

Lutheran Tidings

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No. 7



MARTIN LUTHER

Born November 10, 1483—Died February 18, 1546

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|------|--|------|---|------|---|
| 1483 | November 10, Martin Luther born at Eisleben | 1520 | Is excommunicated | 1534 | Completes translation of the whole Bible, from Hebrew and Greek into modern German |
| 1497 | Enters School at Eisenach | 1521 | Burns the Pope's Bull of excommunication in Wittenberg | 1536 | Writes the Schmalkald Articles |
| 1501 | Becomes a student at Erfurt University | 1521 | Appears before the Diet at Worms | 1546 | February 14, preaches his last sermon in Eisleben, where he was born |
| 1505 | Made Master of Arts | 1521 | Is taken to the Wartburg for safe-keeping, and translates the Bible | 1546 | February 18, dies the "death of the righteous" in his native city |
| 1505 | Enters Augustinian Monastery | 1523 | Publishes the New Testament in German | 1546 | February 22, is buried in the Castle Church in Wittenberg, where he began the Reformation. His body still rests within these sacred walls, but, being dead, he yet speaketh, for his message is a message from God. |
| 1508 | Becomes a professor in Wittenberg University | 1528 | Directs the Saxon Visitation of Churches | | |
| 1512 | Is constituted a Doctor of Theology | 1529 | (about) Composed "A Mighty Fortress Is Our God" | | |
| 1513 | Lectures on the Psalms | 1529 | Writes the Large and Small Catechisms, the world's oldest Catechisms. | | |
| 1517 | October 31, nails his Ninety-five Theses on the door of the Castle Church in Wittenberg, and thus begins the work of the Reformation | | | | |

"Today's Devotions"

By Pastor Harold E. Olsen, Marinette, Wisconsin

III.

One of our chief causes of despair is that we do not seem to know where we are going. We are caught in a maze of directives, ideas and even death. One directive after another presents itself to us for a decision. Ideas and more ideas present themselves to us from which we are to extract the truth. And death meets someone in each community daily. In the way of directives are the many political philosophies. Of the two which are dominant now, one demands equality for all by the abolition of all individual property. The other demands equality on the basis of individual property. We must decide. We hear one so-called truth one day and another so-called truth the next. The two are often diametrically opposed to each other. We are to decide. The fact of the matter is that we do not know which way to turn because our grim experience is that no matter what we do it is wrong and death lies on the way no matter which we choose. On each road seems to lie something to enslave us.

Here in the third of the "I am" passages, however, lies the answer to our quest for the truth. In John 14:6 we read, "I am the way and the truth and the life." God is the way. He also is the truth, Yes, and God is the life. And we men and women of the world have all three through Jesus Christ. He has shown us the way by example and He has shown us the truth about life through victory over death.

The great Churchman and schoolman of Denmark, Bishop N. F. S. Grundtvig, has expressed it well in these words which have been translated thus:

There is a way,
By worldly man forsaken,
A living way,
Which only few have taken,
A hidden trail
Through hills and vale
That leads to streams of living water.

No stormy sea
Can hinder us from passing;
Through woods and lea
We must be onward pressing;
No bars can close,
No force oppose
The way of life to those who seek it.

The way, indeed,
May pass through sunny meadows,
But also lead
Through lands of gloom and shadows;
Like early morn
In glory born,
The way of life breaks through the darkness.

The Word of God
Contains the sacred story
Of Him who trod
The way of life to glory,
Who lifts us up
To mountain top,
To visions of our home up yonder.

With Christ we walk,
By grace His congregation,
With Him we talk,
As children of salvation,
And thus go forth
Upon the earth
Until we reach our Father's mansions.

Yes, there is a way in which men can live in truth and with some purpose and direction, by the Word, by faith and by grace.

Let us pray: Gracious and Merciful God, Help us to decide on Thee and Thy Word, Jesus Christ, that we may walk through life's maze unto Thee in Thy Kingdom. **Amen.**

Peace And Joy

Not long ago I heard a sermon on the topic, "Our Duty to be Cheerful." The minister said, "Christ was a cheerful person and said to us, 'Be of good cheer; I have overcome the world.' He often spoke of joy and said to us, 'Let not your heart be troubled, neither let it be afraid,' and told us to be of good courage."

As I thought about these statements. I began to wonder how a person **can** be happy in a world where there is so much sorrow, hunger, and war! For Christ also said, "Bear one another's burdens," and told us to be our brother's keeper. These are not exactly joyous tasks if we really bear a part of another's tragedy or suffering. But in assuming duties such as these, there is an inner peace created within us. And is there not a difference between peace and joy? Although Christ was filled with a sense of peace at all times, he was also called a "Man of Sorrow", and wept over Jerusalem.

"There is a peace that cometh after sorrow,
Of hope surrendered, not of hope fulfilled;
A peace that looketh not upon tomorrow,
But calmly on a tempest that is stilled.
A peace which lives not in joy's excesses,
Nor in the happy love that is secure;
But in unerring strength the heart possesses
Of conflicts won, while learning to endure.
A peace that is in sacrifice secluded;
A life subdued from will, and passion free.
'Tis not the peace which over Eden brooded,
But that which triumphed in Gethsemane."

I wonder if Christ was what we would call "cheerful" when He knew what lay in store for Him and when He could see all the corruption and sin that was going on. But perhaps, in knowing that Easter would follow Golgatha and that "victory would triumph over loss," He had that inner peace "that passeth all understanding" and an inner joy that we shall **never** know un-

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Hymn Of The Reformation



Martin Luther

When someone mentions Martin Luther we usually visualize a sturdy figure nailing a document to the door of Castle Church in Wittenberg, or standing fearlessly before the Diet at Worms. Rarely do we think of him calmly strumming a lute while the children of his family gather around and sing.

But to regard Luther only as a religious prophet and statesman is to ignore a field in which he made one of his greatest contributions to the church—his music. One historian has written that he gave to the people "in their own tongue, the Bible, the catechism, and the hymnbook, so that God might speak **directly** to them in His Word, and they might **directly** answer Him in their songs."

Most musicians look at the great Reformer as the "father of evangelical hymnody." During the years preceding the Reformation, congregational singing had become a lost art. Latin was the language in which services were conducted, and since few people could understand or speak it congregations were unable to participate in church worship.

Gradually, therefore, church music came to be regarded as the exclusive property of the clergy. The Council of Constance,

which met early in the 1400's, forbade hymns in these words: "If laymen are forbidden to preach and interpret the Scriptures, much more are they forbidden to sing publicly in the churches."

The Reformation changed this way of thinking. Through Luther's emphasis on justification by faith men saw they were not saved merely by membership in the church. An individual's own faith in Christ determined his salvation.

This brought changes in forms of worship as well as in belief. Man expresses his faith through personal worship. All believers, Luther declared, should bring their petitions, thanks and praise directly before the Lord. Thus lay participation in the service was restored, and congregational singing—an important part of worship—gradually resumed its place in the church.

Luther loved to sing and compose music. More than 30 hymns are attributed to his pen. The most famous, "A Mighty Fortress Is Our God," is sung on the islands of the Pacific and the plains of Kansas. It expresses faith for believers in the jungles of Africa or along the fjords of Norway. No hymn of Christendom has been translated into more languages. A music critic said: "This hymn thunders at the very gates of heaven in its magnificent affirmation of belief." Renowned composers such as Bach, Mendelssohn, Meyerbeer, and Wagner have used it as a theme in their most successful works.

Based upon the Forty-sixth Psalm, the hymn reveals the courage and faith of the early Protestants. War with "the old bitter foe" and the devils "all watching to devour us" are reminiscent of Luther's words when he entered the city of Worms in 1521.

