

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



The A Cappella Choir of Grand View College is currently making its annual tour, under the direction of Robert Speed. This year's tour takes the choir to communities in Minnesota, Wisconsin, South Dakota and Iowa.

The Warbler's Last Farewell

The time is near when I must away,
The winds of passage are calling;
Beneath these skies though I fain would stay,
By now the shadows are falling.

That I must hence I have known for long,
This thought enthralls me with pleasure;
For this new venture my hoarded song
Breaks out in soul-stirring measure.

I would have carolled a better song,
A song of brighter dominions;
But winds that bore me were fierce and strong
And sorely ruffled my pinions.

I fain had coursed through God's azure sky
On wings expanded in gladness;
But prison bars did my hopes belie,—
My wings are drooping in sadness.

Fain had I filled the ethereal deep
With notes abundantly scattered;
But I must be for my board and keep
A captive shamefully fettered.

Yet now and then through my prison bars
My eyes to green hills are turning;
My heart sends up to its natal stars
A song of travail and yearning.

List then, O stranger, to this my lay,
As by my prison you tarry;
Perchance one note from my song you may
Within your memory carry.

Mayhap this night, as the shadows fall,
The cumbring bars may be broken;
Then chant you will I a last farewell,
Of love eternal the token.

From the Danish of Steen Steensen Blicher
—by D. G. M. Bach.

They Ran to Bring the News

Harald A. Petersen

Luck, Wisconsin

Matthew 28:1-8

These days can be said to belong to an age of busyness. Our days have been called many names justifiably, and they could be named in many other terms also. But the times impress me as being very busy, busy with eyes, hands, and bodies, as well as brains. It might be said that many of us are obsessed with the idea of time in this connection. There seems to be no escaping the obsession even though one may not have thought very much about it consciously. The pressure of the obsession is there nevertheless, and its presence can be recognized in any of a number of ways.

One way to see the obsession is to notice how important it is to be efficient, to be able to produce the greatest amount of goods in the least possible time, and to be able to produce great quantities of time-saving contrivances. This production has made our high standard of living possible. Time must be saved in every respect. The processes of production become more automatic, and the time saving devices will relieve the burdens of time consuming drudgery. We must have speed in every respect, in order to save time. **We must save time! Time is precious!** There are so many things to do, to see, to experience—and there is so little time! And so it has been made possible for more people to be relieved of common burdens and to be released for the enjoyment of things to such an extent that kings of past ages might turn green with envy if they could have known.

It would seem that it is well to be aware of the belief that time is precious. But the appropriate question to ask then is: "Time is precious for what?" And the answer is given by everyone in the quality and way of his living. The humorous story of the driver who broke many speed and traffic laws of the city in order to pull his car into a blind alley for a smoke is not too far fetched to apply in looking for an answer to that question: "Time is precious for what?" And are we satisfied with the answers that are given? Are we getting what we want from our speed and efficiency? Can we find any answers that will give us some sense of relief from the pressures of time and the feeling of being imprisoned by time?

The fact is and cannot be escaped that our creaturely existence limits us in time. Time eventually stops our physical existence. There comes a time when we punch the time clock on the job for the last time. The awareness of this fact makes for uneasiness and spurs one on to frantic activity and to a deeper sense of the imprisonment in time. One answer to this awareness is to grab all that that can be grabbed for the self as soon and as quickly as possible. This is an answer of desperation, so that all pursuits take on a desperate quality. Relaxation may even be practiced in a spirit of desperation and time hurries on.

Does the Easter experience of the risen Christ speak to us who are imprisoned in time? If there are ears to hear then the answer to this question is, yes.

The people who were with Jesus in history were

imprisoned in time to the extent that they believed their savior to be completely defeated when the leaders of religion and law had him crucified. No one could be any more desperate than were they. Jesus had directed their attention beyond their expectations, yet they had not understood. They had expected too much in one way, but not enough in another. This was a lack of understanding that amounted to a rejection of him as their Lord. Time ended for them in the tomb, and so likewise did their hopes.

The two Marys in the Matthew text for Easter approached the tomb to perform the sorrowful duty of giving honors to the deceased with death in their hearts. Death is what they had seen and death is what they expected to see again. Instead they saw something which turned them back with fear, but also with a cause for great rejoicing. Their new discovery was that Christ is not imprisoned in time. He no longer had that limitation for them. They had believed that life came to an end in the tomb. Instead they found here a new beginning. This was a new day when Christ arose from the dead. His authority for them was now beyond the limits of time. They had lost their fear of giving up the known for the unknown. They had gone through the needle's eye of despair in time and had found the eternal dimension in time. The tomb was empty! Time had not been able to conquer their Lord. They were now as having been released from the prison of time. Time was still precious, so much so that the women had to run to bring the disciples the news of time being captured by eternity. God has crashed through the time barrier of the world by sending His Son to everyone!

Grand View College A Cappella Choir

ITINERARY

Hampton, Iowa	April 12
Ringsted, Iowa	April 13
Alden, Minnesota	April 14
Minneapolis, Minnesota	April 15
Withee, Wisconsin	April 16
Luck, Wisconsin	April 17
Askov, Minnesota	April 18
Tyler, Minnesota	April 19
Badger, South Dakota	April 20
Viborg, South Dakota	April 21
Newell, Iowa	April 22

(See cover)

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The Dead Sea Scrolls may not change the character nor history of Christianity but at the very least, they throw New Light on A Dim Age

Editorial Feature

PERHAPS THE MOST famous incident of somebody flinging a stone occurs in the Old Testament where a shepherd boy named David hurled a stone at a giant of a man named Goliath. The consequences of that changed history.

There is another case, within our own decade, of a shepherd boy throwing a stone with earth-shaking consequences. Nine years ago this spring, a shepherd, wandering among the barren hills above the Dead Sea in search of a lost goat, threw a stone that can possibly prove to be the most important guided missile that will fly in our time. Tired of his climb, he had sat down to rest, and for amusement began to throw stones at a hole in the hillside in front of him. Perhaps a few tries missed. But suddenly one heavy rock flew true, sailing forcefully straight into the center of the cave opening.

That much of the story is commonplace — it probably happens every week in Palestine, just as it happens every week here in the United States, in the Appalachians or the Sierras. But this boy was very surprised to hear something that made all the difference in the world. His stone struck something inside that cave — something which shattered into pieces and scattered across the floor. The boy, afraid he had damaged somebody's possessions, fled down the hill. All night he thought about what had happened, and next day, fortified by one or two other Bedouin shepherds, he returned to the spot, found the cave entrance, and crawled in on his belly. Inside, he and his friends made what is thought to be the most important discovery of its kind that the world has ever seen.

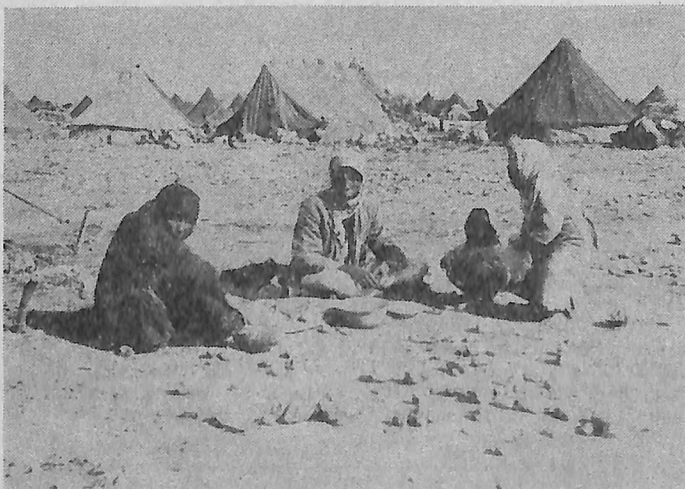
The cave was a large one, the length of an average church and perhaps half as high. Hundreds of years ago, the entrance had been a large doorway, but something, possibly an earth tremor, had closed the opening

and left only the small aperture that the boy had used as his target the day before. Along the wall of the cavern, the boys found a row of huge clay pottery jars, standing waist high, and apparently once used for carrying water. The stone had struck one of the jars, broken it to bits, and due to the fragility of its great age, it had simply crumbled away. Inside the jars Bedouins found a number of dark, smelly oblong lumps which they brought out into the light to examine. There they found that they were wrapped in lengths of linen and coated with some black stuff, possibly pitch or wax. Unrolling the linen, they discovered some long manuscripts, scrolls, inscribed in parallel columns on thin sheets that had been sewn together. The manuscripts were faded and crumbled in places, but the writing was remarkably clear, and not in Arabic, which the boys would have recognized and been able to read, but in some strange language. The boys wondered about the scrolls, kept a few of them and took them with them wherever they went.

