

COLUMBIA LUTHERAN

Editor: Rev. J. H.
803 W. 2nd

VOL. XXVIII

OCTOBER 1936

NUMBER X



WESTDALA LUTHERAN CHURCH - TROY, IDAHO

THE COLUMBIA LUTHERAN

Published monthly by the
Lutheran Columbia Conference

Entered as Second Class Matter at
the post office at Seattle, Wash. under
the Act of Congress of March 3, 1879.

Subscription for one year.....50c
Advertising pr in. pr single column..\$1

ENOCH N. SANDEEN, B.D.
2048 W. 64th St., Seattle, Wash.
Editor and Manager

Editorially**BY WHAT WE READ WE SHALL
BE KNOWN**

"I have grown taller today because I was there" once said a young girl on returning from a concert. Purity and nobility had thrilled her soul and she had come to the conclusion that she was made for heaven and not for earth. She had seen the vision of beauty and of power and she had grown big in spirit and felt closer to God.

Those who have bought the devotional books by Dr. G. H. Knight—published by our own Augustana Book Concern—have grown purer and better because of it. "In the Secret of His Presence" has recently gone into its fourth edition. In letters to the editor from readers who have read the book, there is the spirit of thankfulness. "The Columbia Lutheran has done me a great favor", writes one man. "I bought Dr. Knight's book on your recommendation. It is worth its weight in gold."

Now comes "THESE THREE"—possibly the best book of Knight's thus far. It contains 45 three-minute meditations. These meditations are gems of great beauty, both in thought and in style, and combine deep spirituality with practical adaptations of the truth in Christ to the requirements of daily Christian living. The author utilizes Bible texts in which Christian privilege, Christian duty or Christian danger is presented in a threefold way. Knight writes always more than the usual—he gives us a priceless treasure.

The price is only one dollar.

FESTIVAL DAYS IN TROY, IDAHO

October 11-18 marked the Fiftieth Anniversary of the Westdala Lutheran Church of Troy, Idaho, and the occasion was celebrated in a spirit of joy and gratitude.

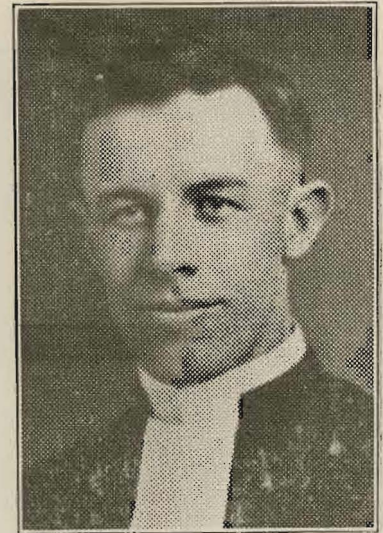
The festivities began on Sunday Oct. 11 with Confirmation and Baptism and continued over the week with various services. Special Jubilee Services were held on Tuesday, Wednesday, Thursday and Friday with Rev. Carl S. Odell of Portland as speaker. Mrs. John Billdt, formerly of Troy, was guest of honor and took part in several of the meetings. Miss Anna Olson, missionary on furlough, was also present, as well as Rev. Carl A. V. Lund, president of the conference, who gave the principal sermons on Jubilee Sunday.

The congregation was organized December 12, 1886, by a group of 17 pioneers who gathered for this purpose under the leadership of the pioneer pastor Peter Carlson. The church building was erected in 1891 and the first service was held New Year's Day, 1892. It was dedicated in March, 1894. It was moved to its present location on Main street in the year 1902 when it was renovated and a bell was procured. In 1907 it was again remodeled and enlarged. During the same year a parsonage was secured. A cemetery was added in 1895.

Twelve pastors and four vice pastors have served the field. Rev. Axel E. Berg, the present pastor, has served the field only a short time but has already made himself secure in the hearts of his people.

ABERDEEN-HOQUIAM

On Saturday evening, September 19, the Saron Congregation gathered in the Church basement for a fellowship supper, which turned out to be a welcoming party for pastor and Mrs. Elmer. After a musical and speaking program Trustee John F. Frederickson welcomed the new pastor's family and presented a purse, while little Miss Marion Johnson presented Mrs. Elmer with a beautiful bouquet of flowers.



