

Lutheran Tidings

Volume VII

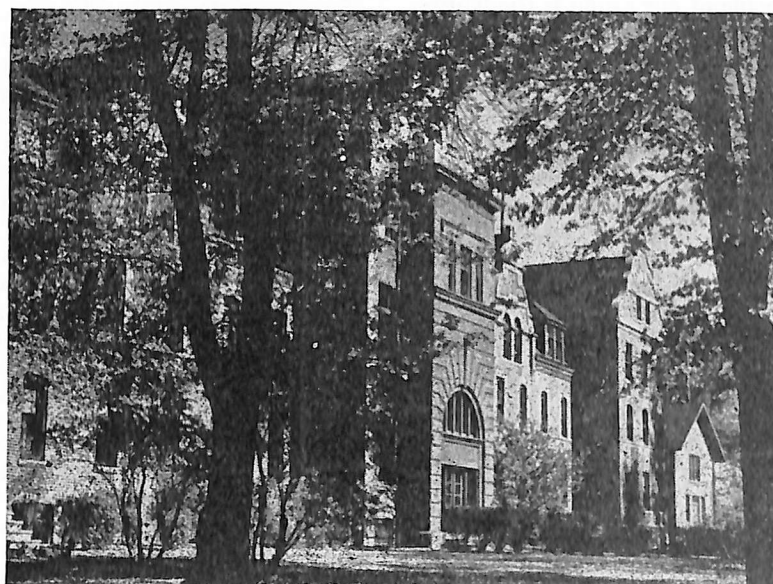
July 5, 1941

Number 23

The Grand View College Song

Gracious and mighty God,
Shield what our hands have wrought!
Bless Thou the house which we have here erected!
Save it from storm and flame,
Evils of every name,
Let by Thy father-hand it stand protected!

Let us before Thy face
Walk here in truth and grace:
Give us grand view to bright and noble visions!
Teach us the highest art:
Wisdom that warms the heart!
Give richer life to youth with true ambitions!



We laid foundation here,
Facing defeat and fear,
But Thou hast built the house and Thou didst cheer us!
Now, as it stands complete,
We kneel before Thy feet:
Whom Thou are near is safe, so be Thou near us!

Bless those who sow the grain
Here for eternal gain!
Shed on young hearts the light of inspiration,
That all good seed strike root,
Grow up and bear a fruit
Worthy of Thee, our homes, our church, our nation!
Kr. Østergaard Translated by S. D. Rodholm

Introducing the Danish Spirit

Some years ago Edward Steiner wrote a book which he called "Introducing the American Spirit." In this book he told how he would meet immigrants and tell them about America. He did that in this country. He did more than that. He went to Europe and travelled back to this country with the immigrants telling them about the finest and best in this country. He wanted these immigrants to know that there was in America what they not so easily find in mines and factories.

In one of Adam Dan's songs we sing:

Vi kom ej fattige hertil,
men med en arv saa god,
den satte vi ej kaad paa spil
men dermed vi vort levned vil
skal bære frugt og skyde rod,
som træ ved livets flod.

We have a wonderfully rich heritage. Recently Dr. E. Stanley Jones said about Denmark that no place on this planet had civilization reached a higher stage. Book after book comes off the press paying glowing tribute to Denmark. One of the latest is "I Chose Denmark" by Francis Hackett.

It is very clear that the author has learned to love Denmark and her people.—And now Denmark and her people lie in chains. For hundreds of years the Danes have been free to think and to speak. Now the gestapo and the censor are there.

Our country, America, is still one of the freest in the world; one of the few left. We may speak Danish or English as we choose. Many of us have learned to love the Danish for what we owe it. Danish wit and humor, Danish stories, Danish thought, Danish hymns and songs are dear to our hearts. As we grow older they become even more dear to us. By comparing these things with those of other peoples, we know that they are great.

Grand View College is and should be the center of Danish culture in America. In Denmark there are restrictions everywhere, but we have only the restrictions which we place upon ourselves. Here at Grand View we still sing the Danish songs without fear of censor.

Grand View College should take upon itself the work of introducing to America the Danish spirit. We have received so much. Now we should be prepared to give. We should give

to our country the best in Danish thought and music. We should interpret Danish culture to America. Rodholm should be encouraged to go on transplanting Danish hymns and songs. Ernest Nielsen should be encouraged to go on translating other Danish works into English. Our young people here should specialize in singing Danish songs. We must go on with our Danish gymnastics and folk dances.

It seems to me that here is a challenge, especially now that Denmark is a prison. It should challenge the best and most able among us, and I feel certain that it is the greatest gift we can make to our country.

Alfred C. Nielsen.

Organization and Standing

The whole is equal to the sum of its parts. Apply this axiom to Grand View College.

Oldest and dearest to the people of our synod is the Theological Seminary. Youngest stands the not too numerous Commercial Department. The Junior College enrolls the great majority. Object of a fading hope, most experimentation, and alarming uncertainty remains the unaccredited department, now for want of more fitting name called the Winter Session.

The Seminary is planned for 3 years of work leading to completion of the academic preparation to the ministry within the Danish-Evangelical Lutheran Church of America.

Formal application of admission must be filed with the president of the college, who with the Theological faculty accepts or rejects the candidate's entry into the Seminary.

