries	60.00
Grand View College (\$15.00 earmarked)	223.42
Grand View College for Boys' Dorm Furniture Debt..	200.00
Danebod Folk School, Tyler	100.00
Mrs. Ellen Knudsen, Editor, Women's Page	50.00
Ordination gifts to three men	150.00

Total disbursements\$2,642.49
Balance on hand, July 1, 1954\$ 873.91

\$3,516.40

I have now served as treasurer of the Women's Mission Society for four years and will not be running for re-election at our annual meeting this August in Cedar Falls. This has been one of the most enjoyable positions I have ever held. It's been a big thrill to write checks which have totaled over \$11,500 during these four years. It has also been a pleasure to get to know so many of our women through the friendly letters which accompanied their contributions to WMS. May I thank all of you who have been so wonderful to work with and for!

Mrs. Axel Kildegaard.

PAGING YOUTH

A E L Y Flashes

(Continued from Page 8)

The Great Plains District will hold its annual camp and convention at Nysted, Nebraska, during the week of August 2 to 8.

A fine program including devotions, discussions centering on what the Lutheran Church stands for and believes, crafts, recreation, etc., is being planned.

The camp and convention are open to all young people who are 14 and over. The cost for the full week is \$15 and those who cannot attend for the full week will be charged at the rate of \$3 per day. Registrations should be sent at once to Pastor Arnold Knudsen, Nysted, Nebraska.

Synod youth night will be observed at the annual church convention at Cedar Falls on Saturday evening, August 14. The speaker on that occasion will be Dr. Harold E. Bernhard, Director of Religious Activities at Iowa State Teacher's College.

It is hoped also that the first of the two Santal students sponsored by the AELYF will be present and can be introduced at that meeting.

LWR Shipments Pass 100,000,000 Pound Mark

New York — (NLC) — The total of relief supplies shipped overseas by Lutheran World Relief passed the 100,000,000 pound marks today (Friday, July 9), when two boats carrying LWR cargo left the United States for Germany and the Middle East.

The event was announced here by Bernard A. Confer, executive secretary of the National Lutheran Council's material aid agency.

He said the 100,000,000 pounds of relief supplies, shipped since the agency was founded in 1945, included clothing, food, medicine and other supplies valued at nearly \$35,000,000. The goods have been distributed to refugees and other needy in 26 overseas countries.

Mr. Confer said that today's shipments consisted of 3,129,793 pounds of government donated powdered milk sailing aboard the M. S. Prins Frederik Willem from Milwaukee to Germany, as well as of 45,887 pounds of clothing sailing aboard the M. S. Emma Bake from New York to the Middle East, where it will be distributed among Arab refugees in Jordan.

He added, it was "fitting, that we cannot tell whether the 100,000,000th pound of our supplies is food or clothing," since both have been major items in the LWR program.

Germany and Jordan, for which the current shipments are bound, have throughout LWR's existence been the two largest recipients of the material aid. In Germany the agency has distributed nearly 75 million pounds of relief goods valued at more than \$250,000,000 among the millions of refugees and other needy, Mr. Confer said.

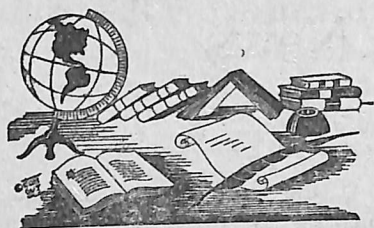
He added that LWR has ranked first among all voluntary agencies in gifts to "the explosive Arab refugees" in Jordan, where some eight million pounds of goods valued at nearly \$2.8 million have been distributed.

The bulk of the goods distributed by LWR are gifts from Lutheran congregations and individuals in this country, contributing to various appeals of the agency, Mr. Confer said.

He pointed out that LWR's appeal for used clothing is carried out on a year-round basis with special emphasis on Thanksgiving and Spring clothing appeals. The last LWR Thanksgiving clothing appeal resulted in a record collection of more than two million pounds.

In the LWR clothing appeals, congregations often cooperate on a community, county, state or synod basis, working together to ship clothing in box car loads, Mr. Confer explained, adding that such cooperative efforts "make possible an increased Christian impact upon the community at large."

In the top agricultural states congregations of the church bodies cooperating in the National Lutheran Council as well as the congregations of the Missouri Synod are urged to gather farm commodities under the All-Lutheran Food Appeal, Mr. Confer went on.



OPINION AND COMMENT

OUR ATTENTION has been called to the fact that the chart presented in the last issue of LUTHERAN TIDINGS showing attendance at the Seminary since 1934 did not present actual figures. The chart was designed to support an editorial which stated that attendance at present in the Seminary is not at an all-time low, as many persons seem to think. If the chart was in any way misleading, we are sorry. It was designed for comparison purposes only. Size is, as everyone recognizes, not the best indication of value. The largest school in the world is the University of Buenos Aires with an enrollment of 64,425 and second is NYU with 59,161. The number of students is no indication of the quality of teaching. Neither is the number of teachers a completely reliable basis of judgment. Harvard is in good repute as a thorough educational institution, yet last year its Divinity School had only four professors.

