

# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

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RELIGION IN AMERICAN LIFE PROGRAM

**WORSHIP TOGETHER THIS WEEK**

## *The Family Pew*

By Lois Reynolds Carpenter

There's a rustling sound in the family pew;—  
It is father and mother and John and Sue  
And wee baby Jennifer, dressed in their best,  
Come to God's house on Sunday to worship and rest.  
Each Lord's Day they're found in the same, roomy seat,  
And their spirits are warmed with the milk and the meat  
The baby, a sweet bobbling flower of lawn,  
Can distract but can also extinguish a yawn.

The children may fidget and sometimes forget  
The text, and may drop their collection, and yet,  
Week by week they are storing away in their hearts  
The sweet songs of Zion; the most precious parts  
Of the Word. They are forming a habit to last  
All their lives — a habit, please God, they'll hold fast.  
Christian parents, it's well worth the effort for you  
Every Sunday to fill up the family pew.

# The Inner Church

H. M. Anderson

(In Hope Lutheran Messenger, Enumclaw, Wash.)

**A**S WE HAVE been working with, and studying the organizational structure of the inner church, we have discovered what some of its problems are, and we have begun to re-structure some functional systems to help the efficiency of our work in God's Kingdom. We like to think of our building as a beautiful thing which is at once functional and esthetic in its design. There is a similar "beauty" in an inner church which is designed properly and works efficiently to effect our Christian goals.

I should like to call our attention this month to one of the most important reasons for a new inner church. In the past, and in many congregations changes in pastoral supply is a traumatic experience. When a minister resigns and a replacement is not immediately available there is a vacancy of undetermined duration. In many congregations this means a complete disruption of its normal life. When the new minister arrives he finds himself starting from scratch. The choir members are gone, the Sunday school is barely going — records are not kept, contributions drop to nearly nothing, no services have been held — etc., etc.

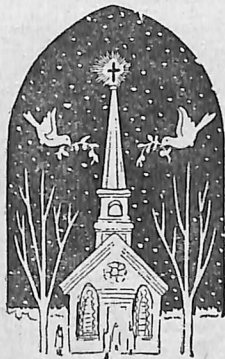
When a congregation builds an inner church it is building a structure in which the necessity of fulfilling the Christian responsibilities does NOT rest on the minister, but is shared and carried by the laymen. This makes possible a continuity of progress, and saves YEARS of heartbreaking reconstruction following each vacancy.

It may be that to some of our older members this sounds like nonsense because in the old days, the minister was expected to do it all. This view of matters fails to take into account that some very drastic changes have taken place in the world in the past fifty years. Where once our congregation was united not only in faith but in ethnic and cultural solidarity, the composition of our membership is now heterogeneous, intercultural. Where once the church was the community fulcrum, it is now vying with a hundred other interests for the time and support of its members. The mass media of communications bring religious programs into the home. The automobile takes people miles distant for social activity not possible in the early days. People are less conscious of denominational differences. If a church ceases to fulfill their needs, they move on, as many of our own people have done — and for that very reason, we can't call them back! Their religious

needs are being met elsewhere, and they no longer have any ethnic ties.

Some of our older people, and even some of our younger members, feel that it is the minister's "job" to shoulder the full responsibility of all the organizations. Today we must realize that the minister's job is to get other people to take responsibility. This is frequently a lot harder work than doing it himself. It is, actually, so much more difficult — that few ministers make the effort with the result that they work themselves to death with trivia, only to have their work collapse when they leave.

We are all vitally interested and concerned about this problem and I hope we will realize the need for and importance of a new inner church, to insure efficiency and to insure the continuity of our ministry through the years into a bright future.



## LWR Cheese Sole Cargo of Ship to Yugoslavia

Green Bay, Wis. — (NLC) — Three million pounds of processed cheese from Wisconsin will be shipped from here by Lutheran World Relief for use in the school feeding program in Yugoslavia.

The cheese, all of it from U. S. Government donated surplus supplies, will be loaded as the sole cargo aboard the freighter "Sun Ingrid" on October 25. The ship which is Norwegian owned and operated by the U. S. Navigation Co., is scheduled to sail a few days later.

A brief ceremony of dedication will be held by representatives of the material aid agency following the loading.

The cheese is bound via the St. Lawrence River route for the port of Rijeka on the Adriatic Sea, where it will be transported by railroad and truck to some 1200 distribution points throughout Yugoslavia.

Recipients of the cheese will be the estimated 2,000,000 Yugoslav school youngsters in 14,000 schools who are fed daily hot lunches from food supplies sent into the country periodically by Lutheran World Relief and Church World Service. It will also go to an additional 12,000 church workers. Distribution will be made by the Yugoslav Red Cross.

The cheese shipment, valued at \$780,000, is part of a year-round food distribution program by LWR in Yugoslavia. Additional shipments scheduled there during the last three months of this year include 12,746,900 pounds of flour and 6,976,080 pounds of dried milk.

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# The Service Book and Hymnal of the Lutheran Church in America

Marius Krog



HIS NEW "All Lutheran Hymnbook" has been called "the most important official church-book next to the Bible and the catechism." Non-Lutherans are certain to smile at this ambiguity. But there can be no question that the book is destined to become a powerful influence for unity in American Lutheranism.

The Service Book and Hymnal has been prepared by joint commissions from eight Lutheran Churches. (The Lutheran Church, Missouri Synod, has been non-cooperative in this.) Since the book is almost ready for publication the joint commissions recently called a meeting of representatives from all the participating bodies for the purpose of introducing to them samplings of the new book. These representatives were in turn instructed to pass on the introduction to the congregations by way of area meetings throughout the country. The congregations and pastors of the American Evangelical Lutheran Church, as well as of all the other churches, may expect to receive invitations to these area meetings within the next few months. It is quite possible that some of our pastors and congregations may regard these invitations as unimportant; but, in view of what the future holds in store for our churches, it is nevertheless strongly recommended that all of our congregations have representatives at these meetings. Although the new book may not be needed among us for the next decade or so, the time will come when our Hymnals for Church and Home will be worn out. On that day the Service Book and Hymnal will be the only acceptable hymnbook available on the market. It could well prove quite a dilemma in the congregations which are not at all acquainted with the new book.

The change over to the Service Book and Hymnal is bound to entail a major transition for any Lutheran congregation. It is estimated that it will take about a year for even the most liturgical Lutheran congregations to become thoroughly acquainted with the book through special meetings. **What will the transition demand of us who have clung to an over-simplified liturgy for generations?** We have more to learn than most. Or are we, like the Missouri Synod, going to keep aloof from the rest?

The representatives gathered at the introductory meeting listened to a long series of lectures about the contents of the coming volume. After the lectures questions, comments and criticisms were encouraged. A congenial spirit prevailed throughout. Recordings of the new chants and melodies were played and the group was even offered the opportunity to try its ensembled voices on the new music of the liturgical settings in the worship services, the Holy Communion, the matins and vespers, etc. The purpose of this was especially to acquaint these rep-

resentatives with the new "speech-rhythm pointing," which is gradually taking the place of "cathedral pointing." The difference between the two is this: in the latter the music determines the pointing or accenting; in the speech-rhythm, music is subordinated and the speech retains its natural rhythm and accents. It was a memorable experience to hear this group of Lutheran pastors join voices and with very little fumbling chant the music which they had neither seen nor heard until that hour. The beauty of matins and vespers came to have a new meaning for me. Again the group was invited to speak its mind, and again only corrections of minor nature were voiced.

All the information received was in advance of publication, but the material distributed to the group was sufficient to give a fair idea of the contents of the book. The information which follows has largely been taken from that material.

Already more than 300,000 copies of the new book have been ordered. The first printing will comprise 635,000 copies; the largest printing of any hymnbook in this country. The hymnal section will contain 602 hymns, covering 710 pages; the liturgical material and the indexes will require 314 additional pages; even so, the book with its 1,024 pages will easily fit into the ordinary book-racks on church pews. The lectionaries (lessons, epistles, etc.) will not be included in the hymnal, but will be available separately in both the American Revised Version and the new Standard Revised Version.

A rigid standard of requisites in hymns was set from the start; no hymn would be acceptable if it did not meet this standard:

- (a) It must be Scriptural in language or thought.
- (b) It must be devotional in character.
- (c) It must be lyrical in quality and exalted in poetic expression.

The following is a statement by the Commission on Hymnody:

"We have no call to preserve mediocrity, triviality or sentimentality, but should provide our people with hymns that are noble in thought and distinguished in form."

Almost half of the number of the selected hymns are common to the existing Lutheran hymnbooks. For the rest, the hymns were chosen from wide and varied fields: from the Greek and Latin of the ancient church, from Lutheran heritage hymns coming to America from European countries. Two hundred eighty four Hymns were selected from the Augustana Hymnbook. Much of the vast hymnody of the Germans was found to have been translated into excellent English. The hymnody of other Lutheran countries of Europe has been less fortunate. The fact that poorly translated hymns have been tolerated because they have won affection, or because of the majestic tunes with which they have been associated, hardly warrants their inclusion in the new volume. The Commission is convinced that the scrupulous adher-

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Pastor Krog of Brush, Colorado, is on the Synod Committee on Liturgy.