Upon successful completion of the Seminary course a student is graduated and given a diploma. Ordination may follow, though not necessarily.

The Commercial Department is small, but adequate. Intensive drill and close personal direction prevail.

Within the Junior College are two groups. The numerically greater of these consists of students earning college credits. A far smaller group enrolls in college courses with no regard for earning credits. Members of this last group enjoy greater freedom in the choice of courses.

The credit group must present high-school transcripts for admission. The non-credit group presents a genuine desire for a liberal education as its entrance requirement.

These two sets of conditions need not conflict. Together in the same classes, both groups face much the same tasks.

A wide choice of subjects is to be had in the Junior College. For graduation the student must have earned a minimum of 60 Semester hours. Yet the 1940-41 catalog listed courses totaling 125 S.H. Since regular student load is 15 or 16 hours per Semester, a choice of 1 out of 4 is possible.

It is not common among Junior Colleges to provide a curriculum enriched to such an extent.

All Freshmen must enroll for English Composition and Rhetoric. Furthermore all members of the student body—theologs excepted—must attend Physical Training. The lecture hour is for all students and is currently devoted to a study of Contemporary History.

Pre-professional students must of necessity dovetail their courses with the requirements of professional institutions to which they plan later to transfer. That, however, is true everywhere. Naturally such students enjoy a very limited choice of courses.

Since most Freshmen do not know definitely whether or not to continue beyond a year or two in formal schooling, the great majority of them take the usual Liberal Arts subjects. Interests are kindled, ambitions born—we hope.

Pre-nursing is the thing right now. It draws a greater number than any other pre-professional curriculum here. One year in the Junior College satisfies the entry requirements of most Mid-West hospitals.

A few girls each year go in for the pre-teacher's course. At the completion of two years they are qualified to receive a First Grade Uniform County Certificate in the State of Iowa. On this basis a 1940 graduate teaches in the grades of a suburban Des Moines school. Others have taught rural schools in this State on the strength of college training re-

ceived exclusively at Grand View College.

For teaching in other States a candidate must of necessity satisfy that State's educational requirements. This usually necessitates a term at summer school in Teacher's Colleges of adjoining states.

The 1941 Iowa General Assembly enacted a minimum wage law of \$65 per month for teachers.

The Pre-Seminary Course, as outlined in our bulletin, is drawing a group of young men who plan later to enter the Theological Seminary. The length of this preparatory course is 2 years.

Pre-Law students enjoy great elbow room in their choice of courses. Two years here can be transferred most anywhere without loss of time. Few, however, definitely feel the legalistic urge.

Most Procrustian in cut and dried requirements is the pre-Engineering course. A few determined young men struggle manfully with their Natural Science and Mathematics. They have no choice. Their one year is crowded and their lights burn late.

The pre-Medics and pre-Dents enjoy a wider choice. A wide cultural background seems the proper start in these professions. Few students have a ripened ambition in this line of work.

The Winter Session is described elsewhere in this issue. Suffice it to point out that, in the writer's opinion, this group has no patent on being considered the true embodiment of the Danish folkschool.

Forms change; great ideas prevail.

The folkschool ideal permeates all our educational endeavors whatever the method, regardless of organization.

Formal and official recognition of the Junior College by the State has become an accomplished fact. The Registrar has less to worry about. But still more relieved and far more assured are students who now know definitely that they stand no danger of losing their precious credits upon transfer.

The latest forward step in this direction came when our instructor in Physical Education was formally recognized by the authorities as qualified to teach accredited courses in this field.

If there be those who feared and still fear the dead hand of the State upon us, let me assure you that the authorities have not interfered. They have given us aid. The stifling effect exists in the imagination only, if at all.

The responsibility for what the college is, or is not, rests where it should rest, squarely on the shoulders of the Danish Evangelical Lutheran Church and upon those entrusted with the administration of Grand View College—the board; the president; the faculty.

P. Jorgensen.

The Board of Education

The annual convention of our Synod held at Tyler, Minnesota, 1938, adopted a set of Governing Rules for Grand View College. In accordance with these rules a Board of Education for the College was elected. It consists of five members, three ministers and two lay members. The president of the synod is an ex officio member, the other four hold office for a term of four years each. A new member is elected each year by the annual convention.

The Board of Education has so far met at least three times each year. The board elected its own officers. This has been done immediately after each convention when a new member has been elected or an old member re-elected. Two meetings are held each year at Grand View College.

Since Rev. Johs. Knudsen, secretary of the Board, moved to Hartford, Conn. he has attended one of the meetings each year held at the College. This is the early spring meeting. It has been held either late in February or early in March. This is the most important of our meetings. Plans for the school year beginning the following fall are discussed. Contracts for teachers are drawn up and presented to them.

There has not been any change in the regular faculty at Grand View for some years. We are fortunate in having a very stable, well experienced and capable group of men as teachers. This year as the Grand View Viking, the annual student publication, was placed in my hands and I opened it and saw the pictures of our faculty, it struck me, that our regular faculty at G. V. C. is made up solely of men, men we can be proud of. They are doing a fine piece of work. They are ably assisted by two women, a secretary and librarian, Mrs. Mayland, who was added to the staff last year, and Laura Ibsen, who has served as music teacher for several years. Nor do we want to forget our personnel and part time instructors.

