

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



A blind woman listens to a "Talking Book" recording of Scripture.

BIBLE SOCIETY RECORDS THE ENTIRE BIBLE

The problem of the loneliness of the blind has been met by the American Bible Society in a very unique way. According to Miss Ruth Barrett, secretary of the Society's work for the blind, the Bible has been offered to every blind person in America, during the past 120 years. Today the Bible in Braille, the embossed system most widely used by the sightless, requires 20 large volumes and costs \$60. These are furnished to the blind at twenty-five cents a volume. Thirty-eight different systems and dialects are available. In addition, the entire Bible has been recorded in 170 "Talking Book" records.

An estimated budget of \$3,544,000 for the work of the American Bible Society for 1955 was unanimously approved at the 36th annual meeting of the Advisory Council of the Society, at the Society's headquarters in New York City. Seventy-four members and guests, representing 54 different communions were present. This is the largest group that has attended these annual sessions, representing, as they do, those churches that place the Bible Society in their yearly budgets as their recognized agency for Scripture translation, publication and distribution.

The session was opened with a memorial service for the late Dr. Frank H. Mann, general secretary of the Bible Society, who died on October 11. The service was conducted by Dr. J. A. Aasgaard of Minneapolis, official representative of the Evangelical Lutheran Church and Dr. Francis C. Stifler of the Bible Society. Dr. Mann inaugurated and was responsible for the program of the Advisory Council. Before his death he had chosen as the theme for these meetings, "These Are the Lively Oracles of God." Dr. Robert T. Taylor, who had worked closely with Dr. Mann on the program, presided at the meetings.

The Rev. Richard H. Ellingson reported that Bible distribution in this country last year rose to almost ten million volumes in 81 different languages. In every state, and often county by county, trained people are at work distributing Scriptures as representatives of the Bible Society. Twice during the Society's history, a nation-wide effort has been made to supply whole Bibles for every Bibleless home. Of recent years, Mr. Ellingson said, such efforts have been state-wide or city-wide on a rotating basis so that every section of the country will be covered periodically.

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THE BOY JESUS IN THE TEMPLE

Luke 2:41-51

by Pastor Arnold Knudsen

Dannebrog, Nebraska



THE story is told of an old grandmother who, in spite of what people were saying about others, would manage to say something good about them. One day her grandchildren decided to try to trap her so for their dinner conversation topic they chose to talk about the devil. Finally, they looked to her for a comment and she said, "Well children, if we were all as industrious as the devil we would get a lot more done!" This kind of thinking is found among children as well as grandmothers, and often more.

Jesus as a child was like many others. He grew up in his environment and received the same type of religious instruction as other boys of his time. When he attended the Passover in Jerusalem at the age of twelve, he was doing what other boys did. He was now a citizen of the Jewish State. He remained in the temple because he wanted to learn more of what this citizenship really meant. No doubt he was quite astonished to find that it meant so little to the religious leaders of his country. He returned to Nazareth, but he never forgot his childhood dreams. Instead of watering down the old promises to Abraham, Moses and Isaiah, Jesus lived them to reality.

Jesus Christ was a respected person before. He began the way of life which led him to the cross. He was one who lived his childhood hopes to a reality. In this he was a martyr, and his life, had it stopped there, would have been remembered as that of a great prophet. This was not the end though. His resurrection proved beyond all doubt that He was the Messiah or Savior everyone had looked forward to.

The tragedy of the situation lies in the religious leaders of that day: Jesus Christ was the fulfillment of all the ancient prophecy; but they, who studied this prophecy, rejected him who fulfilled it. They thought more of their being physical sons of Abraham than of the Spiritual Son. They knew the old stories, but they had lost the feel of them so the scribes, like Joseph and Mary, didn't understand the sayings he spoke to them. He was but a child of 12 and they couldn't be bothered with childish dreams.

John Steinbeck tells a story of how one man grew tired of hearing his father-in-law tell the story of the wagon train he had led west. The old man discovered the apathy on the part of the listeners and said later to his grandson, who liked to hear the old story over and over, "I tell the stories, but they are not what I want to tell. I only know how I want people to feel when I tell them." To the scribes many of the old stories must have been boredom, but Jesus

saw in the old stories the hand of God in his life and the life of man.

In our country today we hear Sects saying, "Let's get back to the Bible." In politics we hear talk about getting back to "traditional" American rights. What does it all mean if we only know the stories as the scribes did? It is the feel of them that counts.

Jesus Christ, because he was the Savior, did not argue about the ancient stories of God's action but caught the feel of them and fulfilled them with his life. He was in his Father's house or about His business (whichever translation you read) all of the time. He didn't call it modern or ancient, old or new; he just told about God. Our Father's business is a dynamic thing for all ages.

The Passover was the greatest time for the Jews. It also became the greatest time for the Christians. At one Passover at the age of 12 Jesus first spoke out and was misunderstood. Twenty-one years later at another Passover feast he gave up his life that man's sin might be passed over by God. His childhood aspirations, which were inspired by the old stories, were now fulfilled. He was about His Father's business and in His Father's house and he gave us a "treasure that will not grow old."

**Oh God, don't let our childhood dreams lack fulfillment,
But rather keep us industrious in our Father's House.**

Amen

If there is any principle of the Constitution that more imperatively calls for attachment than any other it the principle of free thought — not free thought for those who agree with us, but freedom for those we hate. I think we should adhere to that principle with regard to admission into, as well as life within, this country.

—Justice Oliver Wendell Holmes.

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Bible Society Records the Entire Bible

(Continued from Page 1)

Mr. Ellingson, a former Navy chaplain, stated that last year 1,301,145 volumes of the Scriptures were supplied to chaplains by the Bible Society for free distribution. Ever since its first grant of Bibles to the Navy in 1820, the American Bible Society has freely supplied military chaplains with all the Scriptures needed for their men, totalling over the years more than 39,000,000 volumes.

Russia and some Soviet-controlled areas are still closed to Bible Society work, reported the Rev. Laton E. Holmgren, one of the Society's secretaries engaged in foreign distribution. For Russia, the Society has Scriptures on hand for shipment to that country as soon as doors for which the Society is seeking are opened.

China is closed but measures have been taken to provide Scriptures there when opportunity comes. Nearly 20 million Chinese are living outside the China mainland in the countries of East and Southeast Asia. To minister directly to these people, the Bible Society has sent Dr. Ralph Mortensen, its former secretary in China, to begin a new ministry to these people. Dr. Mortensen, who with Mrs. Mortensen, is living temporarily in Japan, is visiting among these displaced people, to discover their Scripture needs and to set up a program by which the Society may serve them.

Supplies of paper are again being sent to Hungary for the manufacture of a second edition of 30,000 Bibles, declared Mr. Holmgren. Other Scriptures are being sent to Hungary, Czechoslovakia and Yugoslavia. One hundred and fifty tons of paper and funds for distribution work have also been sent to East Germany. What the Bible Society has been able to do in Communist areas in 1954, concluded Mr. Holmgren, the Society can probably repeat in 1955.

Work in Latin America and particularly Brazil has rapidly expanded and if more Scriptures were available the Society's distribution could be greatly increased in these countries where there are many thousands of new literates and where others are becoming aware of the power of the Scriptures.

Dr. Samuel Nelson was introduced to the Advisory Council as a new member of the Society's staff. Dr. Nelson, a Baptist minister recently president of the Spanish-American Baptist Seminary in Los Angeles, California, has been appointed to head up a colporteur's training school to be located at some strategic point in Latin America. This is the first time such a project has been undertaken by the Society. The first year Dr. Nelson hopes to have six or eight students, who will be graduates of college or seminary, as his pupils. Training courses will cover class work and laboratory and field training. Dr. Nelson will leave shortly after the first of the year to establish this school.

The Bible Society is seeking to provide the illiterates of Pakistan with recordings of Scripture passages and inexpensive phonographs on which to play them. If this experiment is successful it will be extended to other areas throughout the world.

100 Years of Publishing Bible News

Vol. 100, No. 1, of the "Bible Society Record," the oldest continuously published house organ in the United States has gone to press. The January, 1955 issue, published by the American Bible Society, marks the beginning of the 100th year of the current series of the publication.

The "Record" has more than 325,000 readers with some in every country in the world. The anniversary issue contains congratulatory messages from many leading daily newspapers and secular as well as religious magazines.

Actually, the historic periodical is 137 years old. It first appeared in 1818, two years after the American Bible Society was founded, as a quarterly under the title of "Quarterly Extracts," and three years later as a monthly with the title, "Monthly Extracts." Through the years, the name changed several times to such formidable titles as "Extracts from the Correspondence of the American Bible Society," and to "Bible Society Record of Correspondence, Receipts, Etc., of the American Bible Society."

In November, 1843, the present name, "Bible Society Record" was adopted and kept, but the present serial numbering did not begin until Vol. 1, No. 1, appeared in January, 1856.

In the very first issue, in August, 1818, the editors noted the need for news about the Bible from all nations on earth, and, in the language of that day, stated the reasons for the publication:

"The managers of this Society are persuaded, that a more copious diffusion of intelligence relating to the progress of the Bible cause, derived from foreign as well as domestic sources would tend to awaken and interest the public feeling in its favour, and stimulate to more active exertions in promoting it. Under these impressions the Board have ordered that a Publication be issued."

Currently, the masthead describes the Bible Society Record as: "A journal dedicated to the wider distribution and use of the Holy Scriptures."

