

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Newly created conference-classroom space at Grand View Seminary, Des Moines, Iowa. Furnishings are new, except for familiar portrait of N. F. S. Grundtvig, looking benignly down on the proceedings.

A Teacher Speaks

I must not interfere with any child, I have been told,
To bend his will to mine, or try to shape him thru some mold
Of thought. Naturally as a flower he must unfold.
Yet flowers have the discipline of wind and rain,
And tho I know it gives the gardener much pain,
I've seen him use his pruning shears to gain

More strength and beauty for some blossoms bright.
And he would do whatever he thought right
To save his flowers from a deadening blight.
I do not know — yet it does seem to me
That only weeds unfold just naturally.

— Alice Gay Judd.

CHRISTIAN EDUCATION EDITION

(National Christian College Sunday, April 15)

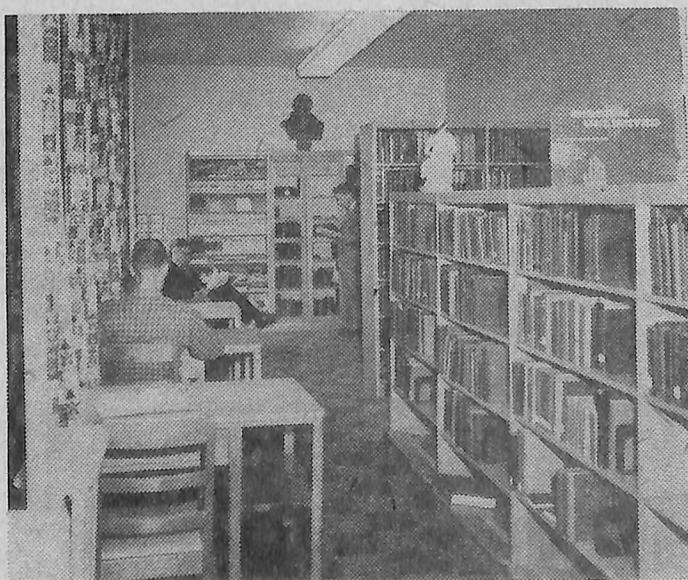
Grand View Seminary

Progress Report

OUR COMMON church life has been dominated of late by certain central issues and questions. Last year it was the question of affiliation about which all seemed to turn. This year we are occupied with the challenge of growth in Church and School as this is envisioned in the Faith and Life Advance. Before these two issues, we debated the question of the future of Grand View Seminary. Those who were present in Cedar Falls when we devoted an entire day of our convention to that question might have had the impression that the Church was sharply divided and that irreparable damage had been done by even raising the question. Actually, the decision to retain and rebuild our own Seminary was made by a narrow margin. But the amazing and gratifying fact is that the entire Church carried out that decision.

In this issue of LUTHERAN TIDINGS a report is made of all gifts to the Seminary in that improvement program which our decision at Cedar Falls prescribed. As will be noted, there was almost 100 per cent participation by the congregations of the Synod. The load was not carried by particular individuals, congregations, or districts. There was no particular pattern that might have been predicted by anyone who might have been disheartened by our debate. The Church made its decision, the appeal for funds was made, and our congregations and people responded. We are grateful and with this experience in mind, we are encouraged and hopeful in our anticipations for the future. Thank you.

I would like to extend my personal thanks, as well as that of the Seminary, to all our congregations and the individuals of our church who have given of their time, energy and money to make this improvement possible. The women of our church have generously given the plus to the program through the Women's Mission. Their help has already been acknowledged in these pages, but I would again include them in this word of appreciation.



Seminary improvements include this fine new library.



Axel C. Kildegaard,
Dean of the Seminary.