But I want to tell you a little about how the Board of Education functions. There has only been one change in the membership of the board since it was founded. S. N. Nielsen, Chicago, retired after one year's service and was succeeded by Herbert Lang, Racine. The other members are Rev. Alfred Jensen, president of our synod, Rev. Johs. Knudsen, Hartford, Conn., secretary, Jens Thuesen of Fredsville, Iowa, and the undersigned, serving as president.

Our meetings at G. V. C. generally convene at 9:00 A. M. The meeting in early spring lasts two days. The other main meeting which is held as soon as possible after the closing of the school in May, is generally a one-day meeting.

At our meetings President Nielsen submits his reports and makes his recommendations. From time to time board members add items to the docket. Faculty members or committees report on projects which they have been asked to work on and present.

In order to expedite matters and serve in the best manner possible the board of education also divides itself into committees. Thuesen and Lang serve as a committee on the faculty residences. They visit the three residences that the synod owns facing 9th St., where three faculty members live. This committee recommends the necessary repairs and improvements. Here I might say that it would perhaps be advantageous for the synod to own two more residences, inasmuch as two of our faculty members rent from others. It might be a good investment for the synod to place some

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A RUSTY HINGE

When the first chill blasts of December came on during the so-called good old days of Grand View College, the mighty onrush of winter-school students made it necessary that the college look to its front-door hinges, for if any were found unduly rusty, they would very likely burst. Our worries on that score are now quite over in so far as broken hinges are concerned.

Incidentally, those old winter-school worries were not genuine; the short-term students paid more proportionately than did the others, and therefore they became a source of revenue to the college. But now this revenue, this "unearned increment", has been reduced to the merest trickle. And as for the winter-school students themselves, their numbers are so sadly depleted that our door hinges would have to be rusty indeed, if they creaked more than ordinarily with the coming of winter. Last year there were six such students; splendid young people they are, but, nevertheless, a department with so small a number enrolled might itself be thought of as a hinge grown rusty.

If it be so that this department has outlived its usefulness, no one need shed a tear. The academy or high school, of well-nigh forgotten memory, was such a department. No one need bewail its passing; it served a purpose, and when the need for it passed away, so quite properly did the department. To the demise of the winter-school, should it come about, I do not believe the same reason would definitely apply. I am certain that that school has not outlived its usefulness and that did we as a synod realize our need for it, each coming of the winter blasts would find our synodical treasurer dismayed at the college bill for door hinges.

At present G. V. C. is serving to a large extent those

of our young people who wish to "go on" with their studies, and, in my opinion, they are being well served. But there exists in our congregations a large number, no doubt the great majority, who do not wish to become students in the ordinary sense of the word. These boys and girls wish to live as farmers and laborers, or as stenographers and housewives, a very laudable purpose. After this very important group have finished their Sunday school and have been confirmed, the Danish church has been able to do but little for their further education. True, there are relatively large numbers in our college freshman class who do not intend to go on with their schooling and who are at G. V. C. in order to derive from the college what they may while in attendance during the one year. That many of them are greatly benefited thereby, one need not doubt, although it should be possible to devise a course from which they would derive a relatively greater benefit than is at present the case. And for those who do not wish to attend for a full school year, the winter-school presents great possibilities.

In by-gone years we had the folk-schools attended principally by this latter group, which at G. V. C. the old winter school was modeled roughly upon the folk-school idea. I wonder, at times, how many realize the extent to which in days gone by they helped shape the character of the people of our church. Personally, I should like to see the folk-schools come alive again and once more fire our common youth with enthusiasm for the possibilities of human living. But at present the likelihood is slight that they can be made to function in more than spasmodic fashion, even though they are given direct financial support. It therefore becomes incumbent upon G. V. C. with the nucleus that is already here to keep the winter school alive and to induce its growth as we point the need for the continued education of our youth.

That such a need exists, I have not the slightest doubt. And that we as a church do not seem to recognize the need, or if we do, that we are unable to meet it, is apparent. Why have the folk schools expired in our midst. One can give sundry explanations, such as the rise of the American high schools, the necessity for technical training, the non-existence of emigration from Denmark, and the like. These are, however, only contributing factors. I believe, though, that the greatest single factor that has brought about their downfall is that we as a people, after all, failed completely to understand or fully to appreciate their mission. In our hands was placed an instrument that literally had wrought marvels among our fathers in the homeland, and, although we in our early days were able to employ it with much benefit to ourselves, yet when conditions began to change, we were not flexible enough, not sufficiently alive to fashion this tool to function successfully under altered conditions.

In writing further of the needs of our communities, nothing could be further from my purpose than to be merely condemnatory. I see several hopeful signs. Year after year our congregations send us a group of young people whose character is such that they bear witness to the existence of splendid homes. Nevertheless, I do believe it to be time that we as Danish-American people have not and do not fully realize our possibilities. At times it must need become apparent even to a charitable judgment that with respect to our community, our world, our church, our life, a certain spirit of lassitude bordering on indifference threatens to gain the ascendancy.

We need to be given a vision, though not an artificial one momentarily to dazzle our eyes. On the contrary, it is incumbent upon us to see what is already here: our indescribably rich background, our present home, America, with her challenged ideals, and our promise as human beings possessing the boon, human life, the gift of Him who is the Lord of Life.

