

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

The Book That Comes Alive

Eivind Berggrav

NORWAY was invaded on the ninth of April, 1940, and I confess, quite frankly, that I was very bewildered. We looked around on all sides, wondering what would happen, what we should do. Many were expecting the English to come to our rescue. There was even a rumour that they would come on a certain day at 12 o'clock, and that there would be a great battle for Oslo. There was panic in the city. I had a meeting of my pastors, and we knelt down on the floor of the church and prayed. Then I asked the pastors: "Has any one of you received a word from God which he could pass on to me?" An old friend of my student days opened his Bible and said: "I have had this verse from Isaiah 41:10, 'Fear not and look not anxiously around thee, for I am God' " (according to the Norwegian translation).

Like a Thunderbolt

It was as if a thunderbolt had struck me. I had been "looking anxiously around," not knowing whether to turn hither or thither. The Word came to me so quietly through my friend, but it had a mighty effect on me. In this situation it was the Word of God to ME.

On the following Sunday, this was the experience of the whole of the Norwegian people when they opened their Bibles. We have prescribed texts for our sermons, and it was like an electric current going through our churches that day when we heard the Word of John 14:1, "Let not your heart be troubled, ye believe in God, believe also in Me." We need to be startled to understand what it means for such a Word to come to a fearful soul. This Word went through us like a ray of sunshine and thus Jesus spoke into the very serious situation of that time.

That is what we have often experienced in our lives. The Word of God simply marches into our situation, into our life. Sometimes it comes as softly as the dew; at other times it is like a flaming sword.

A Humorous Experience

It may even come with a humorous touch!

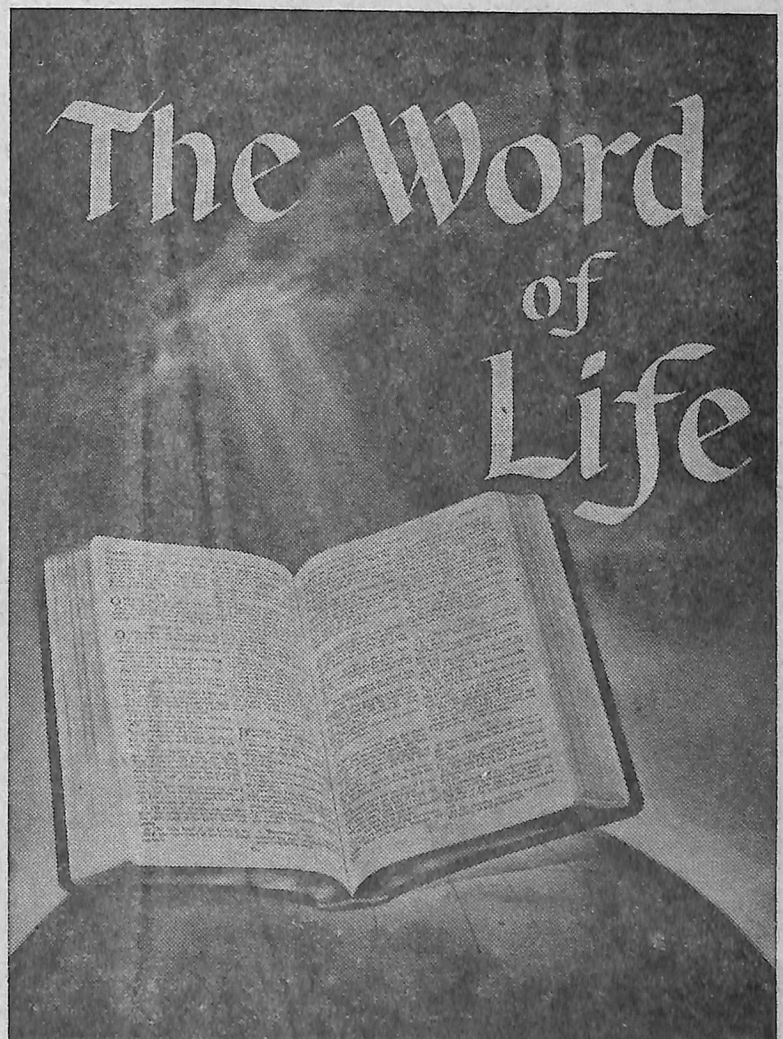
This happened when I was in prison, and the German guards had to bring me food. One day I received two cutlets in a small packet from a Norwegian farmer. According to instructions, the

chief guard had to open all parcels. As he was standing beside me, opening the packet, the Bible was at my side and open at the 23rd Psalm. As the contents of the packet were revealed, I showed to the guard the verse: "Thou preparest a table before me in the presence of mine enemies." He had to smile and said, "An extraordinary book!" This experience brought us closer to one another. This was the Word of God coming into a particular situation in a humorous way. There are no limits whatsoever to the possibilities of the Word of God!

The Bible Up-to-Date

On the first Sunday of the year 1942, I was allowed to write a letter to my wife, and in it I mentioned the text for that day. I wrote: "I am very moved to read in our text: 'He hath sent me to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives. . .'" This letter of mine was

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How to the Singer Comes the Song?

Holger P. Jorgensen

WHEN Dr. Paul Sherer of Union Theological Seminary, New York, N. Y., said: "The best evidence of the nervous tension of our day is the fact that people no longer even fall asleep in church," he in his novel way put his finger on a great truth.

I need not tell you that there is anxiety and tension in us all. We live under the constant threat of cold war turning hot; crime, divorce, economic and political uncertainty. We thus live under this nervous tension. Many deplore it, as well we might.

Nevertheless, not all tension is objectionable. What is tension? It is a stretching until it becomes taut, as a rubber band, a rope or a wire. It is a strain of mind produced by intense mental effort. It is the intensity of feeling, as love—hate; courage—fear. Such tensions are desirable, even necessary. I believe that the great danger of our day is too much interest in relaxation. We must never forget that we never really come to grips with life without mental and spiritual tension, without a stretching, a disturbance and supreme effort. There is great danger in taking this tension out of life and so leave it limp and useless. It is the tension upon the bow that sends the arrow swiftly and accurately to the target. It is the tension on the main spring of a watch that makes it useful; without it, it is only an ornament. So people who have lost all tension out of their lives have become in real ways rather useless.

For several months this idea of tensions in life has been in my mind. I suppose that it is natural that it should be so because of the personal circumstances that have changed my whole pattern of life. But this has also led me to a new understanding of the necessity of tension in order to climb to the higher levels of life.

This evening I wish to throw out the question: How To The Singer Comes The Song? To which I answer: The song comes to the singer only through the tensions and struggles within his soul, as individuals as well as a people.

History is the record of men's actions.

Literature and art is the record of men's thoughts, emotions, his inner life, his songs, so to speak (i. e. what a person pours out in word and deed). Great literature and art is the pouring out of the wealth and anguish of a soul's struggle with itself and its God.

I need only mention some well known examples, such as: Martin Luther, Grundtvig, Søren Kirkegaard. Had it not been for the tension in their lives we would never have had their great works.

We might well say: "Indeed that is true of great men, but what about us?" I am sure that it is equally true about us in the ordinary walks of life. We, too, are in the stream of life; we make some sort of contact; we bear some witness in word and deed. And whatever that is, it will be significant only as it comes forth from the depth of the soul which has felt some tension in life.

There are three areas of experience which I wish

to point up in an attempt to answer the question: How to the singer comes the song?

The first area is what has been called: The Deposit of Generations. It is simply another term for what we often call: our heritage. It is a term which expresses the sum total of what has been lived in a people through the ages.

Each of us, whether we like it or not, was born into a people and a culture. Each of us has his roots in this culture and destiny of a people. In that lies the "Deposit of Generations." This may cause great tension in the lives of people. I am sure that we are all familiar with such tensions. Young people tend to revolt against the deposits, traditions, or whatever you wish to call it. They attempt a break. They want to divorce themselves from the past. And that brings tension in their lives, especially between young and old.

Then, too, the sins of one's people can cause us sorrow and great tension. Moses felt it very strongly, so strongly in fact, that he begged God to let him be lost if only **He** would forgive His people. Paul felt some of the same. The actions of our people may often force us to make a choice and say: "No."

In the January 6, 1954, issue of **The Christian Century**, John Bennet has an article entitled: "The Church As A Prophetic Critic." Among other things, he calls attention to the fact that the chief emphasis today in preaching is on the healing ministry of the church as an antidote for anxiety. The emphasis is on the Gospel's promise of peace of mind. Dr. Norman Vincent Peale is the great exponent of this ministry. John Bennet says emphatically that there is a prophetic "no" that must be said. The Church has a **negative** message; it must play the role of a negative critic. We recall the Prophets of Israel exclaiming their criticism, condemning: "no."

Now such a role will of necessity bring great tension. But it will also bring the song to the singer.

We cannot and must not cut loose or destroy the deposit of generations if we want to make a contribution as Christians to the stream of life. There are revelations to the spiritual geniuses. The witness of these become a valuable deposit. And this deposit of generations must have a place in our life and show itself in our witness. Then "To The Singer Comes The Song."

The second area is: Through a devotional life, both private and public.

One must have a personal relationship with his God. The great men of God have had a devotional life which was continuous, intimate and real. We must be able to bring our questions to God; to talk it out face to face with a present and not far away God.

