

Lutheran Herald

ALTAR IN HISTORIC SOUTH DAKOTA CHURCH



Pictured above is the altar of the church in Renner, S. Dak., believed to be the oldest Lutheran church still in use in that state. The altar was built by Mr. Jacob Tveidt of Garretson, who had been a carpenter in his native Norway and who helped build thirteen churches before his death in 1927. He has several sons and daughters still in the Garretson vicinity, and a grandson, Grant Larson, is a trustee in the Nidaros parish, of which Renner church is a part. (See also page 994)

Dakota Churches Have Long History



First Lutheran Church

Pictured herewith are the churches of First Lutheran and West St. Olaf Lutheran congregations, Enderlin, N. Dak. Seventy-fifth anniversary festivities were held in the parish on Oct. 3 and 4, with the following speakers: the Rev. C. B. Runsvold, Moorhead, Minn., a former pastor; Dr. Loyal Tallakson, president of the North Dakota District; and the Rev. Magnus Lutness, son of a former pastor. An historical pageant was also presented by the two churches. A. L. Solid is the pastor.



West St. Olaf Church



Renner Church

Pictured at the left is the Renner Lutheran Church, Renner, South Dakota. It is in this church the altar which is pictured on this week's cover stands. The Renner Church is one of four which comprise the Nidaros Congregation, centering around Baltic, where the pastor lives. It is the oldest of the church buildings, having at one time served the entire congregation. The 85th anniversary of Nidaros Congregation was observed last summer, the festivities being held in the Renner church. Pastor of the parish is the Rev. Paul D. Sather.

Cover photo and photo of Renner church are by Bob Volden, Renner, South Dakota.

LUTHERAN HERALD

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O. G. Malmin, Editor

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Lutheran Herald

Suppose You Were an "Illegal" Refugee

The Rev. Philip R. Hoh
Lutheran World Relief Representative in Germany

You're lucky. You're not in the situation this article describes—not yet. But this might have been a story about you. It is about people who are like you, only that they live or have lived in the East Zone of Germany.

Suppose you had been in their place. You, too, would have to make up your mind about the big question: shall we stay or shall we flee? It would be up to you to decide. Here are some of the facts that would help you to make your decision.

You are one member of a family of four. There is father, mother, a teen-age son, and a six-year-old daughter. You live in a nice stone house, flower boxes at all the windows.

One of the prize pieces of your furniture is the radio. It's been fixed so that only one station can be tuned in. Need it be said who controls that one station?

The teen-age son knows something about radio and has fixed it again. You can hear the western station RIAS and get non-Communist news, too.

But, of course, the problem of radio news is only one of many problems. And most of these problems cannot be fixed like your radio. So you think of leaving the Zone.

If you decide to do so, you have to take a train to West Berlin. From there you will, perhaps, be able to go to Western Germany. From there you may, perhaps, get a chance to go overseas. That's what you hope.

Let's see what kind of life you would really face in West Berlin.

You would enter on foot, register with the city officials, and then be quizzed by the Allied authorities. The West German authorities would ask you to prove

you had fled the East Zone because you were in imminent danger of life and limb, that if you had stayed you would have been killed or jailed or shipped somewhere inside Russia to a slave labor camp.

You know you couldn't prove it. There are no documents you could bring along to prove it.

It means you would be classified as an "illegal" refugee. Your presence is recognized—period. You have no right to a job. You have no right to be flown out to Western Germany. You have no right to governmental relief. In fact, you have no right whatsoever—only tacit permission to stay.

How long can you stay? Nobody knows. Maybe for the rest of your life.

But you would need a place to sleep. Well, if all four of you had come, it might be complicated. After the registration was over, you'd be on your own. Look in the ruins of Berlin. There are still lots of them. Maybe you could find some bombed-out cellar. Maybe you could put some rubble bricks into the larger holes above you. You could steal

some tin or oilpaper somewhere, fix some sort of a fairly leakproof roof—unless it rained hard.

You might burn some wood during the winter—if you could find some. You would have lots of time to search for wood, not having a job. But there are thousands of others looking for wood, too.

Then what about eating? The little money you may have brought with you from the East is practically worthless. In the summer you might pick flowers and sell them to American soldiers for their *frauleins*. But there are no flowers in the winter. If your daughter were older and you weren't Christian. . . . But you are Christian.

Since you would be an "illegal" refugee, chances for



a job would not exist. People would be fined if they employed you. Besides, there are plenty of "legal" refugees looking for jobs.

You would have only the clothing you were wearing when you came. If you had carried a suitcase across the border, they would have arrested you. When what you have wears out—well—it's just too bad. Try to patch it up as best you can. Swallow your pride and wait. Wait for what?

What lucky breaks might you get, if any? The government would probably try to fly your two children to Western Germany. Of course, that means leaving the parents behind. No one would know for how long.

The Protestant "Hilfswerk" could, perhaps, help you out with some food—some of it donated by Christians in America. Perhaps a few articles of clothing, also donated by Christians in West Germany and America, might fit you.

But you would need to be lucky. There just isn't enough clothing to go around. Women have more chances than men. Men's clothing articles are sent so rarely. And it's nearly impossible to get men's underwear.

The situation your flight had brought you into wouldn't be very bright.

Still, there would have been one basic reason for which you decided to go West. You would have come to freedom. Spell it out with capital letters. When you don't have it, that's the way to spell it—FREEDOM.

It isn't freedom from want, freedom from hunger, cold, and loneliness you would have been longing for. It's freedom from pressure. When you have experienced pressure in a Communist land, you spell that, too, with capital letters—PRESSURE.

That brings us back to what could have made you decide to leave your little stone home in the East Zone. It would have been what life there had in store for you.

For the father: steady work at very low pay. Not enough food for the family. Just enough for clothing. Of course, no car or refrigerator. Those are things you don't even think of. Then: two hours every day compulsory classes for all workers—indoctrination, the Communist Party line. Tests to see that you learned your lessons properly. Lies and lies and lies that have to be believed.

Your fellow workers and former friends ready to turn you in to the police if you make one wrong statement or express one contrary opinion. Ever-increasing demands on your time and ability to produce. If one

industry in all the satellite states sets a production record, all similar industries are expected to equal or better it—no matter what tools or what conditions exist. Penalty for failure is less pay, fear of being classified a saboteur, confiscation of what little personal property you still may have.

For the mother: since she is probably working, all the same. Then the added burden of bringing up a family in a spiritually immoral environment. The children are brought up on lies, hatred, distrust, anti-Christianity. Never knowing when your children leave for school whether they will come back again. Never being sure you'll see your husband again. Fear to talk even at home. Fear to talk to friends, to confide in anyone.

For the teen-age boy: writing several school themes a week against the Americans, against the Church, condemning Jesus Christ, praising the Communist Party. Having to answer political questions in class—and almost all questions are political. You know you are lying, and so does the teacher. But the teacher is also a Christian, and you both must pretend. Everywhere, every minute, fear, suspicion, tension. Worst of all is the realization that, despite your knowledge of what is happening, you are weakening. The ceaseless pressure has its effect. If you stay, you will eventually go under.

For the six-year-old girl: a little too young to know what's going on, but a feeling that all the family is tense, that all are worried about you.

In fact, it may be the worry about the little daughter that may make you decide to flee. You don't want her to grow up believing that Jesus is a myth, that it is her duty to turn her family in to the police if they disagree with the Party line. You don't want her to grow up to hate America, dislike her pastor, despise the Church, ridicule the Sacraments, ignore the Word of God.

But if you correct her, give her the truth, she will sooner or later somewhere say, "But Mommy and Daddy said. . . ." And if she does that she may never see her parents again.

If you wait until she is old enough to understand what must not be mentioned outside of home, then you will have waited too long. She will never believe you. She will have grown into the world of lies.

So there, if you were living in the East Zone, would be the problem you would have to consider when you were making your choice. . . .

Since you are not in the East Zone of Germany, but in some nice town in America, your choice is much easier—it's up to you to help or not to help the people who must make the hard decision. You may help them with your clothing and food gifts through Lutheran World Relief.

Meet the President of the Luther League

[ONE IN A SERIES]

A blue '52 car pulled up to the curb in a larger than average South Dakota town. Almost before it stopped, a tall, dark-haired man jumped out, followed instantly by four youngsters between the ages of three and eleven. Questions and exclamations poured forth from the mouths of the children as they clung to the hands and coat and trousers of the man they called "Dad," and ran to keep pace with his swift, long stride.

As "Dad" walked down the street, he greeted several townsmen, answered in rapid-fire fashion queries put to him by the vigorous youngsters, called out to a man across the street about a recent fishing trip to Northern Minnesota, and gave some advice to two kids trying to fix a kite on the street corner—all before he had arrived at the third door on the street, a grocery store where he was to get something for the parsonage.

The man was Carroll Hinderlie, pastor of Grace Lutheran Church at Watertown, S. Dak., and president of the International Young People's Luther League.

He did not remain long in the store. It was now late in the afternoon. He had been going steady since early morning, but there were many more hours of work ahead of him before he could retire. If he had stopped to reflect on the matter, he might well not be able to recall when last he had retired on the same day on which he had arisen.

During the morning he had read, studied, and continued preparation on the three separate sermons that he would be delivering during the week. There had been callers. He had visited the hospital, given Communion to an elderly man in the congregation, had rung door bells, and had ministered to members of his parish. There had been a delegation of Luther Leaguers who had called to make plans for next month's camp.

Tonight the deacons would meet. Two of them and their wives were coming over to the parsonage when they adjourned. There would be a good discussion, with much give and take about many issues, religious, political, economic, and social. After that he would read into the night with his wife, or listen to records.

The pastor neither sighed nor looked weary. Instead, he seemed jovial and content. This work was great, enjoyable, and satisfying. It gave him an air and conviction that could not go unnoticed by others. Tomorrow



Pastor Hinderlie

row he would have to put the finishing touches on a series of talks scheduled for delivery in different parts of the Upper Midwest.

He would no doubt have to go to the library or sneak away to a bedroom to get away from the phone so that he would have some time to concentrate without interruption. Promotional work could be done in the church, but sermon preparations had to be done either in his home or somewhere else that could assure a little more quiet.

Three year old Paul had an idea for a "real bargain." It was a horse with candied sucker plumes waving above its head. "Dad" thought it best to refer the problem to mother, and they all went back to the parsonage. There a young couple about to be married were waiting to see him for counselling.

This was the man delegates to the Seattle Luther League convention had chosen to head their organization. Many events and circumstances had contributed toward the preparation for this task.

Always a debater of issues, college classmates from St. Olaf remember Hinderlie vigorously defending some point of view until early hours of the morning. When everyone else was spent for the day, he would turn to his roommates (Jarle Leirfallom, now Minnesota state commissioner of the Department of Public Welfare, and Rolan Trytten). Or perhaps he would go to Howard Hong, now chairman of the St. Olaf philosophy department.