REV. JOSEPH ELMER

A week later the Trinity congregation duplicated the affair. Pastors T. T. Ore of Our Saviour's Norwegian Lutheran Church, and Elmer Johnson of Gloria Dei Church in Olympia were present and spoke. Musical numbers were also presented.

A new venture is being carried out in Trinity. This is with respect to the Sunday School. At present we have a Church School that meets from 10 to noon on Saturdays. The idea is that there shall be more time for study and instruction and that the pastor shall be able to be along and direct the instruction of the children.

Saron Church is the finest and best-equipped Church in Hoquiam, and is well located. It was built during C. J. Renhard's pastorate here. Trinity still worships in a basement, though earnest thought is now being given toward the fulfillment of the congregation's dreams for a new church building in the not too distant future.

SCHOOL PROBLEMS AND OUR YOUNG PEOPLE

By Thorsten N. Berggren, Spokane

In the August issue of the Columbia Lutheran a very worthwhile and stimulating article by Mrs. John Billdt appeared under the heading of "School Problems and Our Young People." The discussions which she advanced were timely and pointed, but they tended to arouse a question in my mind as to just how justifiable some of the premises of the article are. As a teacher in the common schools of Washington, it is my opinion that the schools received an unwarranted attack in the aforementioned article.

Delinquency and crime are not traceable to the schools in the majority of cases. Rather, the home is the most responsible agent in this respect. In support of my contention there appears a host of names recognized as character education authorities in educational circles. Some of these are F. E. Bolton, author of "Adolescent Education"; H. Hartshorne, author of "Character In Human Relations"; Harry C. Mc Kown, author of "Character Education"; etc. Bolton tells us that "the home is the most potent factor in determining character" and further that "the religious beliefs, ideals, attitudes, and largely the religious practices, which we cling to through life, are the ones gained at mother's knee."

Obviously, the school is not nearly as responsible for misconduct in children as may have been surmised. The child from birth to six years of age is in his most impressionable period. It is at this time, then, that ideals, aspirations, inhibitions, and prejudices are established. The school is faced with the almost impossible task of uprooting and replanting by suggestion, guidance, encouragement, and rarely, by coercion, the warped and deformed mental abnormalities which have been implanted firmly by the home in the first six years of the child's life.

Secondly, it would seem that Mrs. Billdt advocates a return to a formalized class room based largely upon the study of subject matter as a means of developing concentration. The point overlooked here is that concentration

on subject matter does not necessarily result in a carry-over of concentrational abilities in later life. Therefore, the schools in general are launching away from the subject matter emphasis and are attempting to develop the child's discrimination; so that when



major issues face him in later life, his school training will be of immediate and direct value in making the correct decision. To assure a carry-over from school- to adult life, we are trying to create within the school situation actual life-situations such as the child must face later.

To recreate this life-situation, clubs, athletic teams, musical and dramatic groups, assemblies, student body organizations, and student governments have all been introduced. The problem facing the schools now is to educate the parents into appreciating the significance of this new movement. It is not a training for facts and more facts, nor for mental discipline, nor for concentration, but a planned program designed to produce an adult trained to take an active part in his social environment and capable of making his own decisions with an alert mind whenever major issues confront him. A difficult problem—and one requiring the utmost co-operation from and with the home.

I realize that when I touch upon the responsibility of the church, I tread upon volcanic ground. Yet in all fairness to the home and school, this cannot be ignored. Too often can it be said that the church and the school are at variables. Too many times has the church thrown the accusation of Atheism, Communism, or some other "ism" at the school, when actually nothing but the progressive spirit of any live organization was manifesting itself. In return it might be just as truly said that the school has accused the church of being out-dated, out-moded, and out-worn. Let us take as impartial a view as is possible and see why this dispute continues.

The church in its essence is conservative—the school is experimental. The church is concerned largely with the realm of metaphysics—the school deals with social problems. The church follows established creeds and doctrines—the school changes to accommodate changing needs and times. The church encourages acceptance through faith—the school develops an analytic mind which demands proof before acceptance.