Furthermore, we must be well rooted in the Word of God. The Gospels create tension both in persons and in group life. Certainly, the Gospel is the good news of the Savior who has come to save us and give us peace and eternal life. We must proclaim this at all times. However, we too often think of the Gospel

A Condensation of a message delivered at the Convention of the Iowa District at Fredsville, Iowa, which can introduce our calendar New Year as well as the District new year.

only as a source of peace and comfort. The Gospel is also very disturbing, challenging and condemning. I dare say that he who has not felt this has not grasped a significant part of the Gospel.

Jesus talks of peace, but also the tension He brings: "My peace I leave with you" "Think not that I have come to bring peace, but strife"

Or think of the rich young man who came to Jesus to seek eternal life. And when the young man answered that he had kept the commandments, Jesus did not say: "Good, you are on the way, now don't take it so seriously, or worry about it; you will come out alright." No, He put real tension into his soul: "Go sell all that you have and give it to the poor and then follow me." The young man went sorrowfully away, full of tension in his soul.

And think of the demand Jesus makes: "He who does not hate father, mother, sister, brother, husband or wife, yes, his own life cannot be my disciple." How do you like that? Does that not bring terrific tension in your heart? Can you be a disciple under those circumstances?

We must feel this tension in the Gospel, then, having struggled through, find peace and satisfaction in it.

As we grow in our prayer-life, Bible reading, we grow in spiritual perception and: "To The Singer Comes The Song."

The third area is: Through a life of self-commitment.

The witness of scripture and men of God tells us that a way to deeper knowledge of God is the will to obey God's will. A clearer light shines into the life of a man whose will is to obey. We may talk glibly about doing the will of God. Yet, how many of us truthfully sing: "Lord, I Wish To Be Thy Servant," and all which that song implies? Most of us make mental reservations about the will of God in us.

Bishop S  derblom has said: "In the Kingdom of God no one can see, so long as he remains merely a spectator. Those only who serve the will of God freely and sacrificially can see the will of God." That means: we have to get into the stream of life. We cannot sit by and let life go by and still know life or the will of God.

When I was younger, I was inclined to dispute and question this statement: It is the will of God. Now I am not nearly so sure of myself. In fact, I am more eager to submit to God's purpose and will, for I have seen how good and sure His purpose and will can be.

And when we become sensitive to God and eternal values; when our hearts are stirred up by sincere, intense prayer and meditation; when our will is prepared to go all the way, we become a channel through which the truth of God flows into human life. Then to him, through a life of self-commitment, comes the song.

How To The Singer Comes The Song?

It comes through the soul of one who has known the tensions of life. It comes to the one who has known the tension of the deposits of generations and the tension his people can cause; who through devotional life has experienced the tension which the Gospel creates; who has fought through to a life of self-commitment by surrendering to the will of God; who has

Church School Institute

Juhl, Michigan

It was with a feeling of anticipation the church school teachers, pastors, and friends drove towards the "thumb" of Michigan for their annual teacher's institute. An outline of the program to be followed had previously been published, so we knew a worthwhile week-end awaited us.

Those arriving on Friday attended devotions and Bible Study in the evening. We felt fortunate indeed to have as our guest and speaker Prabhu Dayal Tudu, pastor, who is returning to his homeland, India. He left us with an inspiration and a message, that each in his own way could bring back to the children which are under our instruction.

For his topic of the evening, Pastor John Christensen used "The Great Commandment in the Religious Training of our Children."

One of the highlights of the Institute was the "Hymn Sings" with Pastor Edwin E. Hansen as leader.

Saturday was a full day, starting at nine in the morning with Devotions, the Rev. Beryl M. Knudsen in charge. This was followed by a panel discussion, with Mrs. Edwin Hansen acting as chairman.

Under the direction of Miss Reeta Petersen, a discussion "66" was held. For fifteen minutes the group consisting of six people in each group met and discussed the problems that arise in our church schools. Then an appointed chairman reported for each group.

A self-evaluation entitled, "A Look in the Mirror for Church School Teachers" was then conducted. Teachers were scored on:

1. Worship (Possible score 15 points)
2. Preparation of Lesson (15 points)
3. Cooperation (10)
4. Keeping Records (10)
5. Fellowship (15)
6. Attendance (10)
7. Good Example (10)
8. Self Improvement (15)

Do you rate 100 per cent?

We are grateful to the ladies of the Juhl and Germania congregations for being such capable hostesses. We returned to our respective homes "well-fed" physically as well as spiritually.

All those attending were of one opinion. It was a week-end well spent and we will look forward to an Institute in 1955.

Leona Peterson
Ludington, Mich.

fought through these tensions and has been lifted to higher levels.

That person, or group, has a message in word and deed which will be a blessing to many.

It is true:

The way, indeed, may pass through sunny meadows,
But also lead through lands of gloom and shadows;
Like early morn in glory born,
The way of life breaks through the shadows.

The Book That Comes Alive

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censored by the Chief of Police in Oslo, who then called my wife up before him. She was not allowed to receive my letter herself, but could only read them in his office, and then had to hand them back to him. After she had read it, the Chief of Police said to her: "I now order you to write to your husband, and tell him that from now onwards he is forbidden to quote the Bible, **for it is much too up-to-date!**" What a testimony from an enemy that the Bible is too up-to-date!

Since the time of the occupation, I knew that the Word of God was up-to-date and master of every situation. When I was arrested the first time and told that the Gestapo car was waiting for me outside, a young lawyer was with me in my study. At first we were paralyzed; but as I went downstairs, my young friend called out to me, "Eivind, on the way you must read I Peter 3:13-15." As I was sitting in the car between two police officers, I pulled out my New Testament and turned up the passage and read: "And who is he that will harm you, if ye be followers of that which is good? But, and ye suffer for righteousness sake, happy are ye; and be not afraid but sanctify the Lord

Bishop Berggrav was one of the most popular men of the many in the limelight at the W. C. of Churches meeting in Evanston. In one of the group discussions one man over-extended himself. The chairman told him, "I'm sorry but I must call you. You are not speaking to the subject and besides you have already talked too long." Offended, the speaker left the room. Bishop Berggrav was the next speaker. He said, "That man didn't leave us much, did he? Not even his name."

God in your for their terror, neither be troubled, but sanctify the Lord God in your hearts." As I read that, I was suddenly no longer in the Gestapo car, but in the arms of God; and in all my life I have never sanctified Christ as Lord in my heart in the way that I did then. The Word of God has accompanied me all the hours of my life and has always triumphed in every situation. Even the great powers of the world are small and helpless against the Word of God.

The "Walking Bible"

It was quite strange how in those days in Norway, the Bible became, so to speak, a "walking Bible." People read the Bible a great deal, and complete strangers would come up to me in the street and say, "Excuse me, Bishop, but I have had this word today, and I must pass it on to you." And so suddenly, in the street, I would have the experience of God speaking to me through a neighbour, or through a complete stranger. Often a letter would be accompanied by a verse from the Bible. The Bible was springing up among us and speaking in a living way.

The Bible is not meant to be a closed book, but to live in hearts and on lips. **You** should be the Word of God to your neighbour, to your friend, to your colleague. But the Bible must come into your life first. Let it speak, then, into your situation; for it is most up-to-date.

Behind the Iron Curtain

By THEODORE A. HARTIG

Lutheran World Service Consultant
on Inter-Church Aid in Germany

In the churches of West-Zone Germany you are sure to hear prayers offered for the prisoners of war who are still alive in some prison camp far from home nine years after the end of the war, still waiting, still hoping for the day of their deliverance. You hear, too, prayers said for the brethren in the East-Zone behind the Iron Curtain.

Again and again you hear them. These prayers are requested by our brethren, but they ask for more than prayers. You detect a note of pleading: "Yes, pray for us, but do not let it stop with that. We need to see and hear you in order that we may get across to each other."

It is the desperate need for fellowship that speaks out of these words. They tell us frankly that the Church in East-Zone Germany could not exist apart from the knowledge that believers on both sides of the Iron Curtain belong together. "We desperately need to know that we are not forgotten outside the Iron Curtain."

Such fellowship is maintained by visits back and forth. They do take place, under difficulties, to be sure, and on a limited scale, but they do occur. Such visits give us a picture of conditions on the other side.

Again and again our brethren in the East-Zone tell us how grateful they are for help made possible by contributions to Lutheran World Action and the donations of Lutheran World Relief, which are distributed through the churches as an inestimable help and benefit.

However, we are also repeatedly asked by our East-Zone friends to see their needs in terms of the spiritual, and not only the material side of life.

Russification has gone on through the years since the end of World War II and is particularly hard on men and women in professions. They simply do not rate. Not even the doctor is excluded from this process, He suffers with the rest.

The plight of the pastor and his family is pitiful. His salary is so low that it does not suffice for the necessities, to say nothing of buying a good book. "Hopeless" is the word used to describe his condition.

For the pastors' wives it is just as impossible since demands are constantly being made upon them which they cannot meet either in their own homes where mouths must be fed, bodies must be clothed, or in the congregation where these good women also want to be able to do their part.

The education of children and young people is a problem. Since education exists only to provide leaders who will promote Communism many thinking people are satisfied to have their children learn a trade and have done with formal education. If parents decide to send their children into the West Zone where they may still be educated to a degree of inner maturity the problem for the parents is one of the divided heart. Henceforth they are but half-heartedly in the East Zone.

And yet the Church maintains itself. The fact is

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Concerning Constitutions

ERIK K. MOLLER

The second in the series of
articles which will compare
the ULCA with the AELCA.

IT is only natural that an article on constitutions should follow Dr. Jensen's excellent "Overall Look at the United Lutheran Church in America."