The winter school is now a most humble department. It has, however, a very great work to do. Would that in a near future great numbers of our young people may seek that school and that they may be given in rich measure from the treasure which that school has to offer! The hinges of its doors may be somewhat rusty, but note that the door is open.

A. C. Ammentorp.

Lutheran Tidings

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EDITORIAL

The well known journalist and author, Walter Lippman, has recently given an address on "Education versus Western Civilization" which has attracted considerable attention. Some of the main points of his criticism of our present educational system are: "That during the past forty or fifty years those who are responsible for education having progressively removed from the curriculum of studies the Western culture which produced the more democratic states." — "That the schools and colleges have, therefore, been sending out into the world men who no longer understand the creative principle of the society in which they must live." — "That, deprived of their cultural tradition, the newly educated Western men no longer possess in the form and substance of their own minds and spirits, the ideas, the premises, the rationale, the logic, the method, the values or the deposited wisdom which are the genius of the development of Western civilization." — "That the prevailing education is destined, if it continues, to destroy Western civilization and is in fact destroying it" "Modern education rejects and excludes from the curriculum of necessary studies the whole religious tradition of the West. It abandons and neglects as no longer necessary the study of the whole classical heritage of the great works of great men." "Thus there is an enormous vacuum where until a few decades ago there was the substance of education. And with what is that vacuum filled? It is filled with the elective, eclectic, the specialized, the accidental and incidental improvisations and spontaneous curiosities of teachers and students. There is no common faith, no common body of knowledge, no common moral and intellectual discipline. Yet the graduates of these modern schools are expected to form a civilized community. They are expected to govern themselves. They are expected to have a social conscience. They are expected to arrive by discussion at common purposes. When one realizes that they have no common culture is it astounding that they have no common purpose? That they worship false gods? That only in war do they unite?"

In reading the above indictment of our present day educational system by one of our leading American journalists one thought immediately presented itself: What a blessing that we still have schools such as Grand View College. In fact Mr. Lippman has given inadvertently a verbal picture of his ideal of a school, and we feel confident that we could say to Mr. Lippman: We have just such a school at Grand View College. As Christian men and women who have a rich spiritual and cultural background our teachers at G. V. C. succeed in giving their students an appreciation of "the creative principle of the society in which they live." The cultural principle of the society in which they live." The cultural and spiritual heritage of our Danish-American group, and a consequent appreciation of our American traditions presents to our youth at G. V. C. a challenge for character building which in itself is possibly the greatest asset in the life of youth.

In these times of chaos and conflict not least in the minds of youth, we are happy that we have a school which is built

Influence of the Church Upon the College

Thousands of High School graduates are facing the immediate future without any clearly defined goal by which to guide their next step. Our newspapers are filled with attractive advertisements assuring the youth of the nation of un-failing short cuts to success in almost any occupation. The dollar sign looms large, and it is difficult to resist its intoxicating power. There are literally hundreds of movements and institutions that vie for the youth of today. Among these there is also the Christian college. Without fear of contradiction, the Christian college is less selfish in its attempt to attract youth than almost any of the voices clamoring for their attention.

The Church is the Mother of the Christian College

It is more than a metaphor to say that the Church is the mother of the Christian college. Literally speaking, she continues to foster Christian education through the years. Before the close of the year 1860 there existed 246 colleges in America. Only 17 of these 246 colleges were owned by the state, and only two or three of these 246 colleges, not state-owned, had any connection with the state. Today the churches in America own or control 30% of the total number of colleges, 24% of the students, 24% of the teachers, 24% of the value of buildings and grounds and 34% of the productive endowment owned by 925 higher institutions of learning. But to fully realize the extent to which the churches have contributed to the maintenance of Christian education through church schools, we need to compare the investment per student in the total number of colleges with that of the church colleges. Here, we discover the investment in the church colleges is far higher, namely, \$4,471 as compared with \$3,751. These figures speak their own language on the subject of the extent to which the people in the churches have gone to maintain their own institutions. These figures are so startling that they ought to compel young people everywhere, and especially those within the churches, to ask: What are the underlying motive and belief that have resulted in such enormous sacrifices? Is there something here that we cannot afford to overlook as we consider the next step in our education?

Grand View College and Seminary is the child of the Danish Lutheran Church in America. It is true that this child has reached the age of maturity, but it is still as closely related to the church as at its very inception. While the trend is toward a more marked separation between colleges and their respective synods resulting in the so-called church-related colleges, Grand View College is still a church college in the full sense of that term. One reason for this very manifest trend in American higher education is the fact that the churches have failed in supporting their colleges with students, interest, and money. In consequence many church bodies have lost their full control of the very institutions they established in the last century. There are other factors, but let this suffice because it carries a distinct challenge to us. Approximately 25% of the young people of college age enter institutions of higher learning. On the basis of this figure about 312 young people belonging to the D. A. Y. P. L. pursue their higher education in institutions above the high school level. Whether we receive our adequate share of this number is a question that I am not prepared to answer at this time. Nonetheless, it is a figure that gives food for thought. The church colleges must daily examine themselves, but is there not need for a similar self-examination on the part of parents and young people as they decide upon a college? Both school and home must weigh the evidences that in their judgment seem to justify their move. However, let us not forget that the influence of the Church upon the college is also reflected in the number of students we draw directly from our congregations. It has been said well that: "A nation with only state schools

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on the foundation of a rich spiritual and cultural heritage. May we be found faithful in permitting our young people to share in this phase of the life and work of our Danish Lutheran Church.