A NEW STAMP is out, an 8-cent postage stamp bearing the familiar motto: "In God We Trust." It is a motto which Americans carelessly bandy about. We have used it so much that like other phrases commonly used its real meaning has been lost. The other day on the golf course, we heard a youth using profanity in such profusion that it had almost become an art with him. Some of our shots made us share his emotion. However, it came to us, sharply that his rich eloquence could not possibly have meaning for him; it was too careless, too little considered, too habitual. In the same way, a sincerely intended phrase such as "In God We Trust" can degenerate into slipshod use and become meaningless. This uncaring habit is, in a most literal sense, using God's name in vain; likewise, it is profanity of a most disturbing kind. We note that some members of Congress have introduced bills calling for the same phrase to appear on all stamps. The Post Office, however, has objected to this, on the incredible grounds that the phrase might not be appropriate for some of the historical events commemorated on some postage stamps!

THE NEW ANNUAL REPORTS came today. No publication of our Synod rivals these in importance. It is too bad that so many congregations have a struggle to dispose of their allotment of these reports. Let all Synod members obtain and read these reports which are letters to them from the heads of our various institutions and agencies!

SPEAKING OF LETTERS, we have always found a great deal of refreshment in the letters of Paul, and the new translation of the Bible has brought clarity

to many obscure passages. One striking thing we have noted is how often the new phrasing coincides with the interpretation of the passage which we received from S. D. Rodholm. He was a Pauline specialist, and a New Testament scholar of considerable rank, of course, but it nevertheless is surprising to see how closely his ideas align with the new versions. A few examples will show what we mean, and may also interest a few in comparing passages in their new Bibles with their old:

Romans 1:13 "Oftentime I purposed to come unto you (but was let hitherto)" Here we see that the word "let" actually means just the opposite to us what Paul intended. So the new phrasing goes: "I have often intended to come to you (but thus far have been prevented)."

Philippians 1:27 "Let your conversation be as it becometh the gospel of Christ" is obscure unless we see that by the word "conversation" the people of king James' day meant "how your life is carried on" or "conduct." So now we read "Let your manner of life be worthy of the gospel of Christ."

1 Thessalonians 4:15 "We . . . shall not prevent them which are asleep," is confusing unless we know that Paul meant "precede" instead of "prevent" as we use that word. The same confusion of terminology we find in Psalm 119:147.

Paul becomes more vivid and vital than ever in the language of the new translation, and the suggestion which Rodholm made to his students still has much merit: Occasionally preach from the epistles. A pastor has his thinking sharpened when he varies his approach. Seeing Paul's letters as a new expression of the Gospel, and proclaiming it in that way in sermons can be worthwhile to both pulpit and pew.

IN STOCKHOLM, SWEDEN, last month, 65,000 persons swarmed to hear the noted and astonishingly successful evangelist, Billy Graham, and at the close of his message, he asked, as usual, for a show of hands of those wanting to testify for Christ. Only 50 hands were lifted. Evidently the meeting's uplift was not all that the throng had anticipated — Which reminds us of a church bulletin board sentence we once saw: "Come in and have your faith lifted."

Rodholm Volume Not Yet Sold Out

The wonderful story of the Rodholm family and the best work of the late S. D. Rodholm, in the book entitled "A Harvest of Song," are still available, according to the Publications Committee of our Synod. Each family should have its copy of this anthology. The biographical sketch makes fine family reading in the evening round the fireplace, and the beloved poems and songs and translations are a real treasure. The book can be had for \$2 postpaid from Grand View College Book Store, Des Moines, Iowa.

The Martin Luther Film in the News

Protest Catholic Attack on "Martin Luther" (Editorial Feature)

Late in April, a newspaper in Wisconsin (**The Iron County Miner**) published a half-page ad bought by the Catholic church of Hurley, Wisconsin, challenging the truth of the film **Martin Luther**. The large advertisement, masterfully persuasive and convincing, purported to show that the makers of the film slanted history in order to present Luther and Lutheranism and Protestantism in a most favorable light, and in order to cast reflection on the Catholic church. The day after the ad appeared, five Lutheran pastors met to plan action to offset the move by the Catholics. The film was then playing at the local theatre. Pastor Earl Gustafson (Augustana Synod) and the others (two Missouri Lutheran men, one Finnish Lutheran and one Suomi Synod minister) bought space in the **Miner** and in the **Ironwood Daily Globe** across the state border in Michigan, and answered the charges of the Catholics, which were almost totally unfounded.

The Catholic note denied that the Catholic church was, as the film shows, riddled "by corruption, immorality, and dissolute leadership at the time of Luther." In answer, the Lutherans wrote:

"A Roman Catholic film reviewer wrote in the Hamilton (Ontario) Spectator — 'Any educated Catholic will admit the decadence of his Church during the Middle Ages. The Reformation was not just a rising of city states against the Holy Roman Empire; it was a protest against a corrupt power which sold indulgences and bishoprics to the highest bidder. Whatever one's religious convictions — and this reviewer is himself a Roman Catholic — the facts are there — I would like to suggest here that there is little to offend the Catholic movie-goer, for this life of Luther is told with a quiet dignity and without prejudice'."