As printing techniques changed, and the demands of the editors for more space grew, the Record changed its format. It adopted a new size in January, 1856, and the current numbering of volumes started then. Its present format was adopted in January, 1937, with Vol. 82, when its present managing editor, the Rev. Dr. Francis Carr Stiffler, assumed the editorial post.

Despite these physical changes, much of the news about the Bible remains similar. In 1826 the editors noted "the alarming destitution of Scriptures which yet prevails in our country and throughout this continent." Later in the same issue it was pointed out that Scripture production was not keeping up with advances in the nation's population. In a recent issue, the magazine noted that Bible production is not keeping pace with the growth in world population.

Other aspects of the news reported in the Record have changed much more radically, however. Early issues noted the efforts of the Society to supply Scriptures to "scattered missionaries, Christian merchants abroad, and to far-ranging sea captains."

(Continued on Page 15)

Random Thoughts

Harry Lund

AS I entered Boston, located my hotel room, and registered at convention headquarters, I had the feeling that this was like any other convention of delegates from a lodge or society. The businesslike way I was taken care of gave me the impression that organization and procedures were well under control.

The first thing that made me sense that this was different was the impressive procession of the official representatives of the churches, and as the first words of the opening hymn, "Glorious Things of Thee are Spoken," reverberated through Symphony hall it seemed prophetic of events to follow. I knew now that the difference was that this was not merely another convention but a convocation of people dedicated to the service of God.

Later the same evening the addresses of Bishop William C. Martin and Rev. George MacLeod set the high standard that was maintained throughout most of the assembly. At times, however, I believe the clergy forgot themselves and got lost in theological and philosophical discussion and debate, so that the average layman could neither understand nor contribute to it. It is the avowed intent of the Council to encourage lay participation, but if this is to be effectively carried out, it will be necessary to see to it that most of the affairs of the Council are carried on within a background of experience for lay as well as clerical delegates.

Two important considerations kept reappearing from time to time in the assemblies deliberations so that it was apparent that they occupied the thoughts of many who were in attendance. They were the problem of desegregation and the problem of maintaining intellectual freedom in the face of increasingly vigorous hunts for subversive elements.

The advocates of desegregation sometimes appeared to be so impatient for complete and final success that they advocated action that was poorly conceived and premature. However, it was apparent that an overwhelming majority of the Council favored a vigorous, strong policy in favor of desegregation so that the excellent progress made in this direction might be continued.

No better example of what can be done in this area could be offered than the racially inclusive church in Brooklyn described by Rev. Galen Weaver, where Negro, Indian and white together serve the church, both in the congregation and the administrative boards of the church. After all it is easy to admit to membership, but when minority groups have an actual part in policy making and administration of the church, it can be accurately described as an inclusive church.

Bishop Oxnam forcefully defended the rights of everyone to the democratic expression of their ideas, and he decried the modern day methods of search for

The two articles on these pages, one from a layman, the other from a minister, concern the Boston meeting of the NCCCA. Mr. Lund is president of our church in Perth Amboy, N. J., and Pastor Petersen is minister in Luck, Wis. He also wrote the brief article "Give Me Liberty or . . ." in the last issue of LUTHERAN TIDINGS, in his office of Synod Advisor to Youth. We are sorry we left off his name. —Ed.

subversive elements. He pointed out that loyalty oaths usually snared conscientious liberals and not the actual communists who are willing to swear falsely if it serves their purpose.

Bishop Oxnam's talk as well as the address of Rev. Roland Bainton of the Yale Divinity School, made all of us reflect on the futility of ridding ourselves of the threat of communism, but only at the expense of losing our democratic freedom.

The Boston Symphony gave us a rare treat when we were privileged to witness a rehearsal for the premiere presentation of Samuel Barber's Oratorio based upon four of Soren Kjerkegaard's Prayers. Whether you enjoy modern music or not, it was a stimulating experience to be present at a rehearsal of such an outstanding musical organization.

Beautiful organ music and inspired group singing along with outstanding solo singing rounded out the musical portion of the program and helped to know what an important part the fine arts can play in our worship.

In conclusion I would like to say that even though schedules were so full that the assembly was constantly crowded for time, I was disappointed that the agenda did not provide opportunity for sightseeing in a region containing so many of our national shrines. In many instances settlements were originally founded for religious reasons, and since that time many have striven to make this county "one nation under God." Many hardships endured by the early settlers would have been impossible if they had not had extreme faith and trust in God's help. In this light, Christ Church; Bunker Hill; "Old Ironsides;" Faneuil Hall; and many others are not only of historic interest but sources of considerable spiritual uplift as well.

The Ecumenical movement, as exemplified by the National Council, holds forth promise of the many fields in which the member churches may cooperate. Our forms of worship may vary considerably, but if we recognize no group as the sole custodian of the truth, we will see that most of us have our little contributions to make. In order that all these contributions may be received and made use of, it is essential that the National Council be strengthened and supported as much as possible.

The truth is always the strongest argument. —Sophocles.

Unity With Independence!

Harald A. Petersen

UNITY with Independence! was the headline in one of the Boston dailies concerning the news connected with the then current sessions of the third biennial meeting of the National Council of Churches of a few weeks ago. That headline strikes me as being to the point as regards the general spirit of the meeting. The phrase might even include the attitude of the many carefree jaywalkers on the Boston streets.

The Council's outgoing president Methodist Bishop Martin, reiterated the intention of the denominations represented to stay and to go forward together.

The president-to-be, Eugene Blake, Stated Clerk of the Presbyterian Church U. S. A., spoke in the following vein in what might be called his keynote address: That the point has been reached where we can differ deeply without dividing, but can learn from each other and go forward; that "Our tent should be spread as broadly as possible, and that we are to do as much as we **can** together, not only what we **must** do together; that the ultimate purpose of the church is not to make men sectarian but Christian, which does not mean the toning down of denominational values — because these are the values which give the church meaning to its members; that we can come nearer the truth through difference rather than sterile uniformity; that the aim is to bring mankind to God; that "It is easier to camp in our cozy separate valleys, shouting our ancient battle cries, sniping at others who might be our allies. It is obvious that we risk much when we pack up our tents and set out to march with other companies whose ways are strange to us." . . . but "There is a unity that draws our Christian churches from their separate camps into an army. The same commander calls to loyal service. Jesus Christ puts his mark on each separate banner." (Pastor Blake has been the moderator on the TV program called **Frontier of Faith** given on Sundays.)

Roland Bainton, the noted American scholar on Martin Luther delivered a stirring address at the Monday evening Fellowship Dinner. His subject was "Freedom's Religious Foundations." Beginning with our colonial history, Bainton traced a development of changing concepts of what constitutes freedom through our American history to the present day. The puritan fathers wanted the freedom to worship God, but that desire did not imply the freedom from God's laws to them. Each had to place his neck to the yoke of God's law. To uphold this principle they were willing to suffer and to kill if necessary. Then came the deepening realization that obedience to law against one's conscience would result in hypocrisy. So sincerity also came to be seen as being needful for the free society. But we have found that there are demonic possibilities in the actions of the sincere people also. Sincerity can be fatally wrong. Witness the sincere followers of those modern ideologies which reject the pre-supposition of the necessity of free en-

counter in the search for truth. Nevertheless, the conviction that belief and action should be in accord has prevailed. The state must respect the integrity of the individual dissenter. Truth must be sought in free encounter and in the spirit of an honest quest. For "Though the sincere man may be mistaken, the dishonest man is never right." Such sentiments express the American ideals of freedom. Free encounter can only be carried on with the attitude that can say "Let's listen to your ideas. Perhaps there is something to what you say." This is most certainly another way of saying that "Unity through Independence" is our ideal.

How I Found Happiness

by Albert Schweitzer

When I was eighteen it was becoming clearer to me that I had not the inner right to take as a matter of course my happy youth, my good health and my power of work.

One bright summer morning in Gunsbach when I was twenty-one I awoke and calmly came to a momentous decision — Out of the depths of my feeling of happiness there had gradually grown up within me an understanding that whosoever is spared personal pain must feel himself called to help in diminishing the pain of others. I had already, many a time, tried to settle what meaning lay hidden for me in the saying of Jesus "Whosoever tries to save his life shall lose it: but whoever loses his life for My sake and the Gospel's shall find it. . . ." Now my answer was found. Now in addition to my outward happiness, I had inward happiness.

I felt it as something wonderful to be allowed to address a congregation every Sunday about the deepest questions of life — Anyone who ventures to look the historical Jesus in the face and to listen — soon learns to know Him as One who claims authority. Our true relation to Him is to be taken possession of by Him. Christian piety is valuable only so far as it means surrender of our will to His.

—World Christian Digest.

One Day's Departure

A golden globe, surrounded by a golden haze;
A lake as golden as the sky above,
With little gentle ripples, proclaimed the day's
Departure, and I mused of God's great love . . .
It seemed reflected on the waters there.
Deep silence reigned . . . all was superbly fair.
Oh, make me worthy, Lord, to sing the praise
Of beauty found along a thoroughfare
On which You have permitted me to gaze!

Thelma Allinder.

Concerning the Word of God and the Word of Life

Before me lies LUTHERAN TIDINGS for January 5, 1955, with a picture of the Bible and above it in large letters are the words, "The Word of Life."

