

# Lutheran Tidings

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## Inauguration Service Of Dr. Erling D. Nielsen

As President Of Grand View College

Des Moines, Iowa, Sunday, February 22, 1953

"Bless those who sow the grain  
Here for eternal gain!  
Shed on young hearts the light of inspiration,  
That all good seed strike root,  
Grow up and bear much fruit  
Worthy of Thee, our homes, our church, our nation."

This prayer from the Grand View College song, "Gracious and Mighty God" by the late Rev. Kr. Ostergaard was used by Rev. Holger O. Nielsen as he concluded his Invocation of blessing and guidance for Grand View College, its President, the faculty and student body.

This prayer became the keynote of the entire day of fellowship as many had gathered from far and near to reach a hand of "Welcome and God-speed" to Dr. Ernest D. Nielsen, the new president of our College.

Yes, many had come and it was a beautiful, sunny Sunday afternoon. The Luther Memorial Church was packed as the Grand View College choir entered the church in procession leading in the singing of the hymn: "Ye lands, to the Lord make a jubilant noise; Glory be to God!" and was followed by the faculty members of Grand View College and Seminary, members of the Grand View College Board of Education, Dr. Ernest D. Nielsen, a number of pastors of our synod, and approximately 25-30 representatives from as many Colleges, Seminaries and Universities throughout the mid-western states.

The audience joined in singing the hymn, "Give to Thy Word Impressive Power" and the four pastors, C. A. Stub, Ronald Jespersen, Ernest A.

Lack and Axel C. Kildegaard, standing before the altar, read a series of scripture passages. The Grand View College choir sang the anthem, "Almighty and Everlasting God" by Orlando Gibbons, under the direction of Mr. Robert M. Speed.



Dr. Ernest D. Nielsen

Dr. Johannes Knudsen introduced his friend and co-worker, the guest speaker of the day, Dr. Conrad Bergendoff, President of Augustana College, Rock Island, Ill. Dr. Bergendoff gave a challenging address on the theme, "Giving Meaning to Life." The speaker pointed out that present day education in America has in many areas become so impersonal that students are asking, "What is life, is it worth living?"—"We have succeeded in getting an accumulation of facts and answers to many questions about nature," he said. "But the tragic thing is that we have to think that the answers to all things in life have to be put in terms of science."

Dr. Bergendoff stressed, "Man does not live by the bread of science alone." He charged that the "Separation of church and state has led to a separation of education and religion which can have disastrous effects for our nation." "To this," he said, "the church has been a party in restricting religion to 'spiritual' matters."

The speaker pointed out that "this is the opportunity of the church college, and its program in relating religion to education. concept of education, especially in relating religion to education."

Dr. Bergendoff paid tribute to the spiritual leaders of Denmark, Soren Kierkegaard and N. F. S. Grundtvig. He said,



that the former has already gained recognition in American thinking, but said Bergendoff, "I predict that the Grundtvigian philosophy of education and religion will in the next ten to twenty years become more and more recognized also in America." "The Grundtvigian philosophy," he said, "is of special significance in relating religion to the life of the people." is in itself a witness to a fuller concept of education, especially in relating religion to education.

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"The Church college must bridge between church and culture, church and state," concluded the speaker.

Dr. Bergendoff, in greeting his long-time friend, Dr. Ernest D. Nielsen, wished for him "the guidance, wisdom and grace of God in the years before him."

Following the inaugural address, Dean Alfred C. Nielsen presented a brief summary of Dr. Ernest Nielsen's life and said in conclusion: "he has the faith of the people of our church. They believe in his character and integrity." He said to the new president, that he could be assured of the full and sincere support of the entire Grand View faculty.

### The Induction

Dr. Erling N. Jensen, Chairman of the Board of Directors for Grand View College at this time spoke the greeting of induction saying:

Dr. Nielsen, Grand View College is a church college, established for the specific educational purposes as set forth in the Articles of Incorporation and the By-Laws of Grand View College and Grand View Seminary. The Danish Evangelical Lutheran Church of America founded Grand View College upon the firm conviction that the Christian faith has implications for the education of youth. By the mandate of the church this college is committed to a program of Christian Higher Education.

You are here to assume the responsibilities of the presidency of Grand View College, an office to which you have been called by the Board of Directors of Grand View College and Grand View Seminary. Your election to this high office has been approved by the Danish Evangelical Lutheran Church of America, assembled at Omaha, Nebraska, August 12-17, 1952,

and constituting the membership of the Corporation of Grand View College and Grand View Seminary.

We shall look to you, as the chief executive officer of the college, to furnish educational leadership and give administrative direction to the total program of Grand View College. We shall look to you to give advice to the Board of Directors in developing educational objectives and policies in accordance with the basic principles that govern the functions of the president of the college. You are required to execute the decisions of the Board of Directors, and to exercise leadership in the general development of Grand View College.

NOW I ASK YOU, Do you accept the high office of President of Grand View College; and do you faithfully promise to perform its prescribed duties as set forth in the Rules for Grand View College, and to exercise the leadership which it implies, as God may give you strength and understanding?

To this Ernest Nielsen answered, "I do."

Dr. Erling Jensen then said:

I do now declare you to be the President of Grand View College, with all the rights, privileges and obligations pertaining to that high office. On behalf of the College, I extend sincere best wishes, and we all pray that your labors may be fruitful. May God who calls us keep you faithful in your service, through Jesus Christ, our Lord. Amen.

The Inaugural Response was now given by Dr. Nielsen. And inasmuch as we consider his address a message to all the members of our synod, we bring it here in its entirety:

### Inaugural Response

We are here today for nothing less than the good which may be realized through this service. It is well to be reminded that a Christian college is under the mandate of the Spirit of Truth. I grant that one may be truly conscious of this without any celebration of this kind, but I also know that the Church has always known how to use the special occasions, the great festival seasons, for didactic ends. Hence, let us rightly use this occasion for the acknowledgement of our dependence upon Him who commissioned His Church to teach.

I assure you that the work of preparation for this service has been a rewarding and reassuring experience. Your presence helps to make the perspective of our work more vivid. The desirable ends of education constitute our common concern. We know, too, that the present calls for decisions, yes, for commitment. We are truly grateful for your presence. The small colleges must avoid parochialism. We must discover that we are not alone. Others share with us in the deep conviction that we cannot teach without a basic faith.

If I were to select a Scripture passage that might serve as a motto for this very brief address, one that simultaneously would strike a response in the hearts and minds of people interested in education, I should choose to read John 17:17—"Sanctify them in the truth: thy word is truth." A Christian college must serve the truth, both human and divine; it must be con-

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cerned about character; it will not achieve the desirable ends of Christian higher education without the consecrated efforts of its total staff.

In a day in which it is commonplace to speak endlessly, almost to the point of obsession, about the failure of education, it seems to me that what we need is to clarify our thought as to what we mean by "failure." We cannot proclaim our faith in education and declare the bankruptcy of education at one and the same time without contradiction. Indeed, criticism has its rightful place in the field of education. There is room for criticism; there is room for improvement. Nevertheless, there is one Christian insight which tends to be silenced in the midst of the confusion of tongues, namely: that we must not forget that our schools also come within the orbit of the sustaining power of God. I speak of this in respect to every school that is worthy to be called a school, whether private or public. For truth, which education must serve, is not unrelated to God. One cannot speak relevantly about truth without facing the question of theism. I think that one can say, that God deals with truth at the level of personal dimensions. Here, lies our redemption. Let us learn from criticism. It is certainly not undeserving, but let us assert as never before that the educative processes cannot ignore the claims of the Christian faith upon man and his world.

Perhaps we ought to look at the buildings on the campus of every college and university in our country and ask the ancient question: "What mean these stones?" (Joshua 4:21b). What is the significance of what takes place inside these buildings? Are we on the way to or from the fundamental issues that face education today?

I believe that we shall make progress if we will demonstrate our sincere concern for the place of social and educational imagination in our efforts to make our colleges better institutions of learning. If democracy in education is to mean exactly what the term implies then we must give serious thought to the insight gained by the members of the teaching staff through personal experience. Moreover, we must constantly look to the implications and the spiritual dynamics of the Christian faith for the continued growth, on the part of all of us, of those personal qualities of integrity, unselfishness, and sound judgment without which a truly Christian, democratic, and creative college community cannot exist. In the Christian conception of the term "Community," community is not the product of man, but the work of the Holy Spirit. In institutions of Christian higher education the idea of a college as constituting a community ought never to become emptied of this distinctive Christian connotation. The true wellsprings of the kind of community that a Christian college may foster are spiritual. The best possible community that a Christian college may strive to attain is a truly human community, in the setting of democracy, responsive to the challenge of the needs of society, and permeated and sustained by the Christian faith. We cannot escape our temporal Christian responsibility toward the human community, especially, as we know it in the tradition of western civilization. Very few Lutheran churchmen and educators have understood this better

than Grundtvig. As the modern cultural historian Christopher Dawson has shown us, we need to "think and live individually and communally, in accordance" with the source of western civilization. James G. Shaw says, "When (Christopher Dawson) speaks of Christian culture he means Christian living in the fullest sense of the expression. And Christian living is the one task of the Christian." There rests upon us, it seems to me, the task of doing for our generation what Grundtvig did in his,—to trace the evidence of the Spirit in human history.

We are vitally concerned about the place of religion in higher education. Religion has a very distinct place in the life of Grand View College. Far from claiming that our plan, which is voluntary, is the best even for us, we are spending time and thought upon improving and strengthening our present program.