Hinderlie didn't only argue. His academic average skyrocketed above that of the average student, and he graduated with honor, while serving as president of Blue Key, St. Olaf honor society, and president of the

honor council. Sandwiched in were roles in Shakespeare's *Midsummer Night's Dream* and *The Tempest*, and an intramural volleyball championship. All this plus a full-time job.

Summers were spent as a bank employee, a salesman for Hurlbut's *Story of the Bible*, and two summers as student pastor at Medill Avenue Lutheran Church in Chicago.

Both religious and social problems plagued him in his youth, and he read much in an attempt to solve his problems. Disturbed by what he describes as "the distress of unbelief" during high school, he nevertheless continued active in the church, even organizing youth work in his home congregation of Albert Lea, Minn., when the pastor was unable to do so. He was active in "Y" work and was a leader of the Torch Club while still in high school but quit after a dispute on the centrality of the divinity of Christ.

During his senior year at St. Olaf, he memorized the entire Gospel of St. John.

He did not quit reading when he left college and the seminary. His chief interest lies in philosophical and historical theology. Luther, especially his volume on Galatians, heads the list. Books by Dilthey, Troetsch, von Hugel, Tillich, and Kierkegaard not only adorn his library shelves but are read. He once took off six months just to read everything available in American university and seminary libraries on Lundensian theology. Librarians all over the country know him and send him volumes they think he should have for his library.

His B.Th. thesis at Luther Seminary involved two years of research on "The Difference in Jesus' Treatment of the Masses and Disciples." He has contributed several articles for church publications and has only the finishing touches to put on two books.

An opportunity to study a year at the University of Oslo and the Independent Theological Seminary in Oslo presented itself in 1939, the year he graduated from Luther Seminary. He was married now, to Mary Aasgaard, daughter of Dr. and Mrs. J. A. Aasgaard. Together they set sail for the Northland. Then came the decision to go to the foreign mission field. The Hinderlies embarked for China together with Dr. and Mrs. Herman Larsen and the Rev. and Mrs. Herbert Lodigs.

Hopes for work in the Orient were not to be realized in the exact manner anticipated, for enroute to China, Japan struck Pearl Harbor. The missionaries were ordered by the U. S. government to dock in the Philippines. There they enrolled at the Peking School of Language Studies at Baguio, but only for a short time. The Japanese were on their victory march to Bataan, and there was no way of escape.

For the next 37 months there awaited them only imprisonment in disease-ridden mud huts, separation from one another, and the distressing feeling of not knowing whether the new day would bring death or a new lease on life.

The experience afforded the future youth leader with an intimate knowledge of all kinds of people—with a picture of the confusion among Protestants as hundreds of Christians of many creeds gave testimony to their faith by the life they lived—and with an intimate acquaintance of the dynamic tensions and creative meaning of a community.

It brought home the lesson of how dependent man is on the grace of God for every detail of life. Friends say this conviction—based on Scripture and experienced in life—gives Hinderlie the passion for his work and the forthrightness with which he expresses himself on issues.

It is this conviction that makes him lash out at a trend in League work which he terms "patternization of piety, the most vicious of all law on the adolescent Christian, a block to the Spirit's energizing of Christ's body, the Church."

With equal vigor he fights for what he calls a "good balance between separation and participation in the American community."

Ideas are not limited to religious issues. Although he has not participated actively in politics himself, he insists that "a Christian who does not read, think, and vote is as unthinkable as a Christian who does not pray."

Requests for him to speak are almost always on his desk. He accepts as many as possible, so long as they do not take him away from his pulpit. Last fall, some 50 long-distance calls came to Watertown all with the same invitation—more than one a day for more than six weeks. (He concedes that his wife has almost as many invitations to speak as he does.) His remedy for not getting bogged down in parish detail and activity is to find a secluded spot for quiet meditation on the Word.

Mr. Hinderlie usually accepts one invitation to a youth convention or camp during his yearly vacation. This summer it was the Coeur d'Alene, Idaho, camp, August 23-30.

(The Hinderlies have purchased what they describe as a "deserted farm" on the north shore of Lake Superior where they spend part of the summer.)

Thus life moves at a swift pace for this ELC's youth leader. But it is not aimless, busy work that simply whittles away time. He moves with a definiteness and conviction that the unfettered Gospel is the most needed message of the day—particularly among youth, to whom he looks for a deepened and fresh life in the Holy Spirit in the next era of our Church.

Lutheran Church Leaders Look at the South

Ervin E. Krebs

What shall be the place of the Christian day school and that of Christian higher education in the missionary program in Negro communities of the South? Shall some sections of the country be assigned to certain church bodies for mission development? How can we find and train more men for the ministry and the mission fields? What are the possibilities for increased appropriations for church work in Negro communities?

These questions had been raised again and again. Recently the National Lutheran Council Sub-Committee for Church Work in Negro Communities invited national and regional church leaders to a conference in Piney Woods and Jackson, Mississippi, for a discussion of these and similar questions.

The conference revealed church leaders and the groups they represent to be eager for an expansion of the work. One member of the special conference stated: *"We cannot convince anyone of our sincere concern for people at the ends of the earth while we casually pass by the needs of the disinherited minorities at home."*

Other voices urged more diligent missionary efforts in the congregations and larger appropriations for the work in general.

In regard to specific questions, the conference favored the respective church bodies to develop new work in areas as opportunities present themselves and according to the best interests of the church and the mission fields.

Church bodies were urged to support an expanding program in Negro communities.

Concerning the other specific questions, the special conference found the following to be the consensus:

(1) The missionary program for this purpose should be expanded now, and the church bodies connected with the National Lutheran Council should consider immediate steps that can be taken to give support for such expansion.

(2) An immediate need in order to make possible such expansion is properly trained and fully consecrated leadership, especially pastoral leadership, and we severally and collectively, therefore, follow the Lord's

injunction and "pray the Lord of the harvest that He send forth laborers into His harvest."

(3) Intensify its efforts to interest men from our congregations who have the potential gifts, and at least partial training, to prepare for service in the Lutheran ministry.

Extend this outreach also to Negroes on college and university campuses, and arrange, wherever possible, Lutheran student fellowship opportunities, teaching missions near campuses, etc.

Expand the scholarship and student aid program to enable selected men who choose to prepare for the ministry, to do so without delay.

Intensify the present youth and leadership training program in the congregations, with a view to securing both lay and pastoral leadership for the future.

(4) Since expansion of Negro mission work into other areas is dependent on release of funds now used in support of presently established work, we urge each congregation now receiving support to increase local support in order that funds may be released for new work elsewhere.

(5) In order that present opportunities shall not be lost, we encourage the Sub-Committee and/or the mission boards of the several bodies to select strategic points for mission work in Negro communities in the South

(Continued on page 1010)



Front row, l. to r.: the Rev. G. Pierson (Aug.), Dr. T. R. Speigner (ALC), the Rev. C. G. Meyer (ALC), the Rev. E. E. Krebs (NLC), Dr. P. S. Dybvig (ELC), Dr. H. C. Hoyer (NLC). Back row: the Rev. Nelson Trout (ALC), the Rev. Wade Koons (ULCA), the Rev. Herbert Hanson (ELC), Dr. R. H. Gerberding (ULCA), the Rev. David Conrad (NLC), Dr. Charles Fritz (ULCA), the Rev. Ivory Cameron (ALC), Dr. F. L. Conrad (ULCA), Dr. Dale Lechleitner (ALC), Dr. Caughman (ULCA), the Rev. Henry Huesman (ALC), the Rev. Harold Woeff (ULCA), Dr. J. Luther Maunery (ULCA), Dr. Otto Ebert (NLC), and Dr. H. F. Schuh (ALC).

Report From Formosa, 1953

Arne Sovik

Chinese children of Formosa



The trouble with you, Mother," said a high school boy in Taipei to one of our church women the other day, "is that you're too naive. This is a cannibalistic world."

That isn't the trouble with many people on this island. They know all too well, most of them, even those in high school, the cruelty of the struggle and the bitterness of defeat. And perhaps that is why Formosa today is one of the places in the world where the response to the Gospel is most ready. For the Gospel is based on the premise that the world is cannibalistic, not that it is an orb of sweetness and light. And the Gospel offers to men life and hope even in, and specifically in, just such a world.

The Lutheran Church came to this island belatedly. Only less than two years ago did the first ELC missionaries join a half dozen other Lutherans here before them and begin to work with a group of Christians in the Taipei area.

But since that time the growth has been rapid, and today our work has a growing program, an increasing number of adherents, and an ever-wider outreach. The seven boards from America and Europe that are behind the Taiwan Lutheran Mission have sent out twenty-five missionaries now. (Six of these are E.L.C.) From Hong-kong or locally we have recruited about fifteen Chinese colleagues to join us. And a Bible school headed by Pastor H. W. Bly is in its second year of training more Chinese leadership.

Today our missionaries, whose work at the beginning consisted very largely of a series of English Bible classes, are doing many other things as well. Three are teaching in the Bible school and trying to develop correspondence and local extension work on the side.

Some are pastors of churches. Miss Clara Jones has a full program of radio evangelism, and Miss Marjorie Bly is responsible for Christian welfare and teaching work at a government-operated leprosarium, where nearly seven hundred patients are concentrated.

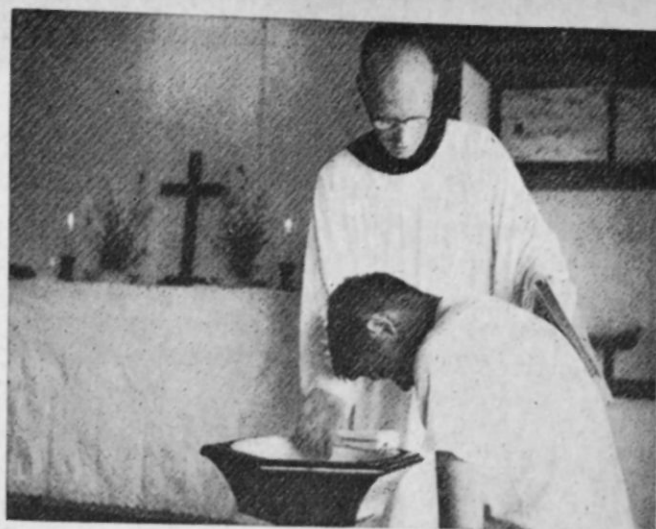
We are developing, as far as time and funds allow us, some publication work. For lack of our own publication, we have written and had printed in secular publications, including the outstanding newspaper on the island, several articles on Christian subjects. The first issue of a little church paper, the *Lutheran Quarterly*, is just off the press, with twelve pages of Bible study materials, articles on church doctrine and history, and news of interest to our members and catechumens. We printed 1,500 copies. Last summer we had our first annual Bible camp, with some thirty young people attending for a week. So successful was it that we hope for double the number next year. A week later our Chinese workers met for a week of retreat and conference, from which sprang a working committee to think of the eventual organization of a Lutheran synod on Taiwan.