# Two World Conferences In Retrospect

Dean Axel C. Kildegaard

Grand View Seminary

## II

This is a sequel to an article that appeared in the November 20 issue of LUTHERAN TIDINGS. That was an account contrasting the approach and method of two great ecumenical meetings: the Lutheran World Federation and the Faith and Order Conference of the World Council of Churches. As mentioned in that report this second article will consider the question of values and results. As usual the deed is a bit more difficult than the promise. I have already suggested that the real values and results of both of these meetings will only become evident as the leaders of the Church refer to these experiences and seek guidance from them in the years to come. These experiences require study, testing, and time before they can really be assimilated.

But once in awhile a skeptical friend will ask an embarrassingly practical question. It is not always pleasant but it probably is good to have a few such friends. One asked me if we got anything accomplished in Minneapolis. Another put it even more bluntly when after some brief inquiries concerning the Minneapolis and the Oberlin meetings he asked, "So what?" This article is an attempt to discuss the "so what?" It is at the same time also a review and as much an attempt on my part to assimilate further two experiences which will continue to live for me for many months.

There are obvious values that should be discussed first. These were present for us as we gathered with Lutherans from all over the world at Minneapolis and again assembled with Christians of so many and greatly varied traditions and insights at Oberlin. The first is the sheer inspiration which one obtains from having a ring-side seat at top-level presentation and conversation. The wealth of experience and insight represented in the men who were present was a guarantee that even a chance luncheon conversation would long be remembered. There were many men present whom we would have traveled miles to hear — not alone among the leaders of the conference but among the delegates as well. When we gathered for our discussion groups, it was with some of the most articulate and most penetrating minds of Christendom that we discussed. Their concern and dedication to the causes that brought these two assemblies together were as memorable as the ideas that they expressed. They were specialists, churchmen and theologians; but they were also, for the most part, warm and devoted in their faith and in their response to their fellows. More than once, I realized in the persons that we met and heard how close true greatness is to humility, genuine profundity to simplicity. At this point I can make no contrast between the two meetings. If I felt more at home with the concepts and the language of fellow Lutherans at Minneapolis, this was countered by the more intimate setting at

## A Delegate Concludes His Report and Evaluation of Two Ecumenical Gatherings

Oberlin. The second value comes from the simple fact that such meetings include those who have previously been strangers. It is good to be together with one's own family but the man who does not relate himself beyond those who are his own is invariably beset with prejudices. We sometimes think of the Church only in terms of the local congregation or the building in which it worships. We sometimes think of the AELC as the Lutheran Church. Or if we should include some others, we often qualify our acceptance of those other Lutherans. The prodigal son in the parable that Jesus told had an advantage over his stay-at-home elder brother. The prodigal had gotten out into the world and thereby learned the value of his own home. That reference is not appropriate here in one sense. We met something quite different as we "got out in the world." We met brothers in faith for whom Christ had also been at work, establishing His Church.

A Japanese theologian, Dr. Chitose Kishi, gave the first of the plenary addresses at Minneapolis, entitled "The Freedom We Have in Christ." Dr. Kishi is American and European educated but he made his witness to us as a churchman of Asia. Later in the Assembly, we were addressed by a layman who as Paramount Chief is the ruler of a nation of 310,000 in Northern Tanganyika. His regal bearing and his impeccable English were very impressive but the chills came up the spine when this dark African addressed the 10,000 of us who heard him as "fellow Lutherans."

Asiatics, Europeans, Australians, Africans, South and North Americans — we were there together as Lutheran. Our perspectives were inevitably broadened and deepened.

A similar experience awaited us at Oberlin. If in our provincial tendencies we sometimes make unfair generalizations about fellow Lutherans, how much more are we not prejudiced toward Christians of other histories and denominations! It was exciting, then, to hear and later discuss in a mixed group (denominations, not sexes) the address of Dr. Calhoun on "Christ and the Church." In that discussion of a basic theological paper, I did not hear mention of Dr. Calhoun's denomination. What would have been definitive a generation or so ago has become irrelevant! I did hear men of various denominations, including an eminent Lutheran, remark that they would gladly have taken credit for that piece of work. Again, it was exciting to discuss Dr. Sittler's address on the subject of worship with a Methodist, a Baptist, and a Presbyterian at lunch one day. The fact that Joe Sittler is a Lutheran did not automatically put me in the role of the counsel for the defense. It did mean that I had to answer a few questions, but there was no attack — only joy. A person gets to know himself better as he gets out into the world. And a per-



son gets to know the stranger as a neighbor, for whom the pat and convenient categories of yesterday no longer apply. This was one of the real values present and operative at both Minneapolis and Oberlin.

The Lutheran World Assembly produced a document that defies review. It consists of 51 theses or propositions, each one of which could be the worthy text of an article. This one document deserves study and frequent reference by our pastors and our lay people. If you read nothing else that was said or done at Minneapolis, do read this. They cannot be adequately reviewed in one article, and much less in a few paragraphs.

The theses are divided into five groups. The first of these considers the dilemma of the slavery into which man, created in the image of God, has fallen. These add up to a succinct and contemporary statement of man's plight and the answer thereto in the Gospel. But they do end in the Gospel and in that freedom to which we are redeemed. That freedom is ours in expectation, but it is also ours now in the trust of the child toward his father and as our security within all the limitations of history. It is the premise of the unity of the Church in Christ — which is the subject of the second group of theses. One can hardly find a more powerful or cogent series of statements on Church unity than is given here. The unity of the Church is not created by our "ideals nor by enthusiasm, neither by tolerance nor by agreements —" It is rather a given unity which is in Christ. Divisions between men are always human divisions whether rooted in economic, political, theological, ethnic, or other prejudices. God's work is continually the reconciling work that does not recognize human barriers. When the Church is concerned and wrestles with the problem of unity she "is not performing a service alien to her essential life; she witnesses by being what she is: the communion of those reconciled."

The third series of propositions concerns our freedom to reform the Church. One of the meaningful attitudes that was prominent at Minneapolis found expression here. The Lutherans went on record denying the temptation to make their own theology and Church absolute. We value our history and background as Lutherans — but when we glorify ourselves we betray our Lord. The Church is constantly called to self examination by her Lord who would continue to work His purpose in us. There is constant call that we reform the church. That does not mean that we are to create a new church but rather that we recover the true church. The Church of the Reformation must not define herself in terms of the events of the 16th century but rather in that attitude and spirit which was then evident. We can remain the Church of the Reformation only if the Holy Spirit empowers us with humility, wisdom, and courage.

Our freedom in Christ has one purpose and that is service. Our service in the world is discussed in the next sequence of statements. It is a service whose premise is the servant image of our Master, a phrase which we also heard frequently at Oberlin. That service cannot be identified with any one political, social or economic system. But as it is of love it must be translated into acts that express our compulsion for justice and mercy. That service can never

be calculated nor dependent upon results. It is the continued work of Christ who works in freedom through us.

The fifth and final set of theses concern our freedom and unity in hope. That hope is not to be confused with any human optimism nor does it dictate any pessimism with respect to human values. It accepts the realism of the cross but lays hold of the victory of the resurrection and awaits the consummation of faith. As such, our hope mingles a "victorious joy and a penitent trembling." It is the ultimate security of our faith. "The dimension of hope is the dimension of the Spirit."

The conference at Oberlin produced no document similar in scope and significance to the one that I have just tried to summarize. It could hardly be expected to do so. Its reports, which are much more lengthy and at times quite wordy, contain more significance for me in terms of technique and approach than in content. Some of the same things were said by individuals as were said at Minneapolis. But, understandably, the common spirit was harder to translate into a common mind. In my own discussion group which concerned Doctrinal Consensus and Conflict, much of the same attitude ruled which was evidenced at Minneapolis. The unity which exists in the church is in, from, and through our Lord. The conflict is from man. Not all difference between churches is conflict, however, nor to be disparaged. He has given His church a variety of gifts and these do not necessarily divide but may rather be appreciated insofar as they enrich the Church.

Other theological discussions at Oberlin also reflected attempts to skirt the traditional bugaboos which historically have ambushed discussions between denominations. For example, the section which discussed Baptism did not bog down on the usual question of infant versus adult baptism, or sprinkling versus immersion. It recognized that these differences do exist but went on to discuss the meaning of baptism. In effect, and by some in actuality, it asserted that content was more important than form. It then went on to ask the most important questions of those churches who practice infant baptism — concerning their responsibility toward those baptized as they grow to maturity, and the equally vital question of those who practice only adult baptism concerning their responsibility towards infants and children who also belong to Christ. A similar discussion took place in the section on the Lord's Supper. Content and meaning for the life of the Church took precedence over form and practice.

We heard a great deal those days about a "theology of comprehension" as this was proposed by Dr. Devadutt of India. In brief, this principle would call upon us to be open in our thoughts and minds to the insights and viewpoints of others. These then would lead us to re-examine and re-discover that which may have been neglected within our own traditions. It is simply a description of the genuine conversation in which there is true receptivity and contribution rather than argumentation and justification. Such conversations were in evidence at Oberlin.

There were other reports from Divisions II and III which will be published in a book early in 1958. Delegates wrestled with problems of church organi-



## Traditional Ideas Take A Back Seat As

# Danish Schools Go Modern

Ernest D. Nielsen

President, Grand View College

**T**HE SUMMER SEASON is not the most ideal time to visit schools abroad. In Denmark only special schools have summer sessions. Their higher institutions of learning are deserted places; one finds only a couple of clerks and a lonely custodian around the premises. Faculty and students are simply not around; they are enjoying vacations.

Fortunately, conditions under which school administrators work in Denmark are not unlike the conditions in America. Hence, I was able to contact school principals of secondary schools, headmasters of private schools, and one high official of the division of higher education in the ministry of education.