In our rightful concern for religion in education, it is imperative that we should seek for that only which will promote genuine religious education. In our zeal to counteract religious illiteracy we must not permit the Christian college to usurp the function of the Church. A Christian college is neither a cloister nor a club; it is a center of learning; it is a school rather than a church. I fully agree with George Thomas of Princeton University, who says, "If religion is never discussed in any other department than the department of religion, most students will receive an education as completely secular as if there were no department of religion at all . . . religious facts, issues, and implications should be dealt with in every division, department, and course where they arise naturally." Parenthetically, let me say, that that is one way in which every department, not simply the department of religion, may contribute its proportionate share of recruits for full time service in the church, whether in the ministry, in social welfare work, in teaching or in any other occupation. One real step in the direction of such integration of religion into the total curriculum is to regard every faculty member, ordained or unordained, as a servant of the church.

The primary task of Grand View College is to teach. It is the one field in which I am convinced that we are in position to do superior work. The small college cannot afford to dissipate its strength by trying to do everything. It is our intention to give utmost attention to the possibilities that lie before us at Grand View College in the field of General Education. The tide is turning for the junior colleges. Those who are most competent to judge have ceased to look down upon the junior colleges. "It has been the custom," says Chancellor Lawrence A. Kimpton of the University of Chicago, "to refer to the junior colleges as a 'movement.' Now we may say that they are an accomplished fact. . . . That the highest accomplishment of which formal education is capable is well within their reach. . . . They are of all educational agencies the one best placed to develop sound principles of liberal education."

Time does not allow me to dwell further upon this subject. The one thing which I always admired at



the University of Chicago was the brilliant teamwork, the cooperative spirit, that characterized the most outstanding man, those that contributed both to the increase of knowledge and the improvement of education. I want to close this "response" by pointing to the words of Nehemiah, which are so applicable to any one who must work with others in a common task.

"I told them of the hand of my God which was upon me . . . And they said, 'Let us rise up and build.' So they strengthened their hands for good work." It is such a spirit of dedication, and such cooperation, that I covet for myself and my associates in our work at Grand View College.

\* \* \* \*

### Greetings and Fellowship

Greetings were given from the synod by Dr. Alfred Jensen. He felt assured that President Nielsen, along with the faculty, will now strive "to give to the students that which they have been so richly endowed with."

Rev. Holger P. Jorgensen, pastor of Luther Memorial Church, pronounced the Benediction and the recessional hymn, "Lord, Dismiss Us with Thy Blessing" was sung.

Following this most impressive and inspiring service, the ladies of the Luther Memorial Church served a fine sandwich supper to the large gathering of people in the church dining rooms, and a number of the out-of-town guests being served with the student body at the College.

Many of our congregations in the mid-western states were represented at the inauguration service and most of the Iowa pastors were present. Greetings had come from far and near, from many Colleges, Seminaries and Universities unable to send their representatives, from a large number of congregations and individuals.

There may have been a few who had wondered about this new procedure. Some were heard to say: "We have never before had such an inauguration," etc. We are happy to be able to report that the day became one that will long be remembered by all who were present and took part in the service. Dr. Bergendoff had preached the sermon in the morning at the regular worship service in the Luther Memorial Church. We who arrived later in the afternoon immediately heard reports on the inspiration and challenge he had left with his audience at this service.

This spirit prevailed throughout the day midst a fellowship of friends, with a minimum of formality but the entire service cloaked in humble simplicity, as hands and hearts were extended to President Nielsen and the work at Grand View College and we asked the gracious and mighty God:

**"Let us before Thy face  
Walk here in truth and grace;  
And lead us on to grand and noble visions!  
Teach us the highest art;  
Wisdom that warms the heart!  
Give richer life to youth with true ambitions!"**

We were again given a **Grand View** of the ideals and the visions of the leaders of our youth at Grand View College.

## Erling Miller

Friends and relatives from far and near packed St. John's Lutheran Church at Hampton, Iowa, Sunday, February 8th to honor the memory of Erling Miller and to pay their respects to his parents, Mr. and Mrs. A. B. P. Miller.

After a private prayer service in the Miller home, the family arrived at the St. John's Evangelical Church where the memorial service was held and where over



Erling Miller

three hundred seventy friends had gathered. It was a solemn moment when the flag-draped coffin, followed by dear ones and near ones, moved slowly up the aisle to the front of the church, where it rested amidst a bounty of flowers until it was taken to its final resting place in the church cemetery.

The service began with the congregation singing "O Land of Our King." Rev. Gudmund Petersen was in charge. After a solo, "Our Father has Light in His Window" sung by Mrs. Ezra Miller, Dr. Johannes Knudsen addressed the gathering using for his text, from Paul's First Letter to the Corinthians, chapter 15, verses 54 and 55:

When the perishable puts on the imperishable and the mortal puts on immortality, then shall come to pass the saying that is written:

"Death is swallowed up in victory,"  
"O death where is thy victory?"  
"O death where is thy sting?"

He reminded his listeners of the three areas in which the individual lives and has his being, namely, the home, the community (local and national) and that eternal community, the Kingdom of God. He pointed out that the first two areas, important and fine as they may be, are nevertheless expendable and were it not for the third area—the eternal community—we humans would be without hope. "We live in Christ who is the resurrection and the life," said Dr. Knudsen.

Rev. Gudmund Petersen in his brief remarks drew a comparison between the gloom of the cloudy, rainy day when the news of Erling's death reached Hampton, and the gloom of the sorrow now surrounding the



## Mrs. Marie Hald

1871-1953

On the 31st of January we laid the remains of Mrs. Marie Hald to rest beside those of her husband, Rev. N. P. Hald, on Oak Hill Cemetery in Ballard. This was on Saturday. The Sunday before she had been picked up by the ambulance as she lay with a fractured hip, broken when she fell over her husband's grave marker. She and her daughter had attended the services at Bethania Church in the forenoon and after lunch had gone to the cemetery to tend the roses and other flowers growing there.

The ambulance brought her to a hospital in Santa Barbara where it was decided to operate in order to set the fractured hip. Mrs. Hald had a strong physique and seemed to be doing well after the operation. But the shock was too much for her heart and about 2:00 A. M. on the morning of the 28th of January she slipped quietly away to the shores beyond time and space.

Mrs. Marie Hald (nee Hansen), was born in Lindelse, Denmark on the 13th of September, 1871.

home. Eventually, that day, the sun broke through the clouds to warm the earth which absorbed the moisture and rain. In due season it will aid new life. In like manner, explained Rev. Petersen, light from God dispels the gloom of sorrow and "Who knows," said he, "perhaps as a direct result of that which has caused the gloom surrounding us today there will be a new growth, a new something, somewhere. God's plan and purpose is not always easily understood, but we must put our trust in Him who knows what is best for all."

Miss Ingrid Miller from Minneapolis, Minn., sang "Behold the Mighty Whiterobed Band" after which Dagmar Miller gave thanks to God for His loving kindness and tender mercies. She related the incident in Erling's infancy when he was so near death's door that those who waited and watched anxiously with his parents feared the pastor would not arrive in time to baptize him. "His life was spared and he was a joy and a blessing for twenty-five years," said Dagmar Miller.

The service closed with the congregation singing "Hallowed Church Bell, Not for Earthly Centers." The body was laid to rest in St. John's cemetery. After the services one hundred-twenty responded to the invitation to come to the home for a cup of coffee before returning to their respective homes in Des Moines, Newell, Spencer, Cedar Falls and other distant places.

Pfc. Erling Miller, the only child of Mr. and Mrs. A. B. P. Miller, was one of forty-four service men who died in a plane crash near Seoul November 14, 1952. Along with thirty-six of the men Erling was returning to the front lines after a five-day rest in Japan, when the plane crashed into a mountain twenty miles from Seoul.

May God bless his memory and give his parents strength to carry on.

Agnes Holst.

Her parents had to struggle to make ends meet and the little girl was soon put to work and learned to make her own way. Already at the age of sixteen she migrated to the United States coming to St. Ansgar, Iowa where an uncle and aunt resided. She did not stay long but moved on to Minneapolis where she found work. It was here that she later met N. P. Hald who was studying for the ministry at the seminary of the Norwegian Lutheran Church. As a student he taught Sunday School in one of the several Lutheran Churches in the city. The two met here and were attracted to each other and in 1897 they were married by Rev. H. J. Pedersen of Tyler, Minn. and began their work in the Danish Lutheran Church with a call to the congregation at Diamond Lake, Minn.

The story of how our Pastors fared in the pioneer communities is well known. Very little money, primitive housing (as compared with our day), long distances to travel by horse and buggy both winter and summer, sickness to combat, etc. The Halds knew them all. They were to serve many such communities in the middle west. Their path never led them to the city. It was to the rural community, and never to the very wealthy ones, that they were called. Throughout the years, until Hald's retirement in Solvang in 1934, they served the following places: Diamond Lake, 1897-1901; Oak Hill, Iowa, 1901-1903; Looking Glass, Nebr., 1903-08; Dagmar, Mont., 1908-10; Cozad, Nebr., 1910-17; Davey, Nebr., 1917-21; Hetland, S. D., 1921-26; Rosenborg, Neb., 1926-27; Danesvang, Texas, 1928-34.

During these years Mrs. Hald stood faithfully by her husband's side. The practical side of life, so-called, was under her supervision and she knew how to make a little go a long way. There were children to care for, six of them in all. Living still are, Valdemar at Cozad, Nebr.; Kristen of Santa Maria, Calif.; Ansgar of Washington, D. C.; Helga (Mrs. Andrew Brandt) of Monroe, Oregon and Marie of Solvang, Calif.