It would appear that these two great organizations are diametrically opposed to each other. And yet, the aim of each is the same, namely the upbuilding and refining of the human race. The church achieves this through a spiritual medium, the emotional approach; the school seeks the same through the more mundane method of rationalization. Jesus said, "Man does not live by bread alone", but he did not condemn the use of bread.

In conclusion let us admit that we cannot put all the blame on the schools nor even the majority of the blame. The schools are run by the people. We teachers are more controlled in our thinking than perhaps any other group extant, because the public eye is always upon us. What the home through the voter dictates, that we teach. The responsibility for our youth lies first with the home, secondly with the school, and thirdly with the church. To try and place the blame for social ills squarely upon the schools is not only unfair, but suggests misinformation as regards the place of the home and the church in the character training of youth.

Christian Ministry to the Spiritual Needs of the Aged

By
Dr. C. R. Swanson

Much is said and done for the proper care of aged people in our day and age. The discussions of the subject, however, are generally limited to the care of the body, to supply physical wants of people who have reached the age when they retire from active service. The Townsend plan is only one out of many attempts to give adequate answer to the well known question: "What shall we eat; what shall we drink and wherewithal shall we be clothed?" when we grow old. Men are tremendously interested in this question and spend much time in solving it. All these attempts are good as far as they go. The most important thing, however, is lost sight of. For care for the aged implies more than food, shelter, clothing and medical care of the body. It implies also care of the soul. Christ has most emphatically stated that the care of man's soul is the most important. Knowing this and believing this, our Christian institutions are concerned for and endeavoring to care for both bodies and the souls of the persons that intrust themselves to our homes for the aged for this care.

I take it for granted, that I am to limit myself, in the discussion of the topic given unto me, namely: "Ministry to the Spiritual Needs of Our Aged," to the aged at our Homes for the Aged.

The wants of men are twofold, physical and spiritual: food and care for the body—food and care for the soul. When we are born into the world, the first few years we are quite dependent on others for this food and care, and if we should live to be very old, we are also much dependent on others for our food and care. We enter this world quite helpless: often we leave it just as helpless. Our Christian religion recognizes both of these facts and teaches that our children shall be ushered into this world by hands of love

and in the days of feebleness when the aged soul pines for the touch that would stroke the golden locks of a prattling child, the Christian institution, through its representatives, is indeed happy to supply that love. Here we recall the lines of Elizabeth Gould:

"Put your arms around me—There like that:

I want a little petting At life's setting,

For it is harder to be brave When feeble age comes creeping

And finds me weeping—Dear ones gone.

Just a little petting At life's setting:

For I am old, alone and tired

And my long life's work is done."

In rendering this ministry to both body and soul, the Christian institution aims at giving it in such a way and through such channels, that he is shown the way to the great helper, our Lord and Savior Jesus Christ. Herein lies the main difference between the state and secular society institutions and the Christian institutions. The difference is not so much in building, in food, in clothing, nor in outward things, but the difference is in spirit, service and motive. The state and secular society institution, as a rule, limits its service to the wants of the body, and renders it often in a spirit void of love, and without any thought of the ward's soul. The Christian institution renders its services both to body and to soul. This paper does not claim to touch upon the care of the body, only indirectly, but we are to call attention to a few pertinent facts that are of great importance in our ministry to the Spiritual needs of our aged. Let us first consider:

1. What must be the real object in our Spiritual Ministry to the Aged?

I shall humbly answer this question with the words of the Apostle Paul:

"For we are laborers together with God." 1 Corinthians 3:9. This is with the object in view that He shall gain His object with aged people, namely that they might be saved.

The manner of procedure in this great task must, of course, be determined to a great extent by the inner and outward status of the ward in question. But in a general way we are justified in saying, "That as laborers together with God," we should direct the attention of our aged people to Christ, by speaking to them about change of heart and of faith.

We are not able to convert anyone. We cannot bring faith. This God alone can do. It is necessary for us to be clear in this matter, if we shall not be discouraged and disappointed. I have just heard of some young people, in one of our churches, who were gripped by the love of Christ and they wanted to do something. It was decided that they should go out, two and two, into the congregation and visit the aged and the lonely ones in their midst. Unfortunately, these young people went out to convert people. When these aged people refused to be converted at once through their enthusiasm, these well-meaning young people lost their ardor. It would certainly have lasted if they would have been clear in this. We shall proclaim the Gospel, speak of repentance and faith and perform whatever service we are able to render with the purpose of bringing the love of the Gospel of Christ to them, and then let the Lord use it and in due season bless it.