The Catholic note said further, that "the important thing to understand is that this film shows a caricature of the Catholic Church in another age—" In answer, the Lutherans wrote:

"A Roman Catholic film reviewer wrote 'This is an honest film. It treats a controversial subject with kid gloves, yet never insults the intelligence. It sets out the story of Luther's life with accuracy but pardonable discretion; also it was screened in Germany and has about it an authentic Teutonic ring'."

The Catholic note made other charges and accusations and then said, "We Catholics believe that our Church remains — unchanging in its teachings." This statement did not go unchallenged:

"History records many changes in the teachings of the Catholic Church. Their proclaiming a belief in Purgatory in 583 A. D. represents a change from the previous six hundred years. Until the year 1075 priests had been allowed to marry. This teaching was changed in that year by Gregory VII, who declared the marriage of clergymen invalid. For fourteen hundred years laymen received both the elements (bread and wine) in Holy

Communion. In 1415 A. D. the teaching was changed by the Council of Constance so that thereafter the Cup in Holy Communion has been denied to the laymen. For 1800 years the Immaculate Conception of Mary was not a Doctrine of the Catholic Church. A change occurred in 1854 A. D. when this became Doctrine. For 1800 years Papal Infallibility was not a Doctrine — In 1870 it became Doctrine. For 1900 years mixed marriages not performed by a Roman priest were not considered invalid by the Catholic Church. A change occurred in 1908 — The Assumption of the Virgin Mary bodily to Heaven was made a Doctrine as recently as 1950."

When the Catholic note claimed that "If Luther returned today — he would find to his astonishment a Roman Church which he would never have attacked in her present aspect!"

The Lutheran pastors answered:

"The truth is: Luther who was bound to the Word of God alone would still today object to any Church's unscriptural teaching of purgatory, celibacy, papal infallibility, etc."

The Catholics claimed that "We Catholics believe that our Church remains One and United — because this Church is the One True Church, established by Christ and guided by the Holy Ghost." The Lutheran note replied:

"As there is more than one Protestant Church, so there is more than one Catholic Church, for there is a Roman Catholic Church, a Greek Orthodox Catholic Church, etc. We Lutherans believe that the One True Church which Christ established cannot be confined to any single visible Church organization but consists of all true believers everywhere in Christ, the only Saviour from sin —"

In a letter answering LUTHERAN TIDING'S note of inquiry, Pastor Gustafson wrote that the film played to packed houses during its local run. "The ads were well received by the community — I have received letters from people from California to New York, from Texas to Minnesota, requesting the complete copy which I have been glad to send them."

The script for **Martin Luther** actually is the work of nine writers, including historians and theologians. One of the consultants was Dr. Jaroslav Pelikan, who addressed our Synod's Pastor's Institute three times this spring. Catholic books as well as Protestant texts were searched to find the facts. Boehmer, Bainton, Hans Lilje and E. G. Schwiebert were among the Protestant writers referred to. Every effort was made to avoid the kind of controversy which has come up lately, by sticking closely as possible to those facts.

The present policy of the Catholic Church seems to be a reversal of the original reception given the film by the Roman hierarchy. Further stories about this magnificent film follow. The film has been much in the news lately.

Melbourne Critic Praises "Martin Luther" in Australia

Melbourne, Australia—(NLC)—Here, as elsewhere in the world, the dramatic film "Martin Luther" earned acclaim of both public and critics after its first screening at the Australian Film Festival. The film had been chosen to open the festival here.

In a review headlined, "A Deeply Religious Experience," Bruce Grant of "The Age" said "Martin Luther" is a film of "unusual distinction," and added that "produced outside the Hollywood pale, it went on to box-office success."

The critic found "Martin Luther" a "remarkable scholarly film," but added that "the scholarship is not paraded but in the portrait of Luther, where it is implicit in each look the heavy-faced Niall MacGinnis gives, and in the documentary of events that lead to the birth of the Protestant movement."

The critic also pointed out that "it is greatly to the credit of producer Louis de Rochemont and the Lutheran churches who sponsored the production that Luther is not made out in contemporary garb, with the Roman Catholic church still indulging some dark practice; nor is he in any way related to current problems of faith or heresy as was done in the Miracle of Fatima and, with obvious difficulty, by Cecil de Mille in Samson and Delilah."

"One can draw one's own conclusions about the importance of a Luther-like faith in the world today, but the film makers do not offer their opinion. There is no attempt to identify him with the spirit of democracy — a valiant sacrifice," the critic went on.

"It sticks relentlessly to the spiritual core of its theme," and "commands respect and admiration: two rare qualities in cinema, as in any art," the critic said.

He expressed hope that the film will be shown commercially in Australia because "it is a better film to debate than to criticize," and "I doubt if the film trade could ever look the public in the face again if it allowed 'Martin Luther' to pass by."

Sticker Demanded by Catholics on "Martin Luther" Posters

Munich, Germany—(NLC)—Roman Catholics in the Bavarian town of Cham have successfully insisted upon special stickers to cover the posters announcing the "Martin Luther" film at the local theater, it was reported here by Evangelische Pressedienst.

The official news bulletin of the Evangelical Church in Germany quoted reports of the Evangelical Church in Cham saying that ten days before the scheduled run of the successful Lutheran film the Roman Catholic clergymen of the town demanded that all posters announcing it should carry an extra sticker declaring it "a performance for the Evangelical congregation."