Wherever they were called to serve, Mrs. Hald took a keen interest in the life of the congregation and the community as a whole. Where there was sickness and sorrow she helped and when there were influences that were detrimental to the life of the church and community she criticized openly and fearlessly. Such criticism is often the salt of the earth, when not tainted by self interest, though it invariably brings some storm and stress in its wake. This interest in the churches they served and in the families and friends they made, continued throughout the years. During her latter years she carried on a constant exchange of letters with friends everywhere.

As I came to know Mrs. Hald during the last several months of her life I was struck by her confidence that all was in God's hands and that all would be well, and I know of no better way to transmit this impression than by bringing here a short meditation which I came upon in her book of devotions and which had been heavily underscored by her in her reading. It was in Danish but I translated it and read it at her funeral. Based on the expression from Hebrews 10:22 "Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience



and our bodies washed with pure water," the meditation read as follows:

"We do not trust in our faith, but in him who is faithful and who called us. He had counted the cost of our salvation before he came to us; we did not surprise him with our disobedience but we often caused him sorrow.

"We do not put our trust in our own feelings and emotions but in him whose grace is ever the same whether or not our emotions are aroused.

"We do not trust in our own experiences but in him who often hesitates to grant us what we pray for because he loves us.

"We do not trust in our good deeds but in him whose work is perfection.

"He is the one we reach for when darkness surrounds us; he is the one we cling to when fears overwhelm us; he is the one we praise when our heart is filled with joy and the one in whose presence we weep when sorrows cover us. He is the Rock of Ages which stands when all else crumbles and topples. God had faith in him when he entrusted to him the salvation of the world. Can not we then have faith in him and give ourselves into his care?"

A. E. Farstrup.

Solvang, California.

### "All The Way"

"And lo, I am with you always even unto the end of the world."  
—Math. 28,20.

When I go to Edmonton by train and show my ticket to the conductor—and I have traveled with him many times—then he may say, "all the way," and I answer gladly, "Yes, all the way." Now, it did happen last year in May that I did not go all the way due to the accident at home. But as a rule I am on the train until we reach the terminal in the big city. Just before we arrive, the trainman will call out: "Edmonton next, all change!" Then we get things ready, so we can get off and thereby end our journey.

This incident from daily life reminds me that on the greater journey of life, the day will come that it will be announced to me that I will have to get off at the next station on life's journey. I will be at the end of the line, and there will be a complete transfer. As there usually has been a friendly greeting for me when I stepped off "at the end of the line," so I believe that there will be a friendly greeting for me when that eventual day comes that I am at life's journey's end. Jesus spoke of the friends we should make, who would receive us in the everlasting habitations.

It came to me the other day that when we read the New Testament, it is so very evident that Jesus wished to be with us all the way through life. Again and again we read: "Then came Jesus" and whenever he came, he had a solution to every situation in life. "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of God," he said. Is this not the first indication that he would like to say: "May I have the privilege to be with you all the way from childhood and all through life." He entered into the home of Jairus and took the young girl by the hand, again indicating that he would like to lead her all through life.

How blessed a companionship it will be if we can say with the Psalmist: "I am continually with thee; thou hast holden me by the right hand." Many examples could be mentioned to show how Jesus, be-

cause of his infinite love is anxious to be with us all the way.

At our church service today, we sang the hymn: "I Walk in Danger all the Way," but thanks to God, we could also sing: "I Walk with Jesus all the Way." And that is not all. Much could be said to prove the presence of Jesus in all earthly situations. It is so evident as we read the great chapters in church history, that Jesus has been with His Church all the way. Therefore she is the great Church Victorious!

P. Rasmussen.

## A Letter From India

Seva Mandir, Porto Novo, South United India  
November 12, 1952

Our Dear Friends In America:

When Pariamma (Anna Marie Petersen) was alive I know she wrote often to our friends away in America. Now Sister Vibeke has to write so many letters to friends in Denmark that she finds little time to write to you, and my time is so taken up in the school and in the home that I never find time to write to as many as I should like to. I wrote a letter to thank you all for the fine gift you sent us some time back. We are using the money to get Christmas gifts for our girls. Now that Christmas is so near I feel that I should write you a few lines to thank you again and to extend our greetings. Every one of us children, students and members of the staff join me in sending Christmas and New Year greetings. It would be nice if we could send individual greetings to all who are interested in us and our work here. But I hope you understand our difficulty in doing that.

We are very hard up for teachers. There is much to be done and I need some one to help me. I have been writing to Denmark imploring them to send me a young educator to relieve me of some of the work, but without result. I feel the burden is too heavy for me. Sister Vibeke is of much help, but only in the village work. The much expanded school work has to be carried on, and qualified Indian teachers seem to be hard to get, which is deplorable. Of course, work here is very hard. This is an out-of-the-way place with none of the attractions of city life. We have no electric light even. But it may soon come to the village. That too will mean a large expenditure when it is available. And we have no conveyance with which to go from place to place. We have to either walk or wait for hours for trains or buses. Sometimes a friend lends us a car and then the necessary trips are made quickly. We have no church or even groups of educated people close by, so what attraction is there for a young person to come here! But there is great opportunity for service through our school. Disease, ignorance, poverty, dirt and every other evil imaginable meets one everywhere. The people must be helped. If you know of a young woman teacher in your group who is interested in our work here, tell her that we need her.

Well, this does not sound like a Christmas letter—listing our many problems. But we are busy getting ready for the holidays. And all our children and the

(Continued on page 11)



# Our Women's Work

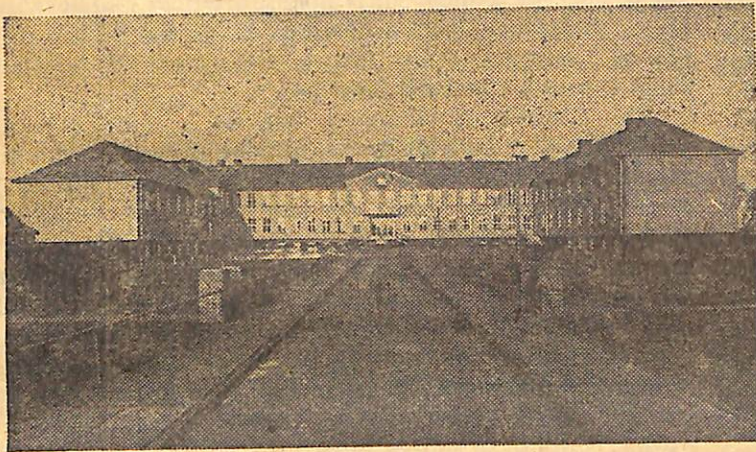
Editor

Mrs. Ellen Knudsen, 907 Morton St., Des Moines 16, Iowa

## Husum School In South Slesvig

I am very happy to have an opportunity to write for Lutheran Tidings. Much of the interest and the material help to South Slesvig has come through the columns of your paper.

Here are some beautiful pictures of the Danish school in Husum, South Slesvig. It has been under



construction for the past year and a half. The school was dedicated and opened on the twenty-fourth of November 1952. A huge gathering assembled and it was a festive day for the children and their parents.

In behalf of the "Graenseforening" (Frontier Association) in Copenhagen, Denmark, and the people of South Slesvig I hereby extend a hearty thanks to all of you for the interest you have shown in this worthy cause. The contributions have amounted to \$2,300.00.

The Husum school was first opened May 25, 1948, in an old barracks. There were four small class rooms and sixty children. It was very urgent that the class room space be enlarged, so a request was sent to the Danish government for a building loan. This was granted and the new building was started July 24, 1951, with the understanding that all contributions from U. S. A. should be turned over to the building fund.

The new Husum school has cost close to two million crowns (\$285,000). It has room for 300 children in the 15 rooms. There are class rooms for physical education, history, shop work, drawing, and a large modern school kitchen. There is also a large room for a library, but this is not finished yet. In the basement there are three apartments for teachers, and the kindergarten has temporary quarters here.

Dear friends, I feel certain we are all pleased to have helped these kin folk of ours. There is no doubt that they wish to be Danish and that they love their mother tongue. Let us prove to the teachers and instructors, who have given up good positions in Denmark, that we appreciate their sacrifice and their work for this cause.

Kindly remember that every dollar contributed will go to repay the building loan. Your contributions will be appreciated and can be sent to me.

**Elsie Stub**

Osborn and Sterling Road  
Sterling Ridge  
Harrison, New York.

## Lot's Wife

We hear so much about the Marthas of our church. Somehow, to be a Martha is to be an active member of the Ladies' Aid, to serve on committees, to teach Sunday school and keep real busy wherever there is a task to be done. Such Marthas perform useful services, God bless them. What would we do without them? But the inference, to me, at least, has always been that Mary was the better. There is another woman in the Bible who is very much present in our churches, too. Remember Lot's wife? She had to flee from her beloved Sodom and her home and comfort and security because her husband got the notion that the place was evil. We must go on to a better place, he told her, because this place will be destroyed and anyone who stays here will be destroyed, too, and even those who look back will be destroyed. She went with him into the unknown future, but she remembered the past. She couldn't resist turning back to look at what had been so wonderful and comfortable and secure. So she turned into a pillar of salt. We hear so much about the pillars of the church. Could it be that some of them are pillars of salt? They can't resist looking back to the "good old days." They oppose anything new. Their best days are the ones gone by. Their opinions are prefaced by the remark, "We always used

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# Paging Youth

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

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

## The Youth Of Denmark

By J. Knudsen

July 20, 1952 I spoke to the annual convention of "The Danish Young Peoples Societies" at Ollerup Folk School in Denmark. My subject was "The Youth of America and the Future" and it proved to be a most difficult assignment. At first I had accepted it with joyous anticipation, but the more I worked with the subject, the more hopeless it seemed. What could one say about American youth in general? The subject was so broad, and what was true in one place or situation might not be true in another. So I was rather worried about it and did a poor job of it. I promised myself that I would not attempt anything like it again. And now the editor of "Paging Youth" wants me to write about youth in Denmark. Of course, he was more specific and wanted to know about the youth work carried on by the church. But even that is a big job with my limited knowledge.