If we proceed in this manner, we are following in the Master's and disciples' footsteps. This method provoked questions and inspired new thoughts, and it therefore rendered great service.

Secondly we say:

II. If we are to be God's Co-laborers in ministering spiritual help to our aged people, it is self evident that it requires preparation.

How shall we prepare?

Nothing is more important in making us fit than the study of God's Word. We should also study the experiences of godly men and women who have gone before us in the work. The Inner Mission history has many

stars of the first magnitude on its horizon. Reading their experiences will inspire us to greater zeal and love for the work. Only by taking our task seriously can we hope to solve our problems. Even our failures will teach us to do better. But surely we must realize, that our preparations are not complete when we have read little or much about the care of souls and gathered a few general ideas and principles of how to care for aged people. It involves far more than that. Our preparation must be inwardly, and become a work upon ourselves, that we may come with the necessary personal qualifications: with consecrated hearts and minds and with the right means.

We must undertake to solve our task with:

A. The necessary personal qualifications.

1. Love for the aged. We cannot accomplish anything worthwhile without it. It is a general rule that without love nothing is accomplished which merits God's blessing. The Apostle Paul has written comprehensive words upon this subject in his first letter to the Corinthians, the thirteenth chapter. Not the most beautiful words, not the most comprehensive knowledge, not the greatest spiritual gifts, not the greatest sacrifice, are of any great value, unless love is found in them and works with them.

We must apply these divine truths to our relation to the aged. If love does not compel us, the greatest of all qualifications is lacking. Nothing else can take its place.

None should try to minister to aged people in the capacity of a spiritual adviser who lacks love. It should be found in every servant employed at our Homes for the Aged. It is not always an easy task to love all old people. Some are so loveable that we fall in love with them at once. But this is nothing to boast of. Even the publicans could do this, says Jesus: "For if ye love them which love you, what reward have ye? Do not even the publicans do the same?" In our spiritual ministry and in our ministry to the bodies of the aged we are to show love to those who are not loveable. It may be that they are most in need of it.

2. Sympathy. With love to the aged follows sympathy. It is love's expression inwardly. It is the fulfillment of Paul's admonition in the 12th chapter of the Romans:

"Rejoice with them that do rejoice; and weep with them that weep."

3. Kindness. Kindness is sympathy's twin sister. Love's expression outwardly.

"Put on therefore, as the elect of God, Holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another."

Colossians 3:12-13

4. Tact. Yes, tact is required to a great degree among the aged.

5. Faith. Read carefully Luke 5:17-20.

"And it came to pass on one of those days, that he was teaching: and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and Jerusalem: and the power of the Lord was with him to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee."

6. Training. Every servant in an old people's home should have some knowledge of how to deal with old people.

B. The necessary physical, mental and spiritual efficiency and fitness.

Physical fitness is absolutely necessary in our spiritual ministry among the aged. There is a danger that our matrons and nurses, and other servants are being overworked at our homes for the aged. Wherever this deplorable situation exists, we shall find that a nervous, erratic spirit is found in such an institution. The work among the aged is trying and telling. Every worker in our homes should

pay attention to two things at least, and our boards and superintendents should make this possible. First, recreation. A bow cannot always be strung without losing its fitness and strength. Every worker in our Homes should have their days off every week. Much work and no play makes Jack a dull boy. Our servants among the aged must be physically fit.

Every servant in our homes should be a Christian and live the consecrated life in prayer and supplication. They should be present at devotions in the institution in which they work. It should also be so arranged that every servant gets his or her turn in attending church. If the spirit of our homes for the aged shall be spiritual and Christian, the servants within these homes must be spiritually minded. They should be praying people for through a prayer life with God a power is furnished which gathers that which is distracted and restless into a state of calmness and tranquility. This experience Paul speaks of in Philippians 4:6 when he says:

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

C. To the preparation, finally, belongs that we have our tools in order. A stone mason must have his hammer; a surgeon must have his knife, the sower must have his seed. They must have their tools with them, if they shall accomplish anything in their calling. Naturally, they must also know how to use them. It is not enough only to have them in your hand.