The ideal constitution is that established by free people, or groups of people, for their own regulation. It was precisely such a constitution which was established when the various Lutheran Congregations and Synods, in 1918, joined together to become the United Lutheran Church in America. A constitution which in its preamble proclaims the reasons for uniting into one general organization, as follows: "recognizing our duty as a people of God to make the inner unity which we have with one another manifest in the common confession, defense and maintenance of our faith, and in united efforts for the extension of the Kingdom of God at home and abroad; realizing the vastness of the field that God has assigned us for our labors in this Western world, and the greatness of the resources within our beloved Church which are only feebly employed for this purpose; conscious of our needs of mutual assistance and encouragement; and relying upon the promise of the divine Word that He who hath begun this work will perfect it until the day of Christ Jesus . . . Hereby unite."

Here is, first of all, a recognition of a unity that already exists amongst Lutherans, and a recognition of the necessity of good stewardship in order that the "resources within our beloved Church" may be GREATLY employed, instead of only feebly.

In considering the desirability of becoming a constituent Synod of the United Lutheran Church in America, these reasons given by other churches for uniting should most certainly be studied with serious care.

Naturally the constitution sets forth the terms on which the synods have united themselves, as well as the fundamental doctrines upon which they agree. It is not necessary to quote the doctrinal statements here, as this will be done when we discuss the constitution presented by the Lutheran Church Relations Committee.

Obviously a church, when it becomes a constituent synod of the United Lutheran Church, relinquishes some of its sovereignty, especially in the field of external relations; "The United Lutheran Church in America shall have power to form and dissolve relations with other general bodies, organizations and movements. To secure uniform and consistent practice, no Synod, Conference or Board, or any official representative thereof, shall have power of independent affiliation with general organizations and movements." Art. VIII, sec. 1. On the other hand, the constitution jealously safeguards the rights and privileges of the individual Synods. In sec. 4 of the same article just quoted we read: "But each Synod retains every power, right and jurisdiction in its own internal affairs not expressly delegated to the United Lutheran Church in America." It should also be noted that in the realm of principle and practice "the Synods alone shall have the power of discipline," although

"The United Lutheran Church in America shall protect and enforce its Doctrinal Basis, secure pure preaching of the Word of God and the right administration of the sacraments in all its Synods and congregations," etc.

We have drawn up these few broad lines in order that we might see, in general, the restrictions which the Constituent Synods have imposed upon themselves—and I think it is important to remember that the restrictions are self-imposed—and the rights which they have retained, duly safeguarded by the constitution, as well as its "democratic" nature.

There are, of course, many provisions in the Constitution of the United Lutheran Church in America to which we make no reference at all, partly because we only desire to make clear the status of the Constituent Synod, partly because other articles will deal with aspects of the United Lutheran Church in America provided for in the Constitution, and thus indirectly will give an insight into the constitution.

Perhaps it is not generally understood that each Constituent Synod has its own constitution under which it functions and lives. Often historic, cultural, and theological characteristics are expressed in these constitutions. No objection is raised to this so long as the "differences" are in harmony with the Constitution of the United Lutheran Church.

As the "Constitution of the American Evangelical Lutheran Church of the United Lutheran Church in America," prepared and presented by the Lutheran Church Relations Committee is studied (see supplement report to the 77th Annual Convention) it will be noted that several changes have been made in the present constitution of the American Evangelical Lutheran Church, and some sections added.

Article II, our confessions, has been rewritten to harmonize with the corresponding article in the constitution of the United Lutheran Church. We print them both in order that their similarities and differences may be seen.

A. E. L. C.

ARTICLE II

Confession

1. This Synod receives and holds the Prophetic and Apostolic Scriptures of the Old and New Testaments as the Word of God given by inspiration of the Holy Spirit for the purpose of man's salvation and as the rule and standard of faith and practice. "And how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness." 2 Tim. 3:15-17.

2. This Synod accepts the

U. L. C. A.

ARTICLE II

Doctrinal Basis

Section 1. The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.

Section 2. The United Lutheran Church in America accepts the three ecumenical creeds: namely, the Apostles', the Nicene, and the Athanasian, as important testimonies drawn from the Holy Scriptures, and rejects all errors which they condemn.

Section 3. The United Lu-

Apostolic Creed as the confession of faith and as the Baptismal Covenant, and the Nicene and Athanasian Creeds as important testimonies drawn from Holy Scripture.

3. This Synod receives and holds Luther's Small Catechism and the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God; and it acknowledges all Churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.

theran Church in America receives and holds Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God; and acknowledges all churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.

Section 4: The United Lutheran Church in America recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord, as in the harmony of one and the same pure Scriptural faith.

We have used the word "harmonized" advisedly, as we believe the rewritten article shows we are in deep accord and harmony with the Doctrinal Basis of the United Lutheran Church without verbally copying it. Also we retain the best in our Grundtvigian heritage. It will be seen that we specifically state that "This Synod accepts the Apostolic Creed as the confession of faith and as the Baptismal Covenant." Of course the United Lutheran Church, with us, believes that a covenant relationship with God is established in baptism. A baptismal prayer beautifully states: "Keep the children of the church in the covenant which thou hast made with them in holy baptism."

The section in the Constitution of the United Lutheran Church recognizing the Apology of the Augsburg Confession, the Smalkald Articles, and the Formula of Concord is omitted from our constitution, as these documents are foreign to our background and history.

The numbering of the articles of the constitution has been altered inasmuch as a completely new article has been inserted, stating the purpose of the Synod. This is called Article III, Purpose.

It is rather strange, is it not, that we never have stated our purpose, the things we, as a church, want to accomplish. Certainly we do not want a tacit understanding as to what our purpose is, but we want to say so boldly! Hence the new article.

In Article VII of our present constitution (Art. VIII in the proposed Constitution) a rather drastic change has been made. All special voting privileges have been omitted and only "Ordained Ministers and delegates from the Congregation elected according to regulations given in Article IX are eligible to vote." This is in keeping with sound democratic practice, as well as the procedure within the United Lutheran Church in America.

Those familiar with our present constitution will have noticed that it is possible to raise a complaint against a pastor (Art. XII), and powers of exclusion are provided for in Art. XIV, but strangely enough no mention is made of the grounds on which a pastor—or congregation—can be suspended or excluded. The

committee has, therefor, inserted in the proposed constitution a complete article on Discipline, Article XV, specifically stating the "offenses for which members of the Synod shall be subject to discipline."

This very briefly, and inadequately, describes some of the aspects of the Constitution of the United Lutheran Church and some of the necessary proposed changes in our constitution. It is not possible to point to advantages or disadvantages in connection with the constitutions. We do, however, feel that the proposed constitution is an improvement over the present one and that it could be used irrespective of whether or not we decide to become a Constituent Synod of the United Lutheran Church, since it brings our Constitution into harmony with most of the constitution of Lutheran Church bodies in our country.

Behind the Iron Curtain

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that many people, even those who once were cool towards the Church, now find their greatest joy in the hour of worship on Sundays, or the Bible Class during the week, or Family Night at the church. The Church and its pastors are respected by the people who attend services. These people know that with but very rare exceptions the Church presented a united front against the inroads of the Communist Party.

The pastors paid and are paying for it, but they persist in their courageous fight and the people who go to church honor them for it. It is of interest no doubt that religious instruction in country areas is attended by 100 per cent of the youth. In the cities 80 per cent of the young people attend. It is also of interest that artists and members of the medical profession are conspicuous church members.

But what about this Church in the East Zone? With too few pastors left behind the Iron Curtain to serve the needs of the people, and with many of these suffering from ill-health, with a good many of these men in the upper age bracket, and with the tiredness that goes with a battle that has now been waged in one form or another since 1934, a most serious even desperate situation faces the Church.

No one could be blamed for being discouraged in such circumstances. The truth of the matter, however, is that in the face of all difficulties the Church and its pastors are not defeated. There is a courage and peace that comes of knowing that the victory remains with God. God can win victories even with battle-worn pastors and tired people.

What does God intend to do with this Church behind the Iron Curtain? Is He teaching it a lesson for its good and for the good of all others? East-zoners are asking themselves that question. Meanwhile they are living day by day according to St. Paul's word: "The just shall live by faith."

O Lord, please fill my mouth with worth-while stuff,
And nudge me when I've said enough. —Old Negro Prayer.

Lutheran College Rejects Debate on Recognition of Red China

Editor's Note: This exceedingly interesting news release was received recently from the news bureau of the National Lutheran Council. Men's Clubs, Women's Groups and Young Adults may find the subject worthy of discussion.

Salem, Va.—(NLC)—A Lutheran school here has figured in nation-wide controversy over the propriety of collegiate debate on the subject, "Should the United States Recognize Red China?"

It came about when the debating team of Roanoke College, one of the 14 senior colleges affiliated with the United Lutheran Church in America, refused to take the affirmative side of the question, a stand which led to press reports that the debaters had been silenced by order of school authorities.

This was denied by Dr. H. Sherman Oberly, president of Roanoke, who stressed that the college had taken no official stand on the matter.

Branding newspaper stories to the contrary as "a lot of misinformation," Dr. Oberly declared that the college had not banned the subject or gagged its students.

"Our attitude," he told the NLC News Bureau, "is that it is not a matter of freedom of speech but of freedom of choice."

The decision not to debate the positive position on the question of U. S. recognition of Red China, he said, was reached by the debaters themselves, in line, he added, "with our belief that students should have freedom of choice."

"We have not told our boys that you dare not debate," he said. "We have not forbidden them to do it."