Danish youth is, of course, much like American youth. The young people over there are happy-go-lucky and deadly serious, they are traditionbound and wildly radical, they are the joy and the despair of their elders. They love sports and have a great deal of outdoor activity; they love modern music and go in for crazy customs and gadgets; they are sarcastic and sharp on the trigger, but deep at heart they are soft and sentimental. Their differences from us are mostly a matter of different circumstances; they ride bicycles instead of cars; they play soccer football and a game they call handball; they don't know all our movies, particularly not the best ones, because they don't get them; they have less money to spend. In two respects the differences stand out. The youth of Denmark is better informed and sharper trained than our young people. They are forced at an early age into a competition for jobs which involve training and information, so they get the training and the education. And they are better informed about what goes on in the world today, because they live in a small country wedged tightly into the center of things in Europe.

I would be inclined to say that in some respects they are less independent and self-reliant than our young people, especially in the teen age group. Their life is more hemmed-in and directed through the demands that school and training make upon them, but on the other hand they have opportunities for foreign travel and cultural experiences which are far removed from us. During the last year, for instance, a great number of Danish youth of High School age went on excursions to France or Italy. The excursions were arranged by schools or clubs, and they involved only a minimum of comfort in order to reduce expense,

but they proved to be thrilling adventures to old-culture places of interest. Others went to Sweden or Norway, and a surprising number have spent some time in England. A visit to America is the dream, but a distant one, of all of them.

As in America, a great deal of youth work is connected with the schools, and in the late teens and early twenties the whole Folk School movement is an important and much favored youth activity. Unfortunately, this movement has as yet made little dent in the city population, most of the students in the Folk Schools being from the rural areas. The purpose of the schools is educational and inspirational, but beyond this a term at a Folk School is an adventure in group living which has the greatest value. Just as the young people of our church who go to Grand View get to share a wonderful friendship which opens many doors and which lasts a lifetime, so do the young people of Denmark build future interests and relationships through the Folk Schools.

The Church of Denmark has no organized youth work, for the church is an official organization and organized youth work is not one of its official functions. One major reason for this is that the ministers of the church, while working amiably together within the official framework, may have widely different ideas of how to conduct such work. But the fact that there is no officially organized youth work does not mean that the individual pastor does not carry on such work nor that he is not encouraged and required to do so. Most of them try to sponsor youth activities, which of course, will vary greatly with interests, ability, and circumstances. In the large city parishes where there are several pastors for each church, one of the assistant pastors is generally in charge of this activity and many of them do excellent work among the underprivileged. In the rural areas there is usually more personal contact between the pastor and the young people. It was my privilege to speak to two groups in rural parishes and I was favorably impressed with both attendance and interest.

Of the large youth associations, and there are many such with a great variety of programs ranging from political to gymnastic or sport groups, there are mainly two that carry on work connected with the church, but both are independent organizations in which church people take an active leadership. The one is the Y.M.C.A. which is much more religiously centered than in our country. It has a wide program of general activity, but its central activity is definitely religious. There are those who think that its work is too pietistic, but this is, of course, a matter of personal judgment. The other group, and the one which traditionally has had things in common with our D.A.Y.P.L., is the organization of "The Danish Young Peoples Societies," whose annual convention I mentioned above. It is the common organization for many of the parish youth organizations which are promoted by the local pastors, and it is divided into district organizations much like ours. The program of this group calls for "an awakened, Danish and Christian youth," and it is practiced through devotions, lectures, discussions, study circles, picnics and recreation. The young people sing a lot from the Folk School song

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# Minor Notes On A Major Task

By Enok Mortensen

Pastor of Danebod Lutheran Church, Tyler, Minn.

## III.

The American embassy in Denmark is situated in one of the large modern office buildings built in the old part of Copenhagen. The neighborhood, to the tourist, is quaint and picturesque. The narrow streets are lined with little shops selling cheese, or junk, or old clothes, or second-hand books, or lovely paintings. Two blocks away is the famous square **Kongens Nytorv** with the **Royal Theater**, **Hotel D'Angleterre** and **Magasin Du Nord**. Some two blocks away in the other direction is **Amalienborg**, the King's residence. Somewhere in between is the headquarters of the Communist party and the editorial offices of its daily paper **Land og Folk**.

I was well received at the American embassy. We arrived on a Saturday afternoon. The following Monday night we had dinner at Rydhave with Mrs. Eugenie Anderson, the American ambassador. During the coming weeks I was to learn what an excellent job Mrs. Anderson has done. She is charming and intelligent and has merited not only the respect, but the love of the Danish people. It is a difficult task to represent America abroad. Many diplomats from large nations are prone to be condescending and arrogant toward small countries. Mrs. Anderson wisely learned the Danish language. It is my impression that this difficult task was done not as a shrewd ingratiating gesture but in a sincere effort to understand the people among whom she was to live and work. No American diplomat, I am sure, has done a better job of representing us abroad than Mrs. Eugenie Anderson of Red Wing, Minnesota.

My itinerary in Denmark was planned by the cultural attache of the embassy, Mr. Michael Weyl, who also has learned Danish well enough to speak it in public. He arranged interviews with the press and the radio, and introduced me to various members of the embassy with whom I had long talks. I felt hopelessly inadequate. For several months I had spent hours preparing lectures but I had no definite idea as to the kind of audiences I would be facing and the many questions involved. I was aware that at least some people in Denmark were hostile toward America, and I wondered what I could say that would be meaningful and worthwhile.

At the embassy, however, everyone was friendly and helpful. I was briefed by Mrs. Anderson's economic advisor and by one of the military attaches. I learned a lot about America and our relations with other lands which proved helpful later on. But neither at the embassy nor in Washington where I had spent two days talking to various officials was there any attempt whatever to indoctrinate me or to censor my message. I was tactfully reminded that many people (erroneously) would consider me an official representative of the United States and that I must realize the importance of exercising discretion, judg-

ment, and a sense of responsibility; but I was also assured "the same professional freedom that you enjoy in the United States."

Across from the embassy in Borgergade is another huge building which houses a library. There any individual or organization may borrow books or magazines pertaining to all phases of American living. Next door is the office of the Embassy Film Service where hundreds of films and slides may be obtained for the asking. All this material, of course, was at my disposal, and I spent many hours pre-viewing documentary and educational films which in my opinion would help me in my task.

I had hoped to have a week or two in which to get my bearings, but I had been in Copenhagen only three days when I first talked over the radio. A week after our arrival I gave my first lecture. I had been wondering if anybody wanted to invite me to speak. Most Danes are interested in America but not especially in us Danish-Americans; and I was, of course, aware that few people—if any—knew of my existence. My friend, Dr. Johannes Knudsen, who has many connections in Denmark had written kindly about me in **Højskolebladet**, and his article in addition to the radio interview and the publicity sent out by the embassy resulted in a deluge of invitations so that I was compelled toward the end of my stay in Denmark to reject scores of requests.

The itinerary was arranged, as already stated, by Mr. Michael Weyl of the embassy, but it was considered advisable to work through **Højskolernes Sekretariat** a clearing agency of the folk schools. It was also decided not to stress the fact that I was an unofficial representative of the State Department. The Danes are bombarded with propaganda from both East and West and they have justly become wary of propaganda in any form.

For that reason, too, it was stipulated that there was to be a fee for my lectures. In Denmark people pay for a lecture as well as for a movie, and if I were to lecture for nothing it would be unfair competition with the many educators who derive a substantial part of their income from that source. Exceptions were made in the case of smaller audiences and a number of schools. I gave seventy-five talks to various groups and my fees amounted to several thousand crowns. This money, left with the embassy, will be used for some cause which it is hoped will help to bring about better relationship between Denmark and the United States.

Early in September I left Copenhagen on my first tour of Denmark. I was armed with a pass to the State Railway System, a heavy volume containing the timetables of every conceivable method of transportation in the country, and abundant enthusiasm.



# "If I Could Wake The Conscience Of The World" . . .

By Christian Christiansen  
Representative in Syria of the Lutheran World  
Federation Service to Refugees

On a sandy, rocky mountain slope, about one mile outside Bethlehem and on the way to Hebron there is a small village; not a village of houses, but of hundreds of grey tents. That is the refugee camp where 3500 Arabs have found a temporary stay.

The refugees are all homeless, they all came from Palestine which is now called Israel. For more than four years, these people have been living on international charity.

Their troubles and sufferings started when the Jews began to fight with the Arabs over the Holy Land. When the Jews declared the State of Israel, thousands of the Palestinian Arabs had to flee.

They now live—"exist" would be a better word—on rations which UNRWA (United Nations Relief and Works Agency) gives them regularly once a month. Many of their tents, which are also supplied by UNRWA, are torn as a result of the severity of last winter. Only a very few refugees have been able to make themselves small, primitive huts, mostly of mud-bricks or tin from old barrels or jerry cans.

There isn't a tree in the whole camp, not a grass or a flower to break the grey monotony. To the west one can see the houses in Bethlehem, morning and evening the refugees can hear the bells from the Church of the Nativity, the Holy place where our Lord was born. From the top of the hill on which the camp is situated, one can see the Mount of Olives, Calvary, and the towers of many churches in Jerusalem.