Our most important tool is the Word of God. That is the hammer, that is the knife, that is the seed. This we must have with us, this we must use. How this is to be done we shall speak of later.

III The Recipients of our Spiritual Ministry.

1. Their background.

Their background is varied and quite different at the average Home for the Aged. Some years ago when I wrote the history of the Columbia Conference Home for the Aged, I found that

we had eight nationalities and eleven different church denominations represented in our Home out of the 71 wards who were at the time living at the Home. Some of them pious Christians, others baptized and confirmed in their days of youth, but long ago lost their connection with the church and fellowship with their Saviour. Then there are still others who are the enemies of Christ, and scorn the Christian religion. Their fostering and early environment were different. Their experiences in life have been different. No two are alike. Their attitude toward life here below and on the other side, are different. Many of them have during their entire lifetime, been under the influence of the Church and the Word of God, without yielding their hearts to God.

2. Their present state. In the words of our beautiful hymn some could say:

"God calling yet, and shall I give
No heed, but still in bondage live?
I wait, but He does not forsake;
He calls me still; My heart, awake."

Others are like Paul, when describing his spiritual state in Phillippians 3:12:

"Not that I have already obtained,
or am already perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

Our ministry to the aged is to continue to extend the call. And in so doing we should remember that in the case of these aged people it is the last call. Further we should remember that aged people are hard of hearing physically and spiritually. Our message must be direct and to the point, setting forth man's helplessness and Christ's great power to save. Further, our ministry to the aged is to help the pilgrim who long ago accepted Christ to hold out unto the end, "to be faithful unto the end, and gain the crown of life."

IV. The Means by which we carry our Spiritual Ministry.

First and foremost among them is the Word of God. "God's word controls the spiritual ministry: it guides it: it embodies it all." It is like a drug store in which is found the medicine for all the ailments of the sick, if he will only take it and use it. Our business is to offer the remedy.

This is done by morning and evening devotions. At the evening devotions the word of God is read and prayer is offered. This is done by regular weekly divine services when the chaplain of the Home or neighboring pastors preach and conduct a regular service. This is done by personal visitation when the Word of God is read and prayers offered, and spiritual advice and care administered. This is done by singing of Gospel hymns at meetings arranged by groups from our churches and societies and organizations. This is done by programs, sponsored by missionary societies and young people's groups, which would tend to stimulate and strengthen the spiritual life of the aged people. To remind them of the fact:

"The best is yet to be,
The last of life, for which the first
was made;
Our times are in his hand Who saith
"A Whole I planned: Youth shows
but half; trust God,
See all, nor be afraid."

This is done by administering the Lord's Supper to those that hunger and thirst after righteousness. Let it be said, that this ministry, in whatever manner performed it must become neither formal nor stereotyped.

As a secondary means, we would mention good books and religious literature, such as tracts and good wholesome stories.

Every Home for the Aged should have a beautiful chapel for divine services, and where a lonesome pilgrim may drop in and be all alone with God in prayer and meditation. We have something to learn from the Catholic Church in this respect.

In our ministry to the aged, we must not allow ourselves to become narrow nor bigoted nor unkind. In receiving people into our Homes for the Aged of other denominations, we have made it very clear that we do not expect them to sever their former church relations. If a person has been a good Methodist in bygone days, we encourage him so to remain. We tell them that the spirit of our Home is Christian and our ministry to all is alike to kindle and nurture genuine Christian faith and true Christian fellowship. Our Ministry in our Homes for the

Aged should be such that it tends to bring about a spiritual status in which all our aged people are able to say: "At evening time there shall be light." Zek. 14:7.

May God in His manifold riches grant us much love, abundance of wisdom, great courage and faith in our spiritual ministry among the aged.