And they went many places, because they belonged to a band of smugglers who transported their goats and other contraband out of Transjordan into Palestine. The Jordan River bridge to the north was guarded by soldiers, so these smugglers had come as far south as the Dead Sea area and had floated their goods across by night. Now they were on their way to Bethlehem to sell their stuff on the black market, and they had stopped at the spring of Ain Feshkha, which is the only fresh water spot in that whole dry, hot and desolate region. No one would discover them here, because nobody ever came here. There were no attractions; the scenery was monotonous, uncomfortable, dusty, full of vipers and lizards but almost no other life.

In Bethlehem, a merchant took a look at the scrolls, but hooted when he was asked for about fifty dollars for them. (One wonders whether he has not been spending the remainder of his days scourging himself over this lost business opportunity, for today those scrolls are worth anywhere from a quarter of a million dollars upward.) Eventually the scrolls found a buyer and came into the hands of an official of the Syrian church, a man with the rank of Metropolitan, (not as high as a patriarch, but somewhat higher ranking than archbishop). He recognized their significance; and interesting as has been the adventures up to this point, the most exciting features were still to be disclosed.

For it has turned out that these scrolls are probably the most sensational discovery in biblical archaeology. They are the oldest manuscripts of the Bible in existence, and date back probably to two hundred years before the time of Christ. They are more than a thousand years older than anything similar ever discovered before! They are now called the Qumran manuscripts, named for the Qumran Wadi near the Dead Sea, and in the newspapers



Today, Bedouins, legionnaires, officials, refugees and tourists are engaged in the frantic hunt for invaluable remnants in ancient library caves near the Dead Sea.

and magazines they are being called the Dead Sea scrolls.

Right now in Palestine, nine years later, the hunt is still going on — the greatest treasure hunt in the world, and fragments are being turned up even this year. Monks, shepherds, Arab soldiers, refugees, archaeologists — everyone is frantically searching for more of these carefully hidden and stored scrolls, with motivations of varying degree of purity. Even Wall Street is involved, as we shall see.

So far, forty different caves have been found which have been used to store this old, old library. An official expedition has taken over the bulk of the search, and the government department of antiquities requires that all discoveries be reported. It is presumed that the precious collection of writings was stored in the caves so that conquerors, (i. e. Romans?) would not destroy them. In one cave two eight-foot copper scrolls have been found, green with oxidation, which are believed to be a catalogue of the books hidden in this marvelous library.

It is almost impossible to exaggerate the importance of these manuscripts for throwing new light on the dim era of the centuries just preceding the time of Christ, during the reign of Alexander the Great and his successors and the period of Jewish independence under the Maccabees. The Greek conquest certainly prepared the way for the translation of the Old Testament into Greek. Up until these discoveries, we have relied on the Masoretic text, a Hebrew Bible dating back to about the 10th century, — after all, quite a recent book. In the intervening, hand-copied years, inevitable mistakes must have occurred, despite precautions. We now have copies of the O. T. which are just the way they were when Jesus was a boy.

One of the scrolls, a copy, almost complete, of Isaiah, is made of seventeen pieces of papyrus sewn together into a forty-foot roll. It was made probably 200 years before that first Christmas eve, and it is exciting to let the imagination play with the possibilities. For it could be that this very copy was one which Christ unrolled to preach from as he sat in the synagogues of Palestine. There are various tests for dating ancient manuscripts, some of which are exacting. One test is to compare the handwriting and grammar with other, secular documents known to be of great age. Another is by internal evidence — using the text itself for hints of events or descriptions that might be contemporary with the writing. Radiation tests likewise have been useful. Roman coins found in the vicinity with dates on them are perhaps the best clues — the coins are continually dated until a definite breaking-off year. It is presumed that in that year the scrolls might have been stored. About 350 books have been found, and about 40,000 fragments, and it is possible that it will take two generations before all have been deciphered, pieced together, and accurate conclusions drawn.

(To be continued)

If you suspect him, reject him. If you select him, don't suspect him.

—Indian Proverb.

Two Kinds of Riches

Most people hate to be poor, and would like to be rich; but there are two kinds of riches. Some people are rich paupers; though they possess a million yen, they always want more and more. They haven't enough cars, enough houses, enough servants or enough amusements. I call them rich paupers. But there are others — just the opposite — who are rich in poverty. These are the truly rich.

Job lost his children, was afflicted by sickness and deserted by his wife, yet he could cry, "Naked came I out of my mother's womb and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Because we try to increase our possessions, we are always in a turmoil.

Since naked to this world we came, we should be grateful for the clothes we wear now, without worry or desire for more.

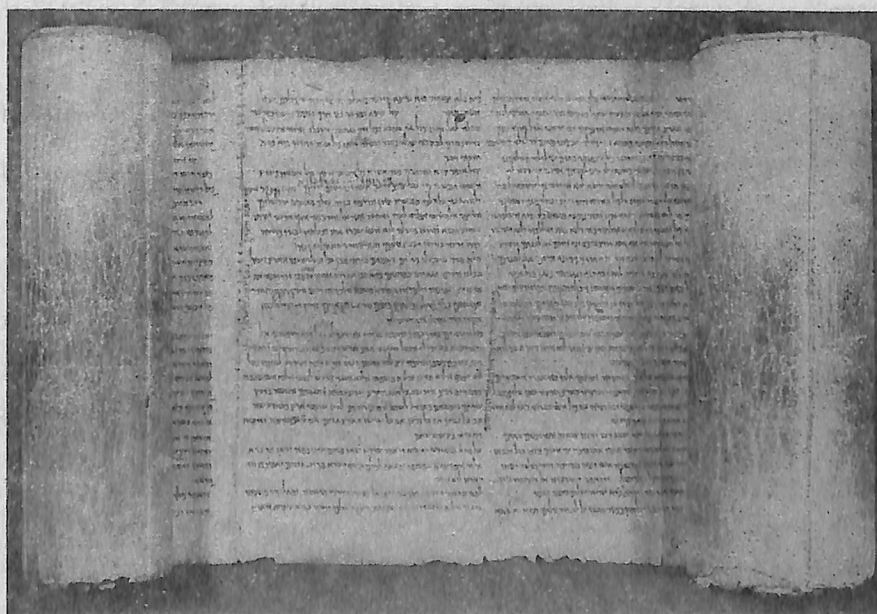
Because we try to get rich quickly, we become rich paupers. The poor in the slums are often happier than others because they share even of their poverty; but the rich are unhappy because they try to hoard up more and more.

When you have a book, you want a book-case; then you need a room for the book-case; then a house to shelter the room, and then land for the house, and finally a country for the land.

Blessed be poverty and he who is rich therein.

Toyohiko Kagawa.

Dr. L. P. Jacks, inspecting a school, asked the master where in his time-table he found time for teaching religion. "We teach it all day long," the schoolmaster replied. "We teach it in arithmetic by accuracy, and we teach it in history by humanity. We teach it in geography by breadth of mind; we teach it in astronomy by reverence; and we teach it in the playground by fair play. We teach it by kindness to animals, by courtesy to servants and good manners to one another, and by helpfulness in all things."



The Isaiah Scroll, one of the most valuable and the most complete. Note the sheets hand-sewn together to form the 40-foot roll.

I Visit Washington, D. C.

Holger O. Nielsen

The very first days of spring had come to the city of Washington. A mild, spring breeze blew across the Potomac River from the Virginia side up over Capitol Hill. It was still too early for the flowers to bloom, but the holly hedges were showing green buds among old leaves which stay on during the winter.

You walk in the midst of American history in Washington. There is the White House; here Pennsylvania Avenue; there the Lincoln Memorial which gives you the feeling of being in a church; and along the Tidal Basin the Cherry Trees and the Jefferson Memorial are located.

If you have a sense of history and a little imagination, you can sense the presence of America's great spirits, as did Vachel Lindsay when he wrote:

A bronzed, lank man! His suit of ancient black,
A famous high top-hat and plain worn shawl
Make him the quaint great figure that men love,
The prairie-lawyer, master of us all.
He cannot sleep upon his hillside now.
He is among us: — as in times before!
And we who toss and lie awake for long
Breathe deep, and start, to see him pass the door.
His head is bowed. He thinks on men and kings.
Yea, when the sick world cries, how can he sleep?
Too many peasants fight, they know not why,
Too many homesteads in black terror weep.
The sins of all the war-lords burn his heart.
He sees the dreadnaughts scouring every main.
He carries on his shawl-wrapped shoulders now
The bitterness, the folly and the pain.
He cannot rest until a spirit-dawn
Shall come; — the shining hope of Europe free:
The league of sober folk, the Workers' Earth,
Bringing long peace to Cornland, Alp and Sea.
It breaks his heart that kings must murder still,
That all his hours of travail here for men
Seem yet in vain. And who will bring white peace
That he may sleep upon his hill again?

Next morning those of us who were from the Middle-west, the bread-basket of the nation, had a session with the Department of Agriculture. Secretary Benson was at a committee hearing on Capitol Hill and could not be present. In the past it was famine that troubled nations, now it is surpluses. Between the two we should much prefer a good reserve of farm products. (Think only of Joseph in Egypt) Neither is surplus the whole picture of farm problems as some seem to think. Distribution and processing is a problem too.