Not only the sandy, dusty landscape is grey and wretched, but also the minds and souls of the refugees are dark and bitter. As I visited the camp some weeks ago together with an Arab interpreter, a bit of sensation was created as not every day brings a visitor.

We were greeted by Hasan Mustafa, the camp leader, a tall, slim Arab with a red fez on his head, dressed in a long gown. A pair of dusty sandals protected his feet against the warm sand. "Ahlan wa sahelan" (that is "welcome") he said with genuine Arab politeness and hospitality. He took me into his tent where I enjoyed a cup of the strong, sweet Arab coffee. After I had explained the purpose of my visit, I went out into the camp.

I looked around. Small groups of men stood or sat on the earth talking; men of all kinds and all ages; farmers, teachers, lawyers, sheiks, crafts-men. Some used a red fez, some a turban and some had just a big piece of white cloth on their head to protect them against the sun.

Children brown like chocolate, but poorly dressed, ran around between the tents, playing and shouting like all children do. But clouds of dust arose around these.

The women seemed to be the only ones who had something to do. Some were busy with open fires outside their tents, (there is neither electricity nor any other modern form of stoves in the refugee camps.)

Others walked barefooted to a close-by brooklet for water.

As it is a custom in this part of the world that women carry most of the things on their heads I had the opportunity to admire those women for their upright posture and their incomprehensible ability to walk at a normal speed with a tin bucket—or petrol can—full of water on the head without losing a single drop.

Some fifty Arabs stood in a long queue in the sunshine outside a bigger tent and waited patiently for the distribution of their rations, holding empty tins and bowls in their hands. A similar number queued outside the tent of the camp clinic, most of them women and children sitting or lying on the sand.

The United Nations run this clinic, in other places it may be the Lutheran World Federation, the Quakers, or other church welfare agencies that serve the refugees by employing doctors and nurses, and giving free treatment and medicine.

The clinic is open daily, except Sundays. Usually the mothers start to come with their children at 4 or 5 o'clock in the morning. All want to be the first, nobody likes to wait for hours in the hot sunshine.

As the people arrive numbers are distributed, and everyone gets in to see the doctor in accordance with his number. I got permission to stay with the doctor for about an hour and had the opportunity to be present when he examined several of the children.

How poorly dressed they all were! I thought of all the faithful congregations behind Lutheran World Action and their splendid support of our welfare program. Here was a place where help in form of clothing was badly needed. Many mothers brought their babies wrapped in coarse sacks, and neither the boys nor the girls seemed to have underwear of any kind.

How thin were their arms and legs! Most of the children were also not clean, since water is scarce in this place and must be used with greatest economy. The bit of soap which UN gives to every refugee once a month is also far from sufficient and not of a good quality. The refugees receive no money and most of them are therefore unable to buy themselves soap or a comb.

"Undernourishment and unhygienic living conditions cause most of the sickness," the doctor told me while he carefully examined one of the small patients, "and most of our children have no longer the normal strength of resistance."

"Oh, if I were able to get some tons of dried milk and some vitamins for these children! Yet, milk powder and vitamins are not enough. Would that I were able to wake up the conscience of the Christian world, to shout so loud that our western nations would begin to understand and realize what an injustice has been, and is still being inflicted upon an innocent people. Almost one million Arabs of Palestine are left to homelessness, suffering and a terrible poorness; their homes



and property were given to a million foreign Jews from all corners of the world."

There were 868,415 Palestinian refugees at the last census. Very few of them were able to bring any property along when they fled, most of them only brought the clothing they had on. "What property did you get out with you," I asked the camp doctor. "Nothing but my wife and two children," was his answer, "I didn't even get my stethoscope with me!"

What is there to do with these refugees? Where shall they go, if one can persuade them to go anywhere at all? So far all experiments of persuasion have failed. The refugees will only move out of their camps if they can move home. They feel they are victims of international policy, the pawns in a game. They hate this and want nothing but to live in peace and independence in their homes.

I asked some of the men if they had heard about the plans of the United Nations to resettle them in places outside Israel in other parts of the Middle East. Yes, some had heard or read about such resettlement schemes. "But we will not accept it, we want to go home, we want justice!" was the unanimous cry. "We know that we shall lose every chance to return to our homeland if the UN should succeed in persuading us to move far away to the Euphrates or the Tigris!"

One evening I was present at a meeting in the Lutheran World Federation's office in the old city of Jerusalem. About a dozen political Arab leaders had been invited, and the problem under discussion was how the Lutheran World Federation can help the refugees in the most efficient ways.

We talked about the miserable conditions in the camps where people starve, suffer and sink, morally as well as physically. The question was raised whether it was not better to face the facts and to bring the refugees away from the camps to other areas where houses and work could be provided for them and enable them to become self-supporting and to regain their self-respect.

The resistance to such a thought was unanimous; one after another the Arab leaders spoke against it. Among them was the Mayor of Jerusalem. He didn't use many words; but what he said was spoken with firmness and conviction:

"We do not want our homeless countrymen moved to far away places. We want justice, we want to get our homes and our country back. We shall sooner let some of our people die in their tents in the waiting time than we shall agree to let UN deport them to other countries. Our homes have been taken away from us, we fight for justice and a just fight will always demand lives and sacrifices."

The whole question of the future of the refugees, the future of Palestine, the final borders of Israel, the payment of indemnity to the refugees for all the land and property which the Jews took from them, the release of the Arab bank accounts which Israel still keeps frozen, and the question of how to get the pres-

ent armistice into a peace treaty seems to have ended in a blind alley.

Jewish and Arab negotiators can't stand each other and will not sit together at the same conference table. The United Nations' special political commission for Palestine has not been in the Holy Land the last year, but has its meetings in Paris and New York. One doesn't hear from them anymore and one day we shall probably hear that the committee passed away!

The feeling of having been unjustly treated, poor-ness, hopelessness and despair create hate and hard minds and keep a dangerous fire burning. There are enough cold-blooded people only too interested in keeping the flame glowing, fanatic agitators, who put the interest of foreigners above those of their own country. Carefulness is needed if the fire shall be kept down. The question of the Palestinian refugees must be solved and justice must be given to these unhappy people before peace and stability can be obtained in the Middle East.

## A Letter From India

(Continued from page 6)

children of the two nearby villages get sweets and also one set of clothes. We have been busy the last three months trying to get the clothes ready, but they are not finished. So today we got a seamstress to come here to help us. The unfortunate thing is that we need sewing machines—three or four of them. We possess only one old machine which no longer gives service, so we have to work these hundreds of garments by hand. It is too much for us, and as soon as we get the money we must buy at least two or three machines. But the trouble is that we have so many needs when we get money that the machines are pushed aside. Well, now I have again come back to our needs.

In closing I wish you all a very happy Christmas and a bright New Year—from all of us at Seva Mandir.

Your truly,

Mary K. Chakko.

Gifts for the mission may be sent to Johannes Jepsen, Route No. 1, Pulaski, New York, or directly to Miss Chakko at the above address. It is to be hoped that a young woman from our synod may find in her heart the urge and the will to answer the call from the Porto Novo Mission.—N. G.

## Lot's Wife

(Continued from page 7)

to -----" And you can't turn back. Each day is a Sodom that must be left behind. And we must march on into the unknown future. If we live in the past we turn into pillars of salt. We are told of Lot's wife, but I'm sure that she was not the only one left standing there in the desert. Lot probably had other relatives, both male and female,—maybe a son, even,—who turned to look back. There was no doubt quite a colony of salt pillars left standing there outside Sodom as Lot went on to his new home.

Nanna Mortensen.



## How Do We Get More Ministers?

At a time in Denmark when there were not enough ministers to fill the pastorates, Thomas Bredsdorf wrote: "We have too many ministers." He foresaw that someone would say, what, under the present circumstances, do you mean by that? So Bredsdorf went on: We have too many ministers for we must not have any but good ministers. And if anyone would say, How then, are we to get the pastorates filled, then Bredsdorf would answer: Let the Lord see to that.

Now we are God's workers (1. Cor. 3:9). Paul goes even so far as to say that we are heirs of God and fellow heirs with Christ. I know that he adds: "Provided we suffer with him that we may also be glorified with him." (Rom. 8:17) That I will touch upon indirectly.

Jesus is the Lord of the Church, but what can a builder do without his workers? If a builder of houses must go about building without and helpers, how many houses will he be able to build? Jesus' work on earth today amounts to so little; He is too much alone about it.

Not only that but in the Lord's church each worker must work out the salvation of his own soul with fear and trembling; he can do that only by being in the work that the Lord assigns to him.

Now the problem in our church is: How will we get enough ministers, so that all the congregations may be served? Does the Lord give us any answers to that question? Yes, he says, The harvest is plentiful, but the laborers are few; pray, therefore, the Lord of the harvest to send out laborers into his harvest.

The way in which the Lord can and will provide more ministers for us is that we pray to him to send us more ministers.

But why? When he sees that ministers are needed, why does he not send them even without our prayers?

Who are most likely to be sent? Why, of course, they that pray. How can the Lord send those who do not care and therefore do not pray? What good would they be in the harvest?

You, yourself are influenced by what you say. Perhaps you, yourself are influenced more by what you say than anyone else. But if this is true of what you say to man, much more will it be true of what you say to God in prayer. Pray to God to give us more ministers, and, inevitably, the thought will come to you, What can I do? Could I go? Could I serve the church in a special way? Could I be a pastor, that is shepherd, and watch over one of the flocks?