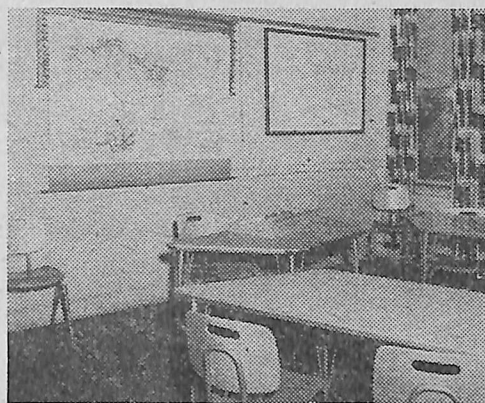
The improvements that have been made can be divided into three different areas. The first of these, and to my mind the most important consideration of any school, concerns the faculty. This year we added one full time member to our faculty, Rev. N. Leroy Norquist. Professor Norquist is of the Augustana Church, having received his theological education at Augustana Theological Seminary, Hamma Divinity and Hartford Theological Seminary. The latter institution will shortly bestow the doctorate degree upon Professor Norquist. He has had teaching experience on the college and the seminary level and pastoral experience in a mission congregation of the Augustana Synod. His particular field is the New Testament and we consider ourselves extremely fortunate for the balance of insight and scholarship plus personal concern and friendliness that Rev. Norquist has brought to our Seminary. Our faculty has also been supplemented this year by courses from two other men from the city of Des Moines, both of whom have their doctorates in theology. Our plans are to add another full time member to our staff a year from this fall. This, plus the help that we will continue to have available in the city and from the college, will meet our needs.

The second area is that of academic facilities. Here we may not work in luxury, but when our present facilities are compared to those of a year ago, this does seem to be true. Our principle classroom is almost doubled in size and is furnished with tables, chairs, maps, blackboards, etc., that are both functional and beautiful. Our second classroom is also larger and well equipped. Our faculty offices are new and more than satisfactory. Our pride and joy is the library. Where formerly we had some shelves in one of the classrooms, we now have a bonafide and highly usable library. There are individual study desks for the students, ample and aesthetically pleasing shelves, a rack for periodicals, and a lounging area for less formal study and discussion. In number of volumes, our library has grown tremendously as new books are being added almost daily. Mention might also be made of many other features such as the paintings of the symbols of the Church which Marie Sorensen,

daughter of Rev. and Mrs. Alfred Sorensen, has made for us, our display cases, and our drapes. We are proud of our library.

Other changes on the second floor of the east wing which the Seminary occupies should also be noted. These include the handsome new classroom for the college that seats 56 students. The need for and the value of this classroom is indicated by the fact that it is now the most used room for instruction in the building. There are also two refurbished rest rooms on this floor. These improvements benefit both the College and the Seminary. The funds from the Seminary Improvement Drive were supplemented for this purpose by further gifts to the Grand View College Development Program.

Our third major improvement came with the acquisition of the former Young People's Home on Boyd Avenue. This was purchased for \$10,000 and has since been remodelled into a seminary residence hall. There are now five apartments in the building ranging from two to four rooms in size. There are also six dormitory rooms for single or double occupancy. In addition to these, there are common rooms wherein fellowship gatherings are held. The residence is primarily for seminary and pre-seminary students. Others from the college faculty and student body make their home here after



View of new Seminary classroom.
(Also see cover.)

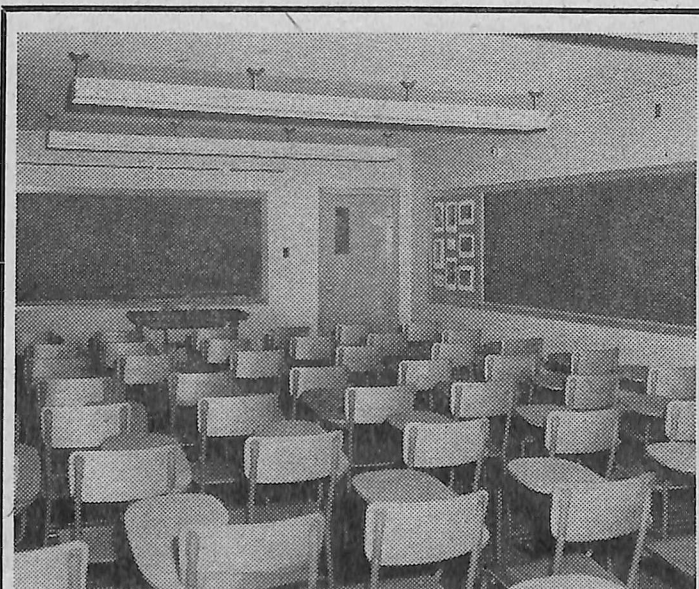
seminary housing needs are met. We have already experienced the value of a common home and anticipate that this will grow in meaning for our fellowship together.