Though the local theater owner joined in the demand, Dean Walfram Hanow, the head of the Evangelical group in Cham, refused it as contrary to the truth, the report said.

He was, however, forced to consent in the printing of a sticker saying, "An Evangelical Film." This text was then printed on long narrow slips of colored paper and pasted across all posters announcing the film.

Top Company to Release "Luther" Throughout the World

New York—(NLC)—Twentieth Century-Fox, one of the leading motion picture companies in Hollywood, will release "Martin Luther," the film biography on the leader of the Protestant Reformation, in thirty-eight countries and territories throughout the world.

The signing of a three-year contract with Louis de Rochemont Associates, producers of the Luther film for Lutheran Church Production, Inc., was announced here by Murray Silverstone, president of Twentieth Century-Fox's international and Inter-American organizations.

Arrangements have been completed or are now in progress for the showing of "Martin Luther" in fifty-two countries

altogether, according to Borden Mace, president of de Rochemont Associates.

Distribution of the picture in the United States, Canada and Germany has been handled through de Rochemont Associates, who have also completed negotiations for showings in Sweden, Norway, Finland, Denmark, Holland, England, Iceland and Switzerland. The film is expected to open in these countries early in the fall. Similar plans are underway for Austria, Ethiopia and Yugoslavia.

Under the agreement signed by Fox, the company has acquired distribution rights to "Martin Luther" in Argentina, Australia, Belgium, Brazil, Burma, Chile, Colombia, Cuba, Dominican Republic, Ecuador, Egypt, France, Hong Kong, India, Indonesia, Iraq, Israel, Italy, Japan, Lebanon, Mexico, New Zealand, Pakistan, Panama, Peru, the Philippines, Portugal, Siam, Singapore, South Africa, Spain, Syria, Formosa, Trinidad, Uruguay, Venezuela, Greece and Turkey.

Mr. Mace declared here that "this agreement with one of the major movie distributors of the world testifies to the great popular interest in the Luther film and its stature as one of the leading box-office hits of our time."

Noted Lutheran Scholar Replies to Critics of "Martin Luther"

New York—(NLC)—A reply to Roman Catholic critics of the "Martin Luther" motion picture has been written by Dr. Roland Bainton, a Quaker, and one of America's foremost scholars in the field of church history.

A professor at Yale University's Divinity School, Dr. Bainton is author of the definitive biography of Martin Luther, "Here I Stand," which won a \$7,500 award for distinction and earned a place among the best-sellers. He served as a consultant on the script of the Luther film.

Discussing Catholic charges that "Martin Luther" is "unhistorical, unbiblical, unfair," Dr. Bainton makes a point-by-point analysis of this argument and presents documentary evidence to refute the Catholic claims.

In his concluding statement, Dr. Bainton says:

"If we can revive the past in order to recover its deepest insights, in order to learn from and not repeat its mistakes, in order to gain enrichment from whatever is noble and true, then we shall use history not to bludgeon each other but for mutual edification.

"Protestants read Roman Catholic classics such as St. Augustine, St. Bernard, Thomas Aquinas, Tauler and many more. If Roman Catholics were disposed to read at least the devotional works of Martin Luther, they would discover there the marrow of the Gospel."

Total Investment Repaid on "Martin Luther" Film

New York—(NLC)—Repayment in full of nearly \$500,000 invested in "Martin Luther," the full-length dramatic film on the leader of the Reformation, was voted here by the board of directors of Lutheran Church Productions, Inc.

A refund of 50 per cent of the capital funds contributed by the six member organizations of LCP had been made earlier in the year, and payment of the remaining 50 per cent was approved at a meeting on June 29.

Financial statements submitted to the directors indicated the prospect of further distribution of assets to members of the corporation in the future, in view of the success of the film in the United States, Canada and Germany, and plans for booking the picture in other countries throughout the world.

It was reported that "Martin Luther" had been seen by some ten to twelve million persons in showings at nearly 3,000 theaters in the U. S. and Canada, as of July 1, fourteen months after its premiere.

Member groups of Lutheran Church Productions invested \$450,000 in production of the Luther film, as follows: United Lutheran Church and Lutheran Church-Missouri Synod, \$135,000 each, National Lutheran Council, \$73,125; Evangelical Lutheran Church, \$56,250; American Lutheran Church, \$28,125; and Augustana Lutheran Church, \$22,500. In addition, the American Evangelical Lutheran Church contributed \$1,000.

OUR CHURCH

Des Moines, Iowa. Newly-ordained Pastor Beryl "Gus" Knudsen and his wife recently (July 8) received a new son, Dean Michael. Pastor Knudsen will be installed in our church in Montcalm County, Michigan, July 25.

Omaha, Nebraska. An interesting approach in behavior discipline was adopted in the Vacation school here. Each of the three classes had a picture of Christ hung in a prominent place on the wall. On the first day of school colorful designs of the Christian symbols were shown to the children and explained to them. Each child was then allowed to choose the symbol he liked best and (except in kindergarten) given the opportunity to make that symbol out of colored construction paper, and print his name on it. These chosen symbols were then placed around the Christ picture and the daily behaviour of the pupil determined whether or not his symbol was to be moved closer or further away from the Master. The plan was an object lesson applicable to life. Pastor Marius Krog, Mrs. Helen Krogh, and Mrs. Elizabeth Jessen were teachers.