ITEMS OF INTEREST

The marriage of Miss Fanny Vander May and Mr. Henry Slotemaker of Lynden occurred on October 2nd at the home of the groom. It was a double ring ceremony and performed by the pastor of the Christian Reformed Church. Mrs. Slotemaker has been active, for a number of years, in the Y. W. S. of Bellingham and has attended the Lutheran Bible Institute at Des Moines the last three years. The couple left on a month's honeymoon to Michigan and way-points and will be at home at Lynden after November 1th.

A surprise farewell party was given recently for Miss Catherine Selander and Mr. Elmer Lindquist, in the latter's home, by the Luther League of the First Lutheran Church, Bellingham. Games were played and a delicious lunch was served. A gift was presented to both Mr. Lindquist and Miss Selander. Mr. Lindquist left for Pt. Angeles where he will be a member of the teaching staff. Miss Selander is attending the University of Washington.

All members and friends of the First Lutheran Church in Tacoma were invited to a silver tea and silver supper, Thursday, October 15th. Rev. Carl E. Rydell and Mrs. Clarence Lyonmais furnished musical numbers both afternoon and evening. The choir sang two beautiful anthems on the evening program. Approximately 200 people attended during the afternoon and evening.

The home was beautifully decorated with flowers of the season and the spirit of good-will was everywhere in evidence. Ladies of the church assisted Mrs. Rydell.

The affair was planned for the benefit of the Lutheran Welfare Society.



PORTLAND DISTRICT NEWS



IMMANUEL, PORTLAND

It has been a great pleasure and inspiration to have with us Miss Anna F. Olson, missionary to China, who is back in the States on a year's furlough. Miss Olson is spending some time here in Portland visiting her sister, Mrs. A. V. Anderson, and giving messages to the various congregations of our Synod here in the Northwest. Her talks have been very interesting and are an insight into the work that is being done in foreign fields and of the great need for missionary work there. I am sure that all who have heard Miss Olson are impressed with her sincerity in her work, and of the understanding and sympathetic interest she has for the people whom she is trying to bring closer to Christ. While it is not possible for all of us to go into foreign fields, the messages Miss Olson brings are certainly a challenge to us to begin our missionary work here at home, and Luther Leaguers could find an infinite amount of such work to do if they believe in their faith and are desirous of helping those whom they contact in everyday life.

Three of our young Luther League couples are rejoicing over the recent birth of a child in each of their homes. Mr. and Mrs. Olavi Kari and Mr. and Mrs. Edwin Larson of Portland are both proud parents, and word has come from Washington, D. C., that Mr. and Mrs. Al Ehrenstrom are the parents of a son. While the Ehrenstroms are out of the city for a period of time, we still feel that they are members of our Luther League and rejoice with them.

The Immanuel Luther League are endeavoring to start a library which will contain religious books, as well as selected fine novels, for our Leaguers. We recently added several new copies to the library which were purchased with a gift that was given to be used as a memorial to Thor Bergstrom, who passed away several months ago. It seems to us that nothing could be more fitting as a memorial to a fine Christian man than good books, and we are very pleased that our library is grow-



"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

ing. At a recent Luther League meeting, Mrs. C. S. Odell gave a most interesting book review of the novel, "Pure Gold", which presented the theme that worldly goods are nothing when compared to good deeds and the desire and will to live a true Christian life. We hope to have more outstanding books such as this reviewed as part of our regular Luther League program.

Elva M. Olson

AUGUSTANA LUTHER LEAGUE

Since the Tacoma Luther League Convention which is so wholeheartily claimed to be the "best ever" with the inspiration of Dr. Miller and the splendid hospitality of the Tacoma First League to remember, Augustana Luther League has set out on a new season which promises to show greater strength. This year we want greater strength in Christian character, for harmony and cooperation; greater strength in numbers for young people make nations which Christ commands

unto himself; greater strength in work which is good for us to do.

The reflections of the convention were brought to the meeting of September in the reports of delegates and leaguers who attended.

At the Fellowship Program of September 27 Rev. Hattula of the Finnish Lutheran Church of Portland was the speaker. Rev. Hattula is a recent comer to Portland and is a hard-working young man striving with great energy to keep several missions growing for Christ.

As an aid to bringing a larger group into our work after the summer the League sponsored a Progressive Party for the first meeting in October and at the second October meeting we had the privilege of entertaining a large group of nurses from the Emmanuel Hospital.