This picture accompanies an article by Bishop Berggrav in which he tells how he and the Christians of Norway generally were helped by words from the Bible when their land had been invaded by the Germans. Berggrav had knelt with his pastors on the floor of the church and prayed, and then one of the pastors had given him the word from Isaiah 41:10, "Fear not and look not anxiously around thee, for I am God," and then Berggrav was in his heavenly Father's arms. The Christians in their churches on the first Sunday after the invasion had received the help they needed from the first words of the text for that Sunday, "Let not your hearts be troubled; you believe in God, believe also in me," John 14:1.

And the Bishop goes on to tell how words of the Bible came alive to the people of Norway in the days of their severe visitation. It is an experience which probably many Christians have had: You have been stirred to the depth of your soul by a catastrophe, or an impending catastrophe or calamity. You have had no other recourse than to pray and pray. Then like dew on mowed meadows comes a word to you from the Bible, or maybe even from a hymn, and you are helped with a help which you know is from above. It is the fulfillment of Jesus' words, "Peace I leave you; my peace I give unto you." You know that the word was given you from above by One Who knew your immediate need.

That must have been the experience of the prophets when they declared "Thus saith the Lord!" And then went on to give the words that had come to them when they in their utmost need prayed for their people and their land. That is why we can call scripture the Word of God in a secondary sense, even as those words come to us second hand through the writings of those who can say, "Thus saith the Lord." That is why it can become a Word of God to us, when the Comforter Who searches all things, even the depths of God, has searched our hearts and knows that now we are open to the Word.

This does not mean that the words of scripture can create spiritual life. Scripture can stir the soul of man even before he is born anew, as it stirred the 16 year old Mahatma Gandhi. And scripture can by the Holy Spirit stir up the new life in the baptized person. I can become the vehicle by which the Spirit of God bears witness with our spirit that we are children of God (Rom. 8:16). But scripture cannot create the life of God in man. If it could, we would need merely to read the Bible to be born anew. But now the words of the Bible are not the means by which God gives man life out of His own life. For that He has given us baptism, that act of God which Jesus calls being born anew of water and the Spirit — that act which the Apostle Peter told the people on the day of Pentecost to enter into, when they asked the apostle what they should do.

In this connection we may note that Bishop Berggrav does not call the Bible the Word of Life. He

Calendar of Coming Events

February 3-11 Annual meeting of the Division of Christian Education of the NCCCA, Cincinnati, Ohio.

April 13-17 Women's Retreat, Danebod Folk School, Tyler, Minnesota.

April 19-21 Pastors' Institute, Grand View Seminary, Des Moines, Iowa.

calls it The Word of God. We may be sure that when Paul says that the Philippians (2:16) were "holding fast the Word of Life," Bishop Berggrav would not interpret this to mean that the Philippians were holding fast either to the books of the Old or the New Testament. The books of the New Testament were then not even written. He would rather say that by the "Word of Life" Paul means that the Word of God by which, and through which and with which each one of them had received life out of God in the birth of water and the Spirit, that act of God which we call baptism.

We may at least say with certainty that when Paul writes to the Ephesians that Christ has "cleansed (His church) by the washing of water with the Word" (5:26) then the apostle is not speaking of the books of the New Testament, which were then not in existence. Rather is he speaking of the Covenant Word in baptism.

It seems that for clarity's sake it would be better not to refer to the Bible as the Word of Life, but rather retain that expression for the Word, in, by and through which God gives us the new life; that is, the Word of Faith in baptism.

Valdemar S. Jensen.

Dear Lord:

When he's asleep in his small bed
And childish prayers have all been said,
Look down upon that tousled head,
Be with my son.

When he's at school, or at his play,
While childhood's laughter echoes gay,
All through that small boy's every day
Walk with my son.

Then when at last he's fully grown
To be a man, and on his own,
Don't let him stumble on alone.
Walk with my son.

Hear this, a mother's earnest prayer;
All through his lifetime be thou near,
Then nothing ever will I fear.
Walk with my son.

E. D. Oriendahl.

Dalum Winter Meeting

January 16-18, 1955

Our trip to Canada was a well planned and a much anticipated one. The children were counting the days until they would be staying with their grandparents at Flaxton, North Dakota.

As we were acquainted with North Dakota roads, we drove our car to Flaxton (which is only seven miles from Canada). Taking the train from there we were advised it would be cheaper to buy our railroad ticket in Canada and save five per cent tax. After we had been checked by the Canadian customs officers, Gordon went to the station to purchase our ticket from there to Calgary. As he soon found out, our money wasn't worth its full value. In the exchange it cost as much as it would to have paid the tax in the U. S. Another incident soon took place, which proved we had not planned our trip as well as we should have. We had over an hour between trains at Moose Jaw, Sask., so decided to write a post card home. Our faces were really red when we remembered we had U. S. stamped postcards. And so the ignorant become educated as they travel!

A third mistake in planning our trip, was that we arrived in Calgary Saturday morning an hour ahead of the time we had written our hosts we would be arriving. While we were waiting at the Calgary station, we were wondering how we would recognize the person who would be coming to meet us. Our worries were soon over, for walking in the station we saw Pastor Peter Rasmussen, and a man, (his son, Folmer). We were treated royally to breakfast at Calgary's exclusive hotel. Then we drove the 90 miles to Drumheller to Rev. Rasmussen's home. After meeting Mrs. Rasmussen and time out to fix a flat tire, we were off again to our next stop.

We drove through a beautiful valley from Drumheller to Rosedale. There was very little snow, but just enough on the hills to add contrast to the scenery. After a very enjoyable dinner and visit at Arne Jacobsens, we were again escorted to our next stop. At Jens Jorgensens, our host for the next few days, we were immediately made to feel welcome.

Sunday morning worship service was the beginning of the winter meeting. After the service, we all enjoyed a turkey dinner in the basement of the church.

Each afternoon of the three days, Rev. Rasmussen and Gordon gave lectures. In the evenings we met at different homes. We enjoyed those evening meetings very much and were pleasantly surprised to find such a large attendance at all of them.

Monday and Tuesday mornings for Bible study was perhaps the smallest attendance of the meetings, but certainly not the least inspiring. Much discussion was a result of this study hour.

Tuesday evening was the end of our meetings. Wednesday morning found us souvenir shopping in Drumheller before we were taken to Calgary to catch our train for home.

We have new words in our vocabulary, such as "curling." Having a little time to pass in Calgary

before train time, we had an opportunity to watch this game of curling.

Now home again, we are very grateful for our trip to Alberta.

Mrs. Gordon Miller.

(Pastor Gordon Miller and family will move to Dalum in late May. He has resigned his pastorate at Badger, South Dakota, and accepted the call to our church in Canada.—Ed.)

Paul G. Stephan is Lutheran Hour Speaker

The Rev. Paul G. Stephan of St. Louis began a three-month-series of 13 sermons on The Lutheran Hour on January 2. Pastor Stephan returned as a Lutheran Hour guest speaker after having served in that position in the summers of 1951 and 1952. Topic of his sermon will be "We Would See Jesus."

Pastor of Mt. Calvary Lutheran church in St. Louis, the Rev. Mr. Stephan began his ministry in 1934 in Rudd, Iowa, after his graduation from Concordia Seminary in St. Louis.

From 1935 to 1940 he served at Newell, Iowa, and from 1940 to 1949 he was pastor in Pueblo, Colo.

The St. Louis clergyman has served as vice-president of the Colorado District of The Lutheran Church-



Missouri Synod; is a member of the Mass Communications Commission of the church body; an associate editor of the church's official publication, the **Lutheran Witness**; and a member of the editorial board of **This Day**, a Christian family magazine.

The Rev. Mr. Stephan received his preministerial training at Lutheran schools in Vincent, Iowa; Fort Dodge, Iowa; and Concordia College in St. Paul, Minnesota.

He has taken graduate work in three schools: the University of Iowa, where he studied English; Concordia Seminary, where he studied theology; and the University of Colorado, where philosophy was his field of study.

Nothing is ever accomplished tomorrow. — R. M. Tucker.

Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Grand View Seminary
Des Moines 16, Iowa

Because of a TV Program, Three Girls Joined a Church

By Mary Qualley

The following news feature appeared in The Des Moines Tribune on January 22, 1955. It is reprinted here with the kind permission of the author, Mary Qualley, and The Des Moines Tribune.

The Tribune reports that when the Bishop sisters stroll by, folks in their home town of Dana, Iowa, say, "There goes half the girls' basketball team"—because it's true! Read of how these girls were led to join a church through a TV program.

The Bishop sisters — Jo Anne, 18; Marilyn, 16; and Barbara, 15 — have joined St. John's Lutheran Church in their home town of Dana, Iowa, because of a weekly religious television program that "just grew on us."

The program is "This is the Life," produced by Family Films TV, Inc. of Hollywood for Lutheran Television Productions of St. Louis, Missouri, an agency of the Lutheran Church—Missouri Synod.

"This is the Life," now about two and one-half years old, has no continuous plot, but each program centers on the activities of a typical middle class, midwestern family, the Fishers. It strives to show how the Fishers cope with problems within their own family circle and among their friends, through faith in Christ.

The problems are reflections of those in the lives of the television viewers: conflicts between parents and their children; marital troubles; alcoholism; the modern-day pressures on youth; consequences of dishonesty.

The show's appeal and effectiveness is in its dramatic knack of making the viewer "see" this reflection, compelling him to compare his own family with the Fishers.