Holger Strandskov.

PHYSICAL EDUCATION

While we as a nation for a long time have been paying lip service to the ideal of strong and healthy bodies, fit and tough enough to provide efficient workers, we have been far from achieving the ideal. Today the cry for fitness in our young manhood, and in all citizens, is heard from all sides. The crisis we are facing, regardless of how we meet it, will call upon our full strength. While I realize fully that the strength we will need is of a moral and spiritual nature, even more than of a physical nature, the physical equipment to carry out the tasks placed upon us must be there. Even as a strong will and an unbreakable spirit can drive the physical frame to astonishing accomplishments, so I believe it can also be said, that when these qualities exist, they deserve a medium of expression that is at its best, and I also believe that when this physical medium is at its best, it in turn can add something to the moral and spiritual fiber.

We have been growing soft physically because modern life provides us with so many conveniences and temptations to indulge in comfort. We love to sink deeply into coils and coils of springs, we sit back on our cushions and drive a block for our groceries; our foods must be soft and predigested, our person must be petted, protected and pampered. We are the select, we have mastered nature, now we rest on our laurels.

There is a quick way to discover that as a physical specimen you are far from any exalted peak, and that is to venture into a class in Fundamental Gymnastics. You could, of course, discover the same in a fast basketball game, a bruising football game, or a few determined sets of tennis, but I do believe that the gym class would point out your shortcomings in much greater variety. Not only would you find your breath coming in short pants, after a few minutes of indulgence, but you would soon discover that the marvelous physique you had been so proud of, begins to creak and protest in unsuspected manner. If you have been particularly careful in avoiding any and all physical exertions you will soon find yourself a quivering, pitifully inadequate specimen of humanity.

Fortunately few of our youth are thus poorly equipped physically, after all they do possess an innate urge to be active and to play, even though their activities may have been few and one-sided in their effects.

The reason I believe that a well planned series of gymnastic exercises deserves a place in physical education is, of course, not that they can locate your weakness, nor that they may make you feel miserable, but because they can make you strong where you were weak and they can provide you

joy where once you found misery. They can do it quickly and efficiently, if you only put your will to it.

In using your will you add to its strength. In submitting to the leaders' command, and cooperating with your classmates, you train yourself in co-operation and in carrying out a common task under leadership, a quality which must exist even in a democracy. Yes, even as much as we need good leadership, we also need the will, and the ability to follow it.

In gym classes, and in the various sports that we pursue at Grand View College it is definitely our aim to build physically. To strive toward greater efficiency, greater endurance, greater strength and greater beauty. We feel that today, as well as it was yesterday and the day before yesterday, it is our duty to provide the opportunity for a thorough and effective physical training.

To provide that physical training in such a manner that it creates good fellowship, stimulates a high type of sportsmanship, trains the individual to fight hard to win, but to fight fair, is our hope and our aim. We desire that our work in physical education is so integrated with that of the college as a whole, that if we do succeed in our immediate task of building better bodies, we may also succeed in creating the desire in young hearts and minds to dedicate their every ability to service in our common tasks.

H. Knudsen.

GRAND VIEW CAMP For Juniors, August 4 - 10

The Grand View Camp is located at Grand View College, Des Moines, Iowa. The college and campus are the camp grounds. Campers are to sleep in the college dormitories, eat in the dining room, and use the class rooms, gymnasium and athletic field during the daily program. The swimming will take place at the Birdland pool.

The camp is open to boys and girls from 12 to 15, inclusive.

Program

7:00, Arise; 7:15-7:30, Exercise in gym; 8:00, Breakfast; 8:30-9:30, Clean Up; 9:00-9:15, Devotion; 9:20-9:55, Bible hour; 10:00-12:00, Organized play and craft; 12:00-1:00, Dinner and rest; 2:30-3:30, Swimming; 4:00-5:00, Quiet games and craft; 5:00, Supper; 6:00, Singing; 7:00-8:30, Games; 8:30, Refreshments; 8:45, Camp fire; 10:00, Lights out.

Expenses

Room, board and tuition -----\$7.50

This item will be reduced when two members of the same family attend. The rate will then be - 6.50

Room, board and tuition for shorter stay per day ----- 1.15

Price for one meal ----- .25

Enroll early. Be sure to give your age. We can not guarantee to accommodate young people who are not enrolled. In order to make our plans, we should like to receive your enrollment by July 31.

To enroll, write to

Alfred C. Nielsen,
Grand View College, Des Moines, Iowa.

DIST. II SUNDAY SCHOOL TEACHERS' INSTITUTE Muskegon, Mich., July 18 - 20

PROGRAM

FRIDAY EVENING:

7:30—"A Survey of Sunday School Movement", Rev. Ernest D. Nielsen, Des Moines, Iowa.

SATURDAY MORNING:

9:00—Devotional.

9:15-10:00—"The Deepening of Spiritual Life in Sunday School Children," Rev. Holger P. Jorgensen, Muskegon.

10:15-1:00—"Problems of Sunday School Administration," Rev. Ernest D. Nielsen.
Discussion.