Central in the whole program is, of course, the work that has been and is being done in our congregations and preaching places. This has been a year of expansion. We now have work in four of the major cities on the island and are about to begin in a fifth, Taichung. In the Kaohsiung area there are now, besides the parent congregation, preaching places in Kangshan and Tsoying, near military installations. In the Hsinchu area two outstations have been opened this year. In Keelung they hope to open another preaching place, if facilities

can be found, to add to the two places where work is now going on. In Taipei preaching and teaching is being done regularly in seven places, with resident workers in four of these. Altogether we now have six organized congregations and nine preaching centers. This does not include many more homes where cottage meetings or Bible study classes are regularly held.

It has been a year of building, in a physical way. In Kaohsiung the first unit of a parish house was built last spring, and the congregation hopes to build a church (raising a third of the cost themselves) this fall. In Hsinchu property has been purchased and modified. A new church building, seating 150, and parsonage were dedicated on October 25 in Keelung, and a week later the new quarters of Grace Church in Taipei, with staff quarters and a chapel seating 250, were dedicated. Meanwhile, the workmen are raising up a new chapel and student center in the university area, where Dr. V. E. Swenson is pastor and Miss Clara Jones will be conducting a student program. In these projects, too, the Chinese congregations are contributing a share. With a grant from Norway, a chapel and living quarters were built last spring in the northeast section of Taipei, adjacent to a military housing development, and the work there, particularly among the women, has developed rapidly.

It has been a year of evangelism. Someone asked me once what I did when I wasn't preaching on Sunday. Here there are Bible classes (mostly in English for missionaries), cottage meetings, prayer meetings, personal interview and discussion, and, for all who have



A baptism in Taipei. This young man was part of a group of 23 baptized in July.

management responsibilities, a great deal of time spent in simply taking care of the business that goes along with the operation of a church—and it all seems to take more time in China than at home. There has been no mass movement into the Church; sometimes we wish that there were some quick, efficient way to turn the masses of people to Christ. In China God has not seen fit to give us the mass movements that have marked the spread of the Gospel in some places. On Taiwan, something approaching mass conversions is taking place among the aboriginal tribes; but among the Chinese people (our work is almost entirely with mainland refugees) people still come one by one. We are happy for that. In 1952, our first year of work as a mission, 125 people were received in baptism in our churches, 60 per cent of them adults. This year we expect that God will give us a harvest twice as large. With the Lutherans from the mainland who form the nucleus of our work here, and the other Christians who have joined our churches, we have now a constituency of perhaps five hundred.

All this has not been done without a strain on your missionaries. Neither Dr. nor Mrs. Swenson has been well for some time. Pastor Nyhus is under doctor's orders to be quiet lest a strained heart give way. Others of the group show signs of overwork. All of us need your prayers for strength for the days that lie ahead. And for additions to our forces. We await eagerly the two young pastors who are studying Chinese at Yale this year.

We have been blessed by God this year, and we look forward to more of His goodness. What political or other changes the next months will bring we don't know. But we trust God will use us to bring the Gospel to a cannibalistic world, to people who need forgiveness and hope for present and future.



Class baptized July 19, 1953, included a general, a medical doctor, a bank secretary, several colonels, and many students. Our chapel is on the second floor of the building.

Developments in Japan

Rolf A. Syrdal

Recent letters from Japan give us a glimpse into the development of our mission work in that country. There has been a rapid development of our work begun in the winter of 1949 so that we now have some over 50 missionaries in the area stretching from Tokyo to Nagoya and 12 mission centers either developed or under process of being established. We bear responsibility for this field together with the Lutheran Free Church.

One of the big events in the life of the missionary is the building of a place of worship where they can have their Sunday school classes and where they can invite the people to come to hear the Gospel. Two such churches have been dedicated recently. The church and student center in Tokyo have already been described, but we have an added little note from Rev. and Mrs. Russell Sanoden.

"Russell has the privilege of working in the lovely new church given by the WMF. He preaches for most of the evening services (using an interpreter) and occasionally at the morning service. With the English Bible classes always in demand, there is ample opportunity to reach some in this way. We are thankful for that which has been given to make our work easier, yet we have learned that it takes far more than buildings to win these people. We must go out and draw them in one by one.

"The festival week of dedication for the new chapel and youth center is over. The building has been in progress since spring, and the first service in the chapel was held Friday evening, September 18. The youth center has been ready since July, and the congregation has met there every Sunday morning since. Both are beautiful and well-furnished buildings. Each of the five evening meetings was well attended. We long to see fruit from this seed which has been planted—for more attentive audiences you could never have found.

"At one of our evening services a young woman gave an account of the Bible camp which was held this summer. Since she's not in the advertising business nor a politician, it seemed strange for a girl to have so much to say publicly. But our hearts were made joyful as we caught enough words here and there to realize her reason for making that report. She wanted to tell also of her meeting with Christ at camp, and her radiant face, though lovely in itself, said even more than her words."

The most recent chapel to be dedicated is the one at Okazaki. This is a progressive city where we have had work for about one year and where we now feel that

the possibilities in the city justified the building of a chapel. About preparations for the dedication service, the Rev. John Homerstad writes:

"During these days we are visiting many homes again, giving the second or third invitation to come to hear the Word. We have sent out four hundred invitations to come to the dedication of the church and to the evangelistic services. Most of these names have been received from 'The Lutheran Hour' contacts. Others have attended services and Bible classes. As we go from door to door giving the invitation, most of the people do not know what we are speaking about when we speak of sin. For those who do, they are surprised to find that we believe one can be freed from this burden. For they are taught that these burdens have been brought upon them by their ancestors, and there is nothing they can do but accept their condition.

"Our dedication service is October 4 at 7:00 p.m. In the morning of the same day we are having a guest pastor from the Lutheran Seminary in Tokyo, Dr. Kishi. At this service we will baptize four adults and confirm two. One family has transferred from a Lutheran church in Tokyo, so there will be eight adults and one child of nine years who are members of the church as we begin using the new building."

But He Knoweth the Way I Take

(Job 23:3, 9, 10)

GERTRUDE E. WARTCHOW

*"I cannot see the Hand that leads,"
(So speaks the voice of doubt).*

*"God's ways are so mysterious,
His thoughts past finding out."*

*"I cannot see the Face of God."
Sometimes faith's sight grows dim,
And many times has come the thought:
"Oh, could I but see Him!"*

*But though my earthbound eyes can't see,
Yet I can safely go,
Because my loving Lord sees me,
Sees all my steps below.*

*It matters not that I can't see,
I'll trust His sight divine,
And calmly travel life's dark way,
Since His Hand is in mine.*

Boys' Work in the E.L.C.

Loren M. Ness
National Director

FIVE RECEIVE GOD-HOME-COUNTRY AWARD IN NORTH DAKOTA



Front row, l. to r.: Robert Snortland, Richard Snortland, Earl Palmer, David Halvorson and Paul Kloster. Second row: Mrs. Ethel Snortland, Mrs. Dave Palmer, Mrs. Hubert Halvorson, and Mrs. Frank Kloster. Third row: Student pastor John Helgeson, 4-H Club leader Ardell Klabo, and county agent F. M. Lutz.

Five young men from Trinity Lutheran in Sharon, North Dakota, were presented God-Home-Country Awards at a special recognition service in August. They are *David Halvorson, Paul Kloster, Earl Palmer, Richard Snortland, and Robert Snortland.*

Presentation of the boys and the citations was made by Mr. Ardell Klabo, leader of the Sharon 4-H Club. He also reviewed the achievements of each of the boys in their 4-H Club. Student pastor John Helgeson spoke of the requirements of the Church in connection with the awards and presented the medals, which were pinned on the boys by their mothers.

All of the boys have been active Luther Leaguers, members of the Pocket Testament League, regular in attendance at church services and the high school Bible class. They have also completed 50 hours of church service by working on the churchyard, at Bible camp clean-up, on parsonage building work, mailing the monthly church bulletins, etc.

As a special project Richard Snortland kept the church bulletin board up to date for two years. David Halvorson wrote an essay on "Serving God-Home-Country through 4-H," Paul Kloster wrote on "What a 4-H member can do for his church and community," and Robert Snortland wrote on "4-H contributes to better living in our community." Earl Palmer made an itemized report on his 4-H project.

Mrs. Frank E. Kloster, Luther League advisor, served as special advisor to these boys in their work.

INTERNATIONAL FALLS CHURCH ACTIVE IN SCOUT WORK

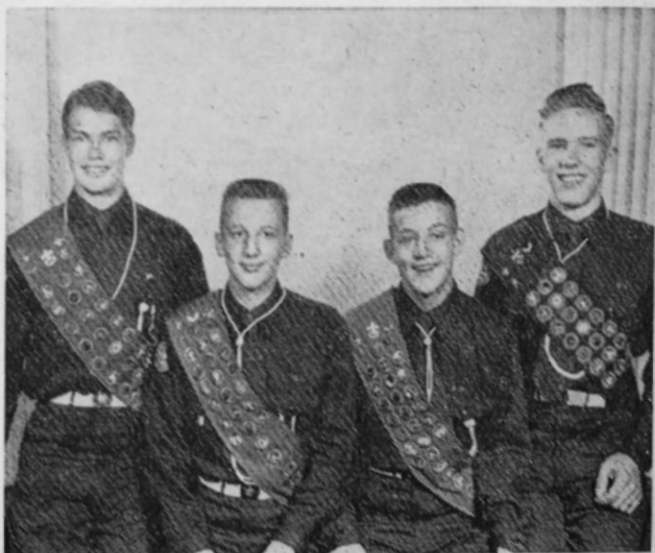
Troop 146, sponsored by the Brotherhood of Zion Lutheran Church, International Falls, Minnesota, presented four more Scouts for Eagle Scout awards at a recent Court of Honor ceremony. They are *Ronald Caple, Bruce Ketala, David Rokke, and Elmer Walls.* Two of these scouts are at present also candidates for the *Pro Deo et Patria* award.

Troop 146 secured national recognition a year ago when nine of its members received the top scouting award at a similar ceremony. This troop also sent three boys to the recent National Boy Scout Jamboree in California. Paul Reuter, Jr. is scoutmaster.

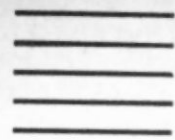
Robert Evans, son of the Rev. R. O. Evans, pastor at Zion Lutheran, served this summer in a South Dakota Scout camp as chaplain under the Lutheran Scouting program. He also helped to guide a group of boys on a wilderness canoe trip this summer, working with the St. Paul area probation office.