Begin to pray for our church, and then you will be at the cross-road. Then you will have to choose one way or the other. Maybe you have wife and children and are established in some walk of life. But when you have come to stand at this cross-road, then the course of your life will be changed not only for yourself, but also for your wife and children. It will be changed whether you choose the one way or the other; maybe not outwardly if you choose not to go into the Lord's harvest. You will then still be at your trade or profession, whatever that might be. Your children will be going to school as usual, your wife doing her work as usual; still there will be a

change. Subtly it will come about. If you are a praying man, you will be having more difficulty in finding your heart in prayer to God. As to your children, your planning for them, your outlook, will be more to the material than to the spiritual. Why do they go to school, why do they learn? Why, to make a good living. That is why they must learn. The idea that anyone of them should become a minister and go into the Lord's harvest, is lost sight of. Your choice decides for you and, to a great extent, also for your children.

But behold what happens when you choose the road that leads to the harvest. Behold what it will mean to your children to see father and mother give up their present way of living, give up their good income for the sake of being obedient to a vision\* which is from God. It will influence the course of their lives. They will learn to take it as a matter of course that God's work on earth comes first and man's comes second.

That is one of the things that may happen when you begin to pray the Lord of the church for more ministers; something more will happen in your own inner life when you choose to work solely for the kingdom of God. I can best describe what happens, by repeating Paul's words: The kingdom of God is not eating and drinking, but righteousness and peace heavenly vision."

Of the righteousness you come to enjoy I shall merely say: We all have sinned, and we know that we have sinned. Lack of the knowledge in a mature person that he has sinned is lack of being of the truth. The great complacency now seen in Christians is not a good sign. But to know and admit that I sin and that I am a sinner, is to hear the voice of Him who has power to forgive sins on earth. Most often we will hear that voice in the words: "Forgiveness of sins, resurrection of the body and life everlasting." And to hear the voice of Him who forgives sins is the same as for the bride who has been unfaithful, to hear the voice of her bridegroom saying: You are still mine, you still belong to me.

The peace is that which the child enjoys in father's and mother's arms when all is forgiven, and all is forgotten. He has cast all our sins behind his back, and with us is left the sense of being secure, of being in a position where we are safe.

The joy is that of the bride who knows that she has gotten the one man who is for her. The continuing joy is that of the bride looking back upon years and years of married life and never once having wished that she had married someone else.

All this is yours when at the cross-roads you surrender and say, I take the narrow path.

\* \* \* \* \*

Now we can get good ministers, for now we are in need. It seems we human beings are slow to pray except when need drives us to God. Then believers pray. Do we recognize our need? Now we can get good ministers if we recognize our need and pray. The material, we may be sure, is at hand. The God who works even until now will not have been negligent in providing material for ministers. He has known all the time that now we would be in need.

\*Acts 26:17, "I did not become disobedient to the heavenly vision."



He, who ordained Paul even from the mother's womb to be an apostle has surely ordained men to go into the ministry in our church. The reason why they now are in other professions, are found in other walks of life, is that we have not been enough awake to pray in time. But even today they may be called back. Eli Bøgh was walking the streets of Copenhagen when a voice within him said: You are going to India as a missionary. He put the voice aside; he said, I am educated as an engineer, not as a missionary. The voice came again. He put it aside, but it came again until Eli Bøgh had to submit. He went to India; he saw the lepers, walking, walking, some of them crawling, from place to place to get a morsel of bread. His engineer's eye caught sight of the ideal place for a leper colony, and because Eli Bøgh, when he stood at the cross-roads, chose the narrow path, we now have Saldoah in Santalistan, where the endless, homeless wanderings of the lepers are at an end where they have a home.

Now we can get good ministers, if we pray and pray for ministers. Then the voice will come to them, who by the Creator Himself have from the mother's womb been ordained for the ministry. When God gives them grace to choose aright then we will get good ministers, for it is the mature man who has chosen because he knows in Whom he has believed, it is he who can speak that which he knows and bear witness of that which he has seen.

V. S. Jensen.

## The Youth Of Denmark

(Continued from Page 8)

book, and they are interested in religious, national, and social problems.

The emergencies of European defense has caused the Danish government to draft the young men of the country, much as we are doing. This has tremendously increased the personnel in the training camps and has made necessary the enlargement of the church's work to provide hostels, recreation, and counseling. Like the organized young peoples work this is a private work done by church-related societies, chief among which are the Y.M.C.A. and the "Church Society of 1898," which is the organ of the Grundtvigians. They do an excellent piece of work and this should be included in a mention of youth work.

Europe is today a continent of limited opportunities. This is felt in many ways in the training and attitude of youth, and there have been times when young people have been driven to despair or debauchery. It is, of course, the hope of communism to tantalize them with Utopian promises, but the realistic news that comes from behind the iron curtain pretty much offsets the allurements. It seems to me, that the youth, at least of Denmark, is compensating for the limitations by a determination to make the most out of their opportunities and to seek adventure where they can find it. The result is often a rich and significant life. This determination I find reflected in a little incident involving a Dutch girl, but it could as well have been a Danish girl. I was scheduled to speak Sunday morning on the island of Aerø, and late Saturday night I walked from the train in Svendborg to the ferry that was to take me to Aerø. It was midnight,

## A Call to Christian Stewardship

### Give The Way The Scriptures Say!

The Bible **does** talk about giving—a lot about it. The principle of proportionate giving comes both from the Old and New Testaments. It stands in direct opposition to the sins of selfishness and greed and counteracts such traditions as pew rent, church dues, "my share," "what can I spare?" and "the same as last year." Proportionate giving makes it a joy instead of a drudgery. Proportionate giving quickens our sense of gratitude, acknowledges God as the giver of every gift, honors Him for His blessings.

Why not try to be a proportionate giver. Determine what portion of your income you will return as a thank-offering by first talking it over with God. Then each time you receive money, set aside that portion and give it through your church. Carefully plan its distribution so that you are able to give regularly and purposefully, meeting the spiritual needs of men the world over through the extensive program of your church.

Become a proportionate giver yourself and then encourage others to do likewise. When you experience the joys so many others have gotten from proportionate giving, you will want to share your experience.

If you have not yet made it a point to familiarize yourself with the wide program of your church, why not ask a member of your church council to explain it to you. You will rejoice in the knowledge that there is such vast opportunity for you to be of help. Learn the needs from day to day, love each cause the Christian way, then give the way the Scriptures say.

O. R. N.

and the ferry was not supposed to leave before 1:30, so I waited on the quay in the warm and beautiful summer night. A short distance away was a young girl with a bicycle, but none of us spoke until a member of the crew came to turn on the lights. As we walked on board, she asked me in German and English about the destination of the ship, and then she told me of her trip. She had bicycled alone from Holland through Germany to Denmark and she still had a ways to go after the four hour ferry ride. Dead-tired but determined she sat down in the tiny restaurant to eat the last of her lunch package, and although I saw no more of her, she seemed to remain in my memory as an example of the determination of modern European youth.

## Correction

Through error, two articles in the February 20th issue of Lutheran Tidings were run on separate pages instead of together under the "Paging Youth" heading as intended. The articles were, "Helping a Neighbor" by Harald "Brun" Petersen of Luck, Wisconsin, and "A Report on Yule," by its business manager, Gerda Duus, Alden, Minnesota. "Paging Youth" continues in this and future issues of Lutheran Tidings in its regular spot, page 8.



## Grand View College And Our Youth

### Grand Days At Grand View

For a short month, we have crowded a lot of activity into February! On Tuesday, February 17, we had the pleasure of hearing Miss Muriel Lester tell of her experiences as a world traveler in the interests of peace. Miss Lester spent thirty years as a social worker in London's east end. Her work has been compared with that of Jane Addams, founder of Hull house in Chicago. Miss Lester working with the under-privileged in London founded Kinsley Hall, a settlement house in 1915. She was also active in Sunday School work in that same vicinity. Miss Lester spoke with much feeling for the cause of peace and we all felt it a distinct privilege to hear her, and speak with her personally. She now is traveling secretary for the International Fellowship of Reconciliation.

Didn't we promise to say something about Fastelavns? It was not only exciting, but there was a lot of originality in the costumes worn at the dance in the evening, Feb. 16. The afternoon was devoted to contests of various kinds, among them sack races, balloon races and bean relays. Even the faculty participated in their own special contest. (Mrs. R. was one of the winners and was really proud of the sucker she won). Then came the hard part of the afternoon's work! Poised (?) on a horse and taking a swat at the huge barrel swinging over your head isn't as easy as it sounds, but we tried (how we tried) to knock the cat out of the barrel. The two lucky people were Margaret Kergaard and Dick Johnson, who became king and queen for the rest of the day. The best costumes worn at the ball were chosen by the judges, and they ranged from the ridiculous to the sublime. It was by all tokens a very delightful evening as we danced to the music of a good orchestra. Sort of extra special!

Perhaps one of the biggest events since the opening of school took place on Sunday, February 22, at 3 p. m. at Luther Memorial Church. It was the inauguration of our president, Dr. Ernest Nielsen. There was a quiet dignity in the impressive service, and most of us, I'm sure, felt proud of our school board, our faculty, our synod, and our school. The service was outstanding in a quiet, orderly way, and our choir sang beautifully. The church was filled to capacity with extra chairs in the aisles. After the service, a sandwich supper was served to all guests in the church parlors and in the college dining hall. The tables were lovely with

### On "Church Of The Air"

Dr. Ernest D. Nielsen, President of Grand View College, Des Moines, Iowa, will be the speaker on the **CHURCH OF THE AIR** over the coast-to-coast network of CBS Radio, Sunday, March 15, 10:30-11:00 A. M. Current New York time.