Before the council in that city he declared "my conscience is submissive to the will of God. I will not recant." The confidence with which he defied the greatest authority of his day came from firm belief in "the Valiant One whom God himself elected," the One who "holds the field forever."

—Selected.

til we have been tried and tested and made perfect. Perhaps if this vision of immortality were more real to us and the joy that awaits those who fight the good fight and keep the faith, we would be more cheerful than we are. But it often takes much suffering to give us that vision and make us perfect, as stated so well in the following poem, entitled, **The Testing** by E. Markham.

"When in the dim beginning of the years,
God mixed in man the raptures and the tears
And scattered through his brain the starry stuff,
He said: 'Behold! Yet—this is not enough—
For I must test his spirit to make sure
That he can dare the vision and endure.

"I will withdraw my face—
Veil me in shadow for a certain space
And leave nothing but a broken clew—
A crevice where the glory glimmers through—
Some whisper from the sky—
Some footprint in the road to track me by.

"I will leave man to make the fateful guess,
Will leave him torn between the no and yes,
Leave him unresting till he rests in Me—
Drawn upward by the choice that makes him free—
Leave him in tragic loneliness to choose,
With all in life to win or all to lose."

Mrs. C. C. Nielsen.

Omaha, Nebraska.

Kristen Kold

The Little Schoolmaster Who Helped Revive A Nation

By Nanna Goodhope

XVIII

His Vigilance of the School

Education for Life was a new idea. Kold knew that it would not be readily accepted. He told the young men whom he prepared to teach in the schools that they might expect opposition. "For the new idea is so revolutionary", he said, "that it is bound to cause friction. It is a fight against death. First your opponents will ridicule and curse you; later they will tremble, but they will not give up the fight. But if you are doing the Lord's work, you needn't fear if the world rise up against you. Win as many friends as you can, there will still be enough to attack you. If you expect peace from the world, it is a sign that you have lost the spirit."

Thus Kold was ever vigilant in the defense of his school. The state authorities were angered and confused. They held that education for the common folk was well and good, if of the right kind and taught in the right way. But what was all this nonsense about a school for life, where the little egoist in grey homespun told fantastic tales about Odin, Thor and Freya, as if they were facts, instead of fables created in the minds of our ancestors? And didn't he even have the audacity to claim that landowners and their hired hands became equals when in his school they got new eyes to see with and new ears to hear with? This talk they held was not only blasphemous, it was dangerous propaganda as well.

But Kold's school progressed through opposition and ridicule, which later was often advanced by those whom the school would benefit the most—the little people, who had the mistaken idea that advancement was to follow the trend of the times even if it made of them imitators of that which they were not. They looked upon Kold, the frail little giant of the spirit, as being queer, narrow, uncultured, ignorant and conceited. But Kold was firm in his stand for his school; for he knew, and he would have his people know, that advancement comes only by being true to one self. He said: "In the radiance of light and warmth our school shall stand." And few who came within the bounds of that radiance escaped being permanently influenced.

Kold once said that he and Grundtvig were the only ones whom God had shown how to run a School for Life. For this he was accused of being conceited. But Kold said: "That is not true. I detest false modesty; and I should be the best judge of my school."

To Kold it was not enough for a person to talk and write about the nobility and the honor of tilling the soil, if he, himself, refrained from attaining nobility in that way. He not only worked with his mind, he also worked with his hands. No service that had to be done was considered low or mean by him. Once he astonished a clergyman, from whom he had bought a cow, by leading it home himself. The clergy-

man told a friend of Kold later that he thought it was beneath the dignity of a nationally known educator (which Kold was then) to be seen leading a cow along the public highway. But Kold knew, though evidently the clergyman did not, that culture is of the heart and not just a surface varnish.

Kold was always very careful in the selection of his teachers for the Free Schools, where the Living word was the principal means of transmitting knowledge to the pupils. He told his prospective teachers that although it was well for them to have the word in their power, it was far more important that they were under the power of the word (meaning truth and love). He also said that they should be servants of the people, not masters as the teachers of the public schools usually aspired to be. He would sometimes test a man's fitness as a teacher by telling him that he had an opening for him in an area where the land was poor; that all the remuneration he could expect for his service to begin with was food and lodging—and perhaps a small pittance. If the young man demurred and hesitated about accepting the position, Kold knew he was not the right type.

Kold was accused of stressing cultural subjects in his school at the cost of practical learning. But we already know that was not true. He had well-trained teachers, who taught aside from the regular school courses also physics, chemistry and languages. But he aimed to give secular subjects their proper place, not as masters but as tools to be used rightly. "Knowledge is a good servant", said Kold, "but it can be a bad master". He used the following illustration: "The Tree of Life must be in the center of the garden, where the children and the young people can eat its fruit freely. And after they have been nurtured from the Tree of Life, they can eat also from the Tree of Knowledge; for then its fruit will be good for them. The aim of my school", added Kold, "is to teach people to live so that neither physical nor spiritual death has any power over them."

It was customary at Kold's school for the students to gather at the twilight hour twice a week for a question period. For Kold had discovered that it was easier for the pupils to express themselves freely on matters of deep concern to them, in the dusk than by lamplight. Sometimes one question would be the topic of discussion for the whole period. Kold's students were also permitted to ask questions at any other time, even while he was lecturing. Occasionally a question asked by a student would change entirely the trend of Kold's talk, if he found it important enough for elucidation. For he held great respect for other's thinking and would help his pupils clarify confusing problems whenever possible.

Kold did not require of his students to remember what he said in his lectures. No tests or examinations were given to determine what they had retained. Through their interest and general attitude he knew

Third World Conference On Faith And Order Lund 1952

CONFERENCE REPORT

Chapter I

A WORD TO THE CHURCHES

1. We have been sent to Lund by our churches to study together what measure of unity in matters of faith, church order and worship exists among our churches and how we may move towards the fuller unity God wills for us. We give thanks to the Lord of the Church for what he has wrought among us in and through our fellowship of conversation and prayer and for evidences that in several parts of the world Churches are drawing closer together. We have made many discoveries about one another's churches and our perplexity in the face of unsolved differences has been surpassed by our gratitude for the manifold grace of God which we see at work in the life of the churches all over the world.

2. We have seen clearly that we can make no real advance towards unity if we only compare our several conceptions of the nature of the Church and the traditions in which they are embodied. But once again it has been proved true that as we seek to draw closer to Christ we come closer to one another. We need, therefore, to penetrate behind our divisions to a deeper and richer understanding of the mystery of the God-given union of Christ with His Church. We need increasingly to realize that the separate histories of our churches find their full meaning only if seen in the perspective of God's dealings with His whole people.

3. We have now reached a crucial point in our ecumenical discussions. As we have come to know one another better our eyes have been opened to the depth and pain of our separations and also to our fundamental unity. The measure of unity which it has been given to the churches to experience together must now find clearer manifestation. A faith in the one Church of Christ which is not implemented by acts of obedience is dead. There are truths about the nature of God and His Church which will remain forever closed to us unless we act together in obedience to the unity which is already ours. We would, therefore, earnestly request our churches to consider whether they are doing all they ought to do to manifest the oneness of the people of God. Should not our churches ask themselves whether they are showing sufficient eagerness to enter into conversation with other churches and whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately? Should they not acknowledge the fact that they often allow themselves to be separated from each other by secular forces and influences instead of witnessing together to the sole Lordship of Christ Who gathers His people out of all nations, races and tongues?