Congratulations to Pastor Evans and his men on a successful program for their boys

Another member of Zion Lutheran, Miss Ancy Tone, was one of four senior Girl Scouts chosen to represent the United States at their international conference in Adelboden, Switzerland, this summer. Ancy directs the junior choir at Zion, has taught Sunday school classes, and was a delegate to the 1951 Young People's Luther League convention in Seattle. She is the daughter of Mr. and Mrs. Aad Tone, Jr.



Left to right are pictured Elmer Walls, David Rokke, Bruce Ketala, and Ronald Caple.



Notes on the Me

A meeting of the Joint Union Committee was held in Chicago October 13-14. This was the first time the full committee had met since the middle of March. During the intervening months the Joint Committee on Polity and Organization has been occupied with attempting to draw up an organizational blueprint for the proposed new Church. The latter committee has held five meetings totalling twelve days of sessions. Probably nobody has kept count of the days and hours each separate Committee on Polity and Organization has devoted to its task. The results of its work thus far were presented to the Joint Union Committee on October 13-14.

We believe that it may be said without fear of contradiction that the meeting was successful and, by and large, encouraging. Our opinion is put in such temperate language because we do not believe that any good is accomplished by unbridled enthusiasm. No one who attends these meetings can be unmindful that there are still a number of serious points of disagreement among the negotiating committees. While we have every confidence that these disagreements will be successfully resolved, the truth is that, in several areas, the formula for agreement has not been found.

The Joint Union Committee had before it a printed report of 82 pages embodying the recommendations of the Joint Committee on Polity and Organization. The report covers the entire range of subjects which must be dealt with if a smoothly working organization shall be achieved by a large church body. There are chapters on Church Polity, Organization, the Congregation, the Church Body, the General Convention, the Districts, Joint Council, Church Council, Board of Trustees, Officers, Evangelism, Divisions of Activity (American Missions, World Missions, Education, Charities and Social Action, Publications, Pensions, and Auxiliary Activities.) On all these points the Joint Committee on Polity and Organization had reached sufficient agreement to make it possible to render a report to the Joint Union Committee.

The Joint Union Committee went about its task in this manner: The report was gone through, subject by subject, and any group which had amendments to offer indicated what these would be. The suggested amendments were then submitted to the committee in mimeographed form. Next, opportunity was given for open discussion of the amendments. At the close of the first day, all amendments were submitted to caucuses of the respective groups. The second day, the caucus results were reported to the full committee. In some cases the group which had offered an amendment withdrew it; in some cases the other bodies accepted a suggested amendment; and in a number of instances there proved to be disagreement, necessitating further study. Voting was under the unit rule—each body having one vote.

Without as yet having access to the official minutes of the meeting, we hesitate to attempt to give the results, lest our own notes prove to be incorrect here and there. However, we believe the following to be substantially correct. These sections were adopted finally: Church Polity, the Congregation, the Church Body, the Districts, Officers, Evangelism, American Missions, World Missions, Publications, and Pensions. Those sections of the report cover 43 pages—more than one-half of the total. In addition, substantial agreement was reached on the following sections: the General Convention, the Joint Council, and the Church Council, some matters still in dispute being referred for further study. Those sections total six pages. That means, then, that there is full or substantial agreement on 49 of the total 82 pages of the report.

To be sure, the remaining 33 pages include matters like the Board of Trustees and the Division of Education. Some of the points at issue in those sections have been the subject of debate and discussion in the Joint Committee on Polity and Organization from the very beginning. On one or two of them it is difficult to see that any progress whatever has been made. What we are getting at is that it would be incorrect to interpret the splendid progress which has been made to mean that our organizational problems are solved. They are not—by a long, long way. However, for the progress which has been made, let us thank God. And, please, let none of us forget to follow with our prayers the men who are representing us in these negotiations. Their responsibility is frightening, and they know how much they need the sustaining power of the prayers of their fellow church members, whose representatives they are.

While consideration of the Report of the Joint Committee on Polity and Organization was the chief order of business, the Joint Union Committee also busied itself with another matter of great interest to all of us, not least to the members of The Evangelical Lutheran Church. That is the relation of the Lutheran Free Church to the merger negotiations. It has been our experience that more questions are asked by our people on this point than on any other.

It will be recalled that at first the Lutheran Free

Merger Negotiations

Church considered it inexpedient to join the rest of us in our negotiations. However, when the invitation was renewed, our brothers of the LFC appointed a fellowship committee which has been sitting in on all meetings, and taking an active and useful part in proceedings. (As a matter of fact, the genial president of the LFC, Dr. T. O. Burntvedt, is permanent chairman of the Joint Committee on Polity and Organization.)

Several months ago, the LFC submitted to the Joint Committee on Polity and Organization a "Memorandum Concerning the Proposed Merger." Substance of it was to ask whether it might be possible for the Lutheran Free Church to join the new Church as a "non-geographic" district, made up of the congregations of the LFC. The plan suggested was that this district would participate fully in the activities and interests of the Church, but would reserve for itself its present work in Higher Education (Augsburg Seminary and College, Minneapolis, and Oak Grove Lutheran High School, Fargo), and also its own program of American Missions.

The Joint Committee on Polity and Organization requested the LFC members not to press for an answer until such time as the blueprint for the new Church had emerged more clearly. The time for consideration, accordingly, did not come until very recently. The day preceding the meeting of the Joint Union Committee, the Joint Committee on Polity and Organization met for the express purpose of studying the LFC proposal. The entire day was devoted to it. The LFC members gave their reasons for suggesting their plan. The other members gave reasons for and against, from their point of view.

Final upshot was that the Joint Committee on Polity and Organization prepared a statement which was submitted to the Joint Union Committee; the latter, in turn, adopted it.

Briefly, here is the content of the statement: Basic conditions for merging into the new Church are outlined; these include subscription to the constitution; adoption of a district structure similar to that set forth in the blueprint; participation in the activities of the Church through the divisions of work agreed upon. Then follows a request that the LFC committee submit

to its annual Conference the entire blueprint together with the resolutions on which all the negotiating bodies will be voting. The "earnest desire" is expressed that the LFC "might find it possible to join in the merger on terms identical with those of the other bodies."

Realizing, however, that it may not be possible for the LFC to enter the merger on those conditions, the following paragraph is added: "Should the Lutheran Free Church find it impossible to join on this identical basis, we earnestly invite and request the Lutheran Free Church to submit for consideration a more detailed proposal for a non-geographic district or an alternate proposal of a different nature to make it possible for the Lutheran Free Church to become a part of the merged church body."

We need hardly add that it is the very earnest desire particularly of The Evangelical Lutheran Church that the Lutheran Free Church shall continue in the negotiations and enter the merger with the rest of us. The purpose of the statement we have just summarized is to make it possible for these our brethren to do so.

Milton Articles Reprinted

The editor is happy to announce that the series of articles on the Revised Standard Version of the Old Testament by Dr. John P. Milton of Luther Theological Seminary, St. Paul, which ran in LUTHERAN HERALD from May 26 to July 14 has been reprinted in pamphlet form and will be available by the time this issue reaches you.

No material which has appeared in these pages in many years has received a more favorable reception than did these articles. No sooner was the first one in the hands of our readers than we began to receive requests for additional copies, and the requests have continued until now. As long as it was possible for us to do so we supplied extra copies of the issues in which the articles appeared. Necessarily, however, that source of supply was limited and we soon had to decline such requests. It was because of that situation that the editor approached the manager of Augsburg Publishing House with the suggestion that reprinting the series in pamphlet form would be rendering a service to the Church. The suggestion was gladly adopted and the pamphlet is, as we write, in the final stages of production.

The title will be: *God Speaks to Man. An Appraisal of the Revised Standard Version of the Old Testament.* Length of the pamphlet is 32 pages. In order to insure as wide a distribution as possible, Augsburg has fixed prices which are truly "rock-bottom": single copy, 20c; one dozen copies, \$2.00; one hundred copies, \$15.00. Orders should be sent to Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minn.

THE TWENTY-THIRD SUNDAY AFTER TRINITY

November 8, 1953

Text: Matthew 22:15-22

Dr. Eivind Berggrav, formerly Bishop of Oslo, one of the greatest of contemporary Christians, addressed himself to the bewildering problem of man and state in his book by the same title. It was written in large part while he suffered imprisonment at the hands of the Quisling government during the occupation of Norway by the Nazis. It is a penetrating analysis of the problem, taking into consideration the history and evil ambition of the authoritative state, which, in its final refinement, is total dictatorship.

What is the responsibility of the Christian in society today? For men who are still free, the question is answered readily; but for those who have bowed the knee to tyranny, the answer comes from lips that quiver in fear. Yet there is no difference.

It is for Christians to live their faith. It is for Christians to carry into the political world surrounding them the righteous causes for which they stand. It is for Christians to be alert, to be energetic, to be the guardians of honesty and integrity in political and social life. It is for Christians to take their part aggressively in governmental affairs and to faithfully execute their political prerogatives at the ballot box, at the political clubs, in the caucus rooms, and in the campaigns, always remembering that they are disciples of Jesus Christ acting as He would have them act.

You are a Christian? Then you have an obligation to the affairs of state, to be the leaven of truth, of right causes, and of love.

Did you vote? If you did not, you failed in your Christian witness. Did you study the candidates and their words? If you did not, you failed in your Christian responsibility. "Each one reach one" and influence that one for Christian causes is applicable to politics as well as to all other avenues of life.

I shall never forget the stirring words of Berggrav at the close of his paper addressed to the Hannover Convention in 1952, when he rose to a great height and said that in our day it is essential that the Christian be "salt," and if need be, "dangerous salt."

You, and you—and all of you Christians! The state is a great field white unto harvest. Be brave, be bold, be braced by the grace of our Lord Jesus Christ as your Christian faith lives in the affairs of state today. Your Christian witness—and our Lord said "Ye shall be my witness"—can and will be the means of influencing the corporate life of the nation. This our Lord would have you do. Amen.

Because Uncle Sam is much interested in the progress of the Church, he is willing to give tax exemption on church gifts up to 20% of one's total income. All income tax paying individuals should therefore recognize that Uncle Sam pays from 22 to about 90 cents out of every dollar that they give to the Church. In other words, if it were not given to the Church, they would have to pay that part of the dollar to the government in taxes.

A popular professional fund-raising agency claims that 95% of the giving in America is only token giving. Furthermore, they say that 90% of the congregations could easily double their budgets if they would only practice certain basic principles.

If Christian people in all generations had been willing to practice true Biblical stewardship, the Gospel would have been more effectively brought to all parts of the world and more completely to our entire nation. This in turn would have had a tremendous influence on world affairs, making believers of Christianity more dominant everywhere. Who can say that this would not have made the difference between the present tensions of an armed truce and its resultant investment in armaments by all nations and a world devoted to the pursuits of peace?