His subject: "Jesus Christ, the Bread of Life." Music by Grand View College A Cappella Choir, directed by Mr. Robert M. Speed.

Some CBS Radio stations may rebroadcast this program at a different time, and others may be unable to carry it due to previous local commitments. Please check with your local CBS Radio station to learn what time the program will be heard in your community.

An announcement of this program in your own church (or synagogue) bulletin, giving exact time of local broadcast and the call letters of your local CBS station, will be appreciated.

candles and red and white carnations as centerpieces. It was one of those "once in a lifetime" experiences that are never forgotten by interested witnesses.

Basketball has had a rather important place in our lives at G. V. C. these past few weeks, and we have some very fine players. A bus load of us journeyed up to Webster City for a tournament game on Wednesday, February 25. In a fast, hard fought game the Vikings came out the victors in a close game with Muscatine. The score was 73-71. Egon Ellgaard and Don Olson played a good game, and were responsible for many of the points we scored. The entire team was good, though, and we were proud that they belonged to us. One can almost feel as one watches that they all enjoy their part in the game, and that they are **clean** players. That's so important. The next day we were to play Fort Dodge, but this time we were not so fortunate. Fort Dodge emerged the victor.

So much for the happenings at G.V.C. for this month. A short month, but crowded full of meaningful activity. See you March 20th.

P. W.

### Wanted

Wanted a cook for "Valborgsminde," the Danish Old People's Home in Des Moines, Iowa. If interested, please write to

REV. SVEND KJAER.  
1101 Grand View Ave.,  
Des Moines, Iowa.

### Pastors Institute

The annual Pastors Institute at Grand View College is not only a concern of the pastors. It should be of vital importance for the congregations that their pastor attends. Only by keeping in touch with what is going on in the church can he be continually effective in his work, and the congregation should not only encourage his attendance, it should help him financially, if he has a considerable distance to travel.

The program this year again promises excellence. Professor Martin Heineken from Philadelphia, who is recognized as an outstanding scholar and teacher in the Lutheran church has promised to come. So also has Professor Calvin Schnucker from Dubuque University, who is an authority in the practical field of church leadership. Besides these two men there will be contributions from our synodical president, who has promised to speak on "The Character of Our Church", and the members of the Seminary faculty.

Remember the dates: April 14-16.

J. Knudsen.

### OUR CHURCH

**Dagmar, Mont.** — The 41st annual "Midsommerfest" will be observed at Dagmar, Mont., the week-end of July 10-12th. The speakers for the event this year will be Pastor Enok Mortensen and Dr. Alfred Jensen.

**Pastor V. S. Jensen** is serving the Granley, Miss., congregation. His address until May 24th will be R. 1, Box 191, Lucedale, Mississippi.

**Rev. Thorvald Hansen** has tendered his resignation from his pastorate of the Oak Hill and St. John's, Exira, Iowa, churches. Shortly after Easter he will enter the Iowa State Welfare work and will be located at Estherville, Iowa, in the Child Welfare office.

**Karen Knudsen**, a sister of the late Pastor Th. Knudsen, former president of Grand View College, died in Denmark on February 1st, cause of death was cancer. Many of our elderly members will remember Karen Knudsen, as she through a number of years served as gym teacher at Danebod Folk School in Tyler and at Grand View College. In 1920 she went back to Denmark and for many years she and her sister conducted an Orphan's Home on Fyn. She retired from this position about three years ago. At her funeral there were more than fifty of her "children" present.

**Claus Olrich**, Trinity, Chicago, passed away on Friday, February 6th, at the age of 82 years old. Mr. Olrich had through the many years been an active member of the Trinity Church and active in synodical affairs. He was the



president of the St. Ansgar's congregation at the time when this congregation affiliated with the Trinity congregation. He was the president of the Trinity congregation during the years 1931-37. Through a number of years he served on the Chicago Children's Home Board. He often attended the synodical conventions and was the treasurer of the synodical Pension Board through a period of years. During the last 10-12 years Mr. and Mrs. Olrich had made their summer home at Spirit Lake, Iowa. Funeral services were held from the Trinity Lutheran Church.

**Rev. Johannes Pedersen** was installed as the new pastor of the St. Paul's Lutheran Church in Tacoma, Wash., on Sunday, February 1st. Pastor Pedersen and family had recently arrived from their former field of work in Danevang, Texas. A reception was held in the evening, where several neighboring pastors were present and many greetings of "Welcome" were offered.

**Dr. Johannes Knudsen** gave his Hanover-Lund report at Marquette, Nebr., Friday, January 23rd, at Nysted, Nebr., on Sunday, January 25th, and later on Sunday, February 15th at St. Stephen's, Chicago.

**Seattle, Wash.**—Pastor Aage Moller of Solvang, Calif., was the guest speaker in the St. John's Lutheran Church of Seattle Sunday evening, February 15th. On Thursday evening, February 19th, Pastor Peder B. Kronborg of Vancouver, B. C., was the speaker in the Danish society, "Maagen." He gave an illustrated lecture on "Israel Today."

**Blair, Nebraska** — A nine-hour fire caused an estimated \$100,000 damage to the main building of Lutheran Publishing House here, where 12 periodicals of the United Evangelical Lutheran Church of America are published.

Early reports indicated that all records of the institution, except those in the safe and vault, were lost. Church officials said the damage was only partially covered by insurance.

The Lutheran Publishing House employs some 50 persons. A new wing, added to the 50-year-old main printing plant last year, was saved.

## Solvang Lutheran Home Contributions Received

### MEMORIAL GIFTS

In memory of my husband, Aage Andreasen, Medicine Lake, Mont., Mrs. Aage Andreasen, Medicine Lake, Mont.	\$ 25.00
In memory of Rev. Carl Rasmussen, Los Angeles, Calif., St. Ansgar's Lutheran Church, Salinas, Calif.	10.00
Danish Ladies' Aid, Gayville, S. D.	25.00
In memory of Ed. Stephens, Solvang, Calif., Nanna and Herman Mikkelsen, Solvang, Calif.	3.00

In memory of Ida Helena Lindgren, St. Paul, Minn., Carl Alfred Petersen, Solvang, Calif.	1.00
In memory of Kirstine Sorensen, Friends in West Denmark	3.00
Mr. and Mrs. T. Walford, Mr. and Mrs. G. Gudmunsen, Alhambra, Calif.	3.00
Mrs. Clara Gilmer, Los Angeles, Calif.	3.00
A. B. Ravnholdt and family, Los Angeles, Calif.	15.00
Ole S. Sorensen and family, Alhambra, Calif.	100.00
In memory of Mrs. Jens Petersen, Clinton, Iowa, Mr. and Mrs. Edward Knap, Mr. and Mrs. Arnold Brandenburg, Miss Gertrude Rosenberg, all of Clinton, Iowa, Mrs. Sophie Petersen, Cedar Falls, Iowa.	19.00
In memory of Aage Andersen, Solvang, Calif., Mr. and Mrs. Svend Olsen, Santa Barbara, Calif.	25.00
In memory of Jens C. Jensen, Solvang, Calif., Miss Marie Petersen	2.00
Mrs. Nora Wosgaard	2.00
Mr. and Mrs. C. V. Nielsen	2.00
Mrs. Sorine Jensen	2.00
Mrs. Dagmar Nielsen	2.00
Hans Mosbaek	2.00
Mr. and Mrs. Jorgen Andersen	2.00
Mr. and Mrs. Emil Jensen	3.50
Mrs. Henry P. Johnson, all of Solvang, Calif.	2.00
In memory of Mr. and Mrs. John Iversen, Salinas, Calif., Mrs. Effie Emig, San Jose, Calif.	25.00
In memory of Jessie Smith, Gayville, S. D., Mr. and Mrs. Julian Aaseth, Hayward, Calif.	5.00
In memory of Mrs. George Johansen, Solvang, Calif., Mrs. Marie G. Petersen	3.00
Mr. and Mrs. Chris Jensen	3.00
Mr. and Mrs. Martin Jacobsen	5.00
Mr. and Mrs. Roy Appel	5.00
Mr. and Mrs. Svend Olsen	10.00
Mr. and Mrs. B. N. Poulsen	2.00
Mr. and Mrs. Aage Lunde	2.00
Mr. and Mrs. Gudmund Hvolbold	2.00
Mrs. Marie Christiansen	1.00
Mrs. Aage Andersen	1.00
Ketty Petersen	1.00
Mr. and Mrs. Emil Jensen	3.50
Mr. and Mrs. Oswald Iversen	2.00
Mr. and Mrs. Marius Larsen	1.00
Carl and Elna Larsen	5.00
Mr. and Mrs. Herman Mikkelsen	3.00
Mr. and Mrs. N. Peter Duus	3.00
Metha Kjersgaard, all of Solvang, Calif.	5.00
In memory of Louis Andersen, Santa Barbara, Calif., Mrs. Henry B. Johnson, Solvang, Calif.	10.00
In memory of Johannes Jensen,	

Solvang, Calif., Mrs. Henry B. Johnson, Solvang, Calif.	2.00
In memory of Mrs. Ole Sorensen, Solvang, Calif., Mrs. Henry B. Johnson, Solvang, Calif.	2.00
In memory of Agnes Alexander, Davey, Nebr., Mrs. Henry B. Johnson, Solvang, Calif.	2.00
In memory of Laura Hansen, Davey, Nebr., Mrs. Henry B. Johnson, Solvang, Calif.	2.00
In memory of Nels Hansen, Davey, Nebr., Mrs. Henry B. Johnson, Solvang, Calif.	2.00
In memory of James Pagliotti, Solvang, Calif., Mr. and Mrs. Peter Duus, Solvang, Calif.	2.00
In memory of Carl C. Rasmussen, Burbanks, Calif., from Tante Sine Hansen and Children, Tyler, Minn.	25.00