4. Obedience to God demands also that the churches seek unity in their mission to the world. We share the failure to convey the Christian message to the mass of mankind. But it is precisely to these masses that we have the obligation to preach the one Gospel, and to manifest the oneness of the Church.

5. The word penitence has been often on our lips here at Lund. Penitence involves willingness to endure judgment—the judgment of the Lord to whom has been given the power to sift mankind and to gather into one the scattered children of God. We await His final triumph at the end of history. But, in God's mercy, tokens of judgment which are also calls to a new and active obedience come to us in our day also, here and now. Surely we cannot any longer remain blind to the signs of our times and deaf to His Word.

The Lord says once again: "He that gathereth not with me, scattereth".

Submitted to "Lutheran Tidings" by Dr. Johannes Knudsen, our representative at the Lund Conference.

whether or not they derived the benefits that might be expected of them. Once a student said to Kold: "I'm always glad to hear your lecture; but after a few days have passed I can't remember what you said, and I'm often sorry." Kold said that he shouldn't be sorry for that. And he used the following illustration: "When we lay drainage pipes in the ground, we have to mark where we lay them in case we should want to take them out later. Likewise it is with dead words that are spoken to the head and the mind. If we want to save them we have to place markers—

that is, attach them to our memory. But when we place seed in the ground, we need not lay markers; for they will sprout and grow. And so it is with living words that are spoken to the heart; they will grow and develop and become a blessing to you. And if in later years there are certain of these words that you will need, then they will surely come to you.

Kold's attitude towards his students as toward his friends was reserved; there was a certain diffidence about him. Some said that his name signified his nature: cold. But the spirit within him was not cold;

it was warm and invincible. It was said that his influence on his pupils was so great that he wound them up so that they never ran down. He enhanced their faith in themselves by proving his faith in their integrity. When, as sometimes happened, he lent a student money, he would usually say to him: "I'm not making a notation of this, nor am I going to ask you to pay it back. I only want to say that it will be best for both you and me if you do". He kept writing paper, pens and pencils in a cupboard in the classroom. The price was marked on each item. The students could help themselves and place the money for their purchase in a box left for that purpose.

Licentious talk or action was not tolerated in the school. Persons guilty of such were severely reprimanded and sometimes dismissed. Kold would not have the spirit of his school sullied through a disregard of common decency. When his influence on the young people became generally known, parents came to urge him to take under his surveillance sons or daughters who in one way or another were "difficult". And in most cases he was able to help set them right. Perhaps his influence would not be noticeable at first, but sooner or later it became a vital force in their lives. We are told about a young man on whom Kold seemed to have had no influence while he was at the school. He seldom attended lectures (which was not compulsory in Kold's school), and his influence with the other students was bad; so Kold had him dismissed. Many years later, the same young man became stranded in Copenhagen, without any money or friends or decent clothing, after years of riotous living. But like the prodigal son he came to himself. He thought with sorrow about the opportunity he had spurned at Kold's school. He went to a friend of Kold's in the city and told him of his plight. He said that he believed Kold was the only one who could help him now. And Kold did help him. The same man later became a successful public school teacher.

Even the dowager queen, Karoline Amalie, who greatly admired Kold, sent a number of problem youths to him from the capitol. And she, herself, paid their tuition. She also had some boys in a technical training school make Kold a case with shelves for his books. But as Kold kept few books for himself, he used the shelves instead for his linens.

There were always some in Kold's school who were unable to pay the cost of tuition. Most of these were glad to help defray expenses by giving aid on the farm or in the kitchen. But there were a few that seemed to think they needed Kold's guidance, who felt little or no obligation to give anything in return. About one of these, Kold's sister said one day: "Why don't we send him away; he irks me". "That is why I am not sending him away", replied Kold; "we need him to teach us patience".

A young man died at school one winter. A fellow student who told about it later, said that Kold at this time gave them a glimpse into eternity. He spoke at the funeral in such a way that those present felt that the young man was not dead; that he had only entered into a fuller, richer life than was attainable on earth. When the students carried their comrade's body to the grave, Kold told them to let their voices

ring out with joy and praise, for their friend was listening. Thus Kold was able to see God's love and guidance at all times.

There were those who accused Kold of heresy, of leading young people astray, because he did not always adhere strictly to the disciplines and practices of the state church. Kold never attempted to defend himself. But when those who would be his accusers, occasionally visited the school to be confirmed in their belief of his wrong thinking they usually came away marveling at what they had seen and heard. For Kold spoke not as the worldly wise but as one endowed with the Holy Spirit. It was his purpose always to serve the needs of the common people, and then leave it to a higher power than his to advance the growth.

Rumors of Kold's heresy also reached Grundtvig. But the praises of him by the many who now sought his school far outweighed the criticism. Besides, Grundtvig had himself been under severe attack because of his so-called heresy. It is therefore doubtful that he regarded the rumors as valid. And he had spoken of Kold as being the greatest schoolman of the North, perhaps of the world. For Kold was succeeding where Grundtvig failed—to establish among the people a School for Life out of which came new hope and determination to rise out of the gloom and the stagnant indifference of the past into the richer, fuller life God had intended for them.

But Kold's faith in the future of Denmark, as the faith of the whole nation, was put to a severe test. For it was soon found that the great rejoicing over the victory won in the war with Germany in 1848 was premature. Subsequent uprisings in Schleswig and Holstein proved that nothing of permanence had actually been settled. In 1864 another war was waged with Prussia and Austria with the result that Denmark lost not only Holstein, but Schleswig as well, where the great majority of the population was Danish.

It was a drastic defeat both economically and morally. The Danish people thus lost a vital portion of their population and large areas of fertile land. They were sorely in need of all the courage and optimism which came to them through Grundtvig's inspirational folk songs and hymns, the Folk Schools, and men like the great horticulturist and plant wizard, Dalgas, whose words became the slogan of the nation when he said: "What has been outwardly lost must be inwardly gained." Through the efforts of Dalgas and others, large areas of swamp, moor and heather that had hitherto lain idle in Denmark was now through drainage and scientific methods changed into forest and fertile fields.

And the Folk Schools grew and multiplied, because they were a vital power in the upbuilding of the nation, in a practical as well as a spiritual sense. Some of them offered training also in agriculture and technical crafts. But first of all they sought to revive the national spirit. For man, like a tree, to be strong must be well-rooted in the native soil. And they would awaken in youth faith in himself, by developing in him a sense of responsibility that he might fill in a worthy manner his place in the world.

The Folk School teachers, by means of the Living

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Our Women's Work

Editor

Mrs. Ellen Knudsen, Des Moines, Iowa

Report Of Women's Mission Society District II

District II Women's Mission Society met on Saturday evening, Sept. 20, 1952, at Our Saviour's Lutheran Church, Manistee, Mich.

Olga Carlsen, District Representative, opened the meeting, giving a hearty welcome to all in attendance, also a welcome to Mrs. Harry Andersen, wife of Rev. Harry Andersen. Mrs. James Lund, wife of Rev. J. Lund of Manistee, offered devotions and prayer, followed by singing "Jesus shall reign".

Mrs. Delford Henderson, Secretary, read the minutes of 1951. Accepted as read. Mrs. Henderson also made a report of the National W. M. S. held in Omaha, Nebr.

A condensed and informative News Letter made by our Dist. II Representative, of the years work of the different W. M. S. groups in our district, was read. The growing interest and greater sharing showed a 74 per cent increase over the amount we sent in to our National Treasurer last year.

A note of "Thanks" was read from the Korean child to which \$120 was sent, to aid him in his needs from District II, also an appreciation card from Christian Children's fund through which this call was made.

A motion made that we send ten dollars (\$10.00) to be sent to our Korean boy to help keep our contact with him. Supported and carried. This money to be taken out of this meeting's collection.