The United States is spending approximately \$40,000,000,000 a year on defense, in some form or other. Because we who are encouraged even by our government to give up to 20% of our income for the spread of the Gospel actually give less than 2% on the average, it is necessary for the government to extract from us a far greater sum to protect us against the potential enemies that might overwhelm us at any time.

Here is what could be done with the money we are forced to spend annually on defense. We could:

- Build one \$250,000 church every eight hours.
- Build one \$500,000 hospital every eight hours.
- Build one \$1,000,000 public school every eight hours.
- Build one \$1,000,000 college building every eight hours.
- Build one hundred \$20,000 homes every hour.

The above would take only half of our defense budget and thus would leave the other half for such useful projects as libraries, parks, playgrounds, bridges, and roads.

Not being willing to give, we pay and pay and pay.

Meditations for the Family Altar

Joel Njus

TOWARD THE TWENTY-THIRD SUNDAY IN TRINITY

The Epistle: Philippians 3:17-21

The Gospel: Matthew 22:15-22

Monday, November 9

BLUE-PRINT FOR WORLD PEACE

Read Isaiah 2:1-12

And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

No right-thinking person will deny the appeal of the picture Isaiah paints here. Oh, for the day when the nations of the world convert their material and human resources from the pursuits of war to the pursuits of peace. How can this be brought about? Isaiah gives the answer. Peace will come to the world only when the nations turn to God with the prayer, "Teach us Thy ways and help us to walk in Thy paths." Peace will come when God is recognized as the final Judge in all disputes, and not before. To work for peace without recognizing the conditions that can bring about peace is both unrealistic and futile. The second chapter of Isaiah gives us a "blue-print for world peace."

Dear God, may all nations of the world turn to Thee for guidance. Amen.

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Thursday, November 12

PEOPLE COME AS GOD PROMISED

Read Micah 4:1-5

It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, . . . and peoples shall flow to it.

We are living in the latter days. God has established His Kingdom among men. Christ is the chief cornerstone. Since the day of Pentecost, when three thousand were baptized, there has been a constant and ever-increasing flow of people of every nation into the Communion of Saints. A glance at the statistics in our country reveals that outward church membership is at an all-time high, not merely in numbers but in terms of percentage of total population. Surely that should cause us to thank God and to rejoice. It is easy to become discouraged in Kingdom work. Remember the promises of God and rejoice as you see them being fulfilled in our time.

Dear God, we thank and praise Thee for the hearts that today are heeding Thy call to come to Thee. Amen.

Tuesday, November 10

CHRIST CHANGES LIVES

Read Isaiah 35:1-10

The wilderness and the dry ground shall be glad, and the desert shall rejoice and blossom; . . . They shall see the glory of the Lord, the majesty of our God.

The startling transformation of a hot, dry, and barren desert into a fruitful and beautiful field can be brought about by the addition of water. If you have seen the results of irrigation, you know what Isaiah is talking about. When the Holy Spirit touches the life of a person, his life is transformed. The change is truly startling. Life blossoms forth and is graced with the fruits of righteousness. If you have ever seen the change the Gospel brings about in the life of an individual, you know what Isaiah is talking about. Jesus said, "If any one thirst, let him come to Me and drink." The more clearly we see Jesus, who is the revelation of the grace and love of God, the more joyful and fruitful we become.

O Holy Spirit, shine into our hearts that we may see the glory of God in Christ.

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Friday, November 13

ANSWER ME!

Read Micah 6:1-5

"O my people, what have I done to you? In what have I wearied you? Answer me!"

It is not so unusual to find people today speaking as the people of Judah must have spoken at the time of Micah. It goes something like this: "I am through with the Church. I am fed up with religion. I am sick and tired of it all. To them, religion has become a chore which they no longer intend to perform. If you are a tired Christian, God wants to ask you some questions. What has God done to you that you should be weary of Him? For He brought you out from bondage to Satan and set you free. He redeemed you with His blood. His grace is new every day, and He has provided you with all that you need for this body and life. He has given you His Word as a guide for living. Every step of the way on the road of life He has carried you. Isn't that true? Must we not answer, 'If anyone should be tired and weary, O God, it must be you, who has to bear with a sinner like me.'"

Wednesday, November 11

A CALL TO BATTLE

Read Joel 3:1-14

Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, 'I am a warrior.'

There is a martial air to these words of the prophet Joel. He is calling upon the people to prepare for war and go to battle for the Lord. He calls for a hundred per cent mobilization. Let even the weakest one stand forward and say, "I am a soldier of the Cross." We speak of the Church in this world as a militant Church. Let us never forget we have a fight on our hands. The devil, the world, and our own flesh are our enemies. When the forces of evil take the field, we must be prepared to join battle. God has given us our weapon—the Word of God. If every member of the Church were on the firing line, daring to stand up and be counted as a follower of Jesus, what a power the Church would be for right and justice. Are you a soldier or just a camp-follower?

Dear God, help me to be a true soldier of the Cross. Give me the courage to fight against evil and for the good. Amen.

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Saturday, November 14

IS DEBATE DANGEROUS?

Read Acts 15:1-21

The apostles and the elders were gathered together to consider this matter. And after there had been much debate, Peter rose and said to them. . . .

There were some very important matters up for consideration at the conference at Jerusalem. Matters pertaining to faith and life. And strange as it may seem, the company of apostles and elders were not able to see eye-to-eye on all things. After much debate, Peter talked, and Barnabas talked, and Paul talked, and James talked. Only after a full, free, and frank discussion in the light of God's Word were they able to solve their problems. I think we should remember this conference at Jerusalem when we as Christians come together to solve the problems that confront us. Let there be debate, let there be discussion, let us weigh matters in the light of God's Word. Let us be ready to listen, for until we are silent, God cannot speak to us.

Dear God, may we always be ready to yield our opinion to Thy Word. Amen.

Here and There on the Christian Front

Edited by Raymond M. Olson

SPELLMAN'S HELICOPTER

The Roman Catholic archbishop of New York, Francis Cardinal Spellman, has his problems with schedules. Recently he was due to leave New York's Idlewild Airport by plane for Rome, at 6 p.m. He had also promised to preside at a rally in the Polo Grounds, ending at 5 p.m. Twenty-five miles of Sunday traffic was too much for even a motorcycle escort to contemplate.

In the emergency the president of New York Airways offered the use of one of the company's helicopters. With special permission it landed in a parking lot outside the Polo Grounds, reached the airport in 15 minutes to get the Cardinal on his way to Rome.

INDIAN BAPTISTS OPPOSE UNION PROPOSALS

Baptist groups in North India are somewhat less than enthusiastic about a tentative plan for union of five church bodies. In the light of their objections, it seems proper to wonder why they ever "got in on the party" at all. They oppose two provisions of the plan: one dealing with Baptism and the other with unordained preachers.

Anglicans and other bodies involved in the proposed merger (United Church of Northern India, and three Methodist groups) accept infant Baptism with subsequent profession of faith or confirmation as adequate. The Baptists are insisting on adult Baptism whether or not there has been infant Baptism. On the second issue, the Baptists are unwilling to give up their historical practice of permitting unordained preachers to administer the Sacraments in isolated areas. The Anglicans have refused to yield on this point.

While the unification plan is well formulated, agitation continues in some places for the "federal union" plan of Dr. E. Stanley Jones. Instead of organic union, it advocates a federal union of Churches, patterned after the federal union of states in the U. S.

TOTALITARIAN TREND?

Misguided men in high places . . . seek to make us totalitarian," said the Council on Christian Social Progress of the American Baptist Convention in a recent resolution, declaring that "leaders of our government are seeking to prosecute men for their thoughts."

By intimidation and insinuation, the resolution said, these government officials "attempt to throttle the free pursuit of knowledge by our teachers and our researchers, and bring them under the dead hand of conformity," threatening the "American tradition that ideas must be permitted to compete in the open flow of free imagination and persuasion."

The resolution also said: "In place of our established right to trial before a court of justice with a jury of our peers and with full legal counsel, they seek to substitute trial by legislative committee whose only legal and legitimate purpose is to discover facts to guide legislation. They have failed, in so doing, to provide for historic safeguards for justice."

FESTIVAL OF FAITH

Congressman Walter H. Judd of Minnesota made a call for rededication to the Christian faith in addressing a crowd of 7,500 at the annual Festival of Faith in Cleveland. In his outline of the principles of Protestantism Dr. Judd said, "We believe that truth is from God through Jesus Christ; that forgiveness of sin is not something man can buy or earn, and that there is only one head of the Church—Jesus Christ."

"Protestants believe that as Luther found in the Scriptures the answers to his spiritual quest, so the Bible sets forth the way of salvation for each man today. Our Christian task is to call men and women to become followers of Christ, to instruct and train them in the Christian faith, and to inspire them to take its principles into every walk of life and put them into practice."

"It is not the business of the Church to run the State," he concluded. "It is the Church's business to discover and proclaim the eternally righteous laws of God and to send Christian men

CHURCH'S PARABLE OF TALENTS



RNS Photo

Members of Berkley Methodist Church near Detroit have been living out the "Parable of the Talents." The pastor of the church, the Rev. A. T. F. Butt, is shown receiving some of the contributions which have been accumulated. Members of the congregation were given \$5.00 and asked to multiply that amount for the church's building fund, which was \$6,800 short of the necessary first payment toward a new 500-seat building. The congregation raised \$6,800.62!

GREETING THE PRESIDENT



RNS Photo

Mrs. James D. Wyker of Columbia, Missouri, president of United Church Women, is shown greeting President Eisenhower as he arrived in Atlantic City, N. J., to address the sixth general assembly of the women's group. United Church Women is a general department of the National Council of Churches.

and women into politics to apply the laws of God and make them effective."

RIGHT TO PERFORM MARRIAGES

Duly accredited officers of the Jehovah's Witnesses have the right to perform marriages in Ohio, says the Ohio Supreme Court, even though such an officer has no formal training as a minister. The ruling came on an appeal from a contrary ruling by Probate Judge F. Harlan O'Brien of Meigs County, who refused Jesse C. Hayes of Pomeroy, Ohio, permission to perform a marriage in that county in 1950.

The high court ruled that Mr. Hayes was entitled to perform the service because he had produced credentials which showed him to be a regularly ordained minister of a religious society, and that the action of Judge O'Brien was "arbitrary and an abuse of discretion."

RECORD CHURCH BUILDING YEAR EXPECTED

A record church building year was in sight as the Department of Commerce and Labor reported that new starts in

the first nine months of 1953 totaled \$337,000,000, a gain of 18 percent over the 1952 pace.