It was this "close to home" pulse that drew the Bishop girls before their television set every Sunday afternoon for nearly two years, gradually cultivating the serious thinking that led to their joining the church.

"I first saw the program at the home of my girl friend, Phyllis Juhl. That was before we got our television set, about a year and a half ago," Jo Anne recalled.

"I guess the program began to grow on us. We always had gone to church once in a while, but never regularly. No one in the family belonged to a church.

"I began to think that people need religion for family life," Jo Anne said. "Religion makes a family work together better and makes people want to help each other."

"The Fishers seem like such a closely-knit family," said Marilyn. "It's nice for a family to be that way."

(Continued on Page 13)

Iowa Winter Camp

Editor's Note: Grethe Petersen, a GVC student from Solvang, California, attended the Winter Camp of the Iowa District of AELYF, and gives us this report.

Friday, January 28th, excited young people were getting ready to enjoy a week-end of winter camping with fellow AELYF members. Our destination was the 4-H camp between Boone and Madrid, Iowa. We arrived that evening in high spirits and were soon making ourselves at home in our cabins. The highlight of the first evening was a hike at 10:00 p. m. We slid and scrambled over the snow and through brambles to go down one side of a ravine and up the other. Back from the hike, some of us enjoyed a good snowball fight before we went inside the beautiful and spacious lodge for hot chocolate and cookies. The evening ended with devotions and singing, in the lodge, but cabin life was just to begin. We were still wide awake so there was much talking into the night.

On Saturday after a delicious breakfast was served to sleepy-eyed, hungry girls and boys, the morning was spent in group singing and a discussion led by Dean Axel Kildegaard of Grand View Seminary. After dinner we enjoyed skating and sliding. The camp custodian pulled us all in a large sleigh behind a tractor. To the sleigh were attached several small sleds on which individuals rode, trying to see how long they could stay on as we took sharp corners at high speed. Our destination was a long hill where we went sliding; dodging trees and bushes on our way. On our return to camp we had fun throwing snowballs at those on the small sleds. Back at camp we had refreshments followed by a lively discussion on the topic of honesty, led by Rev. Howard Christensen. After supper we were told about different types of youth meetings by Lavern Larkowski. The remainder of the evening included games, folk dancing, refreshments and devotions.

Sunday we enjoyed a morning of fellowship with Sunday School at 9:15, led by Rev. Gudmund Petersen; and a worship service at 10:45 conducted by Paul Nussle, a Grand View Seminary student. In the afternoon, Anil Jha spoke about India and its relationship to America. He described the country towns and schools in a very fascinating way. We closed camp with devotions and reluctant good-byes. For a long time we will often re-live, in our memories, this most enjoyable winter camp.

AELYFlashes

Junction City, Oregon: The LYF has collected 430 pounds of clothing for Lutheran World Relief. Prior to Christmas they conducted a candlelight vesper service. A trip to the snow-line for skiing and tobogganing is now being planned.

Marinette, Wisconsin, and Menominee, Michigan: A nativity scene was built by the LYF prior to Christmas. It was placed outside of the church in Menominee.

Correction: In the last issue, Trinity LYF (Chicago) was reported to have presented exhibition folk-dancing for the Danish part of "Christmas Around the World" at the Museum of Science and Industry. It was instead St. Stephen's LYF, that had this honor.

Our Women's Work

Editor

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

"Point of Beginning"

A few days ago I attended the premiere performance of a new one-act play, "Point of Beginning," written by Nora Stirling. It was presented in New York by the American Theater Wing, a service organization of the entertainment industry, in cooperation with United Church Women, which is a general department of the National Council of Churches.

Following the premiere the play will be produced by several hundred state and city councils of church women and many other community groups throughout the country.

The play was commissioned by United Church Women for use in connection with its observance of May Fellowship Day, which this year falls on May 6. It is one of the series of community plays which the Theater Wing has produced for various organizations.

Its theme is geared to the Day's emphasis, "The Responsible Christian Family" and deals with the responsibilities of parents in teaching their children constructive attitudes and values. Quoting Mrs. W. Murdoch MacLeod, general director of United Church Women, "The church and the theater, once so closely associated and then long separated, are coming back to work together on the interests that are of mutual concern to us all."

May Fellowship Day, held on the first Friday of May, is observed each year by thousands of church women affiliated with some 1900 state and local councils across the nation. The main observance is to develop programs of cooperative action by church women of different denominations in meeting common community problems. Special emphasis in former years has been on political participation, housing, race relations and other related subjects.

The play runs 30-35 minutes, is intended to stimulate discussion on the question of how to build sound character in children. A child's moral judgment develops in keeping with what he experiences and observes within his own family, the play brings out. It indicates that parents' own honesty,—or laxity,—even in minor matters of every day living, has a powerful cumulative influence on the young. Besides the importance of good example, the play stresses the need for parents to talk matters over with children, respect them, to let them know and feel that they, as well as the parents, can be counted on.

There are four characters in the play, a father and mother, their 10-year-old son, and the 17-year-old son of a neighboring family.

While the play was written for this particular observance, it is suitable for production at any time of the year and for any type of community organization concerned with its general emphasis.

"Point of Beginning," including directions for stag-

ing, (which are not elaborate), copies for stage director and cast, and a Discussion Guide, is priced at \$5.00. It can be ordered from Department of Publication and Distribution, National Council of Churches, 120 East 23 Street, New York 10, N. Y.

To cover handling and postage include with your order 15c for each \$1.00 or portion of \$1.00 up to \$5.00; and 5c per \$1.00 or portion of \$1.00 over \$5.00.

The May Fellowship packet can be had at the same address, for 40c per packet.

I recommend to everyone interested in his community and its social problems to avail himself of the opportunity to use these splendid helps and guides.

Inasmuch as the Government is preparing to increase its efforts to help state and local communities check juvenile delinquency by establishing a special division in the Federal Children's Bureau, I feel it is of great importance that we as Christian parents take an active part in exploring the needs of our own community and its immediate problems.

Elise H. Olsen.

Second Annual Women's Retreat

If you are between 18 and 90, now is the time for you to make definite plans to attend the Second Annual Women's Retreat at Danebod Folk School in Tyler, Minnesota! The dates are set: April 13-17. Mark them on your calendar today!

If you are one of the over 100 women who took part in last year's Retreat, we won't have to give you any sales talk. Even those of us who were certain that such a Retreat would answer a real need in our church, did not dare to hope for such a good turnout as we had. Because we have this very successful Retreat "under our belts," we have been able to plan more boldly and confidently this year.

A very good program has been worked out. Some of the highlights include a daily Bible hour with Rev. Erik Moller of Trinity Church in Chicago; lectures on the theme of education by Dr. George Selke, who has had wide experience as an educator and has served under McCloy in Germany in charge of education and culture; lectures and discussions on current events; a discussion of affiliation with ULC led by Rev. Moller. The program also includes crafts, singing, dramatic readings, and special interest hours. Evening devotions will be led by Rev. Enok Mortensen.

This year the Women's Retreat has been in the hands of a planning board consisting of Mrs. Nanna Mortensen, Chairman; Mrs. Agnete Petersen, Tyler; Mrs. Thyra Sorensen, Ringsted; Mrs. Axel Kildegaard, Des Moines; and Mrs. Esther Utoft, Luck, Wisconsin. Watch LUTHERAN TIDINGS for further information. The full program will be in the March 5 issue. Plan now to be sure that at least two or three women from your congregation attend.

The Ammentorp Fund

Many will recall that in the summer of 1953 A. C. Ammentorp was very seriously injured in an accident with a farm truck here in the Kronborg, Nebraska, community.

At the Annual Convention of our Synod in Des Moines a few weeks later a group of Ammentorp's friends formed a committee to receive gifts of money for the purpose of helping him through his great misfortune. The members elected to this committee were as follows: Enok Mortensen, Aage Sorensen, Elmer Ness, Alfred Nielsen (Treasurer), Harris Jespersen (Chairman).

Following Ammentorp's sudden decease in April 1954, the committee with the assistance of some of the instructors at Grand View College, sorted out and sold some of his books and other property which was subsequently sold.

The combined receipts from the sale of property and gifts from friends and the manner in which they were disbursed are indicated in the financial report below. This report has been audited by H. C. Jensen and H. E. Mortensen.

The committee hereby extends heartfelt thanks to all who were willing to be helpful in this difficult time of need. The Jacobsens, who incurred considerable loss in the wrecked truck, have no regrets and are only glad that they were given the opportunity of being kind to "Prof."

And, finally, we are grateful for "Prof" . . . that he lived among us for a while. May God bless him and keep him.

(For the committee)

Harris A. Jespersen.

Financial Statement

Total income from all sources	\$1,091.75
Disbursements:	
Aurora, Nebraska, hospital	302.75
Dr. N. Steenberg	95.00
Harris Jespersen (paid to Aurora hospital)	100.00
Dahlstrom Funeral Home	391.81
Broadlawns County Hospital	14.00
City Ambulance Service (Des Moines)	10.00
Grand View College (Phone calls, stamps, etc.)	6.50
Jens Thuesen, GVC Treasurer, for student loan	84.84
Elmer Jacobsen, contribution toward wrecked truck ..	86.85

\$1,091.75

Alfred C. Nielsen, Treasurer.

A Church as a Gift to King of Norway

Oslo, Norway—(NLC)—The bishops of Lutheran Norway have launched an appeal to raise funds for a gift to King Haakon, who will celebrate his fiftieth anniversary as sovereign of the country next year.