A motion that we reimburse Mrs. Carlsen for her expenses in editing the W. M. S. News-Letters (3). It was also moved to continue the District News-Letter.

Mrs. I. Egede, National President of W. M. S. letter of greeting, was read, thanking us in all our efforts, encouraging our continued support and reporting that the National W. M. S. collection at Omaha meeting was about \$300.00 and was voted to be given to the Church Extension Fund. Also the W. M. S. gave gifts of \$50.00 each to our four young pastors who were ordained at the Convention. All groups of W. M. S. be encouraged to continue in The Home Mission Project as of last year. The South Slesvig Clothing Project is terminated as announced by Mrs. Elsie Stub. Mrs. Kildegard, National Treasurer, reminds us not to forget the General fund as well as the Home Mission Project.

In regards to the Conference on Women's Work sponsored by the National Council of Religious Education, to be held at G. V. C. The District Representative appointed a committee to complete arrangements for delegates from each Congregation to plan to attend. The district would appropriate \$50.00 to defray expenses, so our women may be encouraged to attend.

The collection from the meeting, was moved and supported, that one-half be sent to Home Mission Fund and the other half be kept to build a W.M.S. District II Treas. Carried. This collection was \$42.70. Mrs. Thom Knudstrup being present was again happy

to express her joy in W. M. S. and its growing enthusiasm. We closed our meeting with the Lord's Prayer and all joined in singing "O Zion, haste."

A fine and growing attendance was present.

Mrs. Delford Henderson, Sec.

Conference of Women's Work In The Church By Thyra R. Nussle

"Lord, open our eyes to see the Savior when He passes by. Stir our hearts and wills to decisive action."

Such was the closing prayer on the back of last Sunday's bulletin at Luther Memorial Church. I believe it was a silent prayer in the hearts of all our women who attended the above mentioned conference as they set out in different directions to many homes in Iowa, Nebraska, Minnesota, Michigan, Illinois, etc. It was a good meeting. Judging from the attendance (about 90), there is a deeply felt need to share problems as well as fellowship with other women who work "in love."

The majority had arrived in time for the opening meeting Friday evening. For us who came from Chicago the trip itself became a fine prelude to that which we were to experience. It was a beautiful fall day, and God's lovely handiwork was evident everywhere, whether it was in the abundant harvest in the cornfields of Iowa or the warm colors of the many trees along the way. We spent much time singing from memory. When one would forget a line another could usually supply it. Thus the fellowship began at the very outset.

I am always a little reluctant, when asked, to write a report on a meeting, because it's extremely difficult to transfer the real essence of the thing to print.

We met in the Luther Memorial Church at 8 p. m., where we were welcomed by Rev. Howard Christensen, Director of Religious Education at G. V. C. He introduced the speaker of the evening, Rev. Axel Kildegard, who gave the "keynote" address. His topic was "Women in the Church." His was the **Christian** emphasis. He pointed out that our goal should be: Education, Fellowship and Stewardship. We should all strive to serve, seek out and nurture. We need remember that we are all one in Christ and that ours is a fellowship of friends in a common faith.

At 9 o'clock coffee was served in the attractive lounge of the girl's dormitory. The table was festive and the girls who served were dressed in Danish folk costumes. Here we met old and new friends. Most of us were housed in the girl's dormitory, which meant that our young hostesses slept on the floor so that their guests might have "the best."—Real hospitality!

At 8:30 a. m. Saturday we met in the church parlors and were led in devotions by Rev. Holger Jor-

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Paging Youth

ESPECIALLY OF OUR D. A. Y. P. L.

Editor: Thorvald Hansen, Rt. 1, Atlantic, Iowa

N. U. C. Y. F.

Now there is a new batch of letters! What's more, They indicate a new attempt at ecumenicity. And what does that mean?

Well, let's go back to the beginning. Some would say that the beginning was in the first days of 1950 when a group of young people met together with their pastors to establish a new organization. Actually, the beginning was a little earlier than that.

For some time previous to 1950 the young people of Newell, Iowa had been aware of the fact that they went to school together. They found that they were buying groceries in the same stores, getting and sending their mail at the same post office, and they had of late been playing games together at recreation evenings. In fact, about the only thing they did not do together was worship. On Sunday they each went their own way to church. In the town alone there were Baptist, Congregational, Methodist, and two Lutheran churches. Probably, they thought, it was possible to be together in some church activity also.

It was. The Newell United Christian Youth Fellowship, as they later called themselves, proved it. Four of the churches had a young people's organization that began meeting together once a month in rotation at the four churches. The host church provided the opening devotional service, as well as the entertainment, lunch and games. The games were pretty much of the parlor variety because not all the churches looked alike on folk games and dances. But there was seldom any dissension on the lunch. Everyone enjoyed that.

The entertainment was also usually well accepted. Most often it was some religious film or filmstrip or a special speaker. The devotional service in opening was nearly always by the young people themselves, and they did well in their endeavor.

During the summer months the attendance lagged and often the meetings were then cancelled for a couple of months. But there were also other lurking problems. Once in a while a member-young-people's group would change the regular meeting night, and that didn't help the total program. Then, also, some were very strong in attendance when it was at their church, but otherwise not so eager. That didn't help matters either. Furthermore, the elected leadership was not always equally alert, persistent or able. The ministers did not want to carry the organization, but wanted it to be a youth fellowship. As a consequence, the new experiment faltered at times, and finally had a lapse of four months.

But the young people were not satisfied to let it

die. There were those who kept asking when the N. U. C. Y. F. was going to meet again. Some of the young people were quite vocal about continuing. They thought the organization was a good thing and did not want it to end.

A reorganizational meeting had just been held. It was decided to make it a group of church affiliated young people. Thus societies were not the basis of membership, but rather interested young people. The new executive board of young people will accept invitations or determine the place for the regular meeting date. A membership fee of fifty cents a year will now be charged so that membership will be more definite. Other precautionary measures may be taken. The exact method of providing the devotions and program is yet to be decided. The number of churches that will actually support the venture remains to be seen.

But the N. U. C. Y. F. still exists. Many of the young people of Newell have expressed the desire to do something that would represent the whole church. And that, at least, is a start toward ecumenicity.

Ronald Jespersen.

A Yule Note

Yule—Yule—Yule—Yes Yule is on its way again. **Yule** is yours. Your editors have done their part. The contributors have done theirs. The job of selling **Yule** is now up to you DAYPL'ers.

There are many ways of approach—but **Yule** is of such calibre that you can ring every door-bell in your neighborhood without being apologetic of what you have to sell. Some divide into two groups, boys against the girls—some go in pairs—some carry on individually—some have teams with captains. It does not really matter how it is done. Just so the job gets done. Then if you can have fun doing it, you might as well make the best of such an opportunity. Start making your plans now for an all out campaign. Use your imagination and see if you can't cook up the most unique idea yet. It's the results that really count. You'll want to give **Yule** for **Yule**!

Gerda Duus, Business Manager.

A Word About Des Moines

In the next issue or two of *Paging Youth* we plan to bring you a complete report on the Workshop and Convention which were held in Des Moines, October 24-26.

For the present, suffice it to say that we had a very fine week-end. The hours were crowded with activity but it was good and purposeful activity. One came away with the feeling that the days were well spent and that the future of our youth work is not so dark as it may at times appear to be.

The attendance itself was heartening. It was, we believe, the highest enrollment so far for Workshop and Convention. A large number of young people

representing several districts and many societies were present to share in the fellowship of devotions, discussions, business meetings and recreation. There were also a few pastors who were not "too busy" to be present.