But the major step for which all other have been only preliminary is the enlargement of our student body. The enrollment has been higher this year than it has been for some time. Four young men will be ordained this summer. But the need is still for two or three times that number. The Seminary does have a program which seeks to interest young men attending Grand View College and others in the ministry. We also seek to maintain contact with those who are completing their undergraduate work in other institutions. But this is one task that is altogether too big for us. It is a work that is too big for man as it is rooted only in the Holy Spirit.

Young men are needed. We can make that need evident to them. They will need certain tools and equipment. These we can supply. But the desire to respond to the need and the motivation to use the capabilities which they possess is born in the life of the congregation. Only the Church can supply the ministers of which it is in need. From its life and concern they will or will not come. Where the Holy Spirit is at work, there can be nothing to fear. God's word is His act.

This article began with the observation that during recent years the life of our Church has been dominated by big issues. We have had some differences of opinion in our group, but I hope that the improvement program of the Seminary has been a true sign. On that question we did differ on what we thought was best for the education of our pastors. But when we made our decision, we followed through. The question of retreat was never an option. We gave witness together to our confidence in our future. The question of affiliation may be similar. We are called upon this year to make that witness again by means of the Faith and Life Advance. Remaining as we were or are is no option. We will either make that witness or we will die.

These comments on our Seminary are thus left in mid-air. All that has been done has been a prologue. I believe that the Faith and Life Advance will succeed and that this will be the greatest assurance that Grand View Seminary has a future. The program can only succeed if the Holy Spirit stirs our hearts and our common life. If this is true, there will also be workers for the Church. We always write our future in the present — may God direct our fingers as they hold the pen.



Former boys' dormitory rooms on the "Seminary" floor were converted into this 56-desk classroom.

The Grand View College Development Program

ACKNOWLEDGMENT

The new photographs from the college and seminary give a splendid picture of the extent of the improvement and modernization program completed last summer. The college is very thankful to those who contributed to the Grand View College Development Program during the college's fiscal year of 1954-55. Your contributions helped to make this improvement possible. The pictures speak for themselves. On behalf of the college, I wish to thank each and every contributor to the GVC Development Program. I sincerely hope that all former students and graduates and friends of the college both in and outside the synod will want to give Grand View College priority on their individual lists of benevolent causes.

Ernest D. Nielsen, President.

The Ministry — Why?

Dr. Leroy Norquist

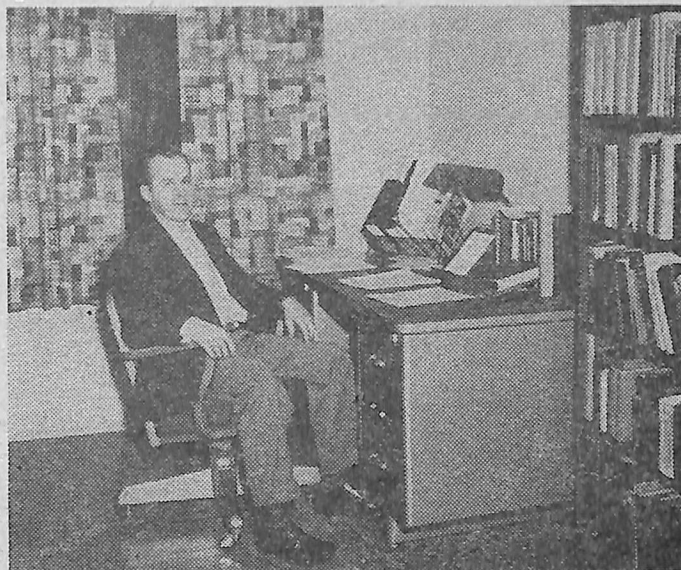
THERE IS A well-worn story of a farmer and his five sons. According to this story, four of the sons were healthy, vigorous men; and the farmer established each of them in various callings. The first inherited the farm, the second became a doctor, the third an engineer and the fourth a lawyer. But the fifth son was weak and of less ability, and the farmer, seeing his condition, said, "I will make a preacher of this one."