It is to be remembered that the farmers are now, after the Korean War, operating on a peace-time economy with less foreign trade, and a surplus building up here at home. Industry on the other hand is on a rearmament economy with 30 to 35 billion dollars pumped into business yearly to supply U. S. A. and our friends with weapons. Industry and some labor groups have a boom, farmers a slump. My congressman pointed out that it is not healthy that General Motors should earn in 1955 over 20 per cent after taxes, while farm prices drop.

"Speaking of price supports," said Mr. Congressman from Iowa, "it may interest you to know that the North American Aviation Company which does 99.66 per cent of its business with the federal government reported

that ten top officials of the company drew \$495,000.00 in salaries last year and split up an additional \$400,000.00 in bonuses. It can also be pointed out that the government had agreed to pay the company a \$38,506.00 profit, before taxes on each of 155 jet fighters. Now it is also revealed that North American has rent-free use of government owned plants and equipment to produce these planes for the Air Force. And a spokesman for the company defends this cozy arrangement by stating that it is 'not unique' in the aircraft industry."

Mr. Benson has cried loud and long about the problem of surpluses, the high cost of living due to price support, etc., but precious little has been said of the huge subsidies paid to industry in the form of fat government contracts. We hope the 350 billion spent the last 10 years on armaments is as a whole money well spent to make the nations of the West strong, but please let us quit talking as though the farmer is the only group being paid government subsidies.

There is some concern about the family-sized farm in America. Well do I know this means one thing in Montana and another thing in Alabama. The fact, however, remains that the farms of the nation are increasing in size and the farm population decreasing. Will the little American farmers disappear like the small shops, factories and stores? "They cannot operate efficiently," say the defenders of larger farm units.

What will happen to America when chain stores, factories, plants, banks, farms, etc., grow bigger and bigger? It was hardly what most of us thought was the true meaning of free enterprise and private initiative.

It is interesting that the present administration is planning to help the 1,500,000 farm families whose income is less than one thousand a year. It may prove a healthy reaction against the ever growing tendency toward **bigness**.

(To be continued)

The Tongue

"The boneless tongue, so small and weak
Can crush and kill," declared the Greek;
"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith:
"A lengthy tongue — an early death."
Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word, whose speed"
Says the Chinese, "outstrips the steed;"
While Arab sages this impart:
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung:
"Though feet may slip, ne'er let the tongue;"
The sacred writer crowns the whole:
"Who keeps his tongue, doth keep his soul."

—Exchange.

What About Our Immigration Practices?

Testimony of Miss Cordelia Cox
Director of the Lutheran Refugee Service, to the
Senate Sub-Committee on Immigration

November 29, 1955

LAST WEEK at the hearings of this Committee, Dr. Henry J. Whiting presented a statement of principles on immigration approved by the Executive Committee of the National Lutheran Council. In my capacity as Director of the Lutheran Refugee Service, an agency of the National Lutheran Council and the Lutheran Church-Missouri Synod, I wish to discuss four of the principles presented by Dr. Whiting in relation to the present immigration policy and practice of the United States. I am authorized by the two sponsoring organizations named above to call the attention of this Committee to some of the difficulties in the Immigration and Nationality Act and some possible ways in which they might be corrected. I shall have no novel ideas to present. Many of us interested in immigration are finding similar problems, and are in many instances suggesting similar next steps in meeting the situations we find. Whatever significance there may be in my testimony, may rest in its reiteration of well discussed problems and possible solutions. I shall state the principles given by Dr. Whiting on behalf of the National Lutheran Council and discuss each one briefly.

I. We affirm that the doors of the United States cannot wisely be opened to all comers in unlimited numbers; however, as the quota system now exists, it sets up rigid, arbitrary limitations to immigration, creates hardship and ill will, and allocates quotas to countries neither needing nor using them.

The assignment of quota numbers as it exists today grants 81.6 per cent of the quotas to Northern and Western European countries; 16 per cent to the countries of Southern and Eastern Europe, and the remaining 2.4 per cent to Asia, Asia Minor and Africa. This means that peoples of the over-populated countries of the world who for their own good and for the peace of the world need the opportunity to build stable lives are deprived of the opportunities given others who need it less, and will not think of us as a country which recognizes the dignity and worth of all men. The practical application of our laws works great inequities on these and other peoples and loss to ourselves.

I think of the Chinese Americans of our country who find themselves helpless to save from tragic disaster relatives in the Far East. I think of the Estonian doctor, now living in Austria, whose wife is Japanese, who must wait indefinitely before he and his family can find haven in this country. I think of the German missionary family, one of whose daughters was born in Hungary. They escaped from China to the United States, but cannot be re-united here with their 22 year old daughter because the Hungarian quota is over-subscribed for years to come. I think of a Latvian son in Australia who after years of separation and homelessness located his mother in the United States. But he cannot join her here. I think of the British West Indians with an annual quota of 100 whose agricultural skills are needed in the United States and whose relatives are able and

willing to sponsor them. I think of the many good workers, honorable men and women, who long for freedom — people our country needs and can use — to whom the doors of the United States are closed. I think of the consumers as well as the workers in every family unit which enters the United States, people who will use the goods we produce as well as people who will create goods and wealth.

One could go on indefinitely, but the above examples will suffice. I respectfully recommend to this Committee that:

The annual immigration quota be one-sixth of one per cent of the most recent census;

Unused quota numbers be reassigned in relation to need and in accordance with defined preferences;

For so long as the country of birth determines the quota category for the peoples of Europe that the same practice be followed for peoples of Asian ancestry;

The colonial peoples as well as the sovereign states of the Western Hemisphere be allowed non-quota status;

All mortgages on quotas be eliminated;

I further recommend that the Congress create a Committee composed of Congressmen, social scientists and citizen members to study the available data on the quota system and to conduct further studies as indicated, and on the basis of their findings to develop a formula which will make possible a more equitable distribution of immigration opportunities without discrimination as to race, religion, or national origin.

II. We affirm the right and responsibility of the U. S. A. to select the people who shall enter the country, however, the present immigration law and practices of our country are often inhumane and work serious hardship on individuals and special groups of people.

Our laws as they now operate place undue hardship on certain groups of people seeking to enter the United States. I should like to illustrate some of these situations with specific examples. There is an Estonian family in New York state whose teen-aged daughter is a patient in a tuberculosis sanatorium in Sweden. The family here is able and willing to provide necessary medical care, but the daughter is not admissible to this country. There is a Latvian family in Indiana who left a mentally retarded child in Germany until they could establish themselves here. After years of separation the child is being admitted by a special private bill in his behalf. There is a refugee who is a skilled mechanic in Austria with an afflicted child. The family will not be immigrating because they prefer to live in poverty to leaving the child behind. There is a young man in Western Europe who during the war was convicted on two thefts of food and clothing. It is clear that he

was the victim of war conditions. Nothing else in his record suggests irresponsibility or lack of good standards — yet he cannot qualify for immigration to the United States although he is now a responsible worker having a young family for whom he is seeking greater opportunity for decent living than was his lot. There is a Russian man and his son in California whose wife and younger son are in Germany. His wife has convictions for stealing pears and for trading a carton of cigarettes in the black market. She cannot come to the United States although her young son will be granted a visa.

There are people in Hong Kong, Berlin, Trieste, Seoul and other far-away places who were once members of Communist organizations or Communist related organizations. They know from experience and often are more intelligently convinced in their repudiation of Communism than people knowing it less well, that they made the wrong choice. Their children are growing up under conditions not calculated to help them develop into self-respecting, freedom-loving men and women. These children and their parents must not only wait for five years for consideration, but their parents must also find ways of expressing "active opposition" to totalitarian philosophy — whatever their capacities to do this and whatever the dangers.

Decisions of eligibility to immigrate to the United States are made by United States consular officials and are not subject to any formal review. Thus the destiny of the applicant and the destiny and welfare of the United States citizens and residents may be determined by a consular official without a review being possible. The right of review should be available to United States organizations, residents and citizens who sponsor the immigration of aliens and to the aliens themselves in the interest of justice and wise administration of immigration law.

So that some of the hardships, difficulties and frustrations faced by applicants for immigration to the United States may be mitigated, I respectfully recommend that:

Provision for exclusion because of mental and physical health be redefined so that only those persons having contagious diseases and no reasonable source of support be barred from immigration;

Provisions for exclusion for previous law breaking be re-defined so that persons who have shown clearly that they have rehabilitated themselves and are persons of good behavior may be considered on their individual merits;

Provisions for exclusion for membership in or affiliation with totalitarian groups be re-defined so that persons who have renounced their affiliations and have withdrawn from activity and participation in totalitarian organizations be considered on their subsequent record and their individual merits;

There be established a Visa Review procedure not only for study of cases on appeal, but also to insure consistent application and operation of United States immigration law and regulations throughout the world.