District VI Convention

District VI held its annual convention at Diamond Lake, Minnesota, from September 26 to the 28th.

Friday evening the meeting was opened by the host pastor, Rev. Walter Brown, offering a prayer and a welcome to everyone from his congregation and himself. Rev. Gordon Miller was guest speaker for the evening, his subject being, "Life and Religion".

Saturday morning at 9 a. m., Rev. Harald Ibsen gave a talk, and at 9:45 we began our business meeting. Again this year, Rev. Ibsen substituted for the President, Rev. Mortensen who is on a speaking tour in Denmark.

The roll call was taken, with 4 ministers of the District, Synodical president Rev. Alfred Jensen and 23 delegates present.

The Secretary's minutes of the last meeting were read and approved as read.

The President's report was read. The main topics of discussion from it were:

- I. Should we have another Sunday School teacher's Institute? After some discussion, we voted to have the District Board arrange a time and a place. Viborg extended an invitation to the S. S. Institute.
- II. Student Recruiting—how to get young people interested in attending Grand View College at Des Moines. Some discussion on same.

The Treasurer's report was given and accepted.

Reports from the Congregations were given:

Tyler:

Has Christian Day school, with 104 children attending. Parish worker for the year is Mrs. Carrie Martensen. Rev. J. P. Andreasen assumed the duties while Rev. Mortensen is in Denmark.

Held Danish Folk meeting from August 19 to 24.

Ruthton:

Vacation school.
Good Sunday school attendance.
Summer camp.
Family night.

Diamond Lake:

Redecorated inside of church, and are refinishing, and cleaning yard.
Hosts to visiting pastors.
Family night held once a month.

Lake Norden:

Served by visiting pastors from September until July. July 13th installed Rev. Gordon Miller as pastor.
Plan to move church to Lake Norden.
Good active Sunday school, with 11 confirmation students, part of these are from Badger.

Badger:

Good active Sunday school.
Visiting pastors from September until July.
Doing some work on church.

White:

Built parish house for Sunday school.

Viborg:

Taken in new members.

Harvest Festival.

Bible Quiz Hour.

Questions from people answered.

Gayville:

Going to paint outside of church.

Rev. Jensen expressed his gratitude to the people for helping all they could to save things from the farm south of Gayville during the flood. This farm has been deeded to the Eben-Ezer Mercy Institute in Brush, Colo.

A welcome was extended to Rev. Gordon Miller to District VI.

Reports from D. A. Y. P. L. District III.

Good camp meeting at Grantsburg, Wisconsin.

Report of Young People's Home of Minnesota was given by Mr. Bollesen. After a discussion, a motion was made that should District III ever wish to release the Young People's Home of Minneapolis to District V and VI, these Districts will assume responsibility and expense, and if sold, the money will go to the Church Extension fund. The motion was voted upon and lost.

The report of the District D. A. Y. P. L. Advisor was read, and accepted.

Rev. Alfred Jensen gave a report of District Budgets. A layman from each congregation was chosen to meet with Rev. Ibsen on the Allocation Board.

The Treasurer's books were audited by Mr. Sigurd Petersen and Mr. Shriver, and the Treasurer's report was accepted.

A letter from the synodical Stewardship Committee was read, and the Committee recommends a film, "For Good or Evil" which the committee has available for every congregation to show.

At the election of officers, by acclamation, Rev. Harald Ibsen was elected Vice President, and Mr. Jorgen Krog, Treasurer.

It was decided that the collection on Sunday morning was to be equally divided between the Lutheran World Action and help to Seminary students.

During the Mission meeting, led by Mrs. Harald Ibsen, president, all the ladies groups gave their reports.

Meeting adjourned.

Saturday evening from 8 until 8:30 we all took part in a song-fest, then we listened to a very interesting address by Dr. Ernest Nielsen, president of Grand View College.

Sunday morning worship service, with Holy Communion, was held at 10:30. The sermon was given by Rev. Alfred Jensen; Liturgist, Rev. Walter Brown. Worship service was also held in the hall for the overflow audience, and was delivered by Rev. J. P. Andreasen.

The afternoon addresses were given by Rev. Harald Ibsen and Rev. Alfred Jensen, and at 4 p. m., coffee was served and "farewells" given.

Mrs. Hans Miller, Sec.

Fall And The Wastepaper Basket

Other seasons might have more appeal to others but autumn takes the prize in my opinion. The crispness of the air outside and the coziness of a warm room indoors create a harmonious period of the year. The rush-rush of other seasons have developed into a steady pull during autumn. You accomplish more in the days of fall; your days are not split by vacation and not shortened by the frantic hurry of the weeks before Christmas.

Looking back to my childhood, I remember these wonderful days of fall. After a day of romping through the woods, you would find a book in the study and sit before the stove reading until supper time. My father had a beautiful study in the parsonage in Ryslinge, Denmark. It was a large room. Oak book cases covered half of the walls and an oak-bench was built into an angle to provide a cosy corner. A huge oak desk near the large bay window provided the working space. There was also, as there should be in a study, a good-sized wastepaper basket—a rich hunting ground for paper hungry boys—where all kinds of scraps of paper could be found. It is this basket that shall provide me with the point I want to make.

A wastepaper basket is an all devouring molok. Nearly everything that once had the importance of being carried by the royal mail ended up in this receptacle. Only a few letters from friends and relatives and a few important documents escaped the voyage to the fire via the wastepaper basket. During fall there was always a certain type of letters to be found in the basket, letters from institutions, schools, missions, orphans homes, every conceivable charity asking the minister that their cause be remembered when the offering from the harvest service be distributed. These letters provided excellent drawing paper as there usually were a couple of blank pages. But the fact that so many of them ended up in the basket meant that not all pleas could be heard, and that only a few of the many shared in the harvest offering. My first contact with charity was probably through these letters in the wastepaper basket. We boys probably wondered why people would send all those letters if their destination was the stove. I know now that they represented the hopes of men and women who worked for a cause and who through their letters attempted to build support, the vitally important support for their cause.

I understand those people now. I know what they were trying to do. I know that not every cause could be supported by our church offering, but without the churches many of these good things could not exist. I understand now, for I have myself entered into the field of writing that kind of letters. I know that many of the letters end up in a wastepaper basket somewhere; but I also know that many of them have borne fruit. Our cause has spoken to people through these letters and it has begun to live in hearts of men and women who are willing to give.

As this is written fall is upon us again, the sunshine is a little pale, the overcast keep the days cool; the leaves are falling from the trees, and even the evergreens and the palms seem to speak of autumn. It is again the time of the year when offerings are

placed on the altar of the church, a thanksgiving offering to God for his protection and care.

So the time has come for me to speak of our cause as others speak for theirs. The label of the cause is the old, the aged ones who are looking forward to living in a home where not only the warmth from a stove will do them good, but also a place where the friendliness of the helpers create an atmosphere of warmth and a feeling of belonging. The name Solvang Lutheran Home will be familiar to most of you by now. We who are working for this home are asking you to support it not because you are going to benefit from it directly, but because it is so important that we build for those who are in need. There are many who need such a home. Even before we ever have asked for applications we have received applications from more people than we can house in the first round.

So maybe you—if you have followed me this far—understand why we have sent you a letter and why we follow up with this plea!

There is one piece of information I would like to repeat from the letter: The name and address of a man who will be happy to send you a receipt, Mr. Nis Pors, Treasurer of Solvang Lutheran Home, 320 West Alisal St., Salinas, Calif.

For Solvang Lutheran Home, **Halvdan V. Knudsen.**

Kristen Kold

(Continued from page 6)

word, took the student to great heights and helped him to see the world in perspective in such a way that he might well use all the rest of his life to uncover its mysteries. Thus they laid the foundation of self education, which is the only way a person can ever become educated.