### CONTRIBUTIONS

Danish Ladies' Aid Society, Marinette, Wis.	5.00
Dagmar, Montana Ladies' Aid, Dagmar, Mont.	25.00
Mr. and Mrs. Jack Nilsen, Salinas, Calif.	50.00
Danish Ladies' Aid, Withee, Wis.	10.00
Marius Larsen, Omaha, Nebr.	5.00
East Badger Ladies' Aid, Arlington, S. D.	5.00
Mr. and Mrs. Alfred Jacobsen, Solvang, Calif.	500.00
George Scheldt, Buellton, Calif.	100.00
Paul and Astrid Christiansen, Solvang, Calif.	10.00
Mrs. Henry Johnson, Solvang, Calif.	100.00
Hans C. Foged, Cozad, Nebr.	10.00
Mr. and Mrs. Peter Christensen, Waterloo, Iowa	10.00
Immanuel Danish Ladies' Aid, Kimballton, Iowa	50.00
Ladies' Aid Central Lutheran, Muskegon, Mich.	10.00
Rev. and Mrs. Edwin Hansen, Muskegon, Mich.	5.00
A Friend, Kimballton, Iowa	10.00
St. Ansgar's Lutheran Church Ladies' Aid, Portland, Me.	5.00
Germania Ladies' Aid, Marlette, Mich.	5.00
Danebod Danish Ladies' Aid, Tyler, Minn.	100.00
Mrs. Gertrude K. Olsen, Detroit, Mich.	5.00
Mr. and Mrs. B. B. Schou, Waterloo, Iowa	50.00
Gertrude Guild St. Stephen's Lutheran Church, Clinton, Ia.	10.00
Bethlehem Luth. Ladies' Aid Davey, Nebr.	15.00
Carl C. Skov, Des Moines, Ia.	10.00
Elbert Clock, Sidney, Mich.	1.00
Rosenborg Nebr. Ladies' Aid, Rosenborg, Nebr.	25.00
Marius Jensen, Pocatello, Idaho	500.00
Mr. and Mrs. Hans Brons, Solvang, Calif.	5.00
Volmer Ladies' Aid, Reserve, Mont.	25.00
Mr. and Mrs. Carl Christiansen,	



Buellton, Calif. ....	25.00
Danish Ladies' Aid, Enumclaw, Wash. ....	10.00
Nysted Ladies' Aid, Nysted, Nebr. ....	25.00
The Annex Club, Seattle, Wash. ....	25.00
Rev. Harold Ibsen, Viborg, S. D. ....	10.00
Henry M. Andersen, Viborg, S. D. ....	10.00
Dwight Andersen, Viborg, S. D. ....	5.00
Niels C. Jespersen, Viborg, S. D. ....	10.00
Mr. and Mrs. Martin Larson, Long Beach, Calif. ....	100.00
Lutheran Guild Nazareth Luth. Church, Withee, Wis. ....	10.00
Nain Luth. Ladies' Aid, Newell, Iowa ....	30.00
Oak Hill Ladies' Aid, Atlantic, Iowa ....	25.00
Fredsville Ladies' Aid, Fredsville, Iowa ....	25.00
Bethania Ladies' Aid, Racine, Wis. ....	10.00
Mrs. Agnes Paulsen, Pacific Grove, Calif. ....	25.00
Emil Hansen, Selma, Calif. ....	50.00
Mr. and Mrs. Chester B. Thomsen, Del Rey, Calif. ....	100.00
Ladies' Aid, Alden, Minn. ....	25.00
Mr. and Mrs. M. Clausen, Racine, Wis. ....	10.00
Mr. and Mrs. Andrew Petersen, Alden, Minn. ....	10.00
John Torslev, Brooklyn, N. Y. ....	5.00
Luther Memorial Ladies' Aid, Des Moines, Iowa ....	25.00
St. Stephens Ladies' Aid Society, Chicago, Ill. ....	10.00
Axel Pedersen, Los Angeles, Calif. ....	100.00
Mrs. A. J. Andreasen, Greenville, Mich. ....	2.00
Rural Ladies' Aid, Flaxton, N. D. ....	5.00
Miss Dagmar Miller, Des Moines, Iowa ....	15.00
Andreas H. Andersen, Sanger,	

Calif. ....	100.00
Trinity Luth. Church Circle, Greenville, Mich. ....	10.00
Mr. and Mrs. Th. Knudsen, (Surplus from honor dinner) Los Angeles, Calif. ....	202.67
Mr. and Mrs. Harold Mathiasen, Los Angeles, Calif. ....	35.00
Mrs. Ketty Petersen, Solvang, Calif. ....	25.00
Mr. and Mrs. J. Lauridsen, Los Angeles, Calif. ....	10.00
Mogens B. Pedersen, N. Hollywood, Calif. ....	5.00
Axel Lindvang, (sale of tickets on painting) L. A., Calif. ....	66.00
Friendship Circle, Danish Luth. Church, L. A., Calif. ....	225.00
Mrs. Holger Jespersen, L. A., Calif. ....	5.00
Chris Simonsen, Bellflower, Calif. ....	50.00
Hans Ostergaard, So. Gate, Calif. ....	10.00
Mr. and Mrs. Eigel Jensen, Los Angeles, Calif. ....	1,000.00
Easton Ladies' Aid (food sale), Easton, Calif. ....	60.00
E. A. Kramme & Hartvig Jensen, Des Moines, Iowa ....	200.00
Friendship Circle Ladies' Aid, Kimballton, Iowa ....	25.00
St. John's English Ladies' Aid, Hampton, Iowa ....	10.00
Ladies' Aid of Our Savior's Luth. Church, Manistee, Mich. ....	10.00
Danish Brotherhood, Solvang Lodge No. 299, Solvang, Calif. ....	300.50
Mr. and Mrs. Arne Madsen, Solvang, Calif. ....	50.00
Mr. and Mrs. Axel Jorgensen, Solvang, Calif. ....	50.00
Mr. and Mrs. Svend Svendsen, Solvang, Calif. ....	100.00
Mr. and Mrs. Axel Brus, Buellton, Calif. ....	50.00
Knud Andersen, Buellton, Calif. ....	35.00
Mr. and Mrs. A. W. Pieper, Elmwood, Conn. ....	10.00
Ladies' Aid, Exira, Iowa ....	10.00
Bethania Guild, Racine, Wis. ....	10.00
Mr. and Mrs. Charles Lauritzen, Dwight, Ill. ....	10.00
Einar B. Rosendale, Shiller Park, Ill. ....	5.00
St. Ansgar's Luth. Church (A Friend), Salinas, Calif. ....	1,820.06
Mr. and Mrs. Aage Lunde, Los Olivos, Calif. ....	75.00
Rev. and Mrs. Ottar Jorgensen, Minneapolis, Minn. ....	10.00
Mr. and Mrs. S. H. Sorensen, Solvang, Calif. ....	100.00
Mrs. Leila De Gutzam, San Pedro, Calif. ....	5.00
Mrs. Evald Jensen, Des Moines, Iowa ....	50.00
Virkelyst Society, Minneapolis, Minn. ....	25.00
Mr. and Mrs. Chris Nielsen, Salinas, Calif. ....	5.00
Mr. and Mrs. Niels Johansen, Salinas, Calif. ....	100.00
Miss Agnes Brons, Solvang, Calif. ....	25.00
Rev. and Mrs. P. Rasmussen,	

Drumheller, Canada ....	10.00
Mrs. Mathilda Iverson, Petaluma, Calif. ....	45.00
Mrs. Thyra Larsen, Solvang, Calif. (Sale of tickets on painting) ....	18.00
Mr. and Mrs. James P. Nielsen, Paso Robles, Calif. ....	500.00
Peter Jorgensen, Solvang, Calif. ....	25.00
In honor of Emma and Axel Frederiksen, Delray Beach, Florida, Fred Johnson, Detroit, Mich. ....	500.00
Mr. and Mrs. Johannes Jorgensen, Solvang, Calif. ....	200.00
John Gregersen, Brooklyn, N. Y. ....	5.00
Mr. and Mrs. E. John Nielsen, Salinas, Calif. ....	250.00
Mr. and Mrs. Julius Nielsen, Solvang, Calif. ....	25.00
Mr. and Mrs. H. Elmer Holmer, Chicago, Ill. ....	5.00
Special Payments ....	72.09
Total received from Nov. 15, 1952 to Feb. 1, 1953 ....	\$9,298.32
Previously acknowledged ....	\$36,575.15
	\$45,873.47
To be paid on Pledges ....	\$10,750.00

We wish to express our most sincere thanks for these many kind donations to SOLVANG LUTHERAN HOME.

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

## The Placement Service

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.

Lutheran Tidings,  
Kimballton, Iowa.

FOR SALE—Farmers supply store, offering most items a farmer needs: machinery, feeds, seeds, custom work grinding and cleaning, equipment, etc. Age and health compels sale. Good farming community. Good soil. Five Luth. synods represented in and around Centuria, on Fed. Highway 65 miles N. E. from Twin Cities. Stock cash, balance financed. Immediate possession. F. Clarey Nielsen, Centuria, Wis.

WANTED—Shoemaker. Former had more work than he could care for. Shop can be rented, also some machinery. Large territory to draw from. Contact F. Clarey Nielsen, Centuria, Wis.

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

March 5, 1953

I am a member of the congregation at

Name

City

New Address

State

JENSEN, JENS N.  
TYLER, MINN.

RTE. 2