III. We affirm that immigrants to the United States should not be exempt from the requirements of good behavior and responsible living that are placed upon American citizens; however, immigrants should not be subject to deportation because of inability to become self-supporting or for offenses other than fraud in entry.

Under our law, a person who has been examined and passed by the United States Public Health Service may be required to show cause why he should not be deported if he develops tuberculosis or becomes mentally ill within five years of entry. The presumption is that illness developed within five years existed prior to immigration — even though USPHS did not find it. German papers recently described a plane load of ill persons deported to Germany — among them a Latvian with tuberculosis who must return not to his homeland, but to Germany, a country of asylum. Not only deportation, but fear of deportation can ruin the lives of immigrants who become ill after entrance into this country. The country having the greatest medical facilities in the world is denying continued residence to the comparatively small group of immigrants who — though indeed it may be a fact — cannot prove that mental

and contagious illnesses which may affect them within five years of entry were not present prior to immigration. The richest country in the world deports immigrants who become public charges within five years of entry — **without consideration that public institutions and agencies are supported by tax money paid by aliens as well as by citizens.**

Although under the Immigration and Nationality Act a person who has renounced and actively opposed totalitarian philosophy for a period of five years may be admissible to the United States, a person who after admission makes a similar mistake becomes deportable even when he has renounced his past conduct and affiliations. This is inconsistent and unjust. Furthermore, the law provides that an immigrant alien is subject to all the bases for the deportation of aliens, even those not existing at the time they were committed. For instances, an alien resident in the United States was found deportable because for a brief period during the depression he was a member of the Communist party, at which time membership was not a cause for deportation. This case illustrates not only the retroactive quality of the law, but also its need for some limitations in time. Even when immigrant aliens have lived in the United States for many years as law-abiding residents, they may become deportable for offenses of their youth.

Attention must be called also to the fact that special inquiry officers of the Immigration and Naturalization Service may function as investigator, prosecuting attorney and judge. Nor is there any statutory board of appeals from the decisions of Immigration officers.

In calling attention to the above provisions of the Immigration and Nationality Act, I have not attempted to enumerate all the situations for which deportation can be invoked, but rather to highlight a few of them. Others equally important are omitted. I respectfully recommend that:

Deportation be eliminated in the case of immigrant

aliens with the exception of those whose visas were procured by fraud;

The functions of prosecutor and hearing examiner be separated within the Immigration and Naturalization Service;

There be established a statutory board of appeals.

IV. We affirm that naturalized citizens of the United States should fulfill their obligations of citizenship in the same manner as native-born citizens and be subject to the same penalties and loss of privileges as native-born citizens when they fail to do so; however, we do not believe that naturalized citizens should be subject to greater penalties and greater danger of loss of citizenship than the native born.

Before commenting on the danger of loss of citizenship for naturalized citizens, I should like to call attention briefly to the fact that certain requirements for United States citizenship work hardship on special persons or groups of persons. Illustrations of two of these restrictions will suffice. (1) Elderly people entering the United States who are unable to "read, write and speak" the English language are not eligible for citizenship. This has been a source of sorrow for many elderly displaced persons who are loyal residents of the United States.

(2) Aliens who claim exemption from military service become ineligible for citizenship. I think of a young refugee called by the Selective Service Board for the second time who claimed exemption so that he would be free to assist in the resettlement of his parents who hoped within a year to enter the United States from China. In addition to these two requirements, there are other similar provisions for which discretionary relief should be available.

Under the Immigration and Nationality Act, with certain exceptions, a naturalized citizen who has continuous residence for three years in the foreign state of his birth or of which he was a national, or has residence for five years in any foreign country may lose his citizenship. For instance, under this situation a naturalized citizen of the United States who was born in Rumania, might for reasons of personal business or for other valid personal reasons spend three years in Rumania. However, his mere presence in Rumania over a period of three years does not necessarily indicate a reversal of loyalty. Indeed, the naturalized citizen so resident conceivably could be an excellent unofficial ambassador of good will. There seems to be no reason why this residence per se should be considered as disloyalty and should result in loss of citizenship.

If the same naturalized Rumanian-born citizen after years of continuous residence in the United States decided to spend a period of years in Mexico, Canada, England or any other foreign country and the continuous period of his residence in such a country was five years or more, he would be subject to loss of United States citizenship.

Native-born citizens of the United States whose need and wish to reside in other countries may not be nearly so great are not subject to such penalties. The presumption seems to be that a person having United States citizenship at birth is more loyal and trustworthy while absent from the United States than a person who in

his adult life has chosen the United States as his country and has renounced his allegiance to his previous country of birth and nationality. Even for naturalized citizens who have no wish nor intent to reside outside the United States this presumption of "second class loyalty" is offensive.

In view of the situation I have described, I recommend to this Committee that:

Leniency with reference to the literacy requirement be extended to all aliens more than 50 years of age who have resided in the United States more than 20 years.

Aliens ineligible for citizenship because of having claimed exemption from military service may become eligible if they subsequently serve honorably in the armed forces of the United States.

Naturalized citizens living abroad shall not be subject to loss of citizenship because of any particular period of residence abroad, but shall have the same rights and privileges in living abroad which are accorded to persons who by birth are citizens of the United States.

In conclusion, I should like to quote in the name of the Lutheran Refugee Service, the preamble to the statement of principles made by the National Lutheran Council:

"We live in an era when all parts of our world are related to all other parts, and in which the continued well-being of any one section of the world is dependent upon the interchange of material resources, knowledge and mutual good will. Our own country has

made magnificent contributions to the concepts and the implementation of world-wide understanding and well-being, but it has simultaneously continued barriers against understanding and even set up new ones. Thus we find the United States seeking for ways to cooperate with peoples of Europe, South America, the Far East, the Near East, and many other parts of the world and emphasizing in word and deed the respect in which other peoples are held, while at the same time our statute books and the administrative regulations of our immigration laws emphasize a spirit of "thou shalt not come too near us."

Believing (1) that Christian peoples have a responsibility to call attention to these inconsistencies of our present practice, (2) that these inconsistencies are serious handicaps to the role of our nation in helping to promote individual and international welfare, and (3) that our own country is the loser in prestige and in the contributions which people of other lands can make to us, the Lutheran Refugee Service welcomes this opportunity to present its findings to the Senate Sub-Committee on Immigration and bespeaks for them the careful consideration of the Committee.

(Editor's Note: This testimony has been made available by the National Lutheran Council. We believe it will make the reader both humble and hopeful as an American citizen. It will also make him proud of the Lutheran Refugee Service.)



One's love for God is equal to the love one has for the man he loves least.

—John J. Hugo.



Paging Youth

American Evangelical Lutheran Youth Fellowship

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

Can You Read?

By PAUL WIKMAN

Pastor of St. Stephan's Evangelical Lutheran Church
Chicago, Illinois

Of course you can. But thanks to television you probably are content to let most of your reading be "picture reading." Small children, who are not able to read letters, are very happy for the first step in reading—to let the pictures talk. Television is fine, but I hope that you are more advanced in your reading and have learned to enjoy a good book.

I shall not here try to suggest a number of different books. There is a world of adventure for you in any library. But I want to ask you if you know what a variety of books is to be found in the collection we call the Bible? Don't let anyone tell you that Bible reading is dry stuff.

What would you like? An exciting biography—a travelog by a doctor—a drama—a love story—a famous poem—philosophy for all in small doses? Name it. The Bible has it.

Matthew gives a vivid biography of Jesus. The Acts written by the physician Luke is unsurpassed in adventure. Is it drama you want, then read Job or Esther, and must you have a happy ending, these two books have it. Of love stories there are quite a few. Personally, I like the book about Ruth better than the story of David and Bathsheba. For poetry read Psalm 23, 51, or for that matter read all the Psalms; they are worth it. Are you that advanced in your reading, so that you enjoy lyrics, then Solomon's Song is a master piece. The book of Proverbs is a philosophy for beginners. For more advanced students I will recommend Ecclesiastes.

Do you like history and stories about battles—strange victories or defeats, then just run through some of the historical books: The Samuels,—the Kings or the Chronicles. If you are interested not only in the past but also in the future, you might try to peek through the "telescope" given us in the books of the Prophets or in the Revelations.

Don't be afraid to tackle the reading of the Bible. It is rewarding, whatever special interest starts you.

—Reprinted from "The Lutheran Lantern,"
the monthly paper of the Lake Michigan
District of AELYP.

AELYP Doin's

Denmark, Kansas — The church young people's group was recently revived and given the name **Denmark Luther League** by vote of the young people. The elected officers of this new organization are: President, Larry Andersen; Vice President, Harold Weinhold; Secretary, Erik Rasmussen; and Treasurer, Melvin Duus.

Danevang, Texas — The Danevang Youth Fellowship is at present preparing a play, **Hot Water**, to be presented early in April. The production is under the direction of Mrs. Henry Knudsen.

Askov, Minnesota — The young people will again sponsor a "Penny Supper" on the evening of the spring quarterly meeting of the congregation on April 8.