Reacting to the elimination of government controls over scarce building materials, congregations apparently were pushing ahead with plans for new construction postponed during the critical months after the outbreak of the Korean war.

Government agencies predicted earlier this year that new church construction would reach an all-time high this year, surpassing the previous record of \$441,000,000. Figures for the first nine months seemed to support this forecast.

WORTHY OF NOTE . . .

In Copenhagen King Frederik IX and leaders of the Danish government participated in a service at the Jewish Synagogue commemorating the action of Danish citizens ten years ago that saved the nation's Jews from a planned Nazi purge. . . . The Communist East German news agency reported that Bishop Otto Dibelius of Berlin sent a telegram to Wilhelm Pieck congratulating him on his re-election as president of the Soviet Zone government. . . . A Southern Baptist church, first in Wisconsin, has been organized at

LUTHERS SEE LUTHER FILM



RNS Photo

Dr. Martin Luther, pastor of the New Utrecht Reformed Church, Brooklyn, N. Y., is shown with his wife before entering a New York theater to see a performance of the film "Martin Luther." His wife is president of the Brooklyn Council of Church Women. Dr. Luther is a descendant of a long line of Reformed Church ministers who, according to some family records, may actually be related to the 16th century reformer. The film is now being shown in many cities and towns of the U.S.

Madison. . . . Representatives of 10,000,000 American church women at Atlantic City pledged themselves to work toward a bigger share for women in top-level church work.

FILM EMPHASIZES PARISH EDUCATION



RNS Photo

This scene, from the new motion picture "For Every Child," shows a Bible class in prayer. The film, which has had its premiere in nearly 100 cities and 1,000 churches across the country, seeks to demonstrate to adults the need of children to have faith in God, and aims to bring the adults to a sense of responsibility for the religious education of children. The instructor shown here is Willam Ching, who as Humphrey Wilcox plays an average church member working with a class of youngsters. "For Every Child" was produced for the Broadcasting and Film Commission of the National Council of Churches.

Look at the South

(Continued from page 999)

and take steps to occupy them in the very near future.

(6) As an experiment, at least one new mission area in a Negro community of the South be occupied using a carefully selected white pastor as the mission organizer.

(7) The Christian day schools have made a significant contribution to the education of the Negroes in the South, and they have been an important tool in the development of the Church program.

(8) In view of the improvement in the general education for the Negroes of the South, and in view of the increased costs of maintaining schools on a high educational level, and since many of the advantages may be achieved in other ways, we recommend that congregations consider the use of nursery schools, kindergarten schools, after-school religious instruction, Saturday religious education programs, well organized evangelism programs, etc.

(9) Since there is a division of opinion among mem-

bers of the Conference as to present relative benefits of the Christian day school as a missionary arm of the Church, when it requires continuing substantial subsidy, therefore we suggest: That the door be open to receive designated contributions for the Christian day school program for individuals and church bodies for the improvement of physical facilities.

(10) This Conference commends to the favorable consideration of the Churches of the National Lutheran Council the possibility of providing a guest staff member to serve as teacher-chaplain at Piney Woods.

(a) That the Lutheran churches co-operatively offer, through the Division, to provide for the Piney Woods faculty for a three-year trial period, an ordained pastor and educator to serve as a guest professor of religion and as a student counsellor.

(b) That the Sub-Committee suggest to the board of directors of Piney Woods School placing on the board one competent and interested representative of the Lutheran Church, nominated by the Division Sub-Committee.

Correspondence

TRIBUTE TO MARTHA

► You went home to glory while I was on my return journey to Tanganyika. I knew God would take you soon, and never will I forget our last hour together in the Duncan Hospital. There are hundreds of Lutherans in Canada who will never forget you too. That Christian mother who could house forty or more under her roof and feed them all, so happy that she could thus serve her Lord. A home missionary pioneer indeed, and what a victorious one!

For many years you spent much of each waking day in China. You went there with more than your mind, as you followed Ida on her daily rounds in the Fancheng School and later in Tengchow in the ministering to the sick and the needy. Those awful floods on the Han River—they were real to you. You saw the starving, and you helped to bring them bread, both for their bodies and their souls, even though you never went out as a missionary. When I followed Ida to Fancheng, you walked with me at my side, even though you were in far away Alberta. When God opened the door to Africa, you did not complain—you understood why God had chosen another path for me and for you.

You've been such an understanding prayer partner, too, and such an inspiration always. At 84 you were one of the most alert and happy citizens of the Kingdom I have known in any land. If you had an opportunity to do something absolutely on your own in Africa, what would it be? I wish I had asked you during our last visit in April. Now I can only decide myself what it would be.

We shall hold the first Bible camp for Africans at Bum-buli Youth Chapel in the beautiful Usmabara Mountains during the week just following Christmas. The African

medical assistants will be home on holidays, then, and we have secured the use of their dormitory for that week. More than all else, we shall pray that God will choose many workers for His Kingdom during that week, just as you were instrumental during your life in inspiring others to full-time service in our Lutheran Church. You gave your utmost for His Highest. May these two hundred Africans decide to do the same as they sing, play, pray, and study together, and dig deeply into God's Word. God bless your memory, Aunt Martha Loveseth.

EDITH OKERLUND MORIS
Tanganyika, Africa

MENTAL HEALTH PROGRAM

► Together with other locally interested women I recently had a very stimulating interview with Jarle Leirfallom, state director of Public Institutions, on the subject of adequate expansion of the new Mental Health Program in Minnesota.

Mr. Leirfallom stressed as a basic factor the training of men and women psychiatrists whose prime duty it would be to probe analytically into individual case histories in order to discover both causes and remedies, which analyses would be used as a basis for remedial therapy, both medical and vocational.

While hearing his complaint that qualified psychiatrists were difficult to secure because of the salary scale paid by the state, the thought came to me that such a field should have particular appeal to missionary-minded men and women in our church colleges. The salaries paid are as attractive as those paid in the ministry, and the work among these often forgotten inmates just as fraught with the spiritual rewards attendant upon Christian ministry anywhere. The fact that salaries are not on par with those paid by commercial employers should prove a safeguard for the state in that only applicants with a zeal for service would make themselves available for employment in the field of mental health. Certainly the immediate need is great, both in the

medical and psychiatric as well as in the equally important field of nurses' aids, and the time is now when decisions for such service should be made. The urge to make this appeal is comforted with the assurance that no such call to service ever falls on deaf ears among Lutheran Christians who have a burden for human welfare both for time and eternity.

MRS. SUSIE W. STAGEBERG
Red Wing, Minnesota

MORE ABOUT SOCIAL SECURITY

►The Rev. Milo Lee does well to caution against discarding our present Pension Plan in favor of Social Security. The Church should not be dependent upon the government for the retirement income of her pensioners. "Our Retirement Annuity Plan is actuarially sound in origin and in its application. Pastors who have been members of the plan for '35' years will have an adequate pension."

However, our plan has been in operation only since 1941. Not until 1976 will our pensioners draw the kind of pension Pastor Lee writes about. Because we delayed the adoption of our plan, and because our leadership proposed and our conventions authorized drives for Missions, Charities, and Christian Education first, thus leaving Pensions to the very last, we are unable to give our pensioners anything like an adequate retirement income. Most of our present pastors, I am told, will NEVER receive more than \$600 a year when they retire. Is it any wonder that when Social Security provides a larger retirement income for older workers, our Synod voted in 1952 to ask the government to include church workers under this plan?

Many church bodies keenly sense the danger of having their pastors included under Social Security. They want to be completely independent of any kind of federal control. Our fear of such dangers has evidently been overcome because we want to provide better retirement income for our older workers. We made the mistake in 1952 of voting to reduce the percentage of our Synodical Budget allotted to Pensions from 10% to 7%. Let us correct this mistake in 1954 by voting to give 10% of our Synodical Budget to pensions until pension accumulations of individual pensioners plus this 10% will provide a minimum pension of \$1,200 a year. This will reduce the pressure for Social Security on our part. Once pension accumulations catch up, we can vote a smaller percentage to Pensions. Remember, \$1,200 is only about \$600 according to the purchasing power of the dollar in 1941.

(DR.) NORRIS OLSON
Menomonie, Wis.

►In reply to the article on Social Security by the Rev. Milo E. Lee, I would like to submit my view.

First of all, Social Security is here to stay. With an ever increasing percentage of aged, it would be political suicide for any politician to advocate its repeal. The cost will be paid, from one source or another. If 3% is not sufficient, they will either raise the percentage or supplement it from the general fund.

Evidently Pastor Lee is a young man. He quotes 10% of a pastor's salary for 35 years, which will indeed create a fine pension, but how about all the older ministers that have only 5, 10, or 15 years to create this fund?

If the clergy had shown sufficient interest, they might have been included in the last Social Security change. Had this taken place, they would be covered with millions of others as follows:

Any one having a salary of \$3,600 per year, aged 63 or more, would be eligible for \$85 per month at age 65 or over, by making payments for only 18 months. His wife at age 65 would receive half of this or a total of \$127.50 per month. At husband's death, widow would receive \$255 in cash and a life income of \$64 per month.

Pastor Lee said nothing about life insurance. I have in mind our own pastor, a young man with three children, the youngest less than a year old. Should he pass away, his widow would receive \$169 per month for almost 18 years. In 15 years this would total \$30,420. Ask your life insurance agent what premium would be necessary for this protection at your age.

Further, how do you know the church will set aside their present pension plan? It might be changed to work in with Social Security, but it could only result in a more adequate pension for everybody.

Think of the hundreds of older pastors that are able to work part of the time. After 18 months they would receive an additional income which most of them surely need.

I most heartily endorse the position our Church has taken in this matter, and whether the clergy are included as the rest of us or on a voluntary basis would not make too much difference.

As to being actuarially or morally sound, it is as sound actuarially as our Government, no matter where the money comes from.

Even though life insurance companies must charge much more to remain solvent (The company I represent will give an immediate annuity of \$100 per month, for a male at age 65, payments guaranteed for 10 years certain, or for life, for \$17,777. Same for a female would cost \$20,006; you see the ladies live longer), the set-up is entirely different, no cash values, loan values, etc.

As I have never seen a widow refuse her life insurance, and noting the happiness of those receiving Social Security checks, I cannot see that it could be morally wrong to make people more secure, thereby contributing to a more contented old age.

S. E. DAHL
Tacoma, Wash.

ARE WE CONSISTENT?

►I have read contributions in the LUTHERAN HERALD in which it was recommended that farmers should rent or use a parcel of land, donate machinery and labor, and give the crop harvested to the Church. Those who do so are praised for their interest and effort for the work of the Church.

The women of the congregation have a different project. They do not care to run machinery, but they like to bake and cook. So they prepare food and serve a supper, and donate the proceeds to the Church.