Of course, one meets students and teachers quite informally in buses or on trains, at meetings or conferences, and in private homes. Many teachers and students are eager to learn about education in America; a few, however, have a strong feeling of abhorrence for schools in America, nurtured, in part, by their acquaintance with the writings of some of our own critics of education. However, I soon discovered that some of our problems are similar.

### Careful Planning for Towns and Cities

The school authorities in Denmark are attacking the problem of school plants from kindergarten to university, in a manner that augurs well for the years ahead. Cities, towns, and even rural districts are fortunate that the Town Planning Act of 1938, as amended in 1949, provides that town plans shall be prepared for all towns and unincorporated areas of more than 1,000 residents. The result of careful, overall planning is visible to any observer who takes the time to compare old and new school buildings.

In most new communities the schools are one story high. Large, open spaces around the schools are landscaped. Lovely residences for the principal and the chief custodian are a definite part in school planning.

In the case of new schools, manufactured school furniture is practically outmoded. The trend is toward specially designed furniture for each school. The demand is for furniture which is aesthetic and functional in design in order that what they call "the class community," that is the teacher and pupils or students, may arrange the furniture as desired.

### "A Half Classroom" Helps the Teacher

The problem of how to design a classroom so as to enable a teacher to give special attention to individual pupils, gifted or retarded, or to work with one group of pupils without disturbing the rest of the class has been solved in one of the most ultra modern schools I have seen anywhere. The problem has been met by providing

a number of classrooms with what is termed "a half classroom."

The "half classroom," which is a part of the whole room, is separated from the regular classroom by a partition of modern material. A harmonious and unified effect is achieved by full use of glass in the partition, which not only gives the teacher a full view of the whole classroom, but definitely makes the "half classroom" an integral part of it.

Another feature in several modern schools in Denmark is to give every classroom free access to the outdoors. The gymnasiums are planned for physical education programs. The total gymnasium area is reduced considerably because floor seating is eliminated. One school has not less than three gymnasiums.

One of them is provided with a folding wall to the south, which can be opened so that class instruction in physical education takes place "in the open air." Considerable effort is also spent to provide shelter against rain on the playgrounds. Stalls for long rows of bicycles are very common. Parking area for faculty automobiles is provided in a few instances.

### Instruction in Home-making

Everywhere one sees adequate facilities for instruction in sewing, cooking, laundering, and home making for girls. This type of instruction, which normally is given to girls between 12 and 15 years of age, receives considerable emphasis.

One school, which I visited, has a completely furnished model apartment with every modern electrical appliance. In turn, two girls, are assigned to spend 24 hours in the apartment. It is all part of the course in home-making. With funds supplied by the school they serve dinner for six adult guests. They must make all the necessary preparation, including the purchase of groceries, menu planning, and sending out invitations.

### Equal Access to Education

There are other problems besides those involved in providing physical facilities for the instruction of those of school age. It is accurate to say that there is equal access to education. The public elementary school is still the basis of the educational system in Denmark, but whether the young people enter schools of advanced secondary education to prepare themselves for university studies is contingent upon their intellectual qualifications.

Educational experiments are being made in a number of schools in which the view predominates that educational designs for a democratic society must be sufficiently

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## *The Santal Mission*

and Pastor J. C. Aaberg

Is it clear that the executive body directing our work in America for the Santal Mission bears the name of The American Board of the Santal Mission and that the one directing that of our own synod is The Santal Committee of the American Evangelical Lutheran Church of America?

The following synods cooperate to function through the American Board of the Santal Mission: The Evangelical Lutheran, The Lutheran Free Church, Church of the Brethren, The United Evangelical Lutheran Church, and our American Evangelical Lutheran Church. And this Board is where Pastor Aaberg's name is indelibly written and how?

**December 1st 1917 to 1957**

December 1st, 1957, while the undersigned was trained at the Deaconess Hospital, Minneapolis, the American Board of the Santal Mission met. They had called Pastor Aaberg to give the Mission sermon at the evening meeting at Trinity (Lutheran Free) Church. The audience at that meeting exhausted seating space.

Throughout the 40 years following, Aaberg has served in the capacity of active board member — for years as Vice President, often officiating as chairman due to illness on the part of the Santal Board President. Pastor Aaberg's jovial spirit here often quietly, painlessly relieved possible tension which might arise.

### **Missionary Candidates**

To prospective missionaries, Aaberg was ever a faithful counsellor. In encouraging conversation as well as through enlightening correspondence, he patiently guided their thoughts Godward to prayerfully seek guidance from God, the Holy Spirit. He did indeed, become a helpful, trustworthy pastor-friend.

### **Actually Serving**

Having read much on the Santal Mission, Aaberg gained the rather intimate acquaintance with the missionaries in their workday. He is among those who render real assistance through understanding, intercessory, prayer-service. Being aware of the need in the service of the Indian leaders, these too were lifted to our heavenly Father in prayer.

### **Serving Santals Through the Home Base**

For many years, Aaberg was called upon to give mission talks in various congregations throughout our synod. Many are the individuals to whom Christ's "Go ye into the World and make Disciples" has become a living, vital invitation to carry on work for the Santals — through hearing Aaberg preach. There have been instances when remarks were made following Pastor Aaberg's message: "Does Aaberg speak of the work in the Santal Mission no more?" Many are they that grew zealous in the cause of the children, that they be given a chance, likewise that Lepers be afforded help, and so on through the line of the various phases of Mission enterprise. Let this suffice as our tribute to Aaberg for his services in and through our Santal Committee.

Are we duly thankful for the opportunity to help lift a people out of darkness into Christ the Light?

God, the Giver of good gifts, has blessed our efforts in behalf of those to whom we minister in India and East Pakistan. May this fact be also Aaberg's reward.

Dagmar Miller.

## **A Christmas Greeting**

P. Rasmussen

We may in wonder ask this question: "What does Christmas really mean?" And then I would answer: More than men can fully explain. O, the depths of the riches and wisdom and knowledge of God: How unsearchable are his judgments and how inscrutable his ways. But still we know something about Christmas.

First and foremost it has originated from God in heaven. It reveals God and his love. Many times have these words been mentioned: "For God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life," and they will be repeated again and again as long as the world stands, for men need them every day under all circumstances.

Christmas reveals God as a father and we the children. John has it this way: "See what love the Father has given us that we should be called children of God, and so we are." Have we fully realized this wonderful blessing bestowed upon us that we have the privilege, the right to enter into the presence of God on the throne and say to him: "Our Father who art in heaven?"

The poets have grasped this mine of gold and stated in such words:

God's little child, do then fore'er  
Cast on the Lord thy ev'ry care,  
Trust in His love, His grace and might,  
Then shall His peace thy soul delight.  
The Lord be praised.

"God Himself defends me, I am his child, and in death He shields me with mercy mild." I can never get to the bottom of this: I am loved by God. "O Love that wilt not let me go." I may do things that are contrary to God's will, but I am still loved by God. Just as was the prodigal son.

I want to mention another costly pearl in connection with God's love and Christmas. That is the forgiveness of sin, through the redemption of Jesus Christ our Saviour. I am not able to say it any other way than by referring to what we as children learned by heart from Luther's Catechism in school. "I believe that Jesus Christ, true God begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, bought me and freed me, from all sins, from death and from the power of the devil; not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death, in order that I might be His own, live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, and lives and reigns to all eternity. This is most certainly true."

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## Paging Youth

American Evangelical Lutheran  
Youth Fellowship

EDITOR: EVERETT NIELSEN

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### Where Were You ? ? ?

Friends of Youth, you are challenged. A Friends of Youth Committee member from Waterloo, Iowa, attended the recent AELYF meeting at Newell. He, Orlin E. Buck, thinks you should have been there, too. — Ed.

At my recent visit to the 10th Annual Workshop and Convention of the AELYF at Nain American Evangelical Lutheran Church, Newell, Iowa, I was very much surprised that I was the only "Friend of Youth" present. After talking to the pastors present, I found that many of them had not encouraged their "Friends of Youth" to attend. After further conversation, they admitted it would be wonderful to have the "Friends of Youth" attend these conventions and similar activities.

It is my opinion that "Friends of Youth" probably think the young people do not want them along at such activities. This is not so. These young people are very proud to have their pastors with them and would be just as proud to have their "Friends of Youth" attending.

In these days of top entertainment on TV and activities in schools, it is very hard to plan a well rounded program for the youth fellowship. That is why it would be a wonderful opportunity for the "Friends of Youth" to attend these meetings. Here, the "cream of the crop" is represented. Here you can see just what your young people want in a youth fellowship organization.

### Say it With Words

A friend once asked Daniel Webster, "Mr. Webster, will you tell us the most important thought that ever occupied your mind?" The great statesman thought a moment and then said, "The most important thought that ever occupied my mind was that of my individual responsibility to God."

Somehow, this statement does not jibe with conventions that I have attended in recent months. We are becoming so emeshed in affairs that do not actually concern the church. Granted, we can sanction Lutheran activities on campuses, work camps, programs, and etc., that increase the understanding among nations, policies of their synods and etc. But to actually spend our resources on these programs — it makes one wonder what our motive is!

Since when do we need a handbook to define our purpose? Are we afraid of standing alone? We students are not apt to respond to a handbook if we have not responded to the written word.