SATURDAY AFTERNOON:

1:30 - 2:15—"Qualifications of the Sunday School Teacher," Rev. Edwin Hansen, Marlette.

2:30-3:15—"The Teacher Problem," Rev. John Christensen, Ludington.
Discussion.

SATURDAY EVENING:

7:30—"The Sunday School in Its Relation to the Church," Rev. Ernest D. Nielsen.
"Religious Education in the Home," Rev. C. A. Stub, Greenville.

SUNDAY MORNING:

10:30—Morning Worship at Central

Luth. Church, Muskegon, Rev. Ernest Nielsen, preaching.

The Institute opens the week-end of the beginning of the Young People's Camp, making it possible to partake of both if desired. The sessions will be conducted on the Muskegon State Park camp grounds, giving opportunity for recreational activities during the time not devoted to educational programs.

All pastors, Sunday school superintendents, teachers and others interested in Sunday school work are cordially invited to attend.

Cost—\$1.00 per day for board and room or breakfast 20c, dinner 50c, supper 40c. Supper served Friday evening at 5:30 o'clock.

* * *

1. Bring a camp cot (if you have one) and your bedding. The camp supply is limited.

2. Towels and soap and bathing suit.

3. Hymn book; pencil, paper for note-taking.

Register with Rev. Holger P. Jorgensen, 25-Merrill, Muskegon, preferably a week in advance, but at least three days in advance of your coming.

The Importance of Living

I use the above title with thanks to Lin Yutang, the author of the splendid book of that name. On reading the book I couldn't help but feel that the Chinese philosophy set forth in its pages are akin in many respects to the philosophy of life as lived at Grand View College. I quote a few passages in regards to education: "The true ideal of education is the development of good taste in knowledge. . . To know what to love and what to hate is to have taste in knowledge" and also quoting Confucious saying, "Thinking without learning makes one flighty, and learning without thinking is a disaster."

Yes, it is strange, I suppose, to start an article on a Danish Lutheran College by quoting passages from an author who is a Chinese pagan, but the ideas are worth while considering. Grand View is primarily a Junior College and in 1938 was accredited as such; but we who have been students there in these past years like to feel it is something more than just a college where "credits" are earned signifying you now know something or other. (And that danger is there for any school which must comply to regulations of the super-accredited American educational system.) Yes, it is necessary that we earn these credits and therefore the courses comply, for which I think we all should be grateful. We have a school that gives us not only a chance to prepare to make a living, but also to prepare to make a life.

To get back to the primary subject, that being why we consider Grand View a place where "the importance of living" is emphasized, rather than write merely my own ideas on the subject I would like, instead, to incorporate a few ideas of the students expressed in the college year book, "The 1941 Viking."

One of the chief values of our small colleges is that "human fellowship" which is so prevalent in a small group of like heritage. Kristine Toft expresses it very well when she writes, "The warmth of true friendship is essential to help us in searching for our ideals. An approving word or a smile of those dear to us, sanctioning our deeds, greatly compensates our physical exertions in performing those acts. At the same time it urges us to conduct ourselves in a manner that will create more respect and sincere admiration for us in those whose opinions we value so highly."

At times I have felt that perhaps we make too much of the value of group life and of fellowship at Grand View, but further consideration leads me ever to a sincere belief in its worth. The experiences of others as well as myself seem to bear out this idea. Alfred Hansen, student at Grand View in 1936-38, and a recent graduate of the University of Wisconsin, has written an article for the Viking entitled,

"The Happiest Day of My Life." I'd like to take the liberty of quoting a share of it. He writes, "In reading the 'Viking' of the year of one's attendance, the happiness seems to be centered around fellowship, those friendships that were made and enjoyed during those years. In the fostering of this fellowship Grand View does much for the development of individual personalities. It doesn't take long before one learns that if one is to make the most of one's life at school, it is necessary to be in a happy and effective relationship with the rest of the Grand View folk. What are you —your inherited gifts; your ability to make the most of your strong points, to correct or minimize your weaknesses; the cultivation of those habits and qualities you come to realize help you achieve good fellowship—all of these things mean personality growth and a closer identification with true happiness, as I see it . . . True enough, those who expect to find perfection at Grand View will not find it, and those who say it is perfect are over enthusiastic. However, comparatively speaking, with other institutions and in other surroundings, the opportunities offered at Grand View for such experience are far greater, and in making this a relative matter, the true realization and appreciation of the happiness enjoyed and the experience gained at our school may not be felt until one is leaving or has left Grand View."

I feel Al's words here really bring forth the idea that Grand View is a school where "the importance of living" is learned (and it is something learned and not taught).

There are many more aspects of Grand View that I would like to dwell on, but others are doing that so I'll stay in my own back yard. We who have been to Grand View feel we owe it a great deal. The best way we can repay to some small extent that debt is to encourage other students to attend and to experience those things we deem so valuable; because Grand View is the students, each giving and receiving at the same time.

Youth, let us go forward. Let's learn to live a life of cooperation and of human understanding. The present condition of the world is a proof that striving for material gain and personal prestige only leads to chaos and is definitely unsuccessful as a means to happiness. A new goal is necessary. That goal can be human understanding and cooperation between all men. It is a challenge. Have we the foresight to accept it?

Harry Jensen.

Note: The above article has been condensed because of lack of space.—Editor.