Or women do not like to bake, cook, and wash dishes, but they like to sew and crochet; so they sew and crochet, and sell the articles made, and give the proceeds to the Church. What is the essential difference between these activities? Why is the activity of the men praised and the activity of the women condemned?

(THE REV.) N. J. NJUS
Benson, Minn.

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

Within the E.L.C.

PERSONS

The Rev. Carl Grindberg was installed as pastor of Grace Lutheran Church, Primghar, Iowa, on Oct. 11 by the Rev. E. S. Ede, Fort Dodge, Iowa.

Mr. P. I. Hendrikson, caretaker of the Deer Creek Valley Lutheran Church near Northwood, Iowa, has served continuously in this capacity for half a century. In appreciation of this long and faithful service the congregation honored Mr. Hendrikson at a dinner on Sunday, Sept. 27, and presented him with a gift.

The Rev. P. E. Onstad, Slater, Iowa, has resigned from his parish to accept a call to Erskine, Minn.

The Rev. Selmer M. Heen, who has served as pastor of First Lutheran Church, Havre, Mont., for the past six years, has accepted the call to become pastor of East Side Lutheran Church, Sioux Falls, S. Dak. He expects to take up his work there in January.

The Rev. Frank L. Ericksen, Burlington, Wash., has resigned as pastor of the Burlington-Edison congregations to accept a call to the Emmanuel Lutheran Church in Longview, Wash. He will assume his new pastorate in January. Upon his resignation the Burlington-Edison congregations voted to divide and each call their own pastor.

The Rev. M. B. Quill, Decorah, Iowa, died of a heart attack the morning of Oct. 20. An obituary will appear later.

The Rev. J. O. Ronsberg, formerly pastor at Lisbon, N. Dak., preached farewell sermons to the churches of his parish during the latter part of September, and he and Mrs. Ronsberg have now moved to Fargo, N. Dak. Before leaving Lisbon, Pastor and Mrs. Ronsberg were honored at a number of farewell gatherings and were presented with a purse of money. Trinity congregation of the parish also voted to pay up the balance of Pastor Ronsberg's pension premium. Pastor Ronsberg has served calls at Conrad, Mont.; Borup, Minn.; Perley, Minn.; Oakes, N. Dak.; Cogswell, N. Dak.; and Lisbon. He has served continuously since his ordination in 1913, missing only two Sundays in that time because of illness. He will now be affiliated with Concordia College in Moorhead.

DISTRICTS

Eastern

Cashton, Wis. On Sunday, Sept. 13, a public address system was dedicated in services at the Portland Lutheran Church, N. R. Hjermstad, pastor. It was given in memory of the late Mr. and Mrs. Martin Erickson, Sparta, Wis., by their children, one of whom is the wife of the Rev. R. T. Jochen, Beldenville, Wis. Mrs. Erickson died in 1937, Mr. Erickson in 1953.

Rosholt, Wis. On Oct. 4 Alban Lutheran Church, W. L. Anderson, pastor, celebrated its 75th anniversary. Speakers for the occasion were the Rev. Harald Farseth, Washburn, Wis., a son of the late Pastor O. C. Farseth, who served the congregation from 1904-1910; and the Rev. George Anderson, Groton, S. Dak., a son of the congregation. Others present included members of the Eidahl family, descendants of the Rev. K. O. Eidahl, who served the congregation from 1883-1904; the Rev. and Mrs. G. A. Peterson, he having served Alban church from 1920-1923; and Mrs. Anna Farseth Lien. About 160 past confirmands were also present.

Osseo, Wis. The Osseo Evangelical Lutheran Church observed its 60th anniversary Sept. 30-Oct. 4, with pastors R. P. Haakenson and Herbert Larson as speakers. The congregation has a

membership of 200 families. It has been served by the following pastors: T. H. Himle, O. H. Elstad, J. C. Hjelmervik, and O. C. Aune, the present pastor.

Rocky Mountain

Joplin, Mont. Beginning in September of this year St. Olaf Lutheran Church in rural Joplin became a part of the Chester-Joplin parish in the Havre Circuit, being added to Bethel, Immanuel, and Our Savior's churches. New churches were dedicated at Immanuel and Our Savior's congregations early in the spring. The Rev. C. H. Jacobson is pastor of the parish, with Mr. Harold Bailey serving as student intern. On Oct. 7 members of the congregations presented Pastor and Mrs. Jacobson with a new car as a token of appreciation for the work they are doing.

South Central

Miller, Iowa. Ellington Prairie Church, Arnold Edwards, pastor, celebrated its 75th anniversary on September 13. This congregation has also received new stained glass windows for their church which will be installed in the near future.

Story City, Iowa. An addition is being built to the Story City Sunset Home to be used as an infirmary. This modern, one-story building will care for 16 more old people. Pastor Ivar Havneros of Story City has been appointed chaplain of the home.

CIRCUIT-SPONSORED PARISH DEDICATES NEW CHURCH



The accompanying picture gives an exterior view of the new church erected by the eight-year old congregation at Chatfield, Minn. This church was made possible through sponsorships on the part of other Fillmore Circuit parishes. Exclusive of furnishings, the church cost \$45,000; it seats 250. The interior is done in fir, the furnishings being in natural red oak. The new fane was dedicated Sept. 6 by Dr. E. C. Reinertson, president of the Southern Minnesota District. Greetings were brought by the Rev. Martin Witte of Adams, Minn., who was the congregation's first pastor. The present pastor of the parish, which includes rural Root Prairie Church, is the Rev. Wm. K. Benbow.

NEW CHURCH AT LADYSMITH, WISCONSIN



Pictured herewith is the new church edifice of Hope Church, Ladysmith, Wis., dedicated last spring by District President Anderson. The church is built of red brick, seats about 330, and has a separate section for Sunday school classes and group gatherings. On Sunday, Sept. 27, the congregation celebrated its fiftieth anniversary. Among the speakers were two former pastors of the parish: John M. Ritland and J. Milton Grimsrud, and also a son of the congregation, the Rev. Clarence Hanson. The present pastor of the Ladysmith church is the Rev. Erling A. Hansen.

OBITUARY

Mrs. E. T. Lundy

Mrs. E. T. Lundy, wife of the Rev. E. T. Lundy, died at her home in Mt. Vernon, S. Dak., on Oct. 4, 1953, after a lingering illness. Funeral services were held on Oct. 8, with the Rev. H. Melby officiating. Among the speakers were Dr. L. A. Pierson, the Rev. O. M. Knudson, the Rev. Eldon Lyso, and the Rev. G. Helgerson. The Rev. J. C. Paulsrud spoke on behalf of the family.

Betsy Theodora Bowers, daughter of Bower Bowers and Gertrude Farness Bowers, was born at DeForest, Wis., June 24, 1886. On June 26, 1912, she was married to the Rev. E. T. Lundy, Slater, Iowa. Pastor Lundy served parishes in the following places: Eureka, Kansas; Corning, Iowa; Armstrong, Iowa; and the Mt. Vernon parish. Surviving her are her husband, one son, two brothers, a sister, and other relatives.

She was a devoted Christian, a loving mother, and a dear friend to all that learned to know her.

ANNOUNCEMENTS

Wanted to buy: Used choir robes in good condition. Write Our Savior's Ladies' Aid, Bloomer, Wis.

Fillmore Circuit WMF Workers' Conference will be held on Tues., Nov. 3, in the new Home Mission church at Chatfield, Minn., W. K. Benbow, pastor.

Oakes Circuit LDR will meet Nov. 1 at 2:00 at the DeLamere Lutheran

Church, DeLamere, N. Dak. Speaker: Miss Aagot Fosmark.

For sale: Kimball pneumatic-action, 7 rank pipe organ. If interested, contact the Board of Trustees, Loren Schendel, chairman, Vinje Lutheran Church, Willmar, Minn.

For sale: Fifty-two red junior choir cassock type gowns, with white surplices. Gowns could not be matched and therefore were replaced. Excellent condition. Very reasonable. Contact Mrs. H. B. Kildahl, Jr., Box 293, Willmar, Minn.

CHANGE OF ADDRESS FOR PASTORS

Victor C. A. Ovrebo, Bagley, Minn.
F. E. Olderr, Maddock, N. Dak.
Henry Peterson, 7952 Burnham Ave., Chicago 17, Ill.

J. A. Hjelmseseth, Presho, S. Dak.
Bennett Opdahl, Westbrook, Minn.
S. G. Knudson, Harlem, Mont.
Clair Jennings, Lisbon, Ill.
Harold L. Norheim, Cylinder, Iowa.
Allan C. Erickson, Poplar, Mont.
Thos. A. Knudson, 1006 3rd St. W., Grandview, Wash.

H. J. Hansen, Velva, N. Dak.
Gordon A. Selbo, 582 Minto St., Winnipeg, Man., Can.

Chap. Thomas L. H. Collin, USS Dionysus (AR 21), c/o Fleet Post Office, New York, N. Y. Home: Glen St., RFD 2, Portsmouth, R. I.

Chap. Ray Farness, Chaplain's Office, U. S. Naval Air Station, San Diego 35, Calif. Home: 3211 Afton Rd., San Diego 11, Calif.
S. A. Stenseth, 1606 S. Duluth Ave., Sioux Falls, S. Dak.

Laurel O. Johnson, Ft. Dauphin, Madagascar.
N. H. Wangen, Parkland, Wash.

NEW PARSONAGE FOR RED OAK GROVE CONGREGATION



Dedication services were held October 4 for the new parsonage of the Red Oak Grove Lutheran Church, near Austin, Minn. The Rev. Alf Romstad, former pastor of the congregation and now pastor at Viroqua, Wis., preached the dedicatory sermon. Official dedication rites were conducted by the Rev. N. A. Berntson, Dodge Center, Minn., president of the Austin

Circuit. Also participating was the Rev. Carroll Satre, pastor of First Lutheran Church, Blooming Prairie, Minn., and the Rev. Neal Johnson, present pastor of the church. The new parsonage is an eight-room structure, built at a cost of approximately \$28,000, which cost also includes expenditures for additional land, sidewalks and driveway, and landscaping.

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JUL I VESTERHEIMEN - 1953

EDITED BY HERMAN E. JØRGENSEN



Always popular at Christmas among the Norwegian-reading groups is this collection of Christmas stories and articles, poems, photographs, art reproductions. Familiar favorite authors will be found in this year's new edition. Order early for mailing to friends or family in Norway.

Contributors: Ivar Aas, Gotfred Smedal, C. K. Malmin, N. J. Njus, Edv. Welle-Strand, Gjerm. Hoyme, Mary N. Wee, Eyvind J. Evans, Andr. Bersagel, Rudolf Møller, Magne Solheim, Bertha Buan, Emma Q. Bonhus, Karl Strømme.