Another impression I received: that of stewardship. We cannot begin to be good stewards, even if

we only have this way in the back of our minds: that we must give proportionately to what we have. What is it to us what others do or do not do? Someone else said it better, "What is that to thee? Follow thou me." (John 21:22) If the pastors are judged by the members of our churches by the number of young people attending the local AELYF, then we need a reformed policy. One cannot measure individual strength by dollars and cents.

We need actual participation where one actually feels he is helping mankind. Only by personal observation or by direct democracy can one feel needed. In our local congregations, there are improvements that are direly needed. Yet, we support far off projects that only benefit us indirectly, not directly. If a local young people's society pays thirty dollars to the national budget, how will this benefit the individual?

Perhaps the following quotation expresses my thoughts best. "Let us put an end once and for all to this discussion of what a good man should be — and be one." (Marcus Aurelius)

**Editor's Note:** This article was submitted by Hans R. Nelson of Cordova, Nebraska. He is teaching at Scribner at present and has attended many conventions. The above represents some of his thoughts....how do you react to them?

### Over the Typewriter

The two articles included this time are probably a little "over your heads" if you are still in high school. One concerns only the "Friends of Youth" and the other can really only be understood by them or by your pastor. However, these things are necessary once in awhile and it will do you well to discuss them in your local situations. I would appreciate getting your reactions on these articles.

Christmas is drawing nigh and all the stuffy sentimentalisms and the crazy commercializations are becoming obvious. The so-called "Christmas spirit" has invaded many minds and people run around smiling and acting as if everything is fine and dandy. But what will they do for the other 48 or 50 weeks of the year? They are probably the cynics, the bitter ones, the hypocrites, and so on. It would seem to me that the Christmas spirit should not be saved just for Christmas....no, there should be no difference in our actions, save for a deepening and strengthening of our faith.

As for the crazy commercialization, what can be said against it that hasn't already been said hundreds of times? Almost as disgusting as this early display of toys and gaudy gifts is the constant attack on it by stuffy sentimentalists. Granted, the true meaning of Christmas is hidden by this commercialization, but is not the Christian spirit likewise hidden by materialism throughout the whole year? It seems that people grasp an idea during the Christmas season and fight with vigor for a short time, then sputter and die out like the old Christmas candles on the tree.

### Again ? I Ask You . . .

The film strip, "And With This Ring" is still missing. Please notify Mr. Donald Holm, 1100 Boyd, Des Moines, Iowa, if you have any knowledge of its whereabouts!



# Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



## This is Today

TODAY IS HERE. I will start with a smile, and resolve to be agreeable. I will not criticize. I refuse to waste my valuable time.

TODAY has one thing in which I know I am equal with others — time. All of us draw the same salary in seconds, minutes, hours . . .

TODAY I will not waste my time, because minutes I wasted yesterday are lost as a vanished thought.

TODAY I refuse to spend time worrying about what might happen. I am going to spend my time making things happen.

TODAY I am determined to study to improve myself, for tomorrow I may be wanted, and I must not be found lacking.

TODAY I am determined to do things I should do. I firmly determine to stop doing the things I should not do.

TODAY I begin by doing and not wasting my time. In one week I will be miles beyond the person I am today.

TODAY I will not imagine what I would do if things were different. They are not different. I will make success with what material I have.

TODAY I will stop saying, "If I had time," for I never will "find time" for anything — if I want time I must take it.

TODAY I will act toward other people as though this might be my last day on earth. I will not wait for tomorrow. Tomorrow never comes.

Author Unknown.

## National WMS Board and District Representatives Meeting

I was asked to write a brief account of the meeting which was held in Chicago November 1, 1957. We met in a council room of the National Lutheran Council offices in downtown Chicago. The following board members present: Miss Emilie Stockholm, President; Mrs. Ela Nielsen, Treasurer; Mrs. Thyra Nussle, Secretary; Mrs. Esther D. Sorensen, Assistant Secretary. The following district presidents were present: Mrs. Ela Nielsen, alternate District I; Mrs. Hilda Schou, District III; Mrs. Edna Jorgensen, District IV; Mrs. Lester Raymond, District V; Mrs. Alma Meyer, District VI; Mrs. Eileen Paulsen, District VII; Mrs. C. S. Fynboe, District IX; and Mrs. Marie Mortensen, Constitutional Committee.

The meeting was opened by Miss Stockholm, who led us in devotions, reading from the text: Nehemiah 4:6. "So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work." Prayer followed.

The president then presented the agenda and upon motion it was accepted. We discussed each item in order and worked steadily until noon, when we adjourned for lunch. We had all agreed that we wished to attend the short service held in the only Lutheran church in the loop. It is Christ the King Church, located in the building where we were convening. They have a ten minute service every day at 12:10 and again at 12:40. It was an amazingly complete service for that short period of time. The church is lovely and

impressive, a chapel-like room. We were grateful for the opportunity to attend.

We convened again at one o'clock for the business session and worked until we felt the need for a break of a few minutes. We spent the time visiting the Lutheran Book Store, located in the building, instead of going to coffee. It was a most interesting place to browse around and to gather material for future use.

One of the highlights of such a meeting, it seems to me, is the chance for women of our synod to get acquainted with one another and to become aware of the problems of the various areas. We learn to work together for unity, and in unity there is strength. Another highlight was the reading of letters received by the board. Among them was one from the pastor of our Home Mission congregation, Trinity Lutheran Church at Brown City, Michigan. He wrote in part: "Our little fellowship is coming along nicely. Last Sunday we received three adults by transfer of membership and one adult by baptism and confirmation. An infant was also baptized last Sunday. We are making plans for another membership class to be held this fall."

"It is the interest, prayer and concern expressed by you, the Women's Mission Society and others of our synod, which serves as a needed inspiration at times when we are inclined to become discouraged. To be sure, we have had many of these moments. But somehow they have served to caution us against trusting in ourselves. We thank God for what He has performed in our work at Brown City."

Such letters as these help us to realize the very real purpose of our women's work as we strive to work **together** to help and to encourage wherever we can. Our group felt inspired to go home and to work for unity among **all** the women of our church.

After we had adjourned we decided to take a walk through some of the loop, looking at the very lovely window displays. We went to an interesting Chinese restaurant for our evening meal. We ate together at one long table, and we made use of the occasion to visit socially so as to become better acquainted. Then we bid our farewells and each wished the other a good trip home and we expressed the common wish that the work of the Women's Mission Society might go forward.

The Chicago women were very gracious hostesses, inviting us to stay in their homes and meeting us at the train. We thank them all for their kindness and for making our stay a pleasant one.

Eileen Paulsen.

## OUR TREASURER'S ADDRESS IS:

MRS. OVE NIELSEN  
48 First Street, Edison Township  
Fords, New Jersey.

## CORRECTION:

The Advent Prayer in the November 20 issue was written by Margaret Stewart Traub of Liberia, not Siberia.

## AN AIR MAIL CHRISTMAS GREETING CAN REACH THE RIBERS AT:

Rev. Harold Riber  
Grahampur P. O.  
Dingdinga, Goalpara,  
Assam, India.



# Article II of Our New Constitution

Valdemar S. Jensen

After Ringsted, we now have the words in the second article of our new constitution: "The Bible is the word of God." The intent is the law. If the framers of our present article on confession meant to say that the Bible from cover to cover is the Word of God, then that is now our Church's confession, and we have joined the ranks of the fundamentalists. But was that what they meant to say? Hardly!

During the discussion on this article, it was said on the convention floor that even the framers of this article did not themselves believe that all the words in the Bible were Words of God. As examples were mentioned from the Old Testament, Psalm 137:9,

"Babylon—happy shall be he who takes your little ones and dashes them against the rock."

And from the New Testament, II Tim. 4:13,

"When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all, the parchments."

And I Tim. 5:23,

"No longer drink only water, but use a little wine for your stomach and your frequent ailments."

Not one of the framers of Article II took exception to this statement; all kept quiet. We must therefore understand that they do not believe that every word in the Bible is the Word of God, and that they do except such passages as the above.

What must now follow from this silent consent? The framers of the law reserve the right to except certain statements in the Bible as not being Words of God. But will not this mean that every member of our church has the right to except whatever statements in the Bible he feels he cannot accept as the Word of God? If so, then where does our new article on confession leave us with regard to the Bible? Have we not, by making an official statement on the Bible which is not to be taken to mean what it says, made the Bible doubtful to believers and detracted from its usefulness in the congregation? Is it not essential for further development of Christian life that we may be allowed to believe in the integrity of the Bible?

The rationalistic ministers in Denmark before 1825 did not allow the laity to believe in the integrity of the Bible. Each of them excepted what he chose to except in the Bible and held it up to ridicule. It is said that some of the old believers wept in their churches under such service.

But the Lord is true to his own, even they that are doubting, and he raised up Grundtvig. He searched the scriptures, the integrity of which he never doubted. After fifteen years of searching, supplication and prayer, it came to him as dew on mowed meadows

that the short and simple Word which stated what was Christianity, sounded forth through all Christendom, through all time wherever the Church brought her little ones to the font for rebirth and renewal in the Holy Spirit. Of this he says in "Kirkespejl":

"I had fallen to pondering the desperate situation in which the Christian congregation, and especially all her children and non-learned members found themselves when nearly all the scripture-learned members defiantly maintained that — holy scripture — was a very doubtful book —

It became clear to me as the noon-day sun that he who testified that the mystery of salvation was hidden from the wise and learned and revealed to babes, could not without manifest self-contradiction bind the faith of the non-learned to the testimony of the learned. And just as evident did it become to me that if scripture were the rule of faith of the Christian congregations of believers, then unbelief, now that almost all of the scripture-learned paid it homage, would have a far more valid and stronger testimony than the faith. — I therefore concluded that as certainly as Jesus Christ was the only-begotten Son of God, the Father, as certainly must there in the church be found a far more valid and stronger testimony concerning the genuine, original Christian Faith than scripture with letters in a book in any way could possibly be for women and children and the non-learned.