Hartford, Connecticut — In the youth section of "The Messenger," bulletin of Our Savior's Lutheran Church, we read: "On March 25 at our meeting we colored Easter eggs to give away. At our meeting on March 18 we discussed the possibility of helping in the purchase of a moving picture projector for our church, and we decided to contribute \$100. We talked about raising some money. One suggestion was that we 'auction ourselves off.' We would each offer to do some service, such as mowing lawns, baby sitting, etc. Members of the congregation would then bid on the services offered by the young people."

District Camp News

NORTHERN LIGHTS DISTRICT CAMP is announced for the week of June 24-30 at Luther Point Bible Camp on Wood Lake near Grantsburg, Wisconsin (our regular camp site). Pastor Harold Petersen of Askov will be the camp director; Pastor Harald A. Petersen of West Denmark (Luck), is registrar and business manager. Publicity will be mailed to all local youth fellowships in the near future. **"Young people of the Northern Lights District, make plans now to attend. Start now to save the \$16 which the week will cost; it will be the high point of your summer"** — so says Pastor W. Clayton Nielsen, chairman of the camp committee.

LAKE MICHIGAN DISTRICT CAMP will be held at the Indiana Dunes in Indiana State Park, August 25 to September 1. This year's camp is being sponsored by St. Stephen's LYF (Chicago).

THE OPERATION INDIA COMMITTEE asks that we remind you that all contributions should be sent to the treasurer, **Dale Johnson, Grand View College, Des Moines 16, Iowa**. Correspondence concerning all other matters should be sent to the chairman, **Rigmor Nussle, 7105 Woodlawn, Chicago 19, Illinois**.

Our Women's Work

Mrs. Ellen Knudsen, 1033 South Tenth Street, Maywood, Illinois
Editor

Our Revised Constitution

Revision of our constitution follows a decision made by the Executive Board at a meeting held in Des Moines, Iowa, in November, 1955. The decision was a response to requests made through the questionnaire which was sent to all organized women's groups of the synod.

The constitution committee consists of the following members: Mrs. Anker Eriksen and Mrs. L. Laremore, Bethania Lutheran Church, Racine, Wisconsin; Mrs. L. C. Pedersen and Mrs. Stanley Mortensen, St. Stephen's Lutheran Church, Chicago, Illinois; Mrs. Clarence Petersen, Maywood, Illinois; and Emilie Stockholm, Chicago, Illinois, both of Trinity Lutheran Church. Mrs. Stanley Mortensen was elected secretary and Emilie Stockholm was elected chairman of the committee. Rev. Erik K. Moller, pastor of Trinity Lutheran Church, served as our consultant and advisor.

The proposed revised constitution comprises not only the context of the present constitution, but also unwritten customs and regulations which have been observed and practiced for some. The purpose of our organization has been clearly stated. Hitherto, membership has been only loosely defined, a fact which has caused much bewilderment among many groups of our church women. Our committee offers a new and different definition, which we believe will be acceptable to everyone. In comparing the present constitution, with the revised constitution, you will observe that, with only few exceptions, the form has been revised, rather than the context. This has been done in clear, concise statements, including all the necessary provisions of a well formulated constitution. If you wish to make a comparative study, we refer you to LUTHERAN TIDINGS, August 20, 1955, page 9, where you will find our present constitution.

The proposed revised constitution will now be sent to all members of the Executive Board and to the District Representatives. The committee invites their comments and suggestions, and if we find that changes are necessary, these will be made before we send copies to all the organized women's groups of the synod. Here we wish to make it clear to everyone, that membership is open to all women's groups, including Ladies' Aids, Guilds, Circles, Mission Societies, etc. We are not assuming that all groups are members, but we are inviting all groups to participate in this fellowship, and to express this desire by subscribing to the purpose stated in the constitution.

We suggest that each group holds a meeting to discuss the revised constitution. This gives each church woman of the AELC an opportunity to take part in the revision. The committee invites comment and suggestions for desired changes. These will be duly considered before the constitution is presented to the annual convention for adoption. Please try to hold these meetings in May, and let us have your statement of opinions and suggestions in hand by June 1. A letter stating all necessary details will accompany the copies of the proposed revised constitution.

Let us be reminded that a constitution is not the organization in itself, but the framework upon which the organization is built, and the means by which a large group of individual members can function smoothly and efficiently, and thereby accomplish the goals of the organization. Revision of our constitution is the first objective of the Six Point Program of Action, which was initiated by the Executive Board at their meeting in November. We hope to complete this important task by adoption of the proposed revised constitution at our convention in August.

Sincere greetings,

Emilie Stockholm.
3320 Evergreen Avenue
Chicago, Illinois.

Report from Nysted

The WMS meeting, held March 9, at the "Fellowship Week-end" in Nysted, was well attended. We hope it will help to create more interest.

Rev. Willard Garred of Denmark, Kansas, gave us an interesting talk on "Home Mission Work in our Synod." This was followed by a report on the Women's Institute, held in Des Moines in November. The panel reports on the Six Point WMS program were well given, and the discussion which followed was very much worth while. It was decided to ask for more time for our business meeting at the district conventions. Perhaps our meeting could be held at the same time as the men are having theirs. It was also decided to suggest at the WMS meeting to be held at the next district convention, that we elect a district secretary-treasurer as well as the representative.

We voted at our last meeting to ask a two dollar donation from each Ladies' Aid in District VII which is to be placed in an expense fund for district WMS work. The district representative keeps the books on the fund until the next annual convention.

Eileen Paulsen,
Representative for District VII, WMS.

A Mission Group Presents an American Indian Program

Sunday, February 26, the Mission Group of the United Women of Trinity Church, Chicago, Illinois, presented a mission program. A fellowship supper was served on tables decorated with Indian totem poles, puzzle place-mats, colorful Indian napkins and moccasin place favors.

Mrs. Alfred Andreasen, the chairman of the Mission Group, led the "moccasin ceremony" . . . There is an Indian prayer which asks, "O Thou Great Spirit, Maker of Men, forbid that I judge any man until I have walked two moons in his moccasins." It is important that we seek to wear the shoe of every other kind of our fellow man, that we seek to know how he thinks, how he believes, and why he acts as he does. That is the purpose

(Continued on Page 16)

Faith and Life Advance

Report From the Biology Department Grand View College

The synod president, Dr. Alfred Jensen, effectively presented the philosophy and general objectives of the Faith and Life Advance program in his LUTHERAN TIDINGS article of February 20, 1956. Members of the Science Department at Grand View College have been asked to review the work of their respective fields as they relate to this program. Hence, it is the purpose of this article to present the area of Biology at Grand View College.

In the year 1947, Grand View College acquired from the U. S. Army Surplus Division the temporary structure located on the northeast corner of the campus. This building became known as the Biology Laboratory, although classes in Chemistry, Psychology, Sociology, American Government, and Economics have held lecture sessions there, in addition to classes in the field of Biology. Despite the fact that the building was originally designed as a Biology laboratory, it becomes evident that it has also served as a stop-gap measure to provide much-needed classroom space during periods of increasing enrollments. Most of the space in the building is obviously occupied by the laboratory proper. In addition, there is an office, a storeroom, and restroom space.

Although not entirely satisfactory for general lecture purposes, the Biology laboratory has aided us in accommodating our increasing number of students. One undesirable consequence resulting from the heavy use of the laboratory as a lecture room has been the inconvenience involved in having to move laboratory materials into and out of the room to allow for use by other classes. It has frequently made the preparation of laboratory materials a piecemeal and disjointed procedure. This is particularly true when preparing culture media, a rather lengthy operation, which also involves preparation of glassware and sterilization. Interruptions during such times are unfortunate. Then too, there are certain odors associated with the laboratory work which do not contribute to a lecture-room type of atmosphere. There are four large tables occupying most of the space in the laboratory. This arrangement is not ideal for lecture purposes since roughly half of the class faces the back of the room, i. e., away from the lecturer and the blackboard.

Three general groups of students make up the bulk of the enrollment in Biology courses. The pre-professional group includes the student nurses from Iowa Lutheran Hospital, the students in the pre-medical, pre-dental, pre-physical therapy, pre-mortuary science, pre-agriculture, and the related curricula. The courses in Anatomy and Physiology, Microbiology and General Biology are particularly required by students in these pre-professional curricula. They are all laboratory courses in which the enrollment runs from 30-43 as of this year, and in each case there are two laboratory sections for each course.

Students in the Education curriculum are presently required to take two courses in Biology; namely: A survey of biological Science, and Nature Study. These courses are designed to acquaint the student with his biological world in more general terms.

Finally, the Liberal Arts students constitute a group seeking general course offerings in the field of science. Many select the course in General Biology to meet specific graduation requirements or as an elective.