According to Dr. Oberly, Prof. Julius F. Prufer, Roanoke's debate coach, advised the students against debating on the affirmative side of the question, "and I backed him up on it."

"Our coach feels that we should not be a party to encouraging our students to do something that may kick them in the face in later years," he said. "Who knows, we told the boys, what you say may be used against you twenty years from now."

To argue in favor of recognition of Red China, Dr. Oberly pointed out, could be used for propaganda purposes by the Communists.

"I'm very happy that we are not debating it," he said.

Dr. Oberly disclosed that an incident which happened "several months ago" may have had something to do with the decision of the Roanoke debaters.

On a visit to another school, he said, Roanoke heard that "some Congressman" had asked for the names of that school's debate coach and debaters after they had argued both sides of the question of recognition of Red China.

"If that's the situation," he commented, "why should our boys stick their necks out?"

In press reports, Prof. Prufer was quoted as saying that Roanoke's decision had been taken for fear of being investigated. "It's a shame that in this country

it is getting so you can't say what you think," he was said to have added.

When eight colleges participated in the annual Virginia Tau Kappa Alpha fall debate session in Lynchburg, Va., on November 20, only Roanoke failed to enter a team to debate the affirmative side. The college however, sent two debate teams to debate the negative side of the question.

Prof. Prufer appeared on Ed Murrow's CBS program, "See It Now," on November 23, devoted to a presentation of the pros and cons of the controversy which gained national prominence when the service academies at West Point and Annapolis banned the topic.

On the television show, Prof. Prufer said that "I decided I wouldn't have our men debating the affirmative . . . lest they be accused of advocating Communism." He would retain that position, he added, "until somebody in government or Congress tells us it is all right."

Murrow's program also included films which showed two college teams debating both sides of the question. The debates took place at Muhlenberg College in Allentown, Pa., another ULCA school.

It was disclosed on the TV show that a student at Duke University had been advised by Rep. Edward J. Robeson, Democrat of Virginia, not to "undertake to debate the positive position of this subject as quotations from your statements may embarrass you for the rest of your life."

"Should the United States Recognize Red China?" ranks No. 1 on the current list of approved topics for collegiate forensic competition. It was chosen by a selection committee of the Speech Associates of America. Its president has indicated his belief that no change will be made in the listing, despite the furor it has created.

The topic first was banned by the Kearney, Neb., State Teachers College last October on the ground that it "showed a desire to indoctrinate students."

Later, the service academies banned the topic, although on a different ground. The academy heads said that since the United States had taken a stand against recognition of Red China it was improper for cadets and midshipmen to debate it.

President Eisenhower, as Commander in Chief, has revealed a different viewpoint. He said that West Point and Annapolis debaters should be allowed to argue any question that troubled the world, including U. S. Recognition of Communist China. He said further that he would have left the matter to the judgment of the young men themselves.

As far as can be ascertained, no Lutheran college except Roanoke has objected to debating both sides of the question.

Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Grand View Seminary
Des Moines 16, Iowa

Add Color to your Operation India Programs

UNIQUE DECORATIONS AVAILABLE

The **Operation India Committee** recommends the following useful materials which can be ordered from **The Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Indiana:**

- Napkins with the map of India printed on them in two colors, dinner size. (\$1.98 for 10 dozen — can also be ordered in smaller quantities.)
- Indian Christian Hymn, music and words in English. (\$1.00 for 100 copies — can also be ordered in smaller quantities.)
- Globular Flag of India for centerpieces or room decoration. (85 cents for first one, 50 cents for each additional one.)
- Book Marks containing the Lord's Prayer in Hindi.
- Puzzlemats (Individual place mats.)
- Small stick-pin flags of India.
- Other unique materials are available. Write to The Wright Studio for a complete listing.

Ruth Jacobsen, chairman of the Operation India Committee, writes: At St. Stephen's (Chicago) during Thanksgiving we used the napkins, the globular flag, and the hymn which the whole congregation learned to sing. As you know, Anil Jha was our guest. He immediately recognized the flag of India and was quite excited about the map on the napkins. We feel that groups that plan to have Anil as a guest or plan to have any other Operation India program would enjoy the extra touch of color. The flag of India is green, white and yellow-orange. We also used those colors in crepe-paper streamers for table decorations. Also, it is easy to tell about geographic locations when everyone has a map on their napkin.

Attention

Ardythe Hansen, AELFY Secretary, reports that she has extra copies of the new **National AELFY Mailing List** and that anyone who has not received one and would like a copy, may obtain one by writing to her (Address: 35 Davis Hall, Western Michigan College, Kalamazoo, Michigan). Ardythe also wishes to express her appreciation to all of those who sent her the names and addresses of their new officers. She states that the response was really quite good.

AELFYFlash

The LYF of Marinette, Wisconsin and Menominee, Michigan, held a **Danish Festival** on November 14. "Æbleskiver" were served from 5 to 6:30 p. m., by girls dressed in Danish costumes. After supper a folk-dancing exhibition was presented. This was followed by group folk-dancing, square-dancing and visiting. They report a successful festival with a large attendance and "the best æbleskiver available."

U. C. Y. M.

By Ardythe Hansen

Editor's Note: Our national secretary attended, this past summer, the UCYM General Council Meeting, and here gives us the highlights of this meeting and explains the functions of UCYM and the responsibilities and opportunities for AELFY.

In August of this past summer, the spotlights of the world were focused upon the great World Council of Churches meeting in Evanston, Illinois. However, while this conference was in its last days of actual business, I attended a meeting, perhaps not as universally known, but one which was equally sincere about the ecumenical church. Its name? The UCYM (United Christian Youth Movement) General Council Meeting. It was held at Conference Point on Lake Geneva, Williams Bay, Wisconsin, from August 28 to September 2.

We began by meeting all of the council delegates early Saturday morning in Chicago at the Chicago Temple where we sang new and old hymns and where we met many new friends. Here also, we were given specific instructions concerning the plans of the day. And a busy day it was! From the temple we proceeded by way of chartered Greyhound buses to McGaw Memorial hall in Evanston where we attended the morning session of the World Council. Next we were treated to a boat trip on Lake Michigan from which we viewed the highlights of the Chicago shoreline. Some of the youth consultants and stewards from Evanston, accompanied on this excursion and we greatly enjoyed singing the foreign songs which they taught us.

Upon the conclusion of our boat trip we again boarded buses for our trip to Conference Point, stopping at the Druce Lake Camp for supper.

We (over 150 youth and youth leaders) were divided into eight Bible study groups which met every day between the hours of nine and ten. Various young people led these groups. Much was and could be gained from these discussions where different view points were presented by many denominations. Our Sunday service was held in the chapel with Rev. Molander from Sweden giving the sermon. Free time was given us following the delicious dinners when we enjoyed volley ball or tennis, swimming, or possibly some much needed rest. But soon we were back in plenary sessions or commission meetings. Closing worship services were held in the late evening in the chapel which always put a peaceful note on the end of a perfect day.

UCYM's functions are three-fold: To serve as a channel for inter-denominational Christian youth co-operation; to correlate common concerns in program areas of youth; and to train Christian youth for inter-denominational leadership. UCYM is divided into five commissions: Faith, Citizenship, Witness, Outreach and Fellowship. I enrolled in the Faith Commission, but each one worked in a similar fashion in its own respective area of concern.

Our duty as AELFY? We should invite a UCYM

(Continued on Page 14)

Our Women's Work

Editor

Mrs. Ellen Knudsen, 1114 South Third Avenue, Maywood, Illinois

New Year's Greetings for 1955

As the Old Year is coming to a close and the New Year is being ushered in, we send greetings to all the friends of WMS.

With this message comes a sincere appreciation for the spirit which has prevailed in our women's groups and at Annual and District Conventions.

It has been a real joy to read the many reports of good meetings and to see how our women throughout the whole synod from East to West and from North to South actively participate in the work and the projects which Women's Mission Society undertakes.

May we in the New Year of 1955 continue this willingness to be a living part of that great Fellowship: The Church. And may our Faith in the Eternal God be strengthened for even better service.

Happy New Year from the WMS Board.

Ida Egede, Pres.

N. B.

It is good to be home again after a visit to Denmark where my husband and I spent six delightful weeks.—I. E.

"The Circuit Teacher"

I have asked various people to write about their professions. This is the first in the series.

—The Editor.

"Circuit teacher" is not the real title of my job, but I often feel as though it would be an appropriate one. My job is that of a public school speech correctionist for two Iowa counties, Dallas and Guthrie. The size of the area makes it necessary for me to drive at least one hundred miles daily. I have nine schools that I visit twice a week. Wednesdays are then left free for office work, home visits, teacher consultations, survey work in schools I do not visit on my regular rounds, and any number of a large variety of duties which occur.

I have about seventy children whom I see twice weekly for fifteen minutes. I may have them individually or in groups of two or three, depending on the child, the difficulty with which he is afflicted, and whether or not there are other children in the same school with a similar speech defect. The length of time I work with a child depends of course on the severity of his problem and his progress.

Defective speech is sometimes defined as speech which (1) calls attention to itself, rather than what is said (2) interferes with communication and (3) makes the speaker maladjusted. It is not likely that the speech is defective if only one of these is present.

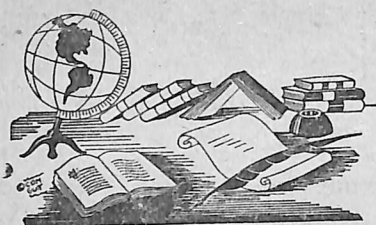
It is impossible in an article of this length to attempt to list all types of speech defects, their characteristics, causes, and the therapy used to correct them. I will instead list some of the types with which

I am working at the present time. I will in no way attempt to discuss them completely, but if they give you any insight at all concerning speech difficulties the article will have served its purpose.