When now I in this direction pondered, read and wrote unceasingly under prayer and supplication, behold! It struck me in a blessed moment that the matchless testimony, which I so laboriously had sought in the whole world of the spirit, sounded as a voice from heaven through all time and all Christendom in the apostolic confession of faith at baptism.

Thus the light was lit for me, and the lot was cast. For Luther had immediately taught me that "the washing of water in the Word" (That is, the Word in baptism) is the Christian fountain of life. And I saw immediately that he who himself had instituted baptism as a washing of regeneration and renewing in the Holy Spirit, had also himself decided what Faith man might baptize into when he wanted to be certain of salvation through Faith and baptism. And I perceived that this was so manifestly undeniable, that whoever would not consent to the validity of the Word of Faith at baptism as a Word to us from the Lord's own mouth, must either deny that the Lord himself has instituted baptism, or deny that baptism is the Christian fountain of life; by which denial he would place himself outside of the Christian congregation of believers."

But a truth must be tested in the life of the congregation as to whether it is from God. Did this light on Christianity have any effect on the life of the congregation of believers in Denmark?

The first effect was seen among younger theologians. The question which to this day agitates Christendom: "What is the Word of God?" had also agitated them. Here at the font and at the Lord's Table they now found a Word which performed what it said, thus corresponding to the Bible's description of the Word of God, Psalm 33:9,

"He spoke, and it was done; he commanded, and it stood forth."

They found that in question-answer (eperotema) form the Lord had implanted the Word of forgiveness of resurrection and of eternal life in each believer at the Font, and that even as the baptized person continued to say, "Yes, I do" to the question, "Do you believe in forgiveness, resurrection, life eternal?" he had and possessed these gifts of God.

They began to preach this at worship in the



## District V Convention

The woods around West Denmark were beautiful as District V gathered there for convention Friday afternoon, October 11. The meeting opened with a devotional message by Pastor Robert Hermansen of Dagmar. I shall not attempt to give a resume of the various messages — what I may pick out as the points that especially struck me may seem to be

churches, and a great and joyous awakening followed so that Grundtvig could sing,

"From this gushed forth a morning song  
From hearts aglow with fervor,  
When Jesus met us in the vale  
And lit the light from heaven."

That awakening has lasted to this day in Denmark, so that while the general complaint is that people in that land do not go to church, they who preach this, still have the people at their services — as witness the meetings at Liselund.

It is this God-given enlightenment upon the Word of God from which our learned men now would turn us away. That they are giving us stones for bread becomes the more evident when they in their attempt make even the integrity of the Bible doubtful.

And are they not making even the Word of God doubtful, whatever they mean by the term "the word of God?" The article begins by saying that the Word of God was (why the past tense?) Jesus Christ in the flesh. It ends by saying that the Bible is the word of God. How is this to be understood? Are Jesus and the Bible one and the same? Are we now allowed to rewrite the first words in the Gospel of John and say:

In the beginning was the Bible, and the Bible was with God, and the Bible was God? Does it not seem that we need some clarification on this question by the framers of the article?

There are some among us whom God has given grace to believe that when at the font he asks: "Do you believe in the forgiveness of sins?" then this is God's offer of forgiveness, and that when we say "Yes, I do!" then we have the forgiveness. Aye, and that as long as we continue to say, "Yes, I do" we continue to have God's forgiveness. And we who can begin to count the days till we will have to move across, we cling to the sin-forgiving, life-giving Word of God in baptism. We cling to the assurance of that Spirit, who came to us in the Word at baptism (Acts 2:38), the assurance of forgiveness, resurrection and life eternal. God's Spirit bears witness with our Spirit in and through the Word of Faith in baptism, that we are children of God, and that for this reason the angels, those ministering spirits who are sent to help those who are to inherit salvation, will come and bear us safely across.

The church should not attempt to shake this faith. Des Moines, October 23, 1957.

P. S. — On Affiliation.

We are to affiliate with the Augustana Synod. This Synod does not baptize into the renunciation of the devil and all his works and all his ways: we do. Do we want to drop the renunciation at baptism? V.S.J. May the joy of Christmas come to all our homes.

Valdemar and Elline Jensen.

those of least importance to someone else. Besides that, when I get interested I forget to take notes! Suffice it to say that all the messages were excellent.

The reports from the congregations (which followed the coffee break) of what they have been doing during the year are always of interest to everyone. Some of the reports have at times leaned too much to statistics which are, generally speaking, boring to listen to, but that tendency was absent this year.

As I looked over the group assembled that afternoon I thought it looked like an old people's meeting — there were very few, I am sure, who were under 45. However, that situation was remedied the next day and it was obvious that it is difficult for many, especially the younger people, to get away for more than one day at a time. The Circle Pines delegation, for example, came in shifts. Some were there Friday afternoon at the beginning of the meeting, went home and were replaced by others on Saturday, and on Sunday there was still another group in attendance. That was a pretty good system.

The evening meeting was in the form of a panel discussion called "A Look at our Congregations." The "look" was to have been taken at eight different phases of the work by four pastors and four laymen and each allotted five minutes to speak about it. Many good things were said — too many, in fact. The first speaker was a pastor and he spoke 15 minutes. The next speaker was a layman who started out by saying he could say all he knew in two minutes — and then he spoke 10! In other words, either the speakers looked too long or there were too many things to look at. Three statements made during the discussion I shall pass on to you. "Churches should comfort the afflicted and afflict the comfortable." "Sometimes people are more concerned about giving their chickens sufficient space to lay their eggs than about giving their children sufficient space for their Sunday school." "The people I looked up to as a child were not always the pillars of the church — the pillars were often too busy to notice the youngsters and try to influence them."

Saturday morning the devotional message was given by Pastor Harold Petersen of Askov. Following that, the business meeting got under way. The new district constitution was discussed, amended and adopted. A report was given by Gene Paulsen from the Young People's Home, which is owned by church districts V and VI. The home plans to send out a brochure to acquaint people in the congregations with the purpose and the work of the Home. The board of directors was re-elected with the exception of Robert Nielsen who was elected to fill the position of Hans Nielsen who had resigned and who was given a vote of thanks for his many years of faithful service.

The convention decided to ask each congregation to send an extra gift this coming year to the new church at Circle Pines in addition to the almost \$5,000 that has been given during the past two years. It was mentioned that we must remember we are not just helping the little group of people from our own synod in Circle Pines to build a church but we are helping them do a mission work among other people in the area. They are our arm doing our work in furthering the kingdom of God, in serving people whose need for God is yet to be awakened.

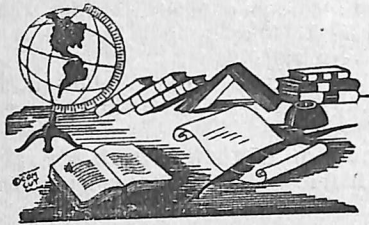
Pastor Harald Petersen of Luck was re-elected vice president-secretary and Dalum's invitation for next year's convention was accepted. Can't you just hear P. Rasmussen say, "You'll never regret it if you go to Dalum. It will be something you will never forget."

Saturday evening Pastor Ottar Jorgensen spoke about the Lutheran World Assembly in Minneapolis and showed pictures taken at that meeting. Sunday morning there were two services, with Pastor P. Rasmussen preaching at the one and Dr. Alfred Jensen at the other. Dr. Jensen also spoke Sunday afternoon.

Before we left we were all served supper in their beautifully remodelled and re-decorated hall where the women visitors "went wild" over the wonderful kitchen. "Well," remarked one of the West Denmarkers, "It's good we can be on top for once."

Ardis N. Petersen.





## OPINION AND COMMENT

"Well, Carl, you look your usual discontented self this morning," we said to our irascible church custodian as he polished away at a silver candlestick. Our custodian does everything, except preach. (Sometimes he does that, too.) "What's bothering you?"

"Pastor, I just came from an examination by the doctor. He said I was sound as a dollar. That's enough to worry anyone."

We grinned at him for a moment, and he finally grinned back, so we said, "From the look on your face, I thought you were really thinking something important today."

"Well, I been thinkin' about all them stewardship slogans and trick sayings we hear in churches nowadays. Like: A giving church is a living church. And: There are two marks of a Christian — giving and forgiving. And: Give till it hurts. And so on."

"You object to these, Carl?"

"Well, I want to enjoy church, like any sensible person. All this talk about sacrificin' and givin' till it hurts and stuff like that is enough to take the pleasure out of it."

"I know you don't really mean that. Do you?"

"Yep. Partly, anyways. On Thanksgiving Day you said half the Pilgrims died during the first winter this side o' the Atlantic. Pretty steep price to pay, seems to me. What did the survivors have to be thankful for?"

"Obviously, they were thankful that they were survivors. And we ought to be thankful to them that they went through what they did. Anything worthwhile is bound to cost something. Did you know that the word 'bless' and the word 'bleed' come from the same root? Blessings are often bought with blood. You can be thankful your church membership only costs you time and money."