Convention Report

The July 20 issue of "Lutheran Tidings" will be the English Report of our Annual Church Convention in Troy, N. Y. This will be at least a 16 page issue.

Extra copies may be had at 5 cents per copy or 25 copies for \$1.00.

Orders with enclosed payment should reach our office by July 17th. Address: Lutheran Tidings, Box 186, Tyler, Minn.

P. S. The President's report will not be in this forthcoming issue as it appeared in the June 20th issue. The editor still has a limited supply of the June 20th issue on hand. They may be had at the same rate.

Holger Strandkov.

Church and College . . .

(Continued from page 188)

will be something different from the America we have known."

The Influence of the Church Through the Teachers

It is not a narrow conception of the function of the school that is responsible for the fact that the teachers are members of the synod that owns the school. It is true that there have been and no doubt will be exceptions. Yet, without some such policy it is a question whether the Church and the school could retain their proper relationship. For the Church is not a school although it is deeply concerned about education. G. V. C.'s task is foremost educational. The synod that owns our school has interested itself not only in matters of faith but also in education. Consequently, there is an influence of the Church through the teachers in so far as they cannot help but reveal something of the spirit of the Church in their contact with the students.

G. V. C. furnishes an opportunity for personal contact between the teacher and the student that hardly can be duplicated anywhere. Whether the opportunity is always seized is another question. Yet, there are many of our students that at one time or another go to some teacher for counsel. Student problems persist on through one college generation to another. Insofar as the student is guided in the problems that create tension and uncertainty he is experiencing the Church's influence through the teacher.

The Influence of the Church in More Direct Ways

During the years 1936 and 1937 a national survey was undertaken to determine the religious preference of students in American colleges and universities. Without attaching any undue importance to the result of this survey, it is worthy of attention, nevertheless, that out of 828,071 students in 1,171 institutions, 730,632 or 88.3% expressed a religious preference. Although this figure tells us nothing of the extent of the students' interest and participation in congregational

life, it challenges the church to make room for religion in the formal education available. It challenges the schools to ask themselves whether sufficient opportunities are open for the study of religion in the college courses.

It would take too much space to discuss the question in how far religious interest is found in the courses which are not classified under the heading of Bible and Religion. Yet, it is important that we emphasize that our teachers are interested in discovering and indicating to the students the spiritual values in the so-called secular subjects of study. There is hardly a single subject studied in college that does not have some bearing upon the religious life. If there be any difference between the Christian college and other types of colleges it ought to show itself on this point. The way in which the influence of the Church thus indirectly touches the life of the student in the classroom is an interesting subject. An objective presentation of the way in which this integration takes place in the concrete teaching situation would make fascinating reading. It would probably result in an increased appreciation of the value of the school. However, to be of any value for our people it would have to be based upon a symposium of the problem by the entire teaching staff.

The more direct influence in the direction of matters of faith, operates in the classes in which courses in Bible and Religion are taught. It is well to indicate that these are not Bible hours, but comprehensive studies. During the last three years we have offered four semester hours of work in Bible and Religion. Nevertheless, this has the drawback of preventing students from taking more than one year of work in Bible and Religion. Consequently, we are adding two more courses to be given in alternate years, enabling a student who continues at G. V. C. for two years to take two courses in Bible and Religion each year. Considering the trend of the present day students, there is every reason to believe that we are facing a new interest in the problems of religion. On no one point in the average college student's education do we find such a lack as in Bible and Religion. For that reason we believe that an added number of courses will help in correlating knowledge and faith, in increasing the opportunity for discussion and conference between teachers and students, in laying a good foundation for future voluntary religious work in our congregations, and in opening the eyes of some to the challenge and call of the ministry in our Church.

This leads us to a consideration of the ministry and its preparation. However, I do not believe that there is any need of saying much about the theological seminary. It is not that the work is not of sufficient importance,

but rather that the seminary of necessity attracts its students in a somewhat different way than the Junior College. Our congregations are the recruiting stations, so to speak, of the Junior College, but the seminary draws its men from the graduates of G. V. C. or other colleges and universities. Today we are preparing men for a bilingual ministry, but the day is not so distant when the bilingual work will begin to decline in our churches, and in consequence bring about changes in the preparation of the students who are preparing themselves for the ministry in our church. Although theological education in the Lutheran synods in America ranks higher than that of most other Protestant denominations it is at present subject to much self-examination and considerable change. We, too, are aware of the fact that there are problems confronting us which raise the question whether the day is near when we shall have to lengthen the preparatory training of our theological students.

Our seminary is growing. Whether there will be a continuous growth of the number of theological students is a question one cannot answer with any precision. At most we can say that there is no diminishing interest on the part of our students in the ministry. However, if our seminary continues to grow we shall of necessity be faced with one of the following alternatives. Either reduce the number of students admitted by a process of elimination or establish home mission congregations wherever an opportunity presents itself for bilingual work or for work exclusively in English. Of the latter I shall not speak. But a point ought to be made with reference to the former alternative. I doubt that we can maintain a strong theological school alone if we find it necessary to restrict the number of students admitted to the seminary. On the other hand, I seriously doubt that we as a synod will dare to discourage our own young men from the Christian ministry or bluntly tell them to seek their education elsewhere and enter the ministry in other synods or denominations. At the present time this problem is not serious but I think it is well that we look ahead and watch the trend of the day.