By far, the majority of my children have defects of articulation. This refers to disorders which are characterized by the substitution, omission, addition, and distortion of the speech sounds. The cases vary from children who have difficulty with only a few sounds to others whose speech is impossible to understand. We do not expect that a child should have all his sounds perfectly until the third grade. Hence I do not work with many children below that grade, unless their speech is such that it interferes with their school work or it seems to be affecting their personality. This is also a matter of necessity as there are more children with speech difficulties than I can possibly help, and it is more important that help be given the older children.

Another type is the delayed speech case. This child starts school with little or no speech. His vocabulary may consist solely of a few words such as "mama," "dada," etc. The reasons for this extreme retardation may be one of many causes such as: (1) Mental abnormality. If a child is mentally retarded his speech is apt to be retarded along with his other facilities. (2) Illness or physical impairment. A child who has been plagued with serious illness of long duration or a great deal of physical impairment is likely to have missed out on many of the speech experiences which normal children encounter. If a child has a physical impairment involving the speech mechanism he may not talk until this impairment has been corrected. (3) Lack of sufficient stimulation. Contrary to popular belief children don't just "naturally" learn to talk. Some children learn in spite of what parents do or don't do, but if the parents never encourage a child to speak, chances are he won't bother to learn until he has to. This may be particularly true if the child is an only child and has few or no playmates. (4) The over-solicitous parents. This often occurs when the child suffers from a great deal of illness. The parent anticipates the child's every want rather than waiting for the child to ask for things. (5) The overly strict and repressive parents. This may be the type of parents who feels a child should be seen, not heard. Or they may give the child the impression that unless he can talk as well as they he should not speak. (6) An intense shock or fright. There are children who have stopped talking following a shock or fright, particularly if this shock were in some way connected with speech. Before speech is resumed it may be necessary for the parents to seek psychological or psychiatric help. The youngsters I work with on delayed speech are in the kindergarten or first grade. It is very important that they start talking as soon as possible or they fall far behind in their school work.

(Continued on Page 12)



OPINION AND COMMENT

IT IS SOMETHING of a luxury to take a winter vacation. It is also something of a hazard. This page is being written in a motel in Williams, Arizona, where we have been stranded in some twenty inches of snow, with the outlook dim as to when we will be able to move on. (It is even doubtful that this column will reach the printer in time, since train and plane travel also will be affected.) The unplanned layover gives us a chance to rest up after a strenuous California holiday, however; and the treacherous experience of negotiating the last mountain pass to reach this little town will take some recuperating, too. Such a near-disaster binds a family closely, and it is strange how a whole town also seems to enter into a kind of family comradery under these circumstances. Strangers jovially hail strangers and share experiences, and one exaggerated hair-raiser follows another in an endless chain-reaction of tall tales with enough basis of truth to make them interesting. We told a few ourselves. It is strange, too, that disaster can bring out either the worst in a man or the best. Some people are raised to heroic heights in a time of emergency. Some people are plunged into the basest deeds. When the earthquake shook northern California two weeks ago, all law-enforcement officers were organized to prevent looting. It is hard to understand the depths to which some people sink, so that able men should have to stand guard when their energies are so badly needed in direct relief work. Such is human nature. The humanist is hard put to explain his supreme confidence in mankind's future in the face of the depravity to which man at times can fall. It will take a divine omnipotence to rescue man from his own nature, and Christianity proclaims its message that we have a God of such grace!

IF MANKIND deserves at times to be condemned for its occasional depravity, it sometimes deserves to be spanked for its thoughtless grossness. One of the highlights of our trip was the pause on the rim of the "Painted Desert" — a scene of exquisite beauty and panoramic glory. But the foreground is marred by the display of the vulgarity of the American tourist who throws rubble, his refuse, his beer cans, and his paper wherever he likes, and who has succeeded in littering this spot beyond belief. We stifled our feelings of impotent wrath, and thought of helpless Job sitting on his trash heap, furious with forces he could not control.

THE STATE OF CALIFORNIA has on its books a highly controversial law asking that churches sign state loyalty oaths in order to qualify as tax-free organizations. A Berkeley church (1st Unitarian) is raising a fund of \$2,200 to pay taxes on its property rather than submit to the law. In Los Angeles, 1st

Unitarian Church is going to challenge the law's constitutionality in the courts when money is available. Another interesting item we discovered on the West Coast is a practice of Pasadena Presbyterian Church, whose magnificent property includes a large cathedral-type church, a large school with gymnasium, a radio station, and various other facilities, located on a busy commercial street in the heart of the city. Weary of the endless display of commercialized Christmas facing their church on all sides, a large number of the members of the congregation volunteered this year to present a tableau pageant on the front lawn of the church each evening during Christmas, complete with costumes, lighting, and music, and depicting the nativity story for all passers-by. This is a beautiful and telling custom, and we note in the religious press that it is being carried out elsewhere also.

ANOTHER UNFORGETTABLE experience of our trip was a visit to Forest Lawn, a unique non-profit cemetery in Glendale. Here no stone monuments are permitted. A flat stone lying level with the grass marks each grave, while several churches and chapels here and there in the hills give the memorial grounds an ecclesiastical touch. Beautiful statuary also may be seen, including an exact duplicate of Michaelangelo's tall, slender figure of David. Hourly, in a large building especially built for it, one may see the great painting of Christ at the Crucifixion, said to be the largest painting in the world. (It's length is equal to the height of an eleven-story building.) Conceived by the great statesman-pianist Paderewski, and executed by his compatriot Jon Styka, the painting is a masterpiece of detail and of reverence, and it was with regret that we saw the curtains drawn across the great scene at the end of the lecture.

ON CHRISTMAS DAY we visited our Home Mission in Watsonville, California, where young Pastor Owen Gramps has been working faithfully for six months. A visit to a mission congregation always has a special quality about it, and the enthusiasm and forgivable pride displayed by the members of the congregation is contagious. Every member of our Synod has a share in these home missions, and can share in that enthusiasm and pride. Later on the trip we followed **El Camino Real** which Pastor Svend Marckmann, of Pasadena, wrote about in the last issue of **TIDINGS** and stopped briefly in Salinas, Solvang, and others of our California churches. The Solvang Tractor Fund still needs help; it stands currently at about \$2,000.

A HAPPY AND BLESSED NEW YEAR TO ALL!

Lutheran Tidings-PUBLISHED BY THE AMERICAN
EVANGELICAL LUTHERAN CHURCH

Office of Publication: Lutheran Tidings, Askov, Minnesota.
POSTMASTER: Send Forms 3579 to ASKOV, MINNESOTA.
Editor: Rev. Verner Hansen, 1336 Morton Ave., Des Moines 16, Iowa
Circulation Manager: Svend Petersen, Askov, Minnesota.

Member of Associated Church Press

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minnesota, under the act of March 3, 1879.

The Carrot

A Folk-tale Retold

In old England many years ago, there lived a selfish woman. She lived by herself, and if one watched her through the course of a week or two, one would conclude that she also lived for herself, with never a thought for others. On this particular day, she had in mind to do a bit of shopping, to restock her little larder against the monotonous recurrence of meal-times. To look at her one would think she never ate, and it is true that she ate as little as possible, for she hated to incur the expense which inevitably accompanies the extravagant habit of eating.

As we discover her, she had just started out her door. "Be gone! Be gone!" she shouted, as half a dozen street urchins scattered from her door when she stepped through the doorway. She pulled her head shawl tighter against the breeze that swept down the narrow, English alley-way. Three or four houses down the cobble-stoned street, the ragged children stopped and turned to look back at the old woman. They were afraid of her in the mysterious way that youngsters are afraid. But her doorstep was a convenient gathering place for playing children, just off the end of old London Bridge on the long expanse of which many of them lived. Usually when she left her house she had to shout a hoarse warning to scatter the children out from under her feet. It had been so for three generations she had survived. Children were born in prodigious numbers, grew to adolescence and then disappeared, pushed out beyond the narrow perimeter of that little play area by sheer force of numbers, and pushed into textile sweatshops or away to sea or into early marriage by sheer force of poverty. The old woman had seen them come and go; to her, it seemed they never changed. They were noisy, dirty, thieving rabble, a nuisance like the flies that swarmed through her house — they scattered momentarily when she directed all her attention to dispersing them, but they came back inevitably. She raised her clenched hand, shook it threateningly beside one scrawny ear, and experienced the egotistical satisfaction of seeing a further retreat.

"Git along wi' ye!" The harsh demand screeched down the alley-way adding emphasis to her gesture, and the ragamuffins ran, splashing through the sewage that drained by each front door of the medieval block of houses. Muttering under her breath in the manner of lonely, unloved and unloving old widows, she characteristically checked the latch on her door a second time, stuck a purple-veined arm through the handle of her market basket, and turned into the street. A girl's shrill jeer carried after her as she shuffled away, "Ol' witch! Stingy ol' witch!"

This issue of LUTHERAN TIDINGS is being prepared while on a winter vacation in California. The story on this page, written by the editor, is included (somewhat apologetically) because his usual sources of material are not at hand.

—The Editor.