"Maybe so, but I think churches are gettin' more and more in the habit of talkin' too much about money."

"Well, we pastors have some responsibility for that. But so does Jesus. He told thirty-two parables, and thirteen of them deal with stewardship."

"But I've heard you say, pastor, that stewardship doesn't only mean money."

"Of course not. Other things, like your time and your leadership ability and your talent also are involved. Stewardship means even things like joining the choir and volunteering to teach Sunday School."

"That reminds me of something else I been meanin' to complain to you about. We have got an awful lot of organizations around the church here, with two young people's groups, and two ladies' groups, and a choir and a Sunday School, and so on. An awful lot of specializin' goin' on in churches nowadays, no? Seems to me like this pulls families more and more apart — some of 'em rushin' over here one night for one meeting, someone else in the family rushin' over

here another night, somebody else a different day. How about that? Is that right?"

"Yes, it's right, I guess. And if you mean, 'Is it all right?' I'll still have to say 'yes' because I don't see any solution. What would the church program be like if all we had was 'family nights'?"

"Well, maybe part of my complainin' is due to all the extra work it makes for me."

"Each group ought to take care of cleaning up after itself, by rights, Carl. If some of them aren't doing that, we ought to tell them."

"You tell them, pastor; not me."

"Stewardship is involved here, too, don't you think? Church property is the responsibility of all church members, who should help keep it looking nice. We don't think much of churches with sloppy looking church grounds or messy corners inside. A little cooperation would help a lot. It would ease up on you, too, Carl."

"Now that's a text I enjoy hearin' you preach on, pastor."

"People always say they haven't time to help out. You used to hear it said, 'I've got more time than money' but people don't say that much any more. Seems like time is so precious to people when the church asks for some of it. Actually, the church has a right to expect a lot more of people than it does."

"You mean it should get time-and-a-half?"

"Something like that, I guess, — although the analogy is a little obscure to me."

"Well, I hear tell of pastors who treat time the same way. Friend of mine was tellin' me about his church the other day, where the pastor preached a little longer than usual one day. So he looked at his watch, and then said to the people, 'We'll cut the next hymn and only sing two stanzas.' Trouble was, the next hymn happened to be 'Take time to be holy.'"

"People who say 'I haven't got the time' usually are the ones who could best spare it. Don't you think people would find life more interesting and absorbing if they would branch out more and try to take in more?"

"Me, when I get home from work, pastor, I just want to relax with my shoes off in front of the TV set."

"Do you ever get bored with the routine? Don't you need some outlets?"

"Life does get pretty daily, sometimes, pastor."

"One of the advantages of a full church program is that it provides an outlet for people, besides offering opportunities of service and fellowship."

"I thought we had dropped that subject. But I see you been leadin' me around it and back to it again."

"Remember, I didn't bring it up in the first place. . . . One more thing, go easy on your complaint about slogans. Remember, if it wasn't for a slogan or two you probably wouldn't be thinking about stewardship at all. Slogans can get tiresome, but like commercial advertising, they get attention."

"I don't know why I bring you my complaints. I never get anywhere with 'em."

"Well, Carl, I've got a complaint of my own. Someone told me they were pretty chilly in church last Sunday. Guess you'll have to fire up more. Probably have to get up earlier."

"Huh. I'd rather sleep than heat."



**DANSK NYTAAR 1958**

Of the few things in the Danish language that this writer reads in the course of the year, DANSK NYTAAR has come to be of paramount interest. Readers of this annual Christmas magazine will find that in giving this year's issue a thorough reading they will be making more than a sentimental gesture in behalf of the old country.

Agents are selling it in most of our Danish communities, but if anyone has not had an opportunity yet to see it, it can be had post-paid from the Grand View College Book Store, Des Moines, Iowa, on payment of only one dollar.

The fetching cover this year combines the national colors of Denmark and the national colors of the U. S. most attractively. The picture of the statue of Hans Christian Andersen in New York is symbolic of the great story-teller's fatherland, although the university of his appeal crosses many borders. A few of the contents are in English, but the book (it is more than a magazine) is basically a Danish publication.

Several contributions rate special mention as being of unusual interest. As in the past, a chatty, penetrating interview with an outstanding Danish-American has been transcribed, and the subject this time is Mathias Peter Møller, Jr., past president of the company which is "the world's largest" builder of organs. Møller's father founded the organ works which bear his name, among the foremost in the world, now located in Hagerstown, Maryland, in 1875. It has since been relocated and expanded (and burned to the ground) with at least ten major changes taking place. The story is a real American success story, involving a youngster starting on his own at 20 and heading a great company within a very short time. The interview is with his son (the father died in 1937) and is marked by Danish-American imprints and Christian accents, and Editor Paul C. Nyholm has given us a fascinating picture of American economic history as well as inspiring personal history. Christmas stories, reminiscences, poems, drawings, photographs, meditations — all these have gone into the make-up. There is an article on the International High-school in Denmark, some travel features, historical information, obituaries, and numerous other contributions too numerous for mention here. This reviewer has never seen any magazine quite as "chuck full" as DANSK NYTAAR continues to be. From an aesthetic viewpoint, the lay-out is probably overcrowded, but for lovers of good reading, this has been a worthwhile sacrifice. Something here will please all tastes. And if this review appears over-enthusiastic, perhaps someone as a result might be tempted to see for himself, and experience the rich pleasure in store for the curious. DANSK NYTAAR offers an annual smorgasbord of Danish reading. Ministers will all want to keep it handy throughout 1958 for the convenient ministerial directory which gives,



in addition to an address list, a career summary for each pastor of the UELC and the AELC.

V. H.

**YULE 1957**

Back in college days, one of my most cherished major assignments was a study of the Icelandic Sagas, particularly the Burnt Njal story. One of the best features in the new YULE, for me, then, was the Icelandic story by Morten Sorenson, of Scarborough, Me. Some readers may be discouraged by the petite type in which most of the story is printed, but this would be a mistake. The story has strength, marked by a characteristic Nordic lack of conversation. Such speeches as are given are long and formal and prosy, but this gives the story its classic cast. I have spent more than the cost of YULE at a movie which took more of my time and didn't give me nearly the enjoyment that I had in reading this one story.

There are, of course, many other things. For a change, Editor Harris Jespersen has given us a photographic cover, a lovely landscape showing a hill-side country lane spread with drifted snow. Inside one finds the art work of Saralice, Hertha and her daughter, Arla (13), and two newcomers, James Graslie and Mrs. Arensa Thomsen. Saralice Petersen also composed the opening poem, "Of Gifts and Journeys," which deserves wider reading than it will have in YULE, and will undoubtedly get into print elsewhere as well.

There are other stories, of course, including one we have come to expect from Dagmar Potholm Petersen, the co-editor. It is called "The Miracle" and is a sentimental journey through the early life of a young, childless couple. It is probably too long for reading aloud, but will give a quiet satisfaction on a lonely evening. For reading to the children, try the fable "Angel on our Christmas Tree" by Mary Welling, or the amusing "Don Pedro's Christmas" by Eric Kelly.

Pastor James Lund has shown himself to be a facile writer in other years, and in the 1957 YULE he gives us the account of the Protestant group who preceded Luther by 100 years, the Moravian Church. This is an inspiring and challenging story, "Centuries of Splendor," full of surprises. Pastor Lund's personal touch adds interest, and obscure historical figures like Hus and Zinzendorf get new vitality in their setting under the writer's care.

YULE this year is a picture-book. More than ever, the editor has called upon the art of the photographer, and much space is given to natural beauty in clouds, still life, and particularly snow. There are U. N. photos, and two fine pictures of our Seattle church, but most of the photography is by Donna Moen Elling, a prize-winning hobbyist from Minneapolis. One photo is captioned with a heart-warming poem contributed by Mrs. Elling, "A Touch of Tenderness," which will delight any parent.

YULE is sold by young people in all our churches, or can be ordered directly from Mrs. Paul Gantriis, 7238 Wentworth Ave., Minneapolis, Minnesota. The price has not gone up in many years, and this anti-inflationary gesture is in this case unnecessary. We would gladly pay more than seventy-five cents for this year's YULE.

V. H.



## OUR CHURCH

**Enumclaw, Wash.** An unfortunate fire here not long ago destroyed a valuable supply of lumber which had been set aside for the construction of new church pews, to match the altar and pulpit of the new church here. (No insurance.) This has been a real loss to our Home Mission congregation here.

**Oak Hill, Iowa.** The annual harvest festival was held here some time ago, with members of Kimballton and Exira congregations participating. Mr. McIntire of the Des Moines Farm Bureau was principle speaker.

**Kimballton, Iowa.** Pastor and Mrs. Holger Strandskov had an autumn vacation on the west coast this year, traveling from the Canadian border south as far as Los Angeles, visiting their children. Pastor Strandskov baptized his youngest granddaughter while in Seattle, and lectured and preached.

**Alden, Minn.** At the harvest festival here not long ago, Pastor Jens Holst was guest speaker. Pastor Holst is a former pastor of the congregation, having served two different pastorates here, with a 14 year interval.

**Racine, Wis.** In late October, an Evangelism Mission was held in our congregation here. In preparation, a 24-hour "prayer watch" was held, with members of the congregation signing in advance for a specific half hour period when they would be present in the sanctuary during the 24 hour period to spend the time in prayer and meditation, seeking God's guidance for the congregation's efforts in the Mission. A harvest festival was held October 20, with Pastor Douglas Lindgren, a local minister, the guest speaker at the fellowship dinner.