Mr. Stanley Glarum, an active Leaguer and the former organist and choir director of Augustana has taken a year's leave to study at St. Olaf's Choir School and to direct the musical work of the Gloria Dei Lutheran Church in St. Paul.

An Augustana Leaguer, Mr. Harold Wey, was called on to his Master Sunday Evening, October 18th. Augustana shall miss one of its most good-natured friendly members.

Lowell F. Anderson

BETHANY, WARREN

Rev. and Mrs. Carl Muhr and daughter Andrey spent their vacation with the home folks in Warren and Portland.

Miss Agnes Anderson spent a month with her mother, Mrs. P. Anderson. Miss Anderson is a teacher in Long Beach, California.


Miss Hildur Peterson returned to Hood River to resume her work as teacher in the Park street school.

Mr. and Mrs. E. H. Klahr are the proud parents of a baby girl. Mrs. Klahr will be remembered as Hilma Peterson.

A class of seven were confirmed Sunday Sept. 20.


Edna V. Peterson

JOHNSON & SONS
MORTUARY



Sophia Johnson
C. R. Johnson
Herbert Johnson
N. E. Gustafson

Special attention
to our Lutheran
People



FUNERAL DIRECTORS
EAsT 0300
1103 E. Madison St.

The State Dept. of Public Welfare has attempted to institute a Good Neighbor Visitation Program among the old folks receiving old age assistance. The purpose of this program is to see that no aged person is without a friend to turn to. The Lutheran Well-responsibility for the Lutheran group, fare Society of Tacoma has assumed. Men and women from the various Lutheran churches have volunteered their services. They are giving a splendid service, greatly appreciated by our old folks. We find everywhere they come, they are happy to know someone cares. The local office, the State Dept., has commended our workers very highly for their service.



C. O. LYNN CO.
MORTICIANS

717-719 Tacoma Ave. Tacoma

OLSEN'S FISH MARKET

Full line of first class fresh, salted and smoked Fish
5433 1/2 Ballard Ave., Seattle

Franklin Dairy

"Trulibetre" Cream and Milk
Guaranteed 4% Butter Fat
Butter and Creamed Cottage Cheese
Phone PR-7500
708 Rainier Ave. Seattle, Wash.
GEO. T. LINDGREN, Mgr.
Member Gethsemane Church

Pastors & Sunday School Teachers

Your attention is directed to our stock of Bibles and Hymnals, Swedish and English; Schoolbooks, Certificates, Communion Wafers, etc.
J. F. VISELL
909 1/2 Pacific Ave. Tacoma

AUGUSTANA BOOK CONCERN
ROCK ISLAND, ILLINOIS

Complete Line of
CHURCH AND SUNDAY SCHOOL SUPPLIES
BIBLES, TESTAMENTS, LATEST BOOKS, ETC.
Catalog Sent Free on Request

BOWIE ELECTRIC COMPANY

The Best in Electric Appliances
Washing Machines
Best Quality for Least Money
5349 Ballard Ave. Seattle

For all Laundry Information
Call
American Laundry
644 W. 44th St. SUNset 5040

BALLARD DAIRY
2303 Market St.
MRS. L. CHRISTENSEN, Prop.

J. TORVE
Tailor
Maker of Fine Clothes
CLEANING, PRESSING
and ALTARATIONS
924 Stewart St. Seattle



PHEASANT-WIGGEN
FUNERAL PARLORS

2056 Market Street Seattle, Wash.

WE SPEAK THE SCANDINAVIAN LANGUAGES

UNIVERSITY BAKERY
ERNEST ENEBERG, Prop.
TRY OUR QUALITY BREADS
Danish Pastry, Cookies, Pies
and also Cakes
Phone Kenwood 9719
4727 University Way Seattle

COLUMBIA CONFERENCE HOME FOR THE AGED

405 North 48th St. and 1731 13th Ave., Seattle, Wash.

Good Christian homes. Good food. Steam heated, modern rooms. Both near city parks, on direct carlines to city center. Medical care with sympathy and understanding. If interested, write to
Dr. C. R. SWANSON, 911 Stewart St., Seattle, Wash.