The "awakening," which Kold emphasized as being essential to human advancement, was not just an emotional religious experience for the salvation of the individual soul. It was principally an awakening of the awareness of self and your place and purpose in the universe. Kold knew that unless the released spiritual energy was directed into action, it would degenerate into boredom and die, instead of inkindling new life and growth, which latter is the sole purpose of living. The Folk Schools constantly opened new avenues for release of the individual into the life of humanities, away from pedantries and the commonplace. Their aim was always to dignify and vitalize the whole content of human life.

It was not long until Kold's school was not able to accomodate all who desired to attend. Some who attended classes lived outside of the school. And there were always guests who came and went. Some came from a long distance. These too had to be fed and lodged. It was estimated that in the later years of Kold's life, his daily household, including guests, averaged 200 persons. Guests were cared for gratis.

One day, after Kold's school had become widely recognized, a friend said to him: "Some people say that you are vain, but I know that is not true." "Yes, it is", said Kold; "just the other day I was thinking about my school and all that I had accomplished. And I was beginning to believe that I was quite a man. But then I took a look at myself, and that helped. For I became aware of how little and insignificant I really am."

Our All Important Youth

I was extremely happy to see the interest one of our District IV Convention delegates has taken in the young people. I was as disappointed as he with the excuses, rather than interest, taken in behalf of our young people. I wish to add a few comments to aid those all important members of our churches. As I look upon the lack of interest I cannot help but feel that either those who sat so unconcerned through the very brief discussion of D. A. Y. P. L., must either have been "just members on paper" in the young people's society at one time, or otherwise they must have forgotten they were once young.

When we consider how active the other Districts around us have been at their Young People's Conventions and Camps, compared to ours, I wonder if it isn't evidence enough that something is wrong here. After failing to hear more than a couple of comments favoring our youth at the District Convention, I am convinced the trouble is not with our young people but largely with our congregations. What is your congregation doing to make them happy? They are members of your congregation. Do you make them feel they are needed and that you want to help them?

Whether we as ministers like it or not we are certainly some to blame. At the convention in Hampton, in 1950, all the ministers of the District were asked to speak with the exception of two whom we already knew had obligated themselves other places. However, only two accepted the invitation to take part and we had to go outside of our own synod to find a man to take one of the devotions. Have the conditions changed much yet?

This year we had to close camp early because of the lack of attendance. We could not get 15 young people to stay for camp out of the 151 young people registered in the District. (Only one was enrolled the day before camp convened but thanks to the work of the ministers and camp leaders present they managed to find ten more for the first day.) Why is it we fail when other Districts can get 30% of their young people along, and have had about 70% some years. Certainly we had as good a program as they and this year is was well advertised. There are many excuses of which some are as follows "We have steady work." "We will go if you have it at a lake campsite." "We should have it during the week the synodical convention is scheduled because it is the only time most of the farm boys can go because of work, and then too it is just before school begins again." As far as I am concerned, only the last argument bears much weight because camp is a success other places without interference of steady work, or campsite. The Iowa District did have a campsite by a lake a few years ago but had to close down because of the lack of attendance.

Where is the trouble? Let's all face it and admit that none of us are doing all we should to encourage the young people to take part. Sure the young people need money for school. So did you and I, but I can say my parents would sooner make a little sacrifice for us so we could attend, and our minister

worked to get us along to young people's activities. I know I received many things there that no money could ever buy, or any college ever teach. Perhaps it has even had some influence on my entering the ministry.

We have good young people everywhere. They do not deserve the criticism or the "letting alone" they so often get. Some places they are volunteering as Sunday school teachers where older people could not even be begged to accept the work. I know some who have done work there that I will challenge older people to surpass. Some of our young people, even some from other churches, have done work for our churches which I have failed to see many of our members do. Sure they run all over the country, to various activities. Why shouldn't they if we are going to push them aside, belittle their work, or fail to lead them in the good things which our Church has to offer? They should be our congregation of tomorrow but if we don't encourage them, or take an interest in them, will they become members of our church, or any church? Where will our ministers and church members of tomorrow be if we don't take an interest in them today? How many ministers of our synod were born and raised in our congregations? How many have come from Denmark or from other church bodies? When you think of that do you think we have given youth the help they need?

Yes, some are always quick to say that our young people are not interested in the church or much of anything. I do not believe it is true but did you ever stop to think that they are a reflection of their homes, church, and community? If you don't like the reflection you had better do something to make a prettier picture.

Gudmund Petersen.

Hampton, Iowa.

Your editor was present at the District IV convention and fails to agree with the writer about the lack of interest by the pastors and delegates present. It would likely be more correct to say that the convention officers and the District Youth Advisor failed to give the topic an important place on the agenda of the meeting, and adequate time for a discussion, which undoubtedly this issue deserved (or is that passing the buck?) If we remember correctly we came to this part of the program at a very late afternoon hour in which a major part of the time had been used for our "Home Mission Project" at Cedar Loo, Iowa. No one introduced the discussion on the "Youth Program." A short report from the District DAYPL President and/or Advisor was read, but it was evident that it made no impression on the delegates and pastors present. If the District Board and Youth Advisor had given the topic a definite place on the agenda with an "Introductory Address" that was filled with a challenge and enthusiasm as same deserves, and adequate time had been allotted for such a discussion (instead of the 10-12 minutes allowed at the end of an overcrowded schedule), we are sure there would have been a very worth-while discussion on a phase, which we are confident every pastor in the District gives his concern.

As to "other districts" being so very far ahead of District IV in the success in their Youth Program, we question same. It has been your editor's privilege to have his work as a pastor in each of the four mid-western districts of our synod. And the wonderful and thrilling experiences of gatherings of young people, their enthusiasm, their willingness to cooperate, the pastors' willingness and ability in leading or

assisting in the Youth work, etc., as well as the problems, have been, according to our experience, about the same in each of the four districts. There are naturally in every district, periods in which there are certain specially gifted leaders of youth.

We agree that there are problems. One of the greatest is the overly-heavy schedule of extra-curricular activities of the public school, 4-H clubs, Rural Youth, etc., which leaves both parents and pastors wondering how and when there can be any time for a well-balanced Youth Program within the church.

Many of our parents who would be willing to help in the Friends of Youth role, need direction and guidance from our Youth leaders as to how members of a congregation in cooperation with the pastor can best serve in this phase of our Youth Program.

Editor.

Conference of Women's Work In The Church

(Continued from page 7)

gensen. He read to us from Paul's letter to the Ephesians Chap. 3, and spoke on the importance of the fullness of life, illustrating it with a blackboard sketch of life being lived in dimensions. Length-Time, Width Space. By multiplying the two you get area. Without depth of spiritual life you have only the flat area. Methusaleh being a good example of one who lived in the length in contrast to Jesus who with a lifespan of only 33 years lived so in the depth, that His life is felt in all eternity and to all generations. Rev. Jorgensen said: Do you ask big things of God? Do you have the courage to think big thoughts? Do you possess boldness in prayer or are you satisfied with trivialities? By asking boldly we should become what God originally intended when He created us. We were cautioned not to let the church take second place to anything else.