**Ringsted, Iowa.** A harvest festival was also held here in late October, with Pastor H. Petersen as guest speaker. He is a former pastor of the congregation. Student Joe Siebert from Grand View preached here October 27 when Pastor Carlo Petersen was at Sunday School Institute in Minneapolis.

**Des Moines, Iowa.** October 23 was "Cedar Falls Day" at the Old People's Home, Valborgsminde. Visitors from Bethlehem church in Cedar Falls were special guests of the Home on that day. Residents of the Home were invited by women of the local church to accompany them on a trip to Kimballton on the following day. On October 17, Pastor V. S. Jensen, Synod Ordainor, was 81 years old.

**Cedar Falls, Iowa.** Pastor Harold Olsen has moved here from his former church in Oregon, and is now at work in St. Paul's church, our Home Mission project in the Cedar Heights area. A

farewell party was held in Junction City for the Olsens on November 3.

**Tyler, Minn.** The 12th annual Folk Meeting here was attended by almost 100 guests, with people from Canada, Texas, California, Oregon, and other faraway points taking part.

**Seattle, Wash.** St. John's church choir director, Dr. Talmage Elwell, was director of a nine-church hymn festival at Thanksgiving time in Seattle. On December 22 the choir will be presenting an All-Scandinavian Christmas festival, and two months later expects to present a program of music of Early Moravian Christians, as part of the "American Music" observance of the National Federation of Music Clubs — Manja Mourier, well-received Danish singer and lecturer, appeared in St. John's church on November 24, in a program of readings, songs and films. She is touring the States with the support of the Danish Ministry for Foreign Affairs, and has made appearances in many cities and communities. She was born of Danish parents in Russia.

**Wolter's Corner, Wis.** Bethany Church here has dissolved, by action of the congregation on October 20. Members have been welcomed by Nazareth Lutheran Church of Withee, served by Pastor Clayton Nielsen.

**Waterloo, Iowa.** Student Folmer Farstrup was guest speaker here November 3, when Pastor R. Sorensen, District President, was in Hampton, Iowa, to install Pastor Willard Garred.

**Bridgeport, Conn.** At the annual reformation service, participated in by the Lutheran churches of this city, the guest speaker this year was from our synod, Pastor Ove R. Nielsen, of the LWR office in New York. Pastor Nielsen has just returned from a Far East tour.

## To Friends of the Porto Novo Mission

As we are again approaching the Christmas season, there are, I believe, many of us who are thinking of the little girls at Seva Mandir, the Porto Novo Mission School, who will be looking forward again this year for "joy gifts" from their friends overseas. There are this year 250 girls in the Basic School, who may not all get even a small Christmas gift without our help.

Will those who are interested in sending a contribution for this purpose please earmark it "joy gift" and mail it to me at once so that it can reach India in time? Or you may send your contributions directly to Miss Mary Chakko, Seva Mandir, Porto Novo, South India, United India.

Stamps, used Christmas and other picture cards are also welcome gifts. The children cut out the pictures and

make their own Christmas and birthday cards from them.

It is to me a joy to be able to report that the new addition to the school is now practically completed and that the church building fund, begun less than two years ago, is steadily increasing. The Mission has recently inherited two moderately large gifts for this purpose from friends in Denmark. But more funds are needed to bring this cherished dream of a Christian worship center, a memorial to Anna Marie Petersen, to its fruition. Therefore, your gifts, large or small, will be deeply appreciated.

The teacher's seminary this year has an enrollment of 85 students, 35 of whom are Christian girls, and most of whom regard it as a joy and a privilege to assist Mary Chakko with the Sunday school work and in other ways to help spread the good tidings that a Savior is born.

Please send your contributions to Miss Mary Chakko, or to

**Nanna Goodhope,**  
Viborg, South Dakota.

P.S.—This letter has been delayed because of my recent return from a lovely summer in my native Denmark.  
N. G.

## A Christmas Greeting

(Continued from Page 7)

I don't know of any greater gift to human beings than the forgiveness of sin, and can fully understand these words: "Some day, I know, for sin no longer slaving. Each thought and word and deed unstained and pure."

What an uplifting moment for the soul when we lay our hands on a kneeling person and say: I declare unto thee the forgiveness of all thy sins in the name of the Father and of the Son and of the Holy Spirit.

And that leads us to the next point to mention. By the Grace of God we may be Christmas messengers like the angels and the shepherds. And all who heard it wondered at what the shepherds told them.

After seeing the beauty of the earth also in Denmark, and preaching the gospel on many occasions, I had the privilege to preach four different places in Ontario sharing Christian fellowship with friends in West Denmark, as well as at Tyler and just now coming back to Calgary to my work among the immigrants. The very first Sunday when I spoke in English the attendance was 261 and one baptism, and last night I spoke to more than 100 immigrants in Danish with two baptisms.

I look forward to a most wonderful Christmas with children and friends, as I still have the key — that may be a sign of different things — into that land of Love from God.

God bless us all not only at Christmas time but day by day. We need it every hour.



## Contributions to Solvang Lutheran Home

### Memorial Gifts

In memory of Chas. Johnson, by		
Mr. and Mrs. Pilley	\$ 2.00	
Mr. and Mrs. Anton Nielsen	2.00	
Mr. and Mrs. Louis C. Folst	2.00	
Mr. and Mrs. Th. Kellerup	5.00	
Mr. and Mrs. Arno Wolf	2.00	
Mr. and Mrs. Robert Andersen	1.00	
Mr. and Mrs. H. Mathiesen	1.00	
Mr. and Mrs. Julius Nielsen	3.00	
Mr. and Mrs. Chris. Lassen	1.00	
Mr. and Mrs. F. B. Lyons	1.00	
Mr. and Mrs. Carl Pedersen	1.00	
Mr. and Mrs. Bjornbak	1.00	
Mr. and Mrs. John Sorensen	1.00	
Mr. and Mrs. Wm. Madsen	1.00	
Miss Gunda Jensen	1.00	
Miss Mathilda Jensen	1.00	
Mrs. Marie Praestegaard	1.00	
Mrs. Kristine Jensen	1.00	
Mrs. Gudrun Jensen	3.00	
In memory of Mrs. Anna I. Christiansen, Ballard by		
Miss Mary Petersen, Solvang	2.00	
Friends in Newell, Iowa	6.00	
Mr. and Mrs. Herman Bur-		
chardi, Solvang	5.00	
Miss Elna Thuesen, Santa		
Barbara	5.00	
Mr. and Mrs. Geo. Petersen	3.50	
Mr. and Mrs. Chris Roth	2.00	
Mr. and Mrs. Martin Jacobsen	3.50	
Mr. and Mrs. Niels Petersen,		
all of Solvang	3.00	
Mr. and Mrs. Torden Thom-		
sen, Chehalis, Wash.	10.00	
Mr. and Mrs. N. K. Pedersen,		
Coulter, Iowa	3.00	
Mr. and Mrs. J. N. Nielsen,		
Ballard	2.50	
Fred Petersen, Solvang	2.50	
Lester Fredericksen, Los		
Olivos	2.50	
Hans Jensen, Seattle, Wash.	2.50	
In memory of Jacob Hansen,		
Santa Maria, by		
Mr. and Mrs. Hans Carstensen	3.00	
Mr. and Mrs. Peter Morten-		
sen, all of Santa Maria	5.00	
In memory of Mrs. J. A. John-		
son, Holister, by Mr. and Mrs.		
Lawrence Albertsen, Soledad	5.00	
In memory of Fred Petersen,		
Solvang, by Mr. and Mrs. Wal-		
ter Rasmussen	1.00	
Mr. and Mrs. Martin Jacobsen	3.50	
Mr. and Mrs. H. Buchardi	5.00	
Sorine Jensen	2.00	
Mr. and Mrs. Bernard Paul-		
sen, all of Solvang	2.00	
Anna Christiansen, Ballard	2.00	
Lester Fredericksen, Los Olivos	2.00	
In memory of Mrs. Della Helen		
Hardlicka, Watsonville, Mr.		
and Mrs. Jorgensen Rasmus-		
sen, Watsonville	5.00	
In memory of Mrs. Martha Si-		
mopsen, L. A., by Mr. and		
Mrs. C. V. Nielsen, Solvang	5.00	
Hans and Marie Nielsen	1.00	
Chris and Anna Sorensen	1.00	
Alfred and Dagny Petersen	1.00	
Grundtvig and Alma Jacobsen	1.00	
Kristine Jensen	1.00	
Tillie Jensen	1.00	
Anton and Corine Nielsen	1.00	
Mrs. Laura Davidsen	1.00	
Carrie and Wm. Nelson	2.00	
Yrse and Chris. Folst	1.50	
Marie Johnson	1.00	
Mrs. Inga Lund, Mr. and Mrs.		
Alfred Lund and Mr. and Mrs.		
Elmer Lund, all of Glendale	15.00	
Mr. and Mrs. Harold Sorensen,		
Mr. and Mrs. Lesley Pilley		
and Mr. and Mrs. Wm. Madsen	5.00	
Emanuel D.E.L. church, L. A.	10.00	
In memory of Esther Andersen		
by Miss Gunda Jensen, Mr.		
and Mrs. Russell Booth, L. A.	5.00	
Mr. and Mrs. Harold Sorensen,		
Mr. and Mrs. Wm. Madsen	5.00	
Mr. and Mrs. Kellerup, L. A.	5.00	
Emanuel D.E.L. church, L. A.	10.00	
In memory of Arlo McKinsey,		
Salinas, by Mr. and Mrs. Emil		
Reich, Salinas	5.00	
In memory of Mrs. Delia Abby		
Condon, Salinas, by Mrs. Mar-		
garet Aliano, Salinas	3.00	
In memory of Master Jonny		
Nielsen, Solvang, by Mr. and		
Mrs. Arthur Bell, Tony Bell	2.00	
In memory of Rev. Ottis Linn,		
Palo Alto, by Mr. and Mrs.		
Jud Krogh, Solvang	5.00	
In memory of Sevart Hansen, by		
Mathilde Thomsen	3.00	
Mr. and Mrs. F. P. Holm	3.00	
Mr. and Mrs. C. Thomsen	3.00	
In memory of Mr. Pilley, Abi-		
line, Texas, by Mr. and Mrs.		
Arne Sorensen, Solvang	5.00	
In memory of Niels D. Lind-		
holm, Solvang, by Mr. and		
Mrs. C. V. Nielsen	3.00	
In memory of Knud Moller, by		
Mr. and Mrs. C. V. Nielsen	3.00	
In memory of Mrs. Dan Madsen,		
Emanuel D.E.L. church, L. A.	10.00	
In memory of Wm. Sundell,		
S.L.H. by Mr. and Mrs. Hal-		
sted	10.00	
In memory of Mrs. Marie Jacob-		
sen, Alameda, by Mr. and Mrs.		
Knud Jacobsen, Solvang	3.00	
In memory of Mary K. Svend-		
sen, by Mr. and Mrs. C. B.		
Thomsen	2.50	
Miss Mathilde Thomsen	2.50	
In memory of Johannes Mikk-		
sen, by Mr. and Mrs. Ed. Jep-		
sen	3.00	
Mr. and Mrs. C. B. Thomsen	3.00	
Mr. and Mrs. F. P. Holm	3.00	