Junction City, Oregon. Average attendance in this church has been 110 per Sunday, with the modest sized church filled to capacity over half the time since New Year. Twenty-eight members have been gained in the half year. Joint Vacation school was conducted with the Methodist church here, and 141 children attended, with 11 teachers from each church participating. A building committee has been formed here to investigate new facilities for the S. S.

Waterloo, Iowa. Pastor Harry Anderson, of Marlette, Mich., will preach here August 15. The vacation school here had 115 children enrolled, and a staff of 15 workers.

Los Angeles, Calif. Pastor Aage Moller has moved into the parsonage here and will be serving as interim pastor for Emmanuel church. Pastor H. V. Knudsen, former pastor, has been installed as second minister in Fredericia, and lives in the parsonage at Vesterdalsvej 4, Fredericia, Denmark.

Solvang, Calif. Young People's camp will be held near here at White Oaks Flat, July 29-Aug. 5, with program designed for campers 14 to 17 years.

Kimballton, Iowa. Immanuel church here is making plans for its 50th Anniversary festival, Sept. 24-26. It will be 50 years since the church building was dedicated. Local pastor is the Rev. Holger Strandkov, who served the Granly, Mississippi congregation June 27-28. On that Sunday, Dr. Alfred Jensen preached in Kimballton in his former parish.

Seattle, Washington. Dr. Jens Kjaer attended Wells summer school of Church Finance at Vancouver, B. C., July 7-9. He will be serving as

Excerpts from a Letter from Mary Chakko

In a recent letter to the writer from Mary Chakko she thanks her American friends for their donations to the work at Seva Mandir (a list of contributors accompany this article). "We need your help and we need your prayers", she writes. "Sister Vibeke thinks this money should be kept to buy a sewing machine, a thing we need very badly, as the old one we had has completely refused to work; and all the sewing, including the garments for the children, has to be done by hand, which is very tedious. A sewing machine costs from 4 to 5 hundred rupees". I'm sure that all the friends here agree that they must have a sewing machine; so let us make that our present project.

Another dream they are harboring at Seva Mandir is that of getting their own electric power plant, as they have none of the conveniences this offers,

Division chaplain of the 104th Infantry at Yakima, Wash., August 15 and for the two weeks following. Bishop Skat Hoffmeyer has been invited here Oct. 10. Ground breaking for the new church building will take place August 8 at 2 p.m. at the new church-site, 5500 Phinney Avenue. A survey committee is being organized which will study plans for surveying the new neighborhood, inviting neighbors to the church, and coordinating its work with the membership committee and the pastor.

Diamond Lake, Minn. Members here are considering remodelling plans, for the hall or church to provide better facilities for S. S. work.

Ruthon, Minnesota. Plans have been made here to install a water system and lavatory. The kitchen is being remodelled and the basement painted.

Tyler, Minnesota. The community 4th of July festivities here saw 1000 people turn out to hear former ambassador to Denmark, Eugenie Anderson, give the Independence day address. As this is written, the Recreation camp is about ready to begin (July 18-24) and the community has been invited to participate on Tuesday and Thursday, with craft exhibits, and entertainment.

Watsonville, Calif. First Evangelical church here welcomed its first full-time pastor early in July, and installation was held July 11, with District President A. E. Farstrup, assisted by Pastor Arthur Frost, presiding. Pastor Owen Gramps is the new minister.

Newark, New Jersey. Dr. Theol. N. H. Soe, Professor of N. T. at the U. of Copenhagen will be guest speaker Sept. 12. He will be in this country attending the Evanston Assembly.

Dalum, Alberta, Canada. Pastor John Pedersen of Tacoma, Wash., will be guest speaker here July 19, at the summer festival.

in that area, and the light problem is very serious, writes Miss Chakko. But such a plant will cost 10-thousand rupees.

The building project, which is in part being paid for by the government, should be well under way by now. It will give them the extra room they so badly need for the rapidly increasing enrollment. "But we are as usual short of teachers", writes Miss Chakko; "I am wondering whom God will send! Since this is a backward, out-of-the-way village, teachers do not like to come here. Only those who are inspired for service to these most unfortunate people would come. Such people, I'm ashamed to say, are few among the Christians. This work is now mostly done by the Hindus. Even the children of the pastors and other mission workers, who get all their education from the Christian missions, do not feel the call to come and work in such places. So the Hindus now come forward to do all the uplift work. What can we do then?" — Young people who plan to go out in the mission field might well give this question serious consideration!

Miss Chakko also writes that she had looked forward to a visit from Prime Minister Nehru, who was to speak in a town a short distance from there. But it seemed that his program was too full to make it possible to take time off for a visit at Seva Mandir.

The school is also carrying on education, sanitation and dispensary work in a number of nearby villages, the latter under the direction of the Danish nurse, Sister Vibeke.

Memorial and other gifts to the Porto Novo mission may be sent to me, Nanna Goodhope, Viborg, S. D.