The suggested gift is a "King Haakon Memorial Church" to be built in Copenhagen, Denmark, the press service of the Norwegian Institute for Inter-Church Relations reported.

The church in Copenhagen would serve the Norwegian colony there as well as the Norwegian Seaman's mission which is now using inadequate rooms, the report added.

King Haakon, who was elected King of Norway in 1905, when his country broke its union with Sweden, was born a Danish prince, and thus the memorial church would stand at his birthplace city.

The Worship Service ULC and Our Own

Axel C. Kildegaard

Continuing the series of articles comparing the ULCA with our Synod. This one was prepared by the Dean of Grand View Seminary.—Ed.

The worship service that is used in the ULC and by far the greatest majority of Lutherans in this country is known as the "Common Service." Its history is intimately related to the history of American Lutheranism and there are many who maintain that no other single factor has been so significant a cause of growing Lutheran unity. There can be no doubt that the United Lutheran Church received the first word of its name largely through the fact of the "Common Service."

The 19th century saw dissention and division in American Lutheranism as in protestantism generally. The Civil War and doctrinal dissention divided the oldest Lutheran body in this country into three different groups. But in the 1870's and the 1880's these three bodies, the General Council, the General Synod, and the United Lutheran Church of the South began a great common work upon a book of worship. They sought first of all to describe a Lutheran worship service based on the best liturgies of the sixteenth century. It was an exhaustive and thorough work as it aimed to give expression to the common teachings and confessions of Lutheran fellowship. Many meetings were held, attended by the best scholars of the three churches, before the completed service was presented in 1888. At this time there was not yet a common service book or a hymnal and so the work continued.

This common work progressed for the next three decades, finally resulting in the publication of the Common Service Book of 1917. The adoption of this monumental work by the three bodies preceded by only one year their union into the largest body of American Lutheranism. The United Lutheran Church was organized in 1918 and there can be no doubt that getting to know each other and finding common ground in worship and song were the most significant causes of that union.

With the realization of this past experience, it is not surprising that many advocates of Lutheran unity are enthusiastic over a work that was initiated some years past and is expected to reach its fruition by the Advent season of 1955. At that time it is hoped that the new book entitled THE SERVICE BOOK AND HYMNAL OF THE LUTHERAN CHURCH will be off the press. This book will present to Lutherans the work of two committees: "The Joint Commission on a Common Hymnal" and "The Joint Commission on the Liturgy." These committees represent all the major bodies (and some of the smaller bodies) of the National Lutheran Council and their work may be expected to have wide acceptance. This will perhaps not be immediate but there is no doubt that there will be a growing use of this uniform worship and common hymnal. This may again be expected to be a major factor in the future of Lutheran unity. At the biennial convention of the United Lu-

theran Church, held last October in Toronto, the chairman of the committee, Dr. Luther Reed, reported, "The new Common Service Book and Hymnal will be a book not for yesterday, but for today and tomorrow. Other participating Lutheran bodies have many more changes to get accustomed to in the new publication than will the congregations of our Church (ULC)." Dr. Reed then predicted that after five years' use "they'll all love it."

Our sister synod, the United Evangelical Lutheran Church, with whom we jointly publish our present hymnal, has participated in this new work and will undoubtedly use it to an ever growing extent after its publication. The future of our present hymnal under these circumstances is precarious at best. Having been active on the Committee on Liturgy of our own Church for some time, I have also been aware of these developments. The question of just how meaningful our work is has occurred to me many times. Perhaps the only meaningful function or consequence has been educational. If we have made some of our people aware of some of the principles of Lutheran worship and some of the issues involved then some of our efforts may have been justified. It may well prove wise and expedient (in fact, we have no alternative) to accept together with our fellow members of the National Lutheran Council, the new hymnal and liturgy.

We did not participate in the work of either of these two committees. The acceptance of their work would probably be the most difficult for us of all the Lutheran bodies, as it would mean the most radical change in our worship life. Although the Common Service has been printed in our hymnal as an alternate form for many years, relatively few of our congregations have ever used this, much less become accustomed to and learned to appreciate its wealth. The new hymnal would be equally difficult for us as it incorporates none of the hymns which are unique to our **Hymnal for Church and Home**. Our translations from the Danish were, on the whole, not considered worth including. I have no doubt that the new hymnal which will include about 600 hymns will be an excellent work but one does not change all the tools of one's worship as easily as one puts on a new shirt.

It is difficult to assess the differences of those things so intimately related to habit and emotion as forms of worship. Since 1948, I have been called upon to supply a number of N. L. C. churches and have actually conducted the Common Service more often than our own. My personal experience has been one of growing appreciation with a few reservations. The Common Service does offer more congregational participation and more beautiful musical settings. On the other hand, more elaborate forms, especially in the Holy Communion, are used that tend to confuse those not accustomed to the more liturgical service. Our present worship service accepted by our convention at Cedar Falls seems to be a combination or a medium between the two.

Two particular differences come to mind. Our own service retains the renunciation ("I renounce the devil and all his works and all his ways") with the creed.

This is unique, as far as I know, to our church and reflects an attitude toward the apostolic confession. In our own tradition this has been less the common statement of creed or central beliefs and more the sharing by the congregation anew of the basis of their unity. We entered this fellowship by God's act of grace to us in our baptism. We belong together not by any work of our own, even by our intellectual assent or agreement to the apostolic creed. We belong through our heavenly Father's gift of love in our baptismal covenant. I am not certain how many of our people appreciate this rather simple distinction but to some of us it carries tremendously profound implications. One of these is that small and isolated as we may sometimes seem to be, we have been given an insight into the true ecumenical church. The unity of the church does not exist in common theology, organizational genius, worship conformity, or any other work of man. Our real unity is found in that one Gift of a gracious and loving God—Jesus Christ.

The second difference in our worship is related to the reading of the Scripture. In our service the epistle is read from the altar and the gospel selection from the pulpit. In the Common Service both are read from the lectern, a reading stand on the opposite side of the chancel from the pulpit. Partly as a consequence of this, it is my observation that the sermons in our church are more likely to be based upon the Scripture selections designated. One other reason for this may be the fact that we have two series of texts to use in alternate years while the U. L. C. uses only one series. Because we have a greater variety of texts and because these are read just prior to the preaching of the word, we share more of a unity of worship in this vital respect. It is my suspicion that we share less uniformity of liturgy, but because less "free texts" are used, we do observe the church year more loyally and a common word is heard.

The renewal of interest in liturgy has been impressive throughout the entire Protestant church. Church architecture has experienced a revolution in the past generation. It formerly was possible to recognize a Reformed or "non-liturgical" church by the pulpit in the center of the chancel and the choir-loft behind this. But today Methodist, Congregational, and other churches of this family often use altars, pulpits to one side, and all the wealth of symbols formally associated with the Episcopal and Lutheran churches. Their worship reflects the same tendency in the rediscovery of historic forms, the observation of the church year, and the recognition that the worship service has in its entirety both meaning and order.

Our own interest in worship during the past few years is in step with this overall picture. However, that renewed interest in liturgy is also evident in churches who have traditionally been far more aware of these values than we. Reformations overstate their cause. The pendulum usually swings too far. Some have been sensitive to this and have warned that there is danger in the interest in ritual for the sake of ritual. There are those who have seen this tendency in certain quarters of the U. L. C. and for this reason

(Continued on Page 12)

He that plants trees loves
others besides himself.

—Scotch Proverb.

A Call to Christian Stewardship

What is God's Share ?

Many thoughtful Christians have come to see the connection between a person's religious convictions and the way he uses his means. Money directly represents our time, toil and weariness. With money we pay for the things we regard as desirable and valuable. It follows that there are things for which we will gladly spend large sums because they represent our strongest desires and most pressing needs. A man will willingly spend anything to protect or recover his own health or the health of some member of his family. He will willingly bind himself to a very demanding twenty-year contract in order to purchase a home. To educate his children, he will gladly deny himself every luxury and even the common necessities of life. You need only to examine the stubs in a man's checkbook to determine the things which matter most to him.

A believer will determine what God's share of his income should be on the background of his spiritual experience. Gratitude is the natural response of one who has found a merciful Lord and Savior. Luther tells us in his Explanation to the Second Article that Christ has given a sacrifice beyond gold and silver, "in order that I might be His own, live under Him in His Kingdom, and serve Him in righteousness, innocence, and blessedness." When this realization dawns upon an individual, it is not strange that his gifts to God become a major consideration.

Logically enough, when our giving becomes a prime concern of life, we will find ourselves considering it in the same category as expenditures for taxes, food, clothing, and transportation. This will involve a decided change in perspective for some. Many regular church-goers have never raised their offerings out of the category of the trivial. By comparison they reckon their gifts with what they spend for newspapers, amusements, hobbies and other casual interests. No person with a valid and vital experience of God's grace can long confine an expression of the gratitude which rises within him.

A typical mark of a man who has found himself as a steward is that he discovers vast satisfaction in steadily increasing God's portion. He begins, perhaps, by giving three per cent, five per cent, or a tithe. As time passes, his finances are cast in a new orderly mold. God's share receives as careful attention as the other great considerations of life and soon he finds himself able to give more and more. A man comes to mind who at one time found himself inconvenienced over giving fifty dollars a year to his church. He

determined to become a proportionate giver and soon found himself eager to increase the Lord's portion each year. In five years' time his gifts had risen to eight hundred dollars yearly. Strangely and wonderfully, the Lord's share was easier to spare than ever before, even though his own income had not greatly increased. In his growing sense of responsibility and devotion he had passed the ancient standard of the tithe without thinking much about it. His new sense of well being came from placing matters of supreme importance where they belonged. Our giving becomes a personal matter which is no longer tailored to the standards set by others. Gifts then can be made "as God has prospered us" and in direct response to His goodness.