### Other Contributions

Mr. and Mrs. Hans C. D. Skytt	500.00
Carl Jensen, S.L.H.	15.00
Dr. and Mrs. Sven Lassen	100.00
Mrs. Olivia Hansen, S.L.H.	25.00
Andreas H. Andersen, Sanger	100.00
Mrs. Marie Willets, S.L.H.	50.00
Thora No. 11 of Dannebrog,	
Fresno	50.00
Lady residents of Solvang Home	100.00

Mr. and Mrs. George W. Comp-	
ton, Brooklyn, N. Y.	10.00
Dr. and Mrs. Homer M. Walker,	
Solvang	10.00
General Committee, DB, San	
Francisco	10.00
J. M. Davis, Santa Maria	50.00

Period from July 1, 1957 to  
September 30, 1957 \$1,284.00

Cordial greetings and our most  
heartfelt thanks to each and every  
donor in behalf of

SOLVANG LUTHERAN HOME,  
Nis P. Pors, Treasurer.

## A Ruthton Old Settler Journeys on

Mrs. J. M. Johnson at the ripe old  
age of 85 died November 1, 1957, in  
her home in Ruthton. She was ill a  
short time and had spent a few days  
with her daughter-in-law, Mrs. Elna  
Johnson, at Westbrook, Minn. She re-  
turned to her home in Ruthton, just  
a block from where her son, Mel,  
lives. On Friday morning her son,  
on his way up town stopped in to see  
his mother. He found that she had  
slept away. There seemed to be no  
evidence of a struggle, and the roomer  
above had heard no disturbance. What  
a peaceful close after a long, active life.

Funeral services were held at the  
Hope Lutheran Church, where she was  
a member. The remains were taken  
to Lafayette, Minn., a former home,  
where her husband was buried.

Annually she celebrated her birthday  
by inviting in a number of friends.  
Several of those events are fond me-  
mories to me, as to other friends.

Last Sunday at Hope Lutheran  
Church I opened the hymn book to  
the following verse:

"And when the sands of time have run,  
The earthly bonds we sever,  
A harvest home, a summer world,  
We share with God forever."

My thoughts went to old Mrs. John-  
son. How appropriate were the words  
as to her life.

I viewed the remains in Hope Lu-  
theran Church, where the coffin was  
placed for a few hours for the benefit  
of Ruthton friends, who could not go  
to Lafayette.

Tribute to Mrs. J. M. Johnson:

As she grew old, she cherished faith-  
ful friends,

Who brought her comfort in friend-  
ship and in love.

Her spirit now has gone to other  
Realms,

Where it finds peace and comfort with  
friendly souls Above.

Greetings from a neighbor and  
friend.

Sigurd Pedersen.



## Danish Schools Go Modern

(Continued from Page 6)

comprehensive to provide for the educational needs of all young people. Although there is no apparent effort to lower the standards for entrance to college and university, there is a definite trend to extend the educational opportunities for those who should not go to college or university, yet may benefit by additional schooling geared to their abilities and need.

### Danish Schools in Good Hands

Education in Denmark appears to be in good hands. The control of education, both public and private, is centralized in the ministry of education. The state assists private education through grants-in-aid to students.

The state does not contribute directly to the operational expenses of private schools, but it does make loans available for buildings on terms which differ from our college housing program in at least two respects. It is not limited to housing, and the loans are not expected to be repaid.

With no tuition in any tax-supported school or university, the cost of education to the state is high. Consequently, the feeling among teachers is that education is serious business, and that the schools cannot allow students to spend hours in school work of no real worth.

In general, the natural science laboratories are designed for demonstration rather than for experimentation by the individual student. This is especially the case at the secondary level. Considering the great emphasis which is given to the study of languages and the humanities, I was disappointed in the library facilities of most schools. The public libraries, in the interest of economy, serve the schools by mak-

ing their resources, facilities, and personnel available.

### Inflexible Curricula

A comparison of the educational achievements between students of America and Denmark is almost impossible. I am convinced that there is much more concentration of studies in Denmark due to the inflexible character of their curricula and the great dependence upon prepared syllabi and texts. This raises some critical questions, but this is not the place for methodological considerations.

The teaching profession is respected. The teacher's occupational status is governed by legislation which provides for the needs of instructors in both public and private schools. There is less local authority in the making and administering of school policy than I had expected to find.

## Two World Conferences

(Continued from Page 5)

zations and culture. There were men present who were specialists in welfare, in college work, in governmental concerns, in sociological problems, and the pressing current question of integration. From their reports, too long to review here, it is clear that they faced these situations with seriousness and candor. They arrived at no easy panaceas or solutions. But the open and frank way in which they approached these mutual concerns meant that important strides were taken in understanding and fellowship. The day may still be distant when the Faith and Order Movement can produce a set of theses as definitive as those written at Minneapolis. But that day is closer, and in the meantime we of many different denominations have found common areas of work and concern. We have also experienced again the erasure of many of our prejudices and much of our narrowness.

The fire burns low in the hearth this late November eve as I write of these two meetings that took place late this summer. In my desk at the college are partial notes for two other articles that may some day be written for LUTHERAN TIDINGS. They have no deadlines, and may ultimately be discarded in favor of other ideas, other articles. They or those others will not ostensibly deal with either the Lutheran World Assembly or the Faith and Order Conference. But on the other hand, they cannot help reflecting both of these events. I have the strange feeling and conviction this night, that all which I henceforth write will in part be a report and be touched by these experiences. Christ, the Lord of the Church, was in our midst as we gathered. Whom He touches is never the same as he was before. There is no more guarantee that He will be present with that touch in the great ecumenical meetings than at any other occasion. But many will testify that He was present and that His presence gave significance to our presence.

## Service Book and Hymnal

(Continued from Page 3)

ence to the policy of selecting hymns of the highest quality has resulted in a hymnal worthy of the Lutheran Church, and the Commission is confident that much of that which has been selected will eventually become a part of the spiritual treasure of the whole Christian church.

Virtually every century, including our own, has contributed to the collection. Almost two-thirds of the hymns are of Anglican and American origin.

Now, what about our own treasure of beloved Danish hymns and the highly cherished hope that through them we would make a wonderful contribution to the spiritual life of America? If this was to happen it should have happened through the new hymnbook. The sum total of selected hymns of Danish origin is keenly disappointing — less than a baker's dozen. What is the reason for this? Several factors have contributed to the meager result:

1. We had no representatives on the commission for several years after the work started in the mid-forties.

2. The great majority of our Danish hymns can hardly be called outright Scriptural in language. They are characterized rather by their emphasis on "the common graces," that is, the sweetness, wonder and beauty of God's creation, not by Scriptural quotations and doctrinal terminology.

3. The best of our Danish hymns in their original form are not lacking in lyrical qualities and exalted poetical expression, but in many instances all this has been sorely marred in the process of translation.

And so we "missed the boat."

In the course of a few years the members of almost any Lutheran church will be in position to feel at home with the worship service in any of the Lutheran bodies which are participating in the publication of the Service Book and Hymnal of the Lutheran Church of America. Only the Missouri Synod keeps aloof. And we, where will we be?

## WANTED

Congenial Danish couple to manage Danish Old People's Home in Seattle, Wash. Must be good cook.

Separate living quarters and good salary. For particulars write to

Chris Hansen  
2560 28th Avenue West  
Seattle 99, Wash.

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

I am a member of \_\_\_\_\_ the congregation at \_\_\_\_\_

Name \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

New Address \_\_\_\_\_

December 5, 1957

JENSEN, JENS M.  
TYLER, MINN.  
RTE. 2,  
6-3