At 9:00 a. m. there was a panel discussion on: Problems and Developments in Organizational Patterns, by Mrs. Anna Ellgaard, Mrs. Martin Skibsted, Mrs. Ernest Nielsen and Mrs. Agnes Holst. Everyone reported in turn, on the pattern of her particular group. I shall touch upon the highlights of these reports. Mrs. Ellgaard began by stating the purpose of the Luther Memorial Ladies' Aid in Des Moines, namely; to unite women of our congregation into a working unit in order to accomplish the spiritual and practical work of the congregation commonly assigned to the women of the church. To raise money they were planning to have a chain party. This operates in the following manner: One hostess invites sixteen people to a luncheon in her home, for which each guest pays twenty-five cents. Each one of the sixteen guests invite eight other women to a similar affair in their respective homes, each of the eight invite four, each of the four invite two and the two invite one. In this manner they hope to raise at least \$670.00.

Mrs. M. Skibsted from Newell, Iowa reported as a member of a rural Aid. They meet afternoons at their parish hall. They have a membership of sixty-seven, of whom many are young mothers. "They bring their babies, and we love to have them," said Mrs. Skibsted.

(To be continued)

A Call to Christian Stewardship

Gratitude Compels

This is a true story. It concerns one of the leading lay leaders of the Lutheran Church in this country. His name can't be mentioned because he wouldn't tolerate that. But he's one of the most earnest, genuine, consecrated Christian souls I have ever known. His friendship is a continuing benediction. Those who are his intimates, know something, though not all, of his ceaseless giving. No good cause is passed by. To college, to seminary, to people in need, to every general work of the Church, to special projects, he has given lavishly, not in hundreds alone, but in thousands of dollars.

A few months ago, I sat next to him at a dinner. "Why?" I asked him, "Why do you do this? Why do you give so generously?"

He looked at me for a moment, puzzled and wondering, perhaps, why anybody should even be interested. Then he answered, "I wish I could tell you how good God has been to me all my life!"

There it was! The secret of his giving! And the secret, too, of all Christian stewardship, whenever and wherever practiced. "How good God has been to me!" The tap-root of Christian stewardship is always our thanksgiving to God for all his goodness to us. Grace, the unmerited goodness of God to men, lies at the base of everything we call Christian stewardship.

Great as all the material blessings are, these still aren't all. There is an even greater gift. Put at the top of all gifts, that of God's forgiveness of our sins. Every grown-up knows how accurate are those words of the liturgy: "...we have sinned against Thee by thought, word and deed." And yet, here is the amazing gift—that as often as I come to God in sincere and genuine repentance, HE FORGIVES ME. Than that, no giving is greater.

How good, how inexpressibly good, God has been to me! Now, if I really sense that, if I truly believe, there must flow from my heart a thanksgiving so complete, so large, that no giving of mine will ever be too much. Now, as I look upon my Lord upon the cross, dying for me, I'll no longer give Him my small, almost worthless gifts. I'll give Him my best, my whole life.

And out of my thanksgiving will come a new kind of living. For all of His goodness to me, "I am in duty bound to thank, praise, serve and obey Him." Christ redeemed me, delivered me from my sins, "in order that I might be His, live under Him in His kingdom, and serve Him in everlasting righteousness. . ."

By Clarence C. Stoughton.

OUR CHURCH

Miss Muriel Nielsen, Principal, Goarung Girls' School, P. O. Haltugaon, Goalpara District, Assam, India, is the correct address for our young missionary in Santalistan. Please note that the address given in the synodical Annual Report, and in the Pastor's Handbook is incorrect. And, incidentally, your editor encourages friends to write again to our missionaries.

The New Home Mission Fields of Cedarloo and North Cedar, both near Cedar Falls, Iowa, are reporting progress. Two seminary students from the Grand View Seminary, Calvin Rossman and Robert Fallgatter are serving the two areas regularly assisted by the three pastors of that area Rev. C. A. Stub, Fredsville, Rev. Richard Sorensen, Waterloo and Rev. H. O. Nielsen, Cedar Falls. On Sunday, October 26th, 36 children attended the Sunday school held in the North Cedar area. The Iowa Home Mission Committee met at Cedar Falls on Sunday, Nov. 2nd. We hope to have a report from the committee soon.

Dr. Johannes Knudsen, who has been in Denmark since the month of March in research work on Grundtvig, returned to U. S. on Sunday, Nov. 2nd. He has accepted an invitation to speak in the churches of the Eastern District before returning to his duties as Dean of the Grand View Seminary. Mrs. Knudsen and two daughters, who accompanied Dr. Knudsen to Denmark, returned to their home in September in time for the opening of the public school.

Hartford, Conn. The annual "Memorial Service" was held on Sunday, Nov. 2nd in Our Savior's Ev. Lutheran Church. Members of the various Danish Societies were invited to this service "dedicated to the memory of those who have departed from this life during the past year."

Danevang, Texas. The annual Fall Festival was held during the week, October 22-26, with Rev. Ove R. Nielsen, Dagmar, Montana, as the guest speaker.

Rev. M. Mikkelsen, Lindsay, Nebr., was scheduled to be guest speaker in Danevang on Sunday, November 2nd. Mrs. Mikkelsen had been visiting with her parents, Mr. and Mrs. P. Ager-skov Petersen, during the month of October.

Ringsted, Iowa. New church pews purchased at a cost of close to \$3000 have recently been installed in the St. John's Lutheran Church. A number of other improvements have been made in the church, giving the entire church interior a very pleasing appearance.

A Fellowship Group meeting was held on Sunday evening, October 12th at the Parish Hall, where Mr. Roland Fagre of Estherville was the leader of a discussion on the topic, "Our Home in Politics."

Menominee, Mich. Harry W. Gjellesten, a Menominee architect and a member of Bethany Lutheran Church, was selected as one of five to receive a gift edition of the RSV Holy Bible for outstanding Christian service in the community. Mr. Gjellesten selected from a community of 25,000 people, was presented the Bible at the RSV observance held in Marinette, Sept. 30th.

St. Stephen, Chicago. The annual Fall Meeting was held in the St. Stephen Lutheran Church during the week-end, October 18-19. Rev. Eilert C. Nielsen of Clinton, Iowa, was the guest speaker. On Saturday evening the young people of the church were the hosts, also serving refreshments after the evening meeting.

Seattle, Wash. Beginning Sunday, Nov. 2nd, St. John's Lutheran Sunday School will present a series of films (Cathedral Films) at 10 o'clock a. m. to which everyone is invited. Some of the films to be shown are: "The Prodigal Son," "Queen Esther," "The Unfaithful Servant," etc. The announcement in the "Church Messenger" states: "These films, based on extensive research, are not only instructive and entertaining, but contain a vital message to us and present us with a Christian challenge."

On Sunday, November 2nd, 7:30 evening, a concert by "The Church Musicians" was presented in the St. John's Church. The orchestra is a group of instrumentalists banded together from the various churches of the Seattle area to give musical programs in those churches which desire orchestral music for special programs.

The Placement Service. The convention in Omaha considered the plan of a "Placement Service" in L. T., and the matter was referred to the Committee on Publications. At a recent meeting held by this committee, this plan was also discussed and in a letter to the editor of L. T., the secretary in behalf of the committee recommends that same be tried. We shall be glad to give a column to this new venture. We invite our readers to make use of the column.

We will have the heading: **The Placement Service** and there will be an introductory paragraph to this effect: "The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to the Placement Service, c/o Editor of Lutheran Tidings, Kimballton, Iowa." The column will appear when we have the first adv. or communication. If you have a farm or business for sale in one of our congregations and it is your wish to have a Lutheran to take over, send your announcement to the editor; or if you are looking for a certain type of business or property, an ideal home to retire in, etc.

Carl Jensen

Dwight, Ill.—1892-1952

We gathered this morning in our beautiful church here in Dwight for a short memorial service for our Sunday School Superintendent, Carl Jensen, who passed away suddenly from a heart attack, on the 13th of October.