At the market place two or three blocks away she carefully selected a head of cabbage and a bunch of carrots, haggled with the fish-woman over the price of a stinking fish that should have been allowed to live a day longer before its sale, and tucked a long loaf of dark, hard bread under her arm. With obvious reluctance she let go a shilling and a few pence in payment, protesting that she would rather be robbed by highway bandits than in the open market, and then set out for home again. As she did so, she almost brushed into a small boy that had been watching the transaction with great interest.

"Out from under, ye scamp!"

Her irritation was automatic, though the boy obviously had done nothing for which he could be blamed. He moved sideways away from the corner of the vegetable stand he had been leaning against, wary of a possible rap on the head by impatient knuckles, and then, when she had passed by, set out after her. It was habitual that she cast her sharp suspicious eyes about her when she walked, and she soon discovered the boy trotting along behind her. Furious, she raised the loaf of bread and waggled it at him energetically, her old voice throwing an unbroken series of epithets mingled with curses in his direction. The boy stopped, but gave no sign that he would go.

"Ye good-for-nothing, drivelling, snivelling young villain, what's the following of me for? Git on home before I break this loaf across yer eyebrows!"

She turned back on her homeward way with frustrated exasperation; the boy refused to leave. As she saw the boy continuing to follow her, she speeded up her uncertain progress over the cobble-stones, and arrived puffing at her house. There her haste caused her to stumble slightly on the doorsill, and though she clutched with surprising agility at her burden, the basket fell to the ground, spilled its contents into the dirt. With a shriek, she went down on all fours, scrambling among the carrots and fish and cabbage leaves, raking them into her aproned lap with feverish covetousness, until the precious possessions were safe within her protective custody once more.

All but one carrot.

It lay eight or ten feet away beyond her reach. She considered for a brief instant whether it would be safe to leave her things where they were in order to fetch the last orange carrot, but seeing the boy only a little distance away, she dismissed the risky thought at once. Instead, she began putting the groceries back into her basket. She watched the skinny, starved-looking little boy as he carefully approached the carrot, knelt down to pick it up, wiped some of the grime off on dirty breeches, and then began to devour it as though his life depended on his consuming every bit, which perhaps it did.

"Awrrr!" she muttered disgustedly, watching the busy crunching jaws as the carrot disappeared. But with the resigned helplessness of the aged, she shrugged off her desperate urge to take action, flung a cackled "Hope you choke!" over her shoulder, and entered her house.

Were this a story intended to dispense a moral lesson of one or another kind, this would be the place

for an exhortative pronouncement on the evils of miserliness. In Puritan England, such pious admonitions would often have been made to such people as the old crone of our story. The sermon would conclude with a prediction that in Heaven the parsimonious would lose their reward. But this is a simple tale of events, and so, instead, we pass over a number of months and look down upon the woman in the following year.

Her long life past, we find her now at the moment of death which came to her as it must to all of us.

The angel of death stood by her bedside, and the old woman, recognizing the shadowy visitor, pleaded that she might be carried off to Heaven. "Save me, save me," she whispered, clutching passionately at the form beside her, in death as in life reluctant to let slip a solitary selfish opportunity.

The angel frowned meditatively, and stepping away from the bed, began pacing up and down the floor of the bedroom. He tugged at his chin, rubbed his wings together in contemplation, and finally said,

"There is one hope. Have you ever in your whole life performed an unselfish act of kindness? Have you ever done anything out of love, with no thought for yourself? Can you give me just one example, in all your life, of impulsive generosity?"

In dismay the woman's thoughts raced back over the long years. With growing hopelessness, she brought out incident after incident from the recesses of well-stocked memory, but each had to be rejected, for it could not qualify. Everything she had ever done had been done for hope of gain. True, she had once accidentally dropped a coin into the poor box instead of her usual button, but she had retrieved it again on her next visit, so that could not really count. Finally, as she was about to give up, she thought of the ragged, starved child and the carrot.

"Yes, yes, I did, I did!" she croaked in excitement. "I once gave a carrot to a little boy. Not a soul in all London knows about it—that's the best part!"

The angel smiled indulgently.

"Well," he said, "that will have to do, I guess, if that is all you can think of." And with a sweep of one hand across another, a carrot magically appeared in his fingers.

"Take hold," he said. "By this carrot we'll make our way to heaven. Take hold." The woman did as commanded, and felt herself being lifted up, up, as she clung to the single carrot.

Soon she felt a tugging at her feet, and looking down, discovered the ragged boy holding on to her feet, coming up with her. And looking beyond him, she saw the boy's poor crippled mother holding on to him, and as far as the woman could see there were people clinging to the other, all clinging to her, as she in turn held desperately to the carrot.

"Let go! Let go!" she shouted angrily at the boy, and kicking her feet, she tried to dislodge his grip. His pitiful eyes begged to be allowed to hold fast, mutely asking for compassion from a heart that was stranger to such magnanimous impulse.

"Let go, I tell ye, let go!" The woman became hysterical in her anger. And finally she shouted,

"This is **my** carrot!"

And in that instant the carrot broke.

"The Circuit Teacher"

(Continued from Page 9)

Another group of youngsters are the ones with voice difficulties. Particularly noticeable are my older boys with extremely high pitched voices. I work on making the pupil aware of his voice and trying to lower the pitch and put some variety into a sometimes monotonous tone. There are also children with a great deal of nasality in their voices, or a lack of nasality. Often bad tonsils and adenoids, growths in the nose, etc., are the cause and these should be checked by a doctor and if possible corrected.

Cleft palate youngsters enter in both as voice problems and articulatory problems. Their voices are extremely nasal as they lack the means of controlling the air going out the nose. Many sounds they are unable to produce because of lack of a soft palate, malformed hard palate, poor teeth, and sometimes hare-lip. It is extremely important that good medical care be given a cleft palate child. Surgery can do wonders for them today, and until their physical defects are somewhat corrected there is often little a speech therapist can do.

I also work with a girl who has a very severe hearing loss. Because she does not accurately hear herself or other people many of her sounds are distorted. She has to learn many of them by sight rather than sound. Many hard-of-hearing people, who have been that way since an early age, have an odd voice quality which is very difficult if not impossible to correct.

Lastly, I also work with a number of stutterers. More research has been done, more has been written about them, and there is more disagreement concerning stutterers than any other group of speech defects. Though there are a few people who feel that there is some physical basis for stuttering the majority of evidence indicates that there is no physical reason, but that the defect is psychological. The argument that there is a physical basis falls down when you consider the fact that all stutterers can talk normally at times, such as in unison with others, while singing and usually when talking to pets when they think no one is around. There are also many stutterers who only stutter part of the time when they are under tension. A person should be very careful in labeling anyone a stutterer. Most children repeat words at a certain time of their speech development. This is natural as they often think faster than they can talk. People who immediately label this repetition as stuttering and make the child over-conscious of his speech are merely increasing the child's chances of becoming a stutterer. The saying that prevention is much simpler than the cure is certainly true with stuttering.

If you have a child with any type of speech defect don't get over anxious. However, it's a good idea to find out as much as possible about the defect. Look for articles in periodicals, inquire from your school if there is a speech correctionist or special education supervisor with whom you can discuss the problem. Often the state universities and other educational institutions will send out information if you write to them.

Remember, the child learns to talk from the parents, so be a good example. Take time out to talk

Grand View Seminary Improvement Program

It is customary for serious-minded persons to pause at the threshold of each new year of grace that God grants them in order to view in retrospect the memorable events of the past year and to focus attention upon the challenging tasks of the new year.

The decision of last summer's convention to retain the Grand View Seminary in Des Moines looms as one of the foremost importance in the 1954 synod year. It may have far reaching consequences and the reports coming from the Seminary administration of an expected increase in future seminary student registration and the addition of Pastor N. Leroy Norquist to the faculty in 1955 represent cheering news, harbingers of a greatly strengthened Seminary in the years to come.

This article is written at the request of the Board of the College and the Seminary for the purpose of reminding our congregations and pastors everywhere to tackle and complete the task of gathering the funds necessary to remodel in part the second floor east wing of the main building of Grand View College in order that adequate and up-to-date classroom and library facilities and equipment may be ready as required to accommodate the expected increase in the size of the student body of the Seminary in the fall of 1955.

It will be remembered that the convention authorized the Board of the College and Seminary to raise \$15,000.00 for this purpose in addition to providing much needed housing facilities for married Seminary students.

The details of these improvements are in the process of being completed. It appears that all of the \$15,000.00 will be needed for the purposes indicated and no congregation should regard its share of the aggregate amount for anything but a minimum goal. Any overage will but add to the extent and the quality of the facilities to be provided, not least with respect to the item of student housing. It is also known that any educational institution, not least a Seminary is dependent upon the size and content of its library for the successful attainment of its goal, and Grand View College does need a greatly improved library as measured in number of volumes.

The College and Seminary Board has already in-

with your young child and read to him. Don't expect your three year old child to speak like an adult, but neither should you praise his poor speech habits. Don't talk baby-talk to him. It may sound cute when he's three but when he starts school the teacher and other pupils aren't going to find "wittle wed wooster" very cute, and your child may suffer embarrassment as a result.

Speech correction is a relatively new profession and much progress will undoubtedly be made. If you are entering college look into the profession, as the opportunities in a new field are always tremendous. Though the work can of course be discouraging at times there are very few jobs that will give you more satisfaction. Working with a handicapped child is always a great challenge.

Agnes Nussle.

formed each congregation what its proportionate share of the Seminary Improvement Program will amount to in dollars and cents. The basis for determining such share is the same basis used in arriving at what each congregation contributes as its quota of the 1955 synod budget. The Board felt that this is a program which will benefit all congregations equally and directly by providing better educational facilities which will result in a larger number of ministers, who will have obtained their training for the ministry under improved surroundings. The Board is therefore anxious that all the congregations throughout the Synod provide at least their proportionate shares of this fund.