But, please, send used stamps to Johannes Jepsen, 426, 43 St., Brooklyn, 32, N. Y.

Gifts Received and Sent to the Porto Novo Mission

Eliot Buhl, Waterloo, Iowa	\$ 10.00
Mrs. A. T. Larsen, Missoula, Mont.	2.00
Mrs. Nanna Goodhope, Viborg, S. D.	2.00
Johannes Jepsen, Brooklyn, N. Y.	2.00
A Friend in Parish, N. Y.	1.00
Rev. Willard Garred, Vespers, Kans.	1.00
Mrs. Theo. Mogensen, Withee, Wis.	1.00

Total \$ 19.00

I wish to thank each contributor in behalf of the Porto Novo Mission.

Nanna Goodhope, Viborg, S. D.

Johannes Jepsen will again accept used postage stamps for the Mission. He sold for 60 kroner American stamps while in Denmark. His address is 426 - 43 St. Brooklyn 32, N. Y.

Contributions Santal Mission

Contributions for June 1954

General Budget:

Bethany Congregation, Menominee, Mich.	\$ 24.00
St. Stephen's Congregation, Perth Amboy, N. J.	37.85
Bethany Congregation, Ludington, Mich.	81.10
Rev. Heide, Racine, Wis.	5.00
A Friend, South Dakota	100.00
Danish Ladies' Aid, Danavang, Texas	6.07
Mrs. Johanne Jacobsen, Lindsay, Neb.	3.00
P. Knudsen, Tyler, Minn.	1.00
Mrs. Lars Terkildsen, Tyler, Minn.	2.00
In memory of Andrew J. and Abelone Smith, by the family	50.00
In memory of Mrs. Sophia Datz, Chicago, Clarence Petersens, Maywood, Ill.	3.00
In memory of Mrs. K. V. Andersen, Badger, S. D., Andrew Jensens and Kingsley, Arlington, S. D.	2.00
Mrs. Emma Nielsen, Lake Norden, S. D.	1.00
In memory of Mrs. Lund Christensen, Des Moines, Ia.	1.00
Mrs. K. Knudsen and Dagmar Miller,	2.00
Rev and Mrs. Alfred Sorensen, Waterloo, Iowa.	2.00
In memory of Mrs. Agnes Jensen, Des Moines, Iowa, Dagmar Miller	1.00
In memory of Thorvald Lauridsen, Troy, N. Y., The family,	12.00
In memory of Peter Krog, Omaha, Neb., Rev. Alfred Sorensens,	2.00
In memory of Mrs. Marie Brun, Denver, by Mrs. Kristine Hansen, Ueling, Neb., and Mrs. Emma Hansen, Denver, Colo.,	3.00
In memory of Alfred Kibsgaard, Hampton, Iowa, by Coulter Friends,	4.00
For a Bible Woman, St. Stephen's Mission Group, Chicago, Ill.,	25.00
For the Riber's Work:	
St. Peter's Dan. Lutheran Sunday School, Detroit,	10.00

Total for June, \$ 377.02

Total since January 1 ... \$5,538.51
Acknowledged with sincere thanks for every gift.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.
N.B. As the Rev. Harold Riber family leaves via New York July 27, to take up work in Assam at the Graham-pur Boy's school, may they be upheld by the intercessory prayers of their Home Church. **D.M.**

Acknowledgement of Receipts for the Synod Treasurer

For the month of June, 1954

Toward the Budget:

Congregations:	
Fredsville, Iowa	\$ 350.00
St. Stephen's, Chicago, Ill., ..	50.00
Menominee, Mich.,	38.73
Seattle, Wash.,	54.98
Nysted, Neb.	180.64
Askov, Minn.,	52.55
Detroit, Mich.,	255.00
Troy, New York	75.00
Muskegon, Mich.,	255.00
Clinton, Iowa	300.00
Bridgeport, Conn.,	60.00
Newark, N. J.,	235.73
Tacoma, Wash.,	25.00
Trinity, Chicago, Ill.,	200.00
Tyler, Minn.,	1,500.00
First Lutheran Church, Montcalm Co., Mich.,	200.00
Omaha, Neb.,	100.00
Byram, Conn.,	107.45
Portland, Maine	134.00
Salinas, Calif.,	240.00
Brooklyn, N. Y.,	100.00
Davey, Neb.,	100.00

Home Mission:

In memory of Peter O. Jensen, Mr. and Mrs. Hans Schmidt, Cedar Falls, Iowa	1.00
In memory of Chris Hyldahl, Badger, S. D. Mr. and Mrs. Robert Christensen, Arlington, S. D.	1.00

Congregations:

Oak Hill, Iowa	30.75
First Lutheran Church, Montcalm Co., Mich.	4.00

Annual Reports:

.....	50.00
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Lutheran Tidings:

Congregation:	
First Lutheran Church, Montcalm Co., Mich.	3.00

Grand View College:

Congregation:	
Trinity, Chicago, Ill.,	53.20

Pension Fund:

Marion Back, Omaha, Neb., ..	5.00
Congregations:	
Detroit, Mich.,	95.00
Askov, Minn.,	84.16
Tyler, Minn.,	98.91
First Lutheran Church, Montcalm Co., Mich.,	4.00
Byram, Conn.,	31.00
West Denmark, Wis.,	24.25