We have excellent laboratory equipment in the form of microscopes, slides, charts, models and various apparatus. It is our aim to constantly improve our offerings from the standpoint of classroom instructions as well as insuring adequate facilities and materials for student laboratory work. In my opinion, nothing can replace actual laboratory participation in which both mental and physical

disciplines are involved. Someone once said that a General Biology course without a laboratory period is like being exposed to measles, but not contracting them. Laboratory work offers a third dimension which is satisfactorily obtained in no other way. If curiosity be the mark of an educated individual, it is my hope that the use of pertinent laboratory exercises may serve to further whet the curiosity of our students. According to Chinese philosophy, one picture is worth a thousand words. I submit that this is not enough in the effective teaching of Biology; words and pictures, yes, but also actual specimens and other laboratory materials. It is true that the laboratory

approach is time-consuming and expensive. However, the laboratory experience is the added something, the vital increment, which makes the difference between a vague grasp of important principles and first-hand knowledge of them.

It is in this respect, then that the projected science hall, one important goal of the Faith and Life Advance program, has a vital role to play. The prospects of having modern laboratories and lecture rooms, on par with the facilities of any institution of higher learning, should encourage and direct more students to come our way. It is understood that facilities alone do not guarantee a successful course; they do so only to the extent that the facilities are utilized in carrying out a well-balanced program of instruction. A new laboratory and lecture room for the Biology Department will correct the present inconveniences and shortcomings previously suggested. The student will be provided with ideal conditions for scientific work.

The science hall, housing laboratories and lecture rooms for all the science courses, will be a significant addition to the campus. There is much to be said in favor of having all the sciences under one roof. A closer integration of the three science areas should be realized. With present indications of continued enrollment increases, we must begin to think in terms of adequate facilities to accommodate this influx. This, plus addi-



Fellowship Week-end at Nysted

Our annual fellowship winter meeting has become a tradition which many of us look forward to with a great deal of anticipation. This year we knew we would miss Rev. Harris Jespersen and his capable Christence. But we were confident that others leaders in our district would carry on and we were not disappointed.

Much planning and work had been done by Rev. Thorvald Hansen, the local pastor, Arnold Knudsen, and our district president, Calvin Rossman. Besides several other pastors in the district, we also had with us for the entire week-end, our synod president, Alfred Jensen, the dean of Grand View Seminary, A. C. Kildegard and his family and Harry Jensen, business manager of Grand View College.

Rev. Knudsen bid us welcome Friday afternoon. He told us the story of Balaam from the Old Testament, whose great weakness was that he was lukewarm in all things.

Two separate gatherings were held after the opening meeting. Our women's meeting centered mainly around our Women's Mission society work. But first Rev. Willard Garred spoke to us on the Home Mission work of our synod, especially in relation to our rural churches. We felt that he understood us and our problems very well indeed. His keen observations on some of our little oddities brought many a chuckle.

Mrs. Eileen Paulsen, Cordova, our WMS district representative, gave a very interesting and comprehensive report from the Women's Institute held in Des Moines.

After the coffee break a panel report on the Six Point WMS program was held. It was followed by a spirited discussion on our work. The proposed changes in our constitution were taken under consideration. It is evident that there is a lively interest and a warm love for the work of our WMS in our group.

While we were thus occupied, the men met for a councilmen's meeting where Harry Jensen presented the practical side of the **Faith and Life Advance**, followed by discussion. After the coffee hour, Dean Kildegard spoke to the men on: Integrating the work of the congregation through the church council. We women would very much have liked to attend these meetings also, but since we couldn't be two places at once we had to content ourselves with the report our men gave.

Friday evening we were shown two films, "Boundary Lines," a film on human relations and "Agriculture Behind the Iron Curtain," which is a sound film on Russian farming taken by Dean Lambert of the University of Nebraska on his recent visit to Europe.

Of course, we had our evening coffee followed by devotion every evening, and then we retired to our bunks in the dormitories, but not always to sleep. Our minds were filled with the many impressions of the day, and we fell easily into discussion of mutual problems and new ideas presented by our leaders. The meeting was off to a good start, we felt. There were about thirty-five of us housed in the old folk school. There were fifty registered guests. But some of those from nearby

congregations drove home at night. We were happy to have so many of our Omaha and Cozad friends with us this year. The hospitable Nysted women were as usual generous with their contributions to our numerous coffee tables.

Saturday forenoon was one of the highlights of our week-end. Rev. Calvin Rossman led the morning devotions and he spoke to us of Zaccheus and his great moment when he experienced salvation as the gift of God. Rev. Thorvald Hansen then introduced Harry Jensen who spoke to us on the **Faith and Life Advance**. It was a warm-hearted plea for understanding of the many problems that confront our leaders at our church college. I know it was a great help to us to have the cause presented to us by one who has a thorough understanding of the issues involved in this great undertaking. He was followed by Dean Kildegard who delivered a stirring message on "The Faith that is Ours." He emphasized that faith comes to us from God and that it feeds itself on renewal.

Saturday afternoon we were treated to a lecture of a quite different category. Dr. Carl Georgi, Chairman of the Department of Bacteriology at the University of Nebraska, spoke very interestingly on "Victories over Disease." We were encouraged to ask questions and he was certainly bombarded with a variety of inquiries. It was a most interesting and enlightening hour.

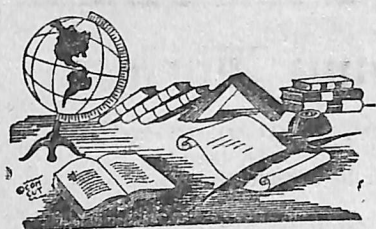
After coffee on Saturday, we had some free time to visit and to examine the books and periodicals on display. The day had been a full one and it was restful to relax in the evening for a session of group singing, and games under the leadership of Mrs. Esther Rasmussen. When the coffee bell rang we were in quite a hilarious mood and very well acquainted indeed.

On Sunday morning we gathered in the beautiful Nysted church. Rev. Arnold Knudsen conducted the services and Dean Kildegard delivered the sermon. I think our feeling of communion with God and fellowship with each other reached its heights on Sunday morning.

In the afternoon, Dr. Alfred Jensen spoke to us on "Security and Service." He mentioned the different ways by which we seek security for ourselves and our property in the material world. He stressed that our inner security can only be acquired by way of the cross. Only through faith can we gain that courage which enabled the apostles to dare anything. Christians can die for that faith. God does not ask us how much we accomplished, nor if we won the victory; only: "What did you contribute?" He reminded us of the captain of a life boat who told his anxious crew as they set out to rescue the shipwrecked on a stormy sea; "We have to go out; we don't have to come back!"

On this note ended our fellowship meeting. We turned our faces homeward filled with thanks to God and man for the enriching experience we had shared. Truly, we have inspired leaders who are willing and able to carry on. Let us hope that we laymen will not be found wanting in the contributions we can make.

Agnes Nelson.



OPINION AND COMMENT

EASTER MORNING has come and gone, bringing its annual resurgence of faith in the wisdom and grace of God. In our community, some 20,000 persons got up at the unlikely hour of 4 a. m. to attend Sunrise Services in nearby Hollywood Bowl. Similar experiences have been recorded elsewhere. Easter has an attraction that makes every church overflow like a Billy Graham revival meeting. All too many people will attend on Easter morning, however, and then, feeling that they have discharged their duty for a while, at least, will not be seen in the vicinity of the church for many weeks, perhaps months. Nevertheless, no congregation can help but rejoice over the Easter crowds. The ever-loyal member, who seldom if ever misses any of the church activities or services, sees the extra chairs set in the aisles and balconies, and in happy amazement says to himself, "How many of us there are, after all!" The experience is worth something, and while it is an invaluable act also for the occasional church visitor, it is perhaps to the sometimes discouraged faithful, active worker that Easter makes its great contribution. The fire of his faith in his congregation may have been flickering; the crowds fan it again into flame. It is just too bad, however, that we have as many once-a-year church-goers as we do. The old saying, "Absence makes the heart grow fonder" is a testimonial to the great love many have for the church

IN THIS CONNECTION, we got a chuckle from a recent cartoon showing a pastor greeting members of his flock at the door after the service, and saying to one couple, "Do you ever get curious as to what goes on here between Easters?"

THE SERIES of pieces on the Dead Sea Scrolls beginning in this issue have been in preparation for some time. Meanwhile, other papers and periodicals have published interesting accounts on the subject, including a condensation in the "New Yorker," May 14, 1955, of Wilson's now-famous book. Those interested in further information are referred to our own sources, including, besides Wilson's book, the September, 1948, issue of "The Biblical Archaeologist," and the February, 1954, issue of the same paper. Then there is the April, 1949, issue of the "Bible Society Record," and the series of fine articles written last fall for the "Christian Century" by Frank M. Cross. Early this year, "The Lutheran" carried some good pieces on the Scrolls. The best, most cautious and detailed account in book form, is written by Dr. Millar Burrows of Yale, called THE DEAD SEA SCROLLS, (\$6.50). (For more information, pamphlets and books, write American Schools of Oriental Research, Drawer 93A, Yale Station, New Haven, Conn.) The scroll illustrated in this issue is opened to Isaiah 40, and reproduced from an Ansco Color photograph taken by Dr. John C. Trever, of Morris Harvey College, Charles-

ton, W. Va., and is used with his permission. Most recent publications on the subject are the layman's article in the April "Reader's Digest" and a special issue promised by the "New Republic" April 9, 1956, — a symposium called "The Meaning of the Dead Sea Scrolls", which should be exciting reading.