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A Scripture verse wall calendar in the Norwegian language gives twelve months of beauty, inspiration and practical service. There is a selected Bible verse for each day, with morning and evening lessons indicated. There is a beautiful Bible scene in color for each month. Top metal binding keeps calendar secure. Complete with cord for hanging. Size 9x13½.

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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. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number in answering.)

FOR SALE

Farms

Half-section farm, highly improved, located in Cass Co., North Dakota. Modern home and modern dairy barn. Other improvements are tops. Good grove. On good gravel road. Must be seen to be appreciated. 334-1A

80-acre river farm with good buildings and modern 3 bedroom house. Close to pavement. Lutheran community. Cass Co., North Dakota. 334-2A

40-acre river farm, on highway, good improvements. Reason for selling is old age. North Dakota. 334-3A

For sale—160 acres in Wadena Co., Minnesota. Fair buildings, REA, good roads, mail, cream and school routes. 40 acres in alfalfa, lots of wild hay and pasture. Write for further information. 334-20A

Businesses

For sale—grocery store and cream-buying station in Red River Valley town; also 2-bedroom modern home; gross annual turn over about \$43,000; large territory. Solid Lutheran community. Reason for selling, have other interests. 334-4C

Dept. store for sale in southern Minnesota town. Large soy bean markets; large public school, churches, low taxes. Ill health reason for selling. Unusual opportunity for aggressive merchant. Stock at inventory, bldg. and fixtures on lease at fair rental. Investigation invited. 334-5C

For sale—Dental practice in southern Minnesota town. Good location, nearly new equipment, old established practice with large patient file. 334-6C

Well-equipped, established beauty shop for sale in western Wisconsin. Reasonable as owner wishes to retire. Terms can be arranged. 334-7C

FOR RENT

Restaurant for rent. Seats over 50, near junction of two highways and almost next to new Lutheran church in north central Iowa. Will sell inventory at very low price. 334-8C

WANTED TO RENT

Expectant couple with one child desire four-room lower apartment or house partly furnished on or before November 15. Will be attending the Seminary next year. 334-9B

POSITION WANTED

Licensed cheesemaker would like to operate plant on pound basis. 15 years experience. Married. Can furnish references if desired. 334-10E

German Lutheran with Ph.D. from the University of Berlin desires tutoring opportunities, especially in European languages, with families in Chicago metropolitan area. 334-11E

HELP WANTED

Wanted—a Christian housekeeper for a Minneapolis Christian institution. 334-12F
Wanted—Middle-aged Christian lady to work as cook in a small, church-owned Home for the Aged in southern Minnesota. Good wages; board and room; Social Security; time off. 334-13F

Wanted—A caretaker and a cook for Home for Aged (ELC) in northern Minnesota. New, modern building. No license for caretaker required. Can be single person, or husband and wife combination. Desirable apartment. 334-14G

Immediate opening for man as assistant superintendent in resident school for delinquent minors. St. Paul, Minnesota. Must be a graduate of an accredited college or university with training and/or experience in social work. Write for further information. 334-15G

Wanted: Floor printer for country weekly in northwestern Washington. \$2 per hour. 40-hour week. Steady. Beautiful Puget Sound country. Strong Lutheran community. 334-16G

Married couple wanted for work on a dairy farm. Located in Pierce Co., Wisconsin. 334-17G

Wanted—Man or married couple to operate farm on share basis. Complete equipment and stock. Must be good with cattle. Chance to buy machinery if satisfactory. Walsh Co., North Dakota. 334-18G

Barbers, attention—Would you like to make \$8,000 per year net, with \$5,750 investment? Most beautiful barber shop. Guaranteed established side line in large south-west Minnesota city. Can be handled alone. Present owner will stay six months to acquaint. Mostly Lutheran community. Twenty-mile trade territory. 334-19G

Opsahl, Ole H., Ellendale, Minn., \$1.
Palmer, Walter, Minnewaukan, No. Dak., \$2.50.
Peterson, Herman F., Bird Island, Minn., \$10.
Peterson, Nellie, Walcott, No. Dak., \$4.
Reisland, Mrs. Ralph, Wessington Springs, So. Dak., \$5.
Sampson, L. J., Radcliffe, Ia., \$1.
Seland, Mrs. Gust, Fergus Falls, Minn., \$26.
Selvik, Mrs. M. G., Euclid, Minn., \$5.
Skiple, Olaf E., Erskine, Minn., \$9.
Steinmueller, Lawrence, St. Paul, Minn., \$30.
Torkelson, Mrs. A. M., Euclid, Minn., \$10.
Traffry, Fern, Pierpont, So. Dak., \$15.50.
Winge, Clarence, Dawson, Minn., \$4.
Yahnke, Mrs. Ernest, Jackson, Minn., \$5.

From August 24 through August 28, 1953

Anderson, Anton, Delavan, Minn., \$5.
Anderson, Gerald, Wautoma, Wis., \$5.
Anderson, Oscar, C. Granite Falls, Minn., 1.
Arndson, Loren, Lamberton, Minn., \$142.
Arntzen, Andrew, Dexter, Minn., \$10.
Ask, Anton L., St. Ansgar, Ia., \$164.25.
Aubol, Mrs. Ed., Thief River Falls, Minn., \$1.
Bagne, Arthur L., Glenwood, Minn., \$105.
Baird, Mrs. Alphyde, Tacoma, Wash., \$69.
Bakke, Elling, Zumbrota, Minn., \$6.50.
Barnard, Mrs. Emma, Minnewaukan, No. Dak., \$12.
Benner, Elwyn E., Boyceville, Wis., \$6.
Birkedal, Mrs. Gus, Shabbon, Ill., \$5.
Bjorgan, Clara, Sioux Falls, So. Dak., \$98.
Bronnick, Mr. and Mrs. H. P. Glenwood, Minn., \$5.
Calder, Mrs. H. J., Chippewa, Falls, Wis., \$5.
Carlson, Annie Olena, Leland, Ia., \$2.
Carlson, E. F., Minneapolis, Minn., \$10.
Carlson, Mrs. Inga, Stanley, No. Dak., \$3.
Christianson, Irving, O., Scarville, Ia., \$15.
Dahl, Ernest, Maker, Mrs. Sena, Viroqua, Wis., \$7.50.
Dullum, John, Mahanomen, Minn., \$3.
Eitland, Bonnie, Viroqua, Wis., \$5.
Ellingson, Gloria, Forestburg, So. Dak., \$8.
Enemark, Mrs. Max, Lamberton, Minn., \$5.
Erickson, Carl Alfred, Minneapolis, Minn., \$2.
Erickson, Conrad, DeKalb, Ill., \$3.
Erickson, Herman, Cashton, Wis., \$8.
Erlandson, Mrs. Caroline M., Glenwood, Minn., \$11.
Fagderud, Mrs. Ellen Anna, Hannaford, No. Dak., \$28.
Gronhove, K. J., Nekoma, No. Dak., \$22.
Hanson, Mr., Puyallup, Wash., \$60.
Hanson, J. A. Lime Grove, Ia., \$25.
Hanson, Mrs. Henry, Buxton, No. Dak., \$8.

Harland, Mrs. Henry, Noma, No. Dak., \$5.
Hinkley, Mrs., Flandreau, So. Dak., \$5.
Hoff, Henry, Grenora, No. Dak., \$12.
Hoff, Hilmar, Coon Valley, Wis., \$1.
Hollen, Ervin, Thompson, No. Dak., \$2.
Holm, Julius, Hendrum, Minn., \$44.
Holman, Louise, Glenwood, Minn., \$25.
Houg, Kittle S., St. Ansgar, Ia., \$18.
Irgens, Mrs. Maxine, Glenwood, Minn., \$14.
Jacobson, Jacob, Benson, Minn., \$41.
Johnson, James, Newcastle, Nebr., \$26.
Johnson, Mrs. Otto, Browns Valley, Minn., \$10.
Jones, Earl, Viroqua, Wis., \$9.
Jones, Stella, Morris, Ill., \$3.50.
Kleven, Sivert J., Dawson, Minn., \$83.
Knutson, Melvin, Naicam, Sask., \$14.
Larson, Ed, Meckling, So. Dak., \$6.
Lee, Carrie, St. Ansgar, Ia., \$25.
Lindholm, Mrs. Clara, Epping, No. Dak., \$1.
Lindholm, Mrs. Marit, Poulso, Wash., \$20.
Lund, Lud C., Rake, Ia., \$58.
Lunetter, Mrs. H. A., Gatzke, Minn., \$19.
Lykken, Engebret, Walcott, No. Dak., \$9.
Martinson, Chas., Newcastle, Nebr., \$9.
Mathison, Larry, Woodville, Wis., \$62.
Mathre, Mrs. William, Morris, Ill., \$1.
May, E. B., Delavan, Minn., \$2.
Miller, Ray, Morris, Ill., \$5.
Moen, Anton, Osseo, Wis., \$10.
Nelson, Mrs. Emma, Shevlin, Minn., \$2.
Nelson, Mrs. Hans, S., Battle Lake, Minn., \$10.
Nelson, Nels P., Rice Lake, Wis., \$1.
Nelson, Peter H., Fargo, No. Dak., \$7.
Nettun, John, Buxton, No. Dak., \$11.
Norby, Mrs. Selma, Veblen, So. Dak., \$19.
Nyboe, Thos., St. Ansgar, Ia., \$24.25.
Odden, Mrs. Cora, Osage, Ia., \$5.
Oliver, Mrs. Hannah, St. Paul, Minn., \$10.
Osmundson, Mrs. Marge, Delavan, Minn., \$10.
Paulson, The Rev. C., Manistee, Mich., \$75.
Peck, August, Ossian, Ia., \$1.
Peterson, Mrs. O. B., Wautoma, Wis., \$10.
Peterson, Mrs. Selma, Boyceville, Wis., \$10.
Risetter, Lars, Lee, Ill., \$52.50.
Risetter, Mrs. T. C., Lee, Ill., \$28.
Rosaen, Mrs. A. B., Spring Grove, Minn., \$36.
Rosenberger, Julia, Hibbing, Minn., \$5.
Samuelson, Andrew, Sacred Heart, Minn., \$100.
Saunders, William, Flandreau, So. Dak., \$5.
Schultz, August W., Grafton, No. Dak., \$5.
Seland, Mrs., Rugby, No. Dak., \$2.50.
Selnes, Mrs. O., Glenwood, Minn., \$25.
Semple, George, St. Paul, Minn., \$6.
Severson, Mrs. Marie, Pelican Rapids, Minn., \$14.
Strand, Jacob H., Harmony, Minn., \$110.

N. H. NELSON, Treasurer

In Loving Remembrance

Memorial Wreaths—ELC

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Revelation 14:13.

In loving remembrance of dear ones departed, the following gifts for the furtherance of the Kingdom of God have been given.

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