When it is realized that there are approximately 7,500 contributing members in the Synod it is a matter of simple arithmetic that an average of \$2.00 per contributing member will furnish the needed funds.

The improvements planned for the classroom and library facilities will of necessity have to be completed during the summer vacation months of 1955. It is therefore urgently requested that the ingatherings of the funds for the Seminary Improvement Program be taken care of by all congregations in the period between New Year's and May 1st. Contributions may be sent to Grand View College earmarked for the Seminary Improvement Program. Receipts will be mailed directly to the congregations or individual donors and will also appear in Lutheran Tidings.

As far as this writer recalls this is the first time a special ingathering for the benefit of the Seminary is being conducted. The amount requested is a modest one and should quickly be raised. Deep in our hearts lives a deep concern for the spiritual life and welfare of our congregations, the soul life of our homes, families, communities, country, even the Church universal, and all the children of men throughout the world. This concern is often ignored or suppressed, but it manifests itself when important issues or events compel our attention. It is my conviction that we also keenly sense the intimate relationship of the character and quality of the service rendered by devoted pastors of our congregation to this spiritual life and soul welfare within and among us.

I believe our synod has decided to do the things included under the Seminary Improvement Program described above in order to do what is humanly possible under our circumstances to aid and improve available opportunities to obtain a greater number of deeply consecrated and better qualified ministers to serve the spiritual needs of our people, which mean their life in faith and in fellowship with God in Christ.

"Except God build the House they labor in vain that build it." For that reason we are asking God to bless and to build, even to rebuild and to remodel as it is necessary the inner sanctuary of our hearts and minds, our homes and churches, our college and, not least, our Seminary, that by reasons of the workings of His Word and Spirit it may in truth be a place where hallowed experiences will prepare ministers to go forth to serve His will and purpose within and through our Synod.

May we give generously to Grand View Seminary Improvement Program.

Alfred Jensen.

Evangelism Opportunities

Evangelism is the endeavor by the church to bring the gospel to men so that it becomes effective in their lives.

It has become too much the practice of our church that it is the pastor's business to take care of the "spiritual" phase of the work; the rest of the members can look after the "practical" affairs of the church. We feel ourselves handicapped every time a new field of work is contemplated. Too few pastors. No wonder there are too few, if the pastors are supposed to do not only their own work, but also the work of all the other members of the church. For it is just as much the responsibility of every member of the church to spread the gospel as of the pastor. That is why the movement of evangelism has been conceived of as a layman's movement.

There is need in nearly every congregation for making the preaching and the hearing of the gospel more effective. The situation is different in each church. Some churches, especially newly established churches, are located among many unchurched people. Their task is to confront these people with the gospel and to bring them into the fellowship of the church. Other churches find themselves in communities where practically all the people are affiliated in some way with a church. Their task is different.

In nearly all churches which have been established for a number of years, there are members who are only nominally so. Their names are on the list of membership, they pay a small, annual sum to the church. Perhaps they go to church once or twice a year, or less. Some churches dismiss that kind of members from membership; like the Rotary Club, when you have been absent from meetings a certain number of times, you are automatically dismissed.

Surely there should be a better way. Here is a task for evangelism. How can such uninterested people be induced to take a more active part in the life of the church: to go to church and enter into the common worship there, to participate in the other activities of the church, to assume some responsibility for the work of the church, and its operation? What can the members of a church do to bring this about? There are a number of things which will help.

They can show by their attitude and example that the church is the place in which to be on Sunday morning for every one belonging to it.

They can invite the slack members to go with them to church. They can invite them to come along to special meetings of the church or its auxiliaries. They can offer to take them along.

They can by their conversation and attitude help create the feeling among friends and acquaintances that the worship in the church is a great thing.

They can encourage the pastor to arrange meetings and services which will be appealing to the members.

When they are in church, they can enter into the worship with lively participation in the singing of the

hymns, the prayers, the responses, the hearing of the gospel and of the preaching, so that the church service becomes a living experience for all participants.

They can pray for the church, the pastor and all the worshippers.

They can pray for the neglectful member whom they are trying to win.

These are some of the things which all members of a church can do. But their doing should not be sporadic, but continuous. There are other things which some can do, but not all. Not all men, or women, have the ability and the tact necessary to confront their neighbors privately with the gospel directly in an effective manner. Some do, and they can be a remarkable influence on the life of their congregation.

Sometimes we try to organize such activities in our churches. That may do some good. I am not sure. But I am sure that when the active members of a congregation possess the spirit which makes them act and talk as if the church and its life is a wonderful thing, there will be evangelism in that church and church life will prosper.

C. A. Stub.

U. C. Y. M.

(Continued from Page 8)

staff member to our national planning meetings; we should use the UCYM material available to us more profitably; we should support the state Christian youth councils; we should make use of the nine UCYM Field Representatives to interpret the movement's work; and we should heartily support **YOUTH WEEK**. I should like to ask why we are not doing more along this line. Let's make an honest effort to fulfill as many of these duties as we can in the coming year; for the United Christian Youth Movement is a great organization doing an inconceivable amount of good work not only in our own country and its government, but also in foreign missions.

Yes, this meeting was truly an incredible experience. Only one who has attended such a meeting can fully realize the thrill that can be obtained by being in a group of many young people of different races and creeds who are working together for a common cause: To join together in Jesus Christ as Divine Lord and Savior and to seek to fulfill their mission in Christ by sharing their convictions, concerns, and experiences as they face together contemporary problems, making their witness through prayer, study and action.

I should like to thank AELYF for making it possible for me to attend.

We grow neither better nor worse as we get old, but more like ourselves. — May Lamberton Becker.

God is a hard worker, but He likes to be helped. — Basque Proverb.

OUR CHURCH

Luck, Wisconsin. The congregation here gathered 443 pounds of clothing for the Thanksgiving drive for Lutheran World Relief. Pastor Harald Petersen attended the Boston meeting of the N.C.C.C.A.

Solvang, California. The congregation here presented the Rev. Einar Farstrups with a generous check to make possible their purchase of a new automobile.

Cedar Falls, Iowa. From a correspondent: December 19th was a full day at Cedar Falls. At 4 p. m., children, parents and friends took their places in the darkened school room at North Cedar where candles were being lit and little shepherds were peeping around the corners waiting for the children's program to commence.

Then under Prof. Hofstad's guidance the program unfolded the story of the Birth told in Scripture, song and tableau and related its message to present day situations. Soft blue light flooded the Holy Family, the little shepherds with their crooks, the Kings in all their splendor, as we were taken back through the centuries to the wonderful night when the Christ-child was born.

There were carols and a message from Rev. Alfred Sorensen and greetings and at the conclusion of the program the children were treated and the adults gathered around the gaily decorated candle-lit coffee table. There must have been in the neighborhood of 110 present.

In the evening at 8 p. m., of the same day the annual pre-Christmas concert and worship service was held at the Bethlehem Church. A 40-voice Junior Choir, robed in white, sang from the balcony while the black robed Senior Choir sang from the front of the church. The choirs lifted the congregation and friends to heights during the singing of "O Holy Night" and "Angels we have heard on high." The "Christmas Lullaby" by the Juniors was also delightful as was a flute and vocal duet. Mrs. Hans Larsen directed the Junior Choir and Mr. John Evenson the Senior Choir. The choir was entertained at a coffee party after the service.

Contributions to Tyler Old People's Home

Tyler, Minnesota

Danish Ladies' Aid, Flaxton, N. D.	\$ 5.00
St. Stephen's Ladies' Aid, Chicago, Ill.	5.00
Hope Ladies' Aid, Ruthton, Minnesota, for Building Fund	10.00
H. M. Fredericksen, Hyattsville, Maryland	10.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	10.00
Nain Lutheran Ladies' Aid, Newell, Iowa	10.00
Diamond Lake Ladies Aid, Lake Benton, Minnesota	10.00

Danish Ladies' Aid, Gayville, South Dakota 25.00
Hope Afternoon Club, Tyler, Minnesota—Turkey.

Jens Bollesen, Tyler, Minnesota—\$10 deposit for groceries.

Dagmar Ladies' Aid, Dagmar, Mont.—\$15 deposit for groceries.

A sincere thank you to all, and also, to all those who contributed so generously at the Annual Pound Party.

Hans C. Svendsen, Treas.
Tyler, Old People's Home.

From Mary Chacco

Greetings to our Friends in America! This little bunch of garden flowers (picture enclosed) copied from a hedge just in front of our home and printed by Gnanamoni (one of Anne Marie Petersen's girls) who is not our Bible woman, brings greetings to you — all our friends in America. We shall be thinking of you. Please accept our love and all best wishes for a very happy Christmas and New Year.

Mary K. Chacco.
Seva Mandir
Porto Novo, South E. India
United India

The Carl P. Højbjerg Endowed Memorial Scholarship Fund

By ARNOLD BODTKER

There has been created a memorial scholarship fund in honor of Carl P. Højbjerg, Danish Lutheran pastor and one time president of Grand View College. This memorial is to serve as a living tribute to a man who served God and man faithfully and diligently and whose eagerness for life and knowledge left us a heritage worth maintaining.