Some of the lovely flowers had been left from the day of the funeral, and raised slightly above them, was a white cross, centered with red carnations, a gift from the Sunday School children. As Mrs. Ruby Andrews, our assistant superintendent, stepped into the place that Carl had filled for such a long time, she announced the opening hymn, "Jesus keep me near the Cross." Then Rev. Nygaard spoke of Carl Jensen as our faithful leader through the years—always pointing to the Cross to Christ to the Crown.

Carl, with his quiet smile always seemed to beckon us onward, to become active in the work of the Lord. Never did he fail to urge people to accept the Lord Jesus Christ—be that on his mail route, or amongst his associates. Of him it might truly be said: "To me, to live is Christ." With his faithful wife, they were always present in our midst when anything took place in our church and many times they have added to the festivity with their lovely music.

As treasurer of our church, he gave the same loyal service as in other branches of work, and whenever Carl served, it was always as in the presence of the Lord.

Mrs. Rev. Nygaard had prepared a beautiful folder which was passed out to all who attended church that day.

After the memorial service we continued with the mission program for the children, which was scheduled for this Sunday. Carl always impressed us with the importance of carrying on Mission work—both in the foreign field and here at home, and truly he was a missionary.

We shall miss him so very much, and our prayer must be that his Christian leadership may result in more consecrated efforts on the part of all of us, to testify for the Lord and to bring others to "Him."

God bless the memory of Carl Jensen.

This has been a year when sorrow often has visited our homes and church here in Dwight—and how we do miss the familiar faces on Sunday, especially.

Last spring we lost another former Sunday School Superintendent, in Mrs. Marie Søndergaard—a member who seldom missed a Sunday in God's house, in spite of the fact that for almost twenty years she had to use a crutch, due to a broken hip. Her love for the church, which her parents had helped

to organize, and our Synod, was deep rooted, and she followed the progress of these to the last. Although a widow for many years, she kept her hospitable home open, and in it grew up her two loyal children, Esther Petersen, now of Maywood, Ill., and Victor of Dwight. They have faithfully carried on as their parents had led the way.

Although these dear friends are not amongst us any more, their memories give inspiration and courage, and we thank God for what they have meant to us.

"Lead Thou us on."

Anne Beyer

Contributions Received Solvang Lutheran Home

MEMORIAL GIFTS

In memory of Mr. and Mrs. Niels L. Koue, Salinas, Calif., Mr. and Mrs. Kenneth L. Fadley, Salinas, Calif.	\$ 25.00
In memory of Husband Arthur Funder, L. A., Calif., Mrs. Arthur Funder, Los Angeles, Calif.	25.00
In memory of my Aunt Sena Christensen Andreasen, Lake City, S. D., Mrs. Fred Damgaard, Lake City, S. D.	1.00
In memory of Louis Andersen, Santa Barbara, Calif., Miss Elna Thuesen, Santa Barbara, Calif.	2.00
Mr. and Mrs. Alfred Madsen, Solvang, Calif.	3.00
Mrs. Dagmar Nielsen, Solvang, Calif.	2.00
In memory of Mrs. J. C. Burchardi, Solvang, Calif., Ole and Maren Hansen, Solvang, Calif.	5.00
In memory of Louis Andersen, Santa Barbara, Calif., Karen Christensen, Santa Barbara, Calif.	5.00
N. J. Nielsen, Ballard, Calif.	5.00
Mr. and Mrs. S. Bonazzold, Solvang, Calif.	2.00
Marie Levy, Solvang, Calif.	5.00
In memory of Ragnhild Rasmussen, Mrs. Esther Sorensen, Solvang, Calif.	5.00
In memory of my brother, Hans J. Christiansen, Solvang, Calif., Mrs. Anna Thuesen Nielsen, Newell, Iowa	5.00
In memory of my Husband, Mrs. A. Andersen, Rosenberg, Neb.	7.00
In memory of Mrs. J. Howay, Mrs. Lillian R. Witteman, Alhambra, Calif.	14.00
In memory of Stine Andersen, Los Angeles, Calif., Mr. and Mrs. Axel V. Pedersen, Los Angeles, Calif.	5.00
In memory of Louis Andersen, Santa Barbara, Calif., Harold, Hilda and H. C. Johnson, Solvang, Calif.	5.00
In memory of Mrs. Ole Sorensen, Solvang, Calif., Mr. and Mrs. Arne Madsen, Solvang, Calif.	3.00

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In memory of Louis Andersen, Santa Barbara, Calif., D. J. Poulsen, Goleta, Calif.	10.00
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In memory of Mrs. Ole Sorensen, Solvang, Calif., Mr. and Mrs. John Larsen, Solvang, Calif.	3.00
In memory of Mrs. Mary Morr, Solvang, Calif., Mr. and Mrs. Henry G. Petersen, Solvang, Calif.	3.50
Memorial Gift for Mrs. Jorgensen, formerly Chicago, Ill., St. Stephen's Ladies' Aid Society, Chicago, Ill.	5.00

Dr. and Mrs. Erling Jensen, Des Moines, Iowa	10.00
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Mr. and Mrs. Carl J. Davidsen, Los Angeles, Calif.	100.00
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Mr. and Mrs. Axel Olsen, Perth Amboy, New Jersey	100.00
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Mr. H. P. Nielsen, Wadsworth, Kansas	50.00				
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Mrs. L. Nielsen, St. Paul, Minn.	10.00
Mr. Peter C. Petersen, Minneapolis, Minn.	5.00
Mrs. Eline Clark, Alhambra, Calif.	5.00
Rev. and Mrs. Holger Strand-skov, Kimballton, Iowa	25.00

Received from July 1, 1952 to September 30\$ 7,267.95
Previously acknowledged 25,157.74

Amount of pledges to be paid\$32,425.69
For every gift our sincere thanks.

Solvang Lutheran Home,
Nis P. Pors, Treasurer,
320 West Alisal St.,
Salinas, Calif.

NEWS BRIEFS

TWO VERSIONS OF HANNOVER FILM TO BE MADE FOR USE IN U. S.

New York—(NLC)—Two versions of a documentary film on the Lutheran World Federation's Assembly in Hannover will be composed here from footage just received from Germany after more than a month's delay overseas, it was announced by the Rev. Rollin G. Shaffer, promotion secretary of Lutheran World Action.

DAHLIN NAMED TO DIRECT LUTHERAN COUNCIL OF CHICAGO

Chicago—(NLC)—The appointment of Clifford E. Dahlin as executive director of the Lutheran Council of Greater Chicago was announced here by the Rev. H. J. Gockel, of Wilmette, president of the Council.

The Lutheran Council of Greater Chicago was organized in 1949 for the pur-

SYNOD OFFICERS

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

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

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

TRUSTEE: Olaf R. Juhl,
30 W. Minnehaha Parkway
Minneapolis 19, Minn.

TRUSTEE: Erling V. Jensen,
1104 Boyd Street
Des Moines 16, Iowa.

TRUSTEE: August Sorensen,
Ringsted, Iowa.

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

poses of coordinating and implementing the common interest and purposes of the 300 Lutheran churches in the Chicago area.

Until recently, Mr. Dahlin had served as Lutheran World Relief representative on the administrative board of CROP, the Christian Rural Overseas Program, at the national headquarters in Chicago. Previously he had been in business in St. Paul, Minnesota. He is a graduate of Gustavus Adolphus College, St. Peter, Minn.

Solvang Lutheran Home

Position as manager will be open at the beginning of the year 1953. Single persons or married couples interested in making application for this position should contact

Ferdinand Sorensen,
Solvang, Calif.

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November 5, 1952

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