What shall be our ultimate goal? Christ warmly approved the widow's gift of two mites because it expressed deep devotion and sacrificial concern. Zaccheus in his hour of awakening, gave half his goods to the poor. Nothing less could demonstrate his gratitude and new-found happiness. We remember the occasion on which Mary anointed the feet of Jesus with precious ointment. It was a costly and unreasonable act as the onlookers saw it. But to Jesus it was a moving sign of love and devotion and received His full approval. Grateful giving will always be reckless.

One of the most significant and encouraging developments in the modern church is that more and more people are discovering the blessings of orderly "proportionate giving." They are discovering the vital relationship between the gift Christ has given and the gifts we are privileged to bring. Grateful awareness has transformed many an individual's entire concept of life and work. Today the Lord of the Church regards you with love and deep concern. Perhaps you have heard Him say, as did the man sick with the palsy, "Son, be of good cheer, Thy sins are forgiven thee." If so, surely you will want to be a "proportionate giver!"

Jennings G. Feroe.
(ELC Stewardship)

The Worship Service

(Continued from Page 11)

are apprehensive. Ritual and symbol are cultivated for their own sake and not simply as a means to better achieve and express worship. It is my impression that while this is not absent, nevertheless this is not characteristic of the United Lutheran Church.

In summary, the worship of the U. L. C. tends to be more elaborate or richer in the forms it uses than is our own. This can be either a hindrance or a means to our enriched experience. In our growing appreciation of these values we need to remain aware of the need for a functional approach as well as beauty in our worship. The shock treatment of sudden change makes real worship difficult but there is also the threat of becoming stagnant in the refusal to change old patterns.

Axel C. Kildegaard

Pastor Ove Nielsen, who for many months contributed steadily to this column, has again sent material on the general subject of Stewardship made available to him by the ELC Stewardship Department. This article and three others are thoughtful challenges.—Ed.

LWA Appeal Raises \$2,835,218; Tops 1954 Goal by Over Nine per cent

Atlantic City, N. J.—(NLC)—Lutheran World Action, the annual financial appeal sponsored by the National Lutheran Council for emergency activities at home and abroad, raised more than 109 per cent of its 1954 goal of \$2,600,000, with receipts totaling \$2,835,218.53.

Announcement of the successful completion of the special campaign, held for the 14th consecutive year, was made here by Dr. Paul C. Empie, executive director of the cooperative agency, who is also director of the LWA appeal.

Dr. Empie reported the results of the drive at the opening session of the Council's 37th annual meeting at the Calton Manor Hotel.

Seven of the eight church bodies participating in the Council reached or surpassed their quotas. **On a percentage basis, the American Evangelical Lutheran Church, for the third successive year, topped the contributors with \$15,269 or 118.15 per cent of its quota.**

The United Lutheran Church in America, which as the largest of the church bodies, had the task of raising nearly half of last year's goal, exceeded its quota with contributions of \$1,383,899 or 112.96 per cent. The ULCA had the second highest percentage for the third year in a row.

During the past 14 years, according to Dr. Empie, the Council's Lutheran World Action appeals have raised nearly \$40 million among the 10,000 local congregations affiliated with its member church groups.

In addition, he said, more than \$38 million in food, clothing, medicines and other supplies have been shipped overseas by Lutheran World Relief, the material aid agency of the Council. These goods have been distributed to the needy in 28 countries and areas.

All the funds raised have been used for emergency activities at home and abroad, the major share to provide spiritual and physical relief in war-ravaged countries throughout the world.

The entire program of LWA and LWR has been over and above the regular ongoing work of the church and marks the greatest relief effort ever undertaken by Lutheran Churches in America or by a denomination of American Protestantism.

This year's LWA goal has been set at \$2,962,000 and goals of \$3,172,000 for 1956 and \$3,250,000 for 1957 are being recommended for approval during the Council's four-day meeting here.

The funds raised in 1954 will be devoted to inter-church aid in Europe, refugee resettlement in the U. S. and service to refugees in various parts of the world;

Because of a TV Program, Three Girls Joined a Church

(Continued from Page 8)

Barbara said: "I especially remember a program about a family the Fishers met where the husband wanted to be active in the church, but his wife didn't want anything to do with religion.

"I could picture myself being like that woman and I didn't want to be that way."

In September, the girls began regularly attending St. John's, a pretty little white frame steepled church that had been moved only recently into Dana from its country location eight miles east of town.

Soon after, they began studying church doctrines weekly with the pastor, the Rev. Theodore Hoemann. St. John's is affiliated with the Lutheran Church—Missouri Synod, the synod which foots the bills for **"This is the Life."**

Marilyn and Barbara were baptized at St. John's on December 19, and all three girls were confirmed

FACTS ABOUT "THIS IS THE LIFE"

"This is the Life" is carried by 237 stations, while the top commercial program, Groucho Marx, reaches only 137 stations. (Note Lutheran Tidings, November 5, 1954, page 3)

The Des Moines Tribune gives the following statistics:

Cost: To Lutheran Church—Missouri Synod to produce films—\$750,000 annually, paid from free-will offerings taken in affiliated churches.

Time: Donated free by more than 200 stations at cost to them of \$1,500,000.

Estimated Weekly Audience: 13,500,000.

that day. Jo Anne had been baptized in the Methodist Church in Dana several years before.

Although the girls' parents, Mr. and Mrs. Ross Bishop, have not yet joined the church, they now often attend services and activities.

The goal of **"This is the Life"** is found in the story of the Bishop girls. The goal is to interest persons, who are not members of any church, in religion and church membership.

The program is not intended to draw persons from other churches into the Lutheran Church. Although Lutheran ritual is used whenever church services are portrayed, the word "Lutheran" never is spoken.

orphaned missions; Lutheran World Relief; ministry to the armed forces; Latin American missions; and cooperative work with other Protestant agencies. A large share of the funds will be administered through the Lutheran World Federation.

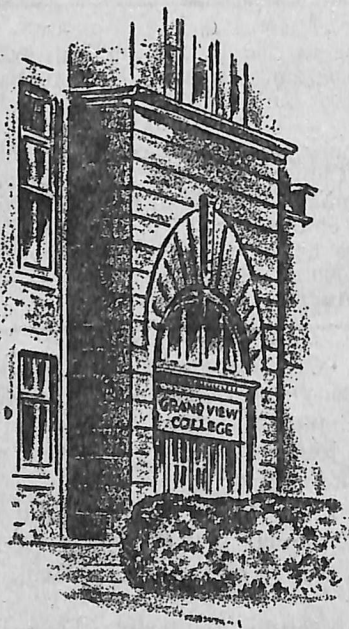
The final report of the 1954 LWA appeal follows:

	GOAL	RECEIVED	PER CENT
United Lutheran Church in America -----	\$1,225,106.00	\$1,383,899.98	112.96
Evangelical Lutheran Church -----	528,868.00	554,554.12	104.85
American Lutheran Church -----	453,709.00	453,709.00	100.00
Augustana Lutheran Church -----	294,354.00	328,146.89	111.48
Lutheran Free Church -----	37,470.00	37,900.00	101.15
United Evangelical Lutheran Church -----	28,012.00	30,813.20	110.00
Suomi Synod -----	19,557.00	14,696.97	75.14
American Evangelical Lutheran Church -----	12,924.00	15,269.20	118.15
Undesignated -----		16,229.17	
TOTALS -----	\$2,600,000.00	\$2,835,218.53	109.05

Grand View College And Our Youth

Something New Has Been Added!

A new semester, some new students, new courses, new opportunities! One of the first, twenty-five of the second, quite a few of the third, and "unlimited" best describes the fourth. Now you have the picture of semester II here at Grand View College. To a second year student, the beginning of the fourth semester means that it will soon be time to leave the college. No, we haven't started to cry into our



coffee cups yet, but ask any former student among our alumni, and each one will tell you, I'm sure, that the spring semester seems very short, and if it happens to be the second of your last year,—why, it positively races into oblivion. So this is it, and some of us aren't too pleased with that fact.

We have twenty-seven new students at GVC as of yesterday (registration day for freshmen and new students), and they seem to be an "awful nice bunch" of lads and lassies. It's funny to see them go around with huge stacks of brand new books. If they absorb even a small part of what's between the covers they'll know a lot about many subjects. (Remember when you were an eager beaver?) All jokes aside, though, that is the very thing that will help these students to really make the most of the "new opportunities" which, to quote ourselves are "unlimited."

With exams and the beginning of a new semester, the dorms were very quiet, and last week-end, were very

empty. There hasn't been too much of anything going on. Now, though, that will all change. Our U. K. programs are lining up pretty well with the dorm girls taking charge of one program, the nurses another, and a hand-picked committee arranging for a third.

Our choir will undoubtedly add a few new singers. We are in the midst of our tour numbers, and that means a lot of hard practice. The best it must be, says Bob Speed, and we are all willing to cooperate!