LAST SUMMER'S annual convention authorized the liturgy committee to publish the new collects and revised rituals in temporary format for the convenience of pastors until such time as a permanently-bound book can be produced. The liturgy committee undoubtedly is at work on this, and many pastors are looking for the results soon, now that seven or eight months have passed. It might be a good idea to print these liturgies in loose-leaf form which will fit into the binders we use for our Synod Constitution. This would save on costs; and would give pastors a convenient-sized, flat-lying book to use at weddings, funerals, etc., and at the altar on Sundays.

OURS IS AN AGE of travel. This is proved by referring to the records of the State Department's Passport Office, which shows that in 1940 the office issued or renewed 40,000 passports. Last year the figure had risen to a phenomenal half a million! The office is preparing for the possibility that by 1960, about a million will be requested annually. One wonders how these figures compare with travel behind the Iron Curtain. One of our important freedoms is the right to move, to make trips, to communicate freely; it is one of the things that most impresses foreigners who are continuously harrassed by border red-tape, requests for travel permits, visas, etc. even within the space of a few hundred miles' journey in Europe. The long article printed in this issue of TIDINGS on Miss Cox's testimony on the Refugee Relief Act is a strong protest against a tendency on the part of the State Department to "tighten up" on refugees. The Act allocated 209,000 visas to bring in refugees, and expires December 31 this year. Only 73,331 visas have been issued so far, and it is obviously going to be impossible to process the remaining visas by the end of the year. It is to be hoped that the State Department's liberality in allowing our citizens freedom to travel will move over into the area where refugee processing takes place. (The Los Angeles congregation which we serve has waited since August for word about its offered sponsorship. Nothing has been heard.) Readers of this paper are urged to take time to go through Miss Cox's testimony.

OF LATE WE HAVE had a number of letters from people who have requested that their names not be used if their letters are published. This may not be a bad occasional practice, but it would be much better for correspondents to let themselves be known.

"You look worried," said a man to his friend.

"Worried!" exclaimed the friend. "I have so many worries that if anything else drastic happened today, I would not have time to worry about it for another two weeks."

District VIII Annual Meeting**Solvang, California, May 4, 5 and 6, 1956**

The California district of the American Evangelical Lutheran Church will have its annual meeting at Solvang, Calif., May 4, 5, and 6. Members and friends of our churches are welcome to participate. Of special interest will be the dedication of the fourth unit of Solvang Lutheran Home on Sunday afternoon, May 6. Congregations are reminded that they are to elect delegates to the meeting on the basis of one delegate for every 25 voting members.

A. E. Farstrup,
District President.

Invitation

Bethania Lutheran Congregation at Solvang hereby extends to members and friends of A. E. L. C. congregations in California a hearty welcome to all who may desire to share in the above meeting. We will try to make this an enjoyable week-end for you. Meals will be served by our ladies for a nominal charge and housing will be in private homes or at Atterdag College where rooms are available for a small cost on a "first come" basis. Please enroll by May 1 to Mrs. Arne Ibsen, Atterdag College, Solvang, Calif. Be sure to state whether you prefer to stay at a private home or at the College. Friends who may have private arrangements for housing should enroll anyway and let us know where you plan to stay.

Arnaldo Meisgeier, Pres.
A. E. Farstrup, Pastor

PROGRAM**Friday, May 4:**

Opening service at Bethania Church at 8 p. m.
Pastor Arthur Frost preaching.

Saturday, May 5:

9:00 a. m.—Bible Study and Devotions, Pastor Owen K. Gramps.
10:00 a. m.—Business Session.
12:00 Noon—Dinner.
1:30 p. m.—Business Session concluded.
4:00 p. m.—Discussion period, introduced by Dr. Alfred Jensen, Synod President. Topic: "The Individual, His Congregation and The Church at Large."
8:00 p. m.—Fellowship Hour at Atterdag Gym.

Sunday, May 6:

9:30 a. m.—Danish Worship Service, Pastor Niels Nielsen, preaching.
11:00 a. m.—English Worship Service, Dr. Alfred Jensen, preaching. Communion by Pastor A. E. Farstrup.
12:30 p. m.—Dinner.
2:30 p. m.—Open Air Meeting with dedication of new unit of Solvang Lutheran Home. Speaker: Pastor Verner Hansen. Greetings from Home and Friends.
5:00 p. m.—Closing Meeting.

The Living Word**"Communicate" and "Communication"****(Eleventh in a Series)**

The King James Version of the Bible uses the verb "communicate" six times and the noun "communication" seven times; but in each case the Revised Standard Version has chosen another word as a more accurate translation. To say that Paul "communicated" to the heads of the church in Jerusalem the gospel which he was preaching among the Gentiles (Galatians 2:2), fails to describe the situation, for the Greek says that he "laid it before them" with a view to coming to an agreement concerning the most far-reaching question of principle and policy that the church ever faced. In all other cases where it is used in the King James Version, the verb "communicate" has the sense of "share." It refers, not to words, but to fellowship and generous action.

"To do good and to communicate forget not" (Hebrews 13:16) means "Do not neglect to do good and to share what you have." Paul's injunction to the Galatians (6:6), "Let him that is taught in the word communicate unto him that teacheth in all good things," means "Let him who is taught the word share all good things with him who teaches." When Paul wrote to the Philippians (4:14) "Ye have well done, that ye did communicate with my affliction," he did not refer to letters of sympathy, but to gifts of material aid, as the succeeding verses make perfectly clear. This verse is now translated, "It was kind of you to share my trouble."

In one case the use of the word "communication" is misleading. It is the often-quoted text in 1 Corinthians 15:33, "Evil communications corrupt good manners." That was a copy-book maxim in my public-school days which I am sure that I copied a thousand times, and I thought that "evil communications" meant profane or obscene language. But the Greek word used here is more comprehensive; it refers to the whole body of social influences, the companionships and associations, in which oral conversation and written communications play only a part. And what is at stake is more than good manners, it is moral character. The Greek word is the one from which the English word "ethics" is derived. The present translation is, "Bad company ruins good morals."

Luther A. Weigle.**An Invitation**

The Grand View College Alumni Association wishes to extend a most cordial invitation to members of G. V. C. classes of 1905-06, 1930-31, and 1945-46 to attend their reunions at Studenterfest, May 12-13, 1956, on the G. V. C. campus in Des Moines, Iowa.

The Executive Board
Dorothy J. Mortensen, Sec.

Grand View College And Our Youth

The People Have Decided

Those who founded Grand View College had faith in education. They knew what they wanted — a center of education to which they could send their youth. Grand View College was only a few years old when the nation, educationally speaking, was in ferment. New ideas were germinating. The people's unbounded faith in education for the youth demanded implementation. Referring to this particular period in the educational history of our people, Dr. Ernest O. Melby, a graduate of St. Olaf College and Dean of the School of Education, New York University says:—

"Let no one make light of the (American) dream. A college professor may say, 'Education for all is education for none,' but the man in the street will not believe him. For to the average American the door of the school, the high school, the college, is an open sesame to economic opportunity, to a higher rung on the social ladder, to everything in life he holds dear. Don't tell him that you can't teach his son, that his son is not bright enough to pass the examinations, for he will tell you it is your job to teach him, and if you don't know how to do it now you should better learn."

One paragraph from any mature and responsible educator today suffices to show that America today is concerned about education. The tremendous task that the schools of America face in the next fifty years ought to make us concerned citizens. However, I do think that we must guard against becoming so overwhelmed by the magnitude of the problem as to become alarmed. Surely the figures are staggering — 29,038,000 elementary school children, 7,680,000 high school pupils, and 2,839,000 college students.

However, if we think of these figures as representing children and young people, sons and daughters of millions of parents, our responsibility becomes fairly clear. What do these millions of parents desire for their children? In the words of Dean Melby, "they want an education that will help every child to become all he is capable of becoming."

What this may mean is one of the many questions which naturally will arise in the discussions and lectures of the **Summer School of Liberal Adult Education** to which we would like to invite every interested adult. (The school will be held at G. V. C., June

10-19. Register now. Write for information.)

We would be remiss, I think, if we were to fail to point out that the figures cited above are causing serious minded parents to show a new and healthy interest in junior colleges. This is not only the time to discuss the importance of going to college, but also the importance of attending one's own church college.

The founders of Grand View College decided for Christian education. Youth wants to know, we are told. What is more, youth has a right to know. If we desire more than the training of the mind, if we are concerned about youth's spiritual as well as mental development, let us tell young people why, and let us use all our counseling skill to guide them to the kind of school that in its total educational program is not only concerned but committed to a Christian interpretation of life.