At the present time we need men in the ministry. We shall be glad to speak or write to anyone who may be interested in knowing something about the preparation for the ministry in the Danish Church.

Ernest D. Nielsen.

Board of Education . . .

(Continued from page 187)

of its G. V. C. Endowment Fund money in the purchase of one or more houses, instead of paying rent.

Thuesen and Jorgensen constitute a Grounds Committee. They really went at it in a regular George Washington

style the first time they functioned, because ere the other members knew of it they had with a hatchet marked several trees to be cut down. As yet most of those trees are standing and are getting bigger each year. Some have come down. Others should be removed.

Now and then the board as a whole led by President Nielsen or Dean Knudsen treks through the main buildings and the gymnasium and looks over things and many are the things we would like to improve. Our physical plant at G. V. C. does not measure up to the elaborate affairs of the State schools or heavily endowed private colleges. That is not necessary either. Man does not live by bread alone, but it would be fine if we, as members of our synod, could give our college a few more dollars to do with.

Things at our College are kept in good shape. Thanks to the good management of President Nielsen and helping hands wonders are done through the means allowed. Grand View has always had a home atmosphere about it. It still has, and we will keep it there.

Within the Board of Education we also have an executive committee consisting of the three members that live close to the college—Jensen, Thuesen, Jorgensen. They act on things that come up between the regular meetings that must be taken care of immediately.

Recently the Board of Education and the Synodical Board have been working with plans for a much needed new gymnasium which also should take care of a new chemical laboratory. Both things are needed.

We should be happy that our enrollment at Grand View College has been growing steadily, so that we are challenged to press on and not be content with things as they are.

At the last board meeting we met with the entire faculty of the college and had a most enjoyable and profitable discussion on the proposed enlargement of the Scandinavian Department. We were all agreed that our college, true to its heritage and tradition, could be made more of a center for Scandinavian culture. We felt that special courses could be added. For instance courses in Kirkegaard, Grundtvig, the history of "Friskolen," "Høj-skolen," etc. Perhaps new courses in which some of these subjects now taught in the Danish language could be added, and be taught in the English language. There are students who would like to take courses in Scandinavian literature who would take these courses if they were offered in the English language. The faculty was asked to consider the possibilities of such courses for the coming year.

It was also voiced that we might think of a short course during the summer. Opening our school to anyone throughout our land. There seems to be an interest to meet in this respect. This, however, would involve some extensive planning before it could

be carried out. It will merit further consideration.

I know that I can say in behalf of all the members of the Board of Education that we have been happy to serve in the capacity which our church has delegated to us. It has indeed been a real pleasure to us all.

Ottar S. Jorgensen.

Note: The above article has been condensed because of lack of space.—Editor.

OUR CHURCH

"Midsommerfest" will be held in Dagmar, Mont., July 11, 12 and 13. Rev. Alfred Sørensen of Seattle, Wash. has promised to be one of the speakers. Rev. Plambeck, who has served in Dagmar since Easter, will remain there until after the meeting.

The West Denmark Church near Luck, Wisc. will also observe "Midsommerfest" during the days of July 12 and 13. Guest speakers will be Rev.

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ALFRED C. NIELSEN
Grand View College
Des Moines, Iowa

Ernest D. Nielsen from Grand View College and Rev. A. E. Frost of Waterloo, Ia.

The Convention at Troy, N. Y. was comparatively well attended. About 200 guests were registered. Of these were pastors of our synod and voting delegates.

Ronald Jespersen, theological candidate, was ordained at the early Sunday morning service at the convention. Rev. A. W. Andersen of Chicago was in charge of the ordination. Rev. Harris Jespersen preached the introductory sermon at this service. All the pastors present at the convention were present in a body and thus gave their contribution in asking for the blessing from above for this new servant in the work of our Church.

Two Ministers from other Synods were accepted into our synod at the convention: Rev. John Enselmann, who the past year has served our church in Tacoma, and Rev. Einer Romer, formerly of the United Danish Luth. Church, but who the past 1½ years has served our churches in Menominee and Marinette, and who now has accepted a call from our church in Manistee, Mich.

Rev. and Mrs. Viggo M. Hansen observed their 25th wedding anniversary on the first day of the convention,

June 26th. Rev. Hansen preached the opening sermon that evening. After the evening service a social hour in honor of Rev. and Mrs. Hansen was spent in the church parlors at the coffee tables. Words of congratulations were offered by many. A song had been written for the occasion by Miss Elvira Mikkelsen of Chicago. A gift was presented by Rev. Alfred Jensen to the honored guests from the fellow members of the synodical board. Rev. Hansen has for several years been the secretary of our synod.

"This heat is unusual" was about the only consolation the convention city of Troy could offer its guests as the weatherman blessed us with intense heat and high humidity. The thermometer kept close to the 100 mark (and on one day reached the 105 mark) during the convention days. Very few of our gentlemen wore the coat after the first morning, and early Sunday morning in fact many neckties gradually disappeared. One comment was: That the heat from mother Nature discouraged any tendencies to real heated discussions! Well, there are a few exceptions to this last statement! A News Reporter from a daily paper interviewing your Lutheran Tidings editor asked as the last question: "Have there been any heat prostrations?" Your editor answered: "No, everyone seems to take even the heat with a cheery smile!"

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