Studenterfest will be held in May as usual, so there are plans for entertainment of all kinds. The play takes a great deal of painstaking labor, but the reward for an excellent performance is not to be estimated in the applause alone, but also by the good feeling that this was a job well done. As we shall soon step out into the ranks of the Alumni, we suddenly realize that the Studenterfest of 1956, will be beautifully managed without our help. There will be others who will work and **Work** to make things pleasant for us. See what I mean?

Valentines are already in evidence around these parts! (Why do I say "already" when there are less than two weeks to Valentine's Day?) Well, anyway they are here and are being bought and written on and addressed even now. Wonder who is going to get that big comic valentine? It is much easier to guess who will be receiving some of the lacey sentimental ones, especially if you are "in the know." I could tell you but I won't!!

Assignments are coming thick and fast, so I had better get to the books (we have to set a good example for the cute little "green things"), and besides that, we, too, have a day of reckoning.

Happy Abraham Lincoln's birthday to you, and a love-ly Valentine's Day. See you again sometime around the 20th of February.

R. F.

OUR CHURCH

Brush, Colorado—Word has come of the passing of Pastor Jens Jensen Lerager, faithful worker in our Synod since 1911. He retired because of ill health in 1947 from his last parish here in Brush. Pastor Lerager was taken to the hospital (Eben-Ezer) December 27 and he passed away January 8. His wife, Emilie A. (Pedersen) survives. She is also unwell and has suffered a series of heart attacks during the past two months. Pastor Lerager was born May 31, 1883, at S. Aldum, Denmark, and immigrated in 1903. He attended Grand View from 1903 until 1911, and was ordained that year in June at Withee, Wisconsin. His pastorates included Elba, Logan, Dannevirke and Ord, Rosenborg, Co-

zad, Nebraska; Viborg, South Dakota, Hutchinson, Minnesota, Cordova, Nebraska, and Brush. He was editor of **Child's Friend** from 1931 until 1938, and authored a small book "Glimpses from my Journey" in 1930.

Tyler, Minnesota—The date of publication of this issue of TIDINGS marks the 100th Anniversary of the birth of Kristian Pedersen Østergaard, born February 5, 1855, at Volstrupby, Hjern Sogn, Denmark. This noted pastor, teacher and poet wrote many works, including novels, articles, and songs which are still sung widely, in Danish and in American circles. A feature article about Kristian Østergaard was planned for this issue, but will be ready for the February 20 edition, written by Pastor J. C. Aaberg.

Dalum, Canada—As noted elsewhere in this issue, this congregation in May will welcome Pastor Gordon Müller and family to take up the work from which Pastor Peter Rasmussen recently retired. There are two Ladies' Circles here, and an active young people's group who last year produced an ambitious play, "One Foot in Heaven." The congregation has recently built a new and modern parsonage.

Montcalm County, Michigan — The president of the Michigan District, Pastor Edwin Hansen, will speak here February 11.

Withee, Wisconsin — February 6 a Youth Service was held here, with a college student, Donald Christensen, preaching.

Seattle, Washington — Cornerstone laying ceremonies will be held here for the new church at 2 p. m., Sunday, February 27. It is planned that the old cornerstone will soon be opened, and documents transferred from it to the new one. Other material including a roster of church members, lists of donors, and historical data will be imbedded.

West Denmark, Wisconsin — A musical concert has been planned for February 19, with three well-known young people of our synod participating: Erling Grumstrup, Gerda Nielsen and Rita Petersen.

Chicago, Illinois—Eleven adults were received into membership in Trinity Church here recently. The Mr. and Mrs. Club are presenting a major drama here February 18 and 19, entitled "Goodbye, My Fancy" which has enjoyed successful professional production in New York and elsewhere.

Des Moines, Iowa. Dr. J. Hamilton Dawson, former teacher in Grand View Seminary during the 1930's, and also briefly during the '40's, died recently, and was buried February 2. Many people will remember his cheerful Scotch nature and the wide and varied experience he brought to his teaching. Of recent years he had been in banking business.

Acknowledgement of Receipts from the Synod Treasurer

For the balance of year 1954

Toward the Budget:

Previously acknowledged .. \$65,411.02
Congregations:

Newell, Iowa	385.08
Perth Amboy, N. J.	500.00
Detroit, Mich.	1,307.88
Dannebrog Lutheran, Greenville, Michigan	130.65
Ruthhton, Minn., previously reported \$300; should have been \$258.00	

Lutheran Tidings:

Subscriptions and Adv. 33.50

Pension Fund:

Congregation:
Perth Amboy, N. J. 76.00

Pastor's Dues:

Rev. Gordon Miller 44.00

Chicago Children's Home:

Direct receipts 409.89

Total budget subscriptions for 1954 \$68,256.02

Received for Items Outside of Budget:

Eben-Ezer Mercy Institute:

Congregation:
Perth Amboy, N. J. \$ 34.41

Lutheran World Action and Relief:

Congregations:
Ruthhton, Minn. 42.00
Newell, Iowa 5.00
Lake Norden, S. D. 68.00
Detroit, Mich. 315.00
Previously acknowledged .. 14,829.20

Total Lutheran World Action for 1954 \$15,259.20

On behalf of the Synod, I take this means to express our appreciation to our anonymous friend in South Dakota for his generous gift to Lutheran World Action, and to the many others that have made it possible for the oversubscription in both the Synod and Lutheran World Action. And also the many others who have contributed in various ways to our Institutions and Funds and for the generous gifts to the new Home Mission Fields. My personal appreciation and thanks to all congregations, societies, and others for their consideration and cooperation.

Respectfully submitted,

American Evangelical Lutheran Church
Charles Lauritzen, Treasurer.

100 Years of Publishing Bible News

(Continued from Page 3)

Through the ensuing years, the Society has distributed more than 400,000,000 volumes of Scriptures.

Recent issues of the Record have made note of individual bequests to the Society amounting to a million dollars or more. In the issue of April, 1856, the editor acknowledged a contribution of ten cents to the Society, by a Negro slave in Kentucky, who

stipulated that his gift was to be used toward the purchase of a Bible to be sent to Africa. Now, as then, however, funds are insufficient to meet the demands for Scriptures.

Is the issue of January, 1878, the Record featured a letter from the four wives, "Amnatha," "Bomejack," "Kankak," and "Kankoh," of a tribal chief in Sierra Leone, which expressed gratitude to the Society for a gift of a Bible.

"We, the undersigned," the letter said, "beg to relate in these few lines that we are much thankful to you, in showing to us these two days past the way of the true God, of whom we are trying to know of a little better, from instructions given to us by our husband, which instructions he receives from a Book given to him by you some time ago. May the Lord assist you to be successful in all your doings."

The feature article in the April, 1863 edition described the Society's triumph in obtaining permission to distribute Scriptures to southern troops during the Civil War.

"The way is now open, through various channels, for a very large distribution of the Holy Scriptures in portions of the seceded states, by the American Bible Society," the story related. "Thousands of volumes have been sent to Richmond, and other thousands will follow. The government gives its sanction for their transmission through the military lines, and arrangements have been made to secure immediate care and distribution of the Books by good and active friends of the Cause."

The magazine mourned the death, in 1881, of Daniel Holmes, a member of the Society, who swore in three presidents of the United States as members of the Society, Abraham Lincoln, Ulysses S. Grant and Rutherford B. Hayes. Ex-Presidents Herbert C. Hoover, Harry S. Truman and President Dwight D. Eisenhower are members of the Society.

Scandinavian Traveling Seminar Announced

Since 1949, the "Scandinavian Traveling Seminar" has conducted a large number of tours to Europe, and this summer another will be organized, visiting Denmark and six other countries. This summer the tour will be directed by Dr. Paul C. Nyholm (editor of DANSK NYTAAR) whose address is Blair, Nebraska.

The tour will commence July 4th in Amsterdam, and will go to Paris, Switzerland, Germany, and end in Copenhagen after four full weeks in Denmark, on August 28.

Cost of the European part of the tour is \$620. Round trip by ship to Holland can be had for about \$400, and by air for about \$575. Write Dr. Nyholm for itinerary and additional information.

LUTHERAN BISHOP DISCUSSES IMPLICATIONS OF FLYING SAUCERS

Oldenburg, Germany—(NLC)—Shall Christians extend their missionary witness to inhabitants of other planets if these beings visit our earth in flying saucers?

Dr. Gerhard Jacobi, Lutheran Bishop of Oldenburg since March 1954, brought the question up in an article on flying saucers and "their theological implications," featured on the front page of "Unsere Kirche," weekly publication of his Church.

Apparently accepting descriptions of some American authors as proof of the existence of flying saucers, the bishop said the presence on our earth of visitors from outer space was certainly "no basis for orthodox people to be shaken."

"Although we have no knowledge of the beings on those planets, we can, standing on our faith, say that whatever their size, and although their body shapes may differ from ours, Christ is their Lord in any case, regardless of whether they are aware of it or not," he said.

"The faithful have always known and confessed that Christ, crucified on our earth, is the Lord of the universe . . . the Lord of all beings that live on any of the billions of planets as God's creatures," he added.

Nonetheless, the bishop admitted that difficult problems would face Christians if outer-space visitors actually landed on our earth. First of all, he said, it would pose the question "if one should regard such visitors as purposed by God in order that we extend our missionary witness to these beings?"

In that case, Bishop Jacobi said, missions on earth would have to be stepped up at a tremendous rate so that first of all the inhabitants of our planet become Christian.