Pastor's Dues:

Rev. Eilert C. Nielsen	54.04
Rev. George Melby	45.80
Rev. Calvin Rossman	13.36
Rev. S. Mogensen	32.00
Rev. Harald A. Petersen	44.65
Rev. M. Mikkelsen	34.00

Chicago Children's Home:

In memory of Mrs. K. V. Andersen, Badger, S. D., Arnold H. Andersen family, Clara Andersen, Niels Jespersen, Marie Holm, Henry M. Andersen	6.00
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In memory of Thorvald Lauridsen, Mrs. Thorvald Lauridsen, Troy, N. Y.	10.00
Congregation:	
First Lutheran Church, Montcalm Co., Mich.,	3.00

Seamen's Mission:

Congregation:	
First Lutheran Church, Montcalm Co., Mich.,	1.00
Previously acknowledged	17,898.38

Total to date \$23,257.03

Received for Items Outside of Budget:

Ebenezer Mercy Institute:

In memory of Thorvald Lauridsen, Mrs. Thorvald Lauridsen, Troy, N. Y.	10.00
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Lutheran World Action and Relief:

Congregations:	
St. Stephen's, Chicago, Ill., ..	14.00
Menominee, Mich.,	9.34
Seattle, Wash.,	9.00
Muskegon, Mich.,	140.00
Bridgeport, Conn.,	125.00
Trinity, Chicago, Ill.,	200.00
Tyler, Minn.,	455.51
First Lutheran Church, Montcalm Co., Mich.,	11.00
Byram, Conn.,	30.00
Salinas, Calif.,	60.00
Sunday School, Dwight, Ill., ..	153.92
A Friend in South Dakota	200.00
In memory of Mrs. K. V. Andersen, Badger, S. D. Richard Henrikson family, Anton Sand family, Walter Jensen family,	3.00
Pastor Heide, Racine, Wis., ..	5.00
Dagmar Sunday School, Montana,	24.75
Sunday School, St. Stephen's, Chicago, Ill.,	10.00
Previously acknowledged	2,435.39

Total to date \$3,885.91

Respectfully submitted,
American Evangelical Lutheran Church
Charles Lauritsen, Treas.

Solvang Lutheran Home

MEMORIAL GIFTS

In memory of Carl Moller, Pasadena, Axel Pedersen, ..	5.00
In memory of Mrs. Anton Albertsen, Lake Norden, S. D., Chris Hansen, Badger, S. D.	1.00
Jens P. Andersen, Badger, S. D.	1.00
Mr. and Mrs. Niels P. Nielsen	1.00
Mr. and Mrs. Louis Horsted ..	1.00
Mr. and Mrs. A. B. Matson all of Arlington, S. D.	1.00
Mr. and Mrs. Walter Jensen, Lake Norden, S. D.	1.00
Mr. and Mrs. Anton Sand, Lake Norden, S. D.	1.00
Mr. and Mrs. A. S. Pedersen, Badger, S. D.	1.00
Alfred Nielsen	1.00