The name of this memorial is "The Carl P. Højbjerg Endowed Memorial Scholarship Fund." An effort will be made to raise a fund of at least \$5,000, the income of which is to be used for scholarship funds. Scholarships will be awarded on the basis of scholarship, quality of character and need for financial assistance. Preference will be given to qualified pre-seminary students, but in the absence of such applicants, the scholarship may be awarded to any eligible applicant regardless of race and church affiliation.

The scholarship fund will be administered by the Board of Directors of Grand View College and the amount of the scholarship will be determined annually by the Board of Directors and must be applied to the student's tuition.

The job now is to raise the money—not so easy a task, but one which merits your consideration since it will honor a fine man and aid deserving students. Our appeal is to those who knew "C. P." and would like to join in a memorial to him, to those who would like to help young people who need financial assistance get an education and those who for a combination of these reasons or others would like to participate.

No contribution will be too large and none too small to be gratefully accepted; and send them to—

Mr. Erik Johansen, Treas.
R. F. D., Tyler, Minnesota.

Contributions For Santal Mission

to December 17, 1954

For General Budget:

First Lutheran Congregation, Sidney, Michigan	\$ 29.05
Trinity Lutheran Congregation, Greenville, Michigan ..	41.00
Kronborg Junior Guild, Marquette, Nebraska	12.00
Bethlehem Danish Ladies' Aid, Askov, Minnesota	10.00
Mrs. Emma Nielsen, Lake Norden, South Dakota	5.00
Our Saviors Sunday School, Bridgeport, Connecticut	10.00
Faith Lutheran, Junction City, Oregon	27.54
Pastor Heide, Racine, Wis.	15.00
Dansk Folkesamfund, Clinton, Iowa	20.00
Parlier Ladies Aid, Parlier, California	15.00
A Friend, Clinton, Iowa	5.00
Oak Hill Ladies' Aid, Atlantic, Iowa	10.00
Rosenborg Ladies' Aid, Lindsay, Nebraska	20.00
Central Lutheran Ladies' Aid, Omaha, Nebraska	20.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	25.00
Mrs. Minnie Mathisen, Des Moines, Iowa	5.00
Bethlehem Sunday School, Askov, Minnesota	13.14

LOOKING TOWARD COLLEGE ?

Stop and think! Are you ready for college? The time for preparation is NOW. Select your own church college which offers sound preparation in the liberal arts or general education. The college also offers pre-professional courses, a two-year teacher education course, and preparation for full time parish workers. Write for College Bulletin. Mid-year graduates and veterans may start January 31. Total educational expenses very reasonable. Write to:

Admissions Office, Grand View College
Des Moines 16, Iowa

Bethlehem Congregation, Askov, Minnesota	29.52
Marquette Lutheran Ladies' Aid, Marquette, Nebraska	50.00
S. H. Sorensen, Solvang, Calif.	5.00
Nain Ladies' Aid, Newell, Iowa	50.00
Immanuel Ladies' Aid, Kimballton, Iowa	15.00
Bethania Evening Club, Racine, Wisconsin	12.00
Harold von Gortzs, Los Gatos, California	2.00
Mrs. Catherine Potholm, Hartford, Connecticut	5.00
Nels Nelsens, Moorhead, Iowa	10.00
Miss Alice Jensen, Des Moines, Iowa	5.00
Juhl-Germania Mission Society, Marlette, Mich.	23.50
First Lutheran Ladies' Aid, Alden, Minn.	20.00
Jens Gregersen, Hubbard, Ore.	10.00
Central Lutheran congregation, Muskegon, Mich.	55.00
C. W. Bidstrups, Des Moines, Iowa	5.00
Juhl-Germania congregation, Marlette, Mich.	21.75
Volmer Ladies' Aid, Dagmar, Mont.	10.00
Danish Ladies' Aid, Gayville, South Dakota	25.00
St. Ansgar's Danish Ladies' Aid, Pasadena, Calif.	5.00
Juhl Ladies' Aid, Marlette, Mich.	20.89
Dalum Sunday school, Beynon, Canada	35.00
St. Paul's Sunday school, Tacoma, Wash.	10.00
Dannevang Ladies' Aid	25.00
Trinity congregation, New York, N. Y.	10.00
St. John's Ladies' Aid, Easton, Calif.	10.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa	25.00

St. Ansgar's Sunday school, Waterloo, Iowa	25.00
St. Ansgar's congregation, Waterloo, Iowa	130.15
Bethany Ladies' Aid, Trufant, Mich.	5.00
Memorial Lutheran Ladies' Aid, Marinette, Wis.	5.00
Lutheran Memorial Sunday school, Des Moines, Iowa	50.00
Mrs. Marie Petersen, Buelton, Calif.	5.00
Danebod Lutheran congregation (Thanksgiving offering) Tyler, Minn.	81.41
Lutheran Guild, St. Ansgar's, Salinas, Calif.	10.00
Immanuel Ladies' Aid, Troy, New York	50.00
Diamond Lake Ladies' Aid, Lake Benton, Minn.	39.60
Danish Lutheran Ladies' Aid, Canwood, Canada	10.00
West Denmark Ladies' Aid, Luck, Wis.	15.00
Ida Christensen, Cedar Falls, Iowa	14.00
Rev. John Christensen, Ludington, Mich.	20.00
Mrs. Anna White, Ludington, Mich.	20.00
Peter Sorensen, St. Stephen's, Chicago, Ill.	1.00

For Muriel Nielsen and the Riber's work:

Peter Nelsens, Tyler, Minn.	5.00
Santal Mission Group, Perth Amboy, N. J.	50.00
Willing Workers, Dwight, Ill.	25.00
Bethania Evening club, Racine, Wis.	5.00

For Children in School:

Central Lutheran Sunday school, Omaha, Nebr.	8.00
Mrs. Marinus Thorup, in memory of Roy and Marinus Thorup	10.00
Mrs. O. C. Olsen	10.00
Johanne Petersen	7.00
Martin Grobecks and the Rev. Krog family	12.85
Mrs. Hattie Carnaby, Niels Jensens, the Kjeldgaards, Marinus Larsens, Tage Laursens, Metha Petersen and Mrs. Agnes Sorensen	35.00
Chris Fredricksens and Folmer Farstrups	7.00
Chris Christensen, Mrs. Catherine Clausen, Malirn Hermans, Anna B. Jensen, Carl Olsens, J. P. Petersens, R. M. Petersens and Niels Sorensens	16.00
Ernest Andersens, Chris. Bundgaards, Einar Christensens, A. P. Grobeck, Carl Hansens, Mrs. Harry Hansen, Karl Henrichsens, Emil Jensens, Mrs. Herman Jensen, Jim Jensens, Mrs. J. N. Jensen, Mrs. O. E. Jensen, Pete Jensens, Chris Jepsens, Niels Juels, Niels Larsens, Mrs. Theo. Krog, Mrs. Walter Larsen, Oscar Lawsons, Carl Mortensens, Catherine Nielsen, C. C.	

Nielsens, Chris Olsens, Mrs. Chris Pallesen, Jens Petersens, Lars H. Petersens, Morris Petersens, Niels Rasmussens, Jerry Reeves, all of Omaha, Nebr.	30.00
First Lutheran Ladies' Aid, Alden, Minn.	25.00
Nazareth Lutheran Guild, Withee, Wis.	25.00
In memory of Margaret Brantz, Dwight, Ill., Peter Beiers, Dr. O. G. Grigrish, N. J. Tissere, Art Christiansen, Mrs. Mary O. Van Eman	5.00
In memory of wife and mother, George P. Jensen family, Marquette, Nebr.	30.00
In memory of Mrs. Holger Jorgensen (Rev.), Des Moines, Iowa, Mr. and Mrs. E. A. Kramme	25.00
In memory of Louis Hemmingsen, Alden, Minn., Dagmar Miller	1.00
In memory of Niels M. Nielsen, Diamond Lake, Minn., friends and relatives	50.00
In memory of Henry Andersen, Centerville, S. D., C. T. S. Goodhopes	3.00
Rev. Alfred Jensen, Des Moines	3.00
Mrs. Andersen, Centerville, South Dakota	6.49
In memory of P. L. Lund, Des Moines, Iowa, Mrs. P. L. Lund	10.00
In memory of Mrs. A. W. Andersen, (Rev.) Van Nuys, Calif., Trinity Ladies' Aid	25.00
Trinity Mission Group	10.00
Friends in Trinity congregation, all of Chicago, Ill.	26.00
In memory of Mrs. William Hamilton, Ludington, Mich., Friends	10.00
In memory of Victor Hermansen, Hay Springs, Nebr. Mrs. Sophie Dahl and Margaret Fowler, Hay Springs, Nebr. Mr. and Mrs. Harold Gade, Brush, Colo.	3.00
	1.00

Total for December to 17th...\$1,742.89

Total since January 1st...\$10,046.83

With this list I would express the sincere thanks which our friends on the Mission field feels very keenly. May we help them in our prayers for guidance in most effectively using these and all funds entrusted for appropriation. All glory be to God, our Father through Jesus Christ, our Savior.

Thank you one and all for cooperation.

Dagmar Miller,
1517 Guthrie Avenue,
Des Moines, Iowa.

Please note the gift from The Hope Ladies' Aid, Ruthton, Minn., should be listed in memory of Christ Hansen, \$3 and one in memory of R. P. Jensen, \$3 furthermore, the St. Stephen's Ladies' Aid is of Perth Amboy, N. J., and not of Metuchen, N. J., as listed. Sorry.

D. M.

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

I am a member of the congregation at _____ January 5, 1955

Name _____

City _____ State _____

New Address _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,
6-3