On the other hand, he added, the flying saucers may also be regarded as God's warning against a new war, particularly since the saucers have most often been reported from areas near atomic and hydrogen establishments.

Contributions to Solvang Lutheran Home

(Continued from last issue)

Mr. Carl Jensen	2.00
Mr. and Mrs. Edgar Engstrom, Alexandria, Minn.	2.00
R. E. Covey, La Crescentia ..	5.00
Mr. and Mrs. Jorgen Andersen	2.50
Mr. and Mrs. Tom Petersen	3.00
Mr. and Mrs. John Larsen ..	3.00
Mr. and Mrs. Martin Jacobsen	3.50
Mr. and Mrs. H. G. Petersen	3.50
Mr. and Mrs. Niels J. Nielsen	2.00
Mr. and Mrs. Harold Harkson	3.00
Mrs. Sorine Jensen	2.00
Mr. and Mrs. Anton Peterson,	

Osakis, Minn. -----	2.00	Mr. H. C. Johnson, Mr. and Mrs. Harald Johnson and Mrs. Axel Berggren -----	6.00	sen, Buellton -----	5.00
Mr. and Mrs. Carl Thelander, Pasadena, Calif. -----	5.00	Mrs. Karen Ibsen -----	3.50	In memory of H. C. Hansen, Mr. and Mrs. Alfred Madsen -----	3.00
Hanna Lundberg, Tucson, Arizona -----	2.00	Mr. and Mrs. B. Poulsen -----	2.00	Mrs. Marie Petersen, San Francisco, Calif. -----	3,000.00
Friends -----	5.00	Mr. and Mrs. E. A. Petersen, Lompoc, Calif. -----	5.00	Marie Handrup, Beverly Hills, Calif. -----	100.00
In memory of Mrs. Soballe, Los Angeles, Calif., Mr. and Mrs. N. P. Nielsen, Mr. and Mrs. Anton Nielsen, Mr. and Mrs. Carl Christiansen, Mr. and Mrs. Holger Jespersen, Mr. and Mrs. Thom Sorensen, Mr. and Mrs. W. Madsen, Mr. and Mrs. Chris Thomsen, Mr. and Mrs. Carl Davidsen, Mr. and Mrs. Chris Folst, Mr. and Mrs. Chris Larsen, Mr. and Mrs. Rob Andersen, Mr. and Mrs. Axel Lindvang, Mr. and Mrs. Dean Lyon, Mrs. Kristine Jensen, Mrs. Marie Præstegaard, Miss Mathilde Jensen -----	10.00	Mr. and Mrs. Viggo Tarnow -----	2.00	Mr. and Mrs. Chris Nygaard, Solvang, Calif. -----	100.00
In memory of Chris Jensen, Solvang, Calif., Carl Jensen -----	2.00	Mrs. Beatte Petersen -----	2.00	Mr. and Mrs. Martin Christensen, Arcadia, Calif. -----	50.00
Mr. and Mrs. Alfred Petersen -----	2.00	Mrs. Thora E. Bloom -----	3.00	Hans J. Nielsen, Fresno, Calif. -----	50.00
Mr. and Mrs. Jorgen Andersen -----	2.50	Mr. and Mrs. Alfred Madsen -----	3.00	Elizabeth S. Jensen, Van Nuys, Calif. -----	15.00
Mr. and Mrs. Alfred Lauritsen -----	3.50	Mr. Andrew Block -----	3.00	Thorvald Jorgensen, Pasadena, Calif. -----	25.00
Mr. and Mrs. Niels Petersen -----	3.00	Mr. Svend Hansen -----	1.00	Mr. C. H. Person, Los Angeles, Calif. -----	5.00
Mr. and Mrs. Axel Brus -----	2.50	Miss Mary Petersen -----	2.00	Friendship Circle, Danish Lutheran Church, Los Angeles, Calif. -----	200.00
Mr. and Mrs. Chris Jensen -----	3.00	Mr. Herman Friis -----	5.00	Gertrude Guild, St. Stephen's Church, Clinton, Iowa -----	10.00
Mr. and Mrs. Gudmund Hvolbol -----	2.00	Mrs. Jenny Andersen -----	2.00	Mr. and Mrs. Theodor Closter, Salinas, Calif. -----	40.00
Mr. and Mrs. Martin Jacobsen -----	3.50	Mr. and Mrs. Hans Skytt, Sr. -----	5.00	Danevang Lutheran Church, Danevang, Texas -----	42.00
Mr. and Mrs. Tom Petersen -----	3.00	Mr. and Mrs. Svend Hansen -----	2.00	Lutheran Guild of St. Ansgar's Church, Salinas, Calif. -----	25.00
Mr. and Mrs. Chris Roth -----	2.00	Mr. and Mrs. C. L. Nelson -----	3.00	Luther Memorial Ladies' Aid, Des Moines, Iowa -----	25.00
Mr. and Mrs. Roy Appel -----	3.00	Hans Mosbeck -----	2.50	Our Savior's Ladies' Aid, Manistee, Mich. -----	5.00
Mr. and Mrs. Aage Block -----	3.00	Friends -----	9.00	Dr. and Mrs. A. E. Brix, Los Angeles, Calif. -----	15.00
Mr. and Mrs. Chris Nygaard -----	3.00	In memory of Hans R. Hansen, Salinas, Calif., Pors and Schultz Family -----	3.50	Harold Harksons, Solvang, Calif. -----	20.00
Mr. and Mrs. H. G. Petersen -----	3.50	Mr. and Mrs. Alfred Juncker -----	3.00	Svend Olsens, Santa Barbara, Calif. -----	25.00
Mr. and Mrs. Niels J. Nielsen -----	2.00	In memory of Anton Johnson, Salinas, Calif., Pors and Schultz Family -----	3.50	Hans A. Wulff, Solvang, Calif. -----	20.00
Mr. and Mrs. Oswald Iversen -----	2.00	In memory of Lee Bertelsen, Selma, Calif., Mr. and Mrs. E. A. Petersen, Lompoc, Calif. -----	5.00	Robert Petersen, Solvang, Calif. -----	10.00
Mr. and Mrs. Marius Larsen -----	2.00	Friends -----	3.00	Lodge of Dania No. 23, Solvang, Calif. -----	50.00
Mr. and Mrs. Harold Harkson -----	3.00	In memory of Jacob Rasmussen, Mr. and Mrs. Niels J. Petersen -----	2.00	K. Nielsen, Ballard, Calif. -----	5.00
Mr. and Mrs. Johnny Jorgensen -----	2.00	In memory of Carl Krogh, Omaha, Nebr., Mrs. Christine Petersen -----	1.00	Mr. and Mrs. Chester Thomsen, Del Rey, Calif. -----	100.00
Mrs. Sorine Jensen -----	2.00	Roy Appel Family -----	3.00	Bethania Ladies' Aid, Ringsted, Iowa -----	5.00
		In memory of Henry Rasmussen, Chappell, Nebr., Roy Appel Family -----	3.00	A Friend in New York -----	50.00
		In memory of Ludwig Andersen, Mr. and Mrs. Tom Petersen -----	3.00	George J. Scheldt, Buellton, Calif. -----	200.00
		Esther Pagliotti -----	5.00	George Johansen, Buellton, Calif. -----	35.00
		In memory of Ralph Clark, Santa Barbara, Calif., Esther Pagliotti and Elna Thuesen -----	5.00	Mr. and Mrs. Niels Petersen, Solvang, Calif. -----	10.00
		Friends -----	3.00	Gus A. Johnson, Salinas, Calif. -----	10.00
		In memory of Mrs. Clara Hornsyld, Mr. and Mrs. Alfred Madsen -----	3.00	Miss Anna Johnson, Salinas, Calif. -----	10.00
		In memory of Mr. Victor Hermansen, Hay Springs, Nebr. -----	41.50	Mrs. Mamie Christensen, Salinas, Calif. -----	5.00
		In memory of Friends passed away -----	10.00	H. Hoiriis, Berkeley -----	10.00
		In memory of Mrs. Jennie Coons -----	2.00	Juhl Ladies' Aid, Marlette, Mich. -----	10.00
		In memory of Mr. Andreas Petersen -----	10.00	Mrs. Peter Amby, Buellton, Calif. -----	25.00
		In memory of Jens Appel, Dannebrog, Nebr. -----	10.00		
		In memory of George Christensen, Solvang -----	173.50	Received from Oct. 1, 1954 to Dec. 31, 1954 -----	5,095.50
		In memory of my Uncle Chris Jensen, Solvang, R. V. Jensen, Ada, Minn. -----	25.00	Previously acknowledged -----	2,033.00
		In memory of Ole Sorensen and Mathilda Norregaard, Los Angeles, by a Friend -----	10.00	Unpaid pledges -----	3,000.00
		In memory of Mrs. Ebba Justesen, Salinas, Pors and Schultz Family -----	3.50	To every contributor a hearty thank you. May the good work of true charity continue throughout the new year.	
		In memory of Miss Bertha Andersen, Salinas, Calif., Pors and Schultz Family -----	3.50	Kindest Greetings,	
		In memory of Mrs. Soren Nielsen, Solvang -----	21.00	SOLVANG LUTHERAN HOME	
		In memory of Mrs. Beck Lar-		Nis P. Pors, Treasurer	

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

February 5, 1955

I am a member of _____ the congregation at _____

Name -----

City -----

State -----

New Address -----