In memory of Richard Moore, Mr. and Mrs. Paul Willis	2.50	In memory of John Pohls In memory of Axel Sorensen of Santa Barbara, Mr. and Mrs. Emil Jensen	20.00	Mr. and Mrs. William Jen- sen, Los Angeles, Calif.,	5.00
In memory of John Pohls, Mr. and Mrs. Hans Petersen,	2.00	Mr. and Mrs. Lorents Thom- sen	3.00	In memory of Ludwig Ander- sen, Solvang, Calif., Mr. and Mrs. Ed. Hanson	1.00
Mr. and Mrs. Sven Svensen	3.00	In memory of Hans Knudsen, Mr. and Mrs. Lorents Thom- sen	3.00	Mrs. Rose Southwick	2.00
Mrs. Sorine Jensen	2.00	In memory of Mrs. Sara Si- monsens, Fresno, Karen	2.00	Knud, Ketty and Ib Raben	10.00
Mr. and Mrs. Carl Rasmus- sen and Thorvald	3.00	Kjaer	2.00	Mr. Carl Jensen	5.00
Mr. and Mrs. Frode K. Jen- sen	2.00	St. John's Ladies Aid, Fresno	5.00	Mr. and Mrs. B. P. Christen- sen	2.00
Mr. and Mrs. Viggo Chris- tensen, Douglas, Raymond, Leland	5.00	Mr. and Mrs. Fred Holm	3.00	Sam Jensen	3.00
Mr. and Mrs. Roy Nielsen, Annie Hansen, Dora Peter- sen, Fresno	6.00	Mr. and Mrs. Edward Jep- sen	2.00	In memory of Ludwig Ander- sen, Members of Hejls Minde DANIA, Solvang, Calif.,	5.00
Mr. and Mrs. Lorents Thom- sen	3.00	Mr. and Mrs. Nels Thygesen	2.00	Mr. and Mrs. H. G. Petersen	3.50
Mr. and Mrs. Osvald Iver- sen	2.50	Mr. and Mrs. Chester Thom- sen	2.00	Mr. and Mrs. Folmer Bruhn	10.00
In memory of Fred Larsen, Mr. and Mrs. Jens Simonsen	5.00	Mr. and Mrs. Sophus Han- sen	2.00	Mrs. Christine Larsen	2.00
Mr. and Mrs. Lorents Thom- sen	3.00	Mr. Soren Paulsen	3.00	Mr. and Mrs. Niels J. Niel- sen	2.00
In memory of Mrs. Marie Hald, Mr. and Mrs. Frode K. Jen- sen	2.00	Mrs. Kirstine Eskelsen	2.00	In memory of departed friends, Mr. and Mrs. Chris Nelson	20.00
In memory of H. C. Hansen, Mr. and Mrs. Frode K. Jen- sen	2.00	In memory of Chris Jensen, Parlier, Calif., Mrs. Kirstine Eskelsen	2.00	In memory of Donald E. Moore, Mr. and Mrs. Ernest Moore, Lompoc, Calif.,	10.00
Mr. and Mrs. Lorents Thom- sen	3.00	In memory of Mrs. Hornsyld, Mrs. Johanne Albertsen	2.00	In memory of Mrs. Brodsgaard, Danevang Ladies Aid	5.00
In memory of Gudrun Jorgen- sen, Mr. and Mrs. Chris Ny- gaard	3.00	Mr. and Mrs. L. W. Burchar- di	3.00	In memory of Erhard Hansen, Mrs. Kirstine Jensen	2.00
Mr. and Mrs. Hans Carsten- sen	3.00	Mr. and Mrs. Viggo Tarnow	3.00	Mr. and Mrs. Chris Nielsen	5.00
Mr. and Mrs. Osvald Iver- sen	2.50	Mr. and Mrs. Alfred Peter- sen	3.00	The Knudsen Foundation	750.00
In memory of Edvig Rasmus- sen, Los Angeles, Mrs. Sor- ine Jensen	2.00	Mr. and Mrs. Herman Strandskov	2.00	Freja Lodge No. 6 of DANIA	5.00
In memory of Marion Camp- bell		Mr. and Mrs. Roy Appel	3.00	Mrs. Clara Sorensen	10.00
In memory of H. C. Hansen		Mr. and Mrs. Martin Jacob- sen	3.00	Mr. Peter Johansen, Junc- tion City, Ore.	1,000.00
In memory of Hans Knudsen		Mr. and Mrs. Henry G. Petersen	3.50	Miss Mia Kjer	10.00
		Miss Mary Petersen	2.00	Mr. and Mrs. Chris Nielsen	5.00
		Mrs. Sorine Jensen	2.50	Mr. and Mrs. Marius Larsen	5.00
		Danish Ladies Aid	3.00	Dania Ladies Society, DAN- NEBROG	5.00
		Mrs. H. P. Jensen, Beatrice Burgen, Cecilia Fauerso	6.00	Grand Lodge Society DANIA Calif., and Nevada	5.00
		Mrs. Corina Orton	10.00	Bethania Guild, Solvang, Calif.,	100.00
		Ottar S. Jorgensen	5.00	Rev. and Mrs. A. E. Far- strup, Solvang, Calif.,	25.00
		Mr. H. C. Johnson, Mr. and Mrs. Harald Johnson	5.00	ALFA No. 14 Danish Ladies Society DANNEBROG, Mo- desto	15.00
		Mr. and Mrs. Axel Bergren	5.00	Women's Mission Society by Mrs. Axel Kildegard	151.50
		Mr. and Mrs. Harald Hark- son	3.50	Miss Elna Thuesen	25.00
		Mr. and Mrs. Niels J. Niel- sen	2.00	Anna H. Dunn, Sherman Oaks	50.00
		Mrs. Christine Larsen	3.00	Julius K. Petersen, Lake Forest, Ill.	50.00
		In memory of Hans Knudsen, Mr. and Mrs. Harald Lund	4.00	Bethania D. E. L. Church, Racine Wis.	100.00
		In memory of Helga McCarthy, Mrs. Sorine Jensen	2.50	Knudsen Creamery Employ- ees, Los Angeles	30.00
		Mr. and Mrs. Niels J. Niel- sen	2.00	Mr. Anton Hansen, Aldersly	10.00
		In memory of Gudrun Jorgen- sen, Mr. and Mrs. Peter Mor- tensen	3.00	Mr. and Mrs. Chas. Eckland, Alameda, Calif.	10.00
		In memory of Carl Christian- sen, Watsonville, Calif., Mr. and Mrs. Jorgen Rasmussen, Freedom, Calif.,	5.00	Total	\$2,666.50
		In memory of Jens Tange, Glendale, Calif., Mr. and Mrs. M. Norman Jensen, Poplar, Mont.,	5.00	Previously acknowledged	15,922.78
		Mr. and Mrs. Carl Norgaard, Poplar, Mont.,	5.00		\$18,589.28
				Unpaid Pledges	4,500.00
				A heartfelt thanks for these kind gifts.	
				Nis P. Pors, Treas.	
				320 West Alisal St. Salinas, Calif.	

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, Astor, Minn.

July 20, 1954

I am a member of the congregation at

Name

City

State

New Address

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.