It is not too early for parents whose young people are ready for college to write to Grand View College. The new college catalog is just off the press. Send for a copy. Study the catalog carefully. Observe the wide range of courses offered. Talk to your young sons and daughters about the distinct, educational advantages of going to Grand View College. The total expenses are so reasonable as to warrant your inquiry.

Ernest D. Nielsen,
President.

Letters

To the Editor:

It was announced recently that the late Karl Thomsen of Kronborg-Marquette, Nebraska, in his last will and testament had left a thousand dollars to the C. P. Højbjerg Memorial Scholarship Fund. On behalf of all the friends of Grand View College and C. P. Højbjerg I want to thank him.

We would like to urge friends who have not as yet made their contributions to send them to Mr. Erick Johansen, R.F.D., Tyler, Minnesota.

Alfred C. Nielsen,
Chairman of Committee.

THANKS

To the Editor:

I wish to express my sincere appreciation to all friends who so kindly joined hands in making the Højbjerg memorial at Nysted possible. It is a fine tribute to your former teacher and a source of genuine personal enrichment for me. Blessings on you all!

Hilda Højbjerg,
Peder Hjortsvej 25
Valby, Denmark.

To the Editor:

(In re March 20 letter from Alta, Iowa)

As one who saw the church at Alta, Iowa, sold, I can assure the reader that synod affiliation had so little to do with the demise of the congregation that it can hardly be counted as a reason at all. Synod affiliation did not decide that the congregation would have no Sunday School in all its years of existence. Nor would ULCA or any other factor have broken the strong insistence upon Danish language, customs and traditions. The local church had to make the changes from within, not from without, and it never did. It was content to have a pastor come to it from twenty miles away, and twice a month was "plenty" often for the great majority. In all its years it never had a real resident pastor.

Large memberships will never come about under any synod affiliation when those conditions exist.

Sincerely,

(Name Withheld)

RUTHTON VIBRATIONS

To the Editor:

Our new year of 1956 is well on the way, and we may already be wondering if our hopes and prayers for the year are to be fulfilled. Practically all of us have that forward-looking feeling at that time. Young people look forward to what they shall accomplish, while old people likely look forward to a peaceful closing page of life's history. There are numerous old people looking forward to the closing view of life, in 1956.

We have from our community a number of people, at hospitals or at homes, with lingering illnesses, some for long periods, even several years.

When I meditate at close of day, these old people are woven into my prayers and I often repeat a verse of a good old hymn:

"Lead them gently home, Father,
Lead them gently home;
If their toils of life are ended,
And parting days have come,
LEAD THEM GENTLY HOME."

It seems to many of us that "Their toils of life are ended" and that they deserve to be led gently home. About four years ago, I had a list of six, and it took a couple of years before they were released. But we are not to judge. Now with another half dozen, it seems to me at times that the progress is slow; but we must be patient.

I cannot help thinking of old Cyrus Northrop, who was president of Minnesota University for many years. I heard him several times about fifty years ago, when I attended school at Mankato. After resigning from the university, he devoted his time to writing a history of Minnesota. He spent many hours in his library.

One day as he sat in his easy chair in his library working on his history,

he felt tired and leaned back in his chair for a little nap. He had evidently been meditating on his life work, for when he woke up, he took a piece of paper and wrote the following beautiful poem:

"I know not when my life will end;
But while I live, I wish to spend
My thots on things that are worth-
while.

It will not matter to the world
How soon my banner will be furl'd,
But while I live I wish to show
I marched in the best path I know.

And when as steward I shall give
Account of how I've tried to live,
May His 'Well done, O servant true,'
Close up in peace the last review."

A short time after he again sat in his library with his work, and as he again leaned back in his easy chair maybe "to review life," he quietly slept away. How wonderful if all our old friends could thus be permitted to "Close up in peace their last review."

Will this new year "close up in peace the last review" of the old friends for whom we are praying in 1956?

Sigurd Pedersen.

Annual Meeting

The Santal Mission will hold its annual meeting, D. V., April 27-29, 1956, in the Pontoppidan Lutheran Church, Fargo, North Dakota, the Reverend Donald Ronning, Pastor. Dr. O. Gornitzka will preach the opening sermon Friday evening. Friends of missions are cordially invited.

John Stensvaag, President.
M. C. Dixen, Secretary.

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

I am a member of _____ the congregation at _____

Name _____

City _____ State _____

New Address _____

April 5, 1956

REV. CLAYTON NIELSEN 5-1
WITHEE, WIS.

OUR CHURCH

Des Moines, Iowa. Pastors' Institute begins April 10 at Grand View Seminary, and the college "Studententerfest" will be held May 12 and 13, with details to be announced later.

Solvang, California. The new budget of the congregation here gives Pastor Einar Farstrup a \$600 increase in salary, plus contributing to his Social Security payments.

Los Angeles, California. A member of our congregation here, Miss Gina Norgaard, has just had a book published by Muhlenberg Press, Philadelphia, (\$3.50) called SHADOW OF THE ROCK. It is the story of Danish pioneers in the South Dakota prairies, and is a "first novel." The book will be reviewed in the next issue of TIDINGS.

Tyler, Minnesota. The building committee for the proposed Old People's Home here has met with the architects and plans are being made for the fund drive which will be conducted soon. The choir here presented a Lenten concert, the oratorio "Seven Last Words of Christ" by Dubois, which was heard by hundreds; the choir is directed by Bruce Christensen. Pastor Enok Mortensen this week is in Des Moines for the Pastors' Institute and a meeting of the Publication Committee, which he heads.

Askov, Minnesota. Confirmation for eight adults was held here Palm Sunday. In April, 10 young people will also be confirmed.

Withee, Wisconsin. Pastor J. L. J. Dixen suffered some injury in a fall on Palm Sunday. On April 9 he celebrates his 80th birthday.

Waterloo, Iowa. On Palm Sunday, eighteen new families were received into membership in our congregation here. Six adults and five children were baptized and four were confirmed. All had been part of a New Member class conducted by Pastor Sorensen. One family of four were newly received refugees.

Salinas, California. Six families were received into membership here Palm Sunday in addition to the eight young people who were confirmed. It is reported that Pastor Arthur Frost is recovering well from his recent illness.

Minneapolis, Minnesota. Pastor Harris Jespersen will be guest speaker at the spring meeting of parents and Sunday School teachers April 22.

Granly, Mississippi. Pastor Aage Moller conducted Holy Week services here. He also spoke twice enroute in Danevang, Texas.

Ringsted, Iowa. The choir here presented an Easter cantata, "The Glory of the Cross" during Holy Week. Prof. Howard Christensen, synod Religious Education Director, spoke here last week.

American Indian Program

(Continued from Page 10)

of our study of Indian Americans this year. It is important that we do not judge the Indians without "walking in their moccasins." It is not enough that we walk across a Navajo rug in a white man's house. It is important that we wear the moccasins into the Hogan, the Pueblo, the reservation, in order that we may understand the reasons for any behavior which we might not otherwise understand. . .

Let us put on these moccasins of understanding. May this symbolic act bring us closer to the people who wear moccasins, to those who wear clogs, to those whose feet are bare. With the soft and unassuming tread of a moccasin, let us place ourselves in the place of others. And let us never lose the insight that we thus gain.

We were delightfully entertained by Miss Alma Jensen who sang two lovely Indian songs, "My Silver Throated Faun," and "An Indian Lullaby." Miss Grace Eldridge accompanied Miss Jensen at the piano.

The guest speakers for the evening were Mr. and Mrs. Elmer Luckow. Mrs. Luckow presented a lecture "Moccasins on a New Trail." With the use of the movie cameras we were privileged to learn of the past and present life of the American Indian — to watch the Indian dancers — to hear their music — to see the Sante Fe Fiesta — to see their handcraft and to visit several Indian Missions.

We are happy that so many of the members of Trinity could enjoy this evening of rich fellowship.

Mrs. Folkvar Knudsen, Sec.
The Trinity Mission Group.

Faith and Life Advance

(Continued from Page 11)

tional course offerings which will undoubtedly be requested, indicate the need for careful planning and expansion of our present physical plant.

Marvin P. Jessen,
Professor of Biology.

Faith and Life Advance News

Faith and Life Advance Chairmen and Pastors' meetings are now scheduled as follows:

District I, Bridgeport, Conn., Saturday, May 19, 1956.

District II, Greenville, Mich., Saturday, March 17, 1956.

District III, Racine, Wis., Saturday, April 28, 1956.

District IV, Des Moines, Iowa, Thursday, May 10, 1956.

District V, Minneapolis, Minn., Saturday, April 7, 1956.

District VI, Viborg, S. D., Friday, May 4, 1956.

District VII, Kronborg, Nebr., Friday, March 23, 1956.

District VIII, June.

District IX, Seattle, Wash., Saturday, April 21, 1956.