This is only a story, and perhaps a manufactured one, but it points up a danger that is upon us, the danger of thinking less of the ministry as a calling than we do of other callings, the danger of thinking about the ministry only when other callings are filled. Science is crying out for our very best men. Anyone who has any connection at all with our high schools will realize that industry and science and the mechanical trades are reaching out with scholarships and various kinds of aid to skim off the cream of the graduating crop. The church for one reason or another has never engaged in this kind of recruitment program, and therefore it stands in danger of receiving into its ministry only that which remains after the best have been taken.

I would like to plead that we must think of the ministry first; we need the best men for the ministry. Since this is the world's most important job, why shouldn't we put in our bid for the finest of our youth?

Why do we have a ministry? What are these men called to do? The aim of the ministry is to remind men and women of their high possibilities, that they were made for God and fellowship with Him. Everyone knows that our age is materialistic. We say, "If I have these things, this new bathroom tile, this new rug for the floor, this television set, this car, then I will have value. Then I will be a contented person. These things are of supreme value to me in making my life better." In view of this materialism it is the duty of the ministry to draw men's attention away to another value, to God, who is the supreme reality. It is the place of the ministry to say to men, "What would you be worth if you lost all your money?" The ministry must point men to values that exist apart from material possessions.

We who were made for God can never really be content with materialism. Have you heard how our youth, when they find something that attracts them and appeals to them, will say of it, "It's the most; it's the greatest." Are these only chance expressions, meaning nothing? Or does our language betray us? Do these expressions only happen, or do they reflect the mystery surrounding human life? Do they not say to us that there is something so deeply ingrained in the human spirit, some longing so high, that it can only be satisfied with ultimates, with words that end in "est?" Do they not reflect our concern with final questions: Why was I born? Why are some things right and others wrong? What is my duty? Who is God? Someone has written a book with the title, *DEEP IS THE HUNGER*, a title



Dr. Norquist was added to the Seminary faculty last year. New facilities include office space, as in cut above.

that touches a real chord in us. For we men must know the why of things; no merely material answer can satisfy us. Deep is the hunger, the hunger that resides within.

This is the reason for the ministry: First of all, to uncover this hunger. For we often quiet the gnawing by false satisfactions. The aim of the ministry is to put to the sword the false satisfactions, to rouse the questioning spirit in man, to expose true hungers which are now satisfied with false bread. The aim of the ministry is to recall men and women to their high dignity, to remind them they were made for God. If anyone thinks this is a job for weaklings or second best, he is badly mistaken.

But the ministry goes much further. If the man of God rouses true hungers, he also has the duty of seeing that those hungers are satisfied. His duty is to disturb the comfortable; it is also to comfort the disturbed. When a man has been roused to ask, what must I do, the minister must answer with patient pastoral care, pointing out to him the path of duty. The minister, through his insight into the man and the world and God, must help him find the way to go.

When a man has turned aside from easy but unsatisfying companionships, the minister must show him the true Friend, that One who sticketh closer than a brother. When men become aware of the conscience, the minister must point them to Christ, the only one who knows why we did what we did, why we want what we want, why we fear what we fear, the only

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one who knows all the feelings that even we cannot express.

The ministry therefore is not just the frosting on the cake of life; it is the cake itself. The reason for a ministry is not simply that we may have a spiritual person to grace our weddings and baptismal parties and say nice words over us when we die. The minister is not just the program chairman or general factotum of the church. He is instead the very prophet of God, the voice of one crying in the wilderness where men are lost or in danger of going astray. He may do the above things, but they are only instruments in his true job of leading men by sermon and pastoral care into a place where they meet God face to face to reckon with Him and be healed by Him.

Of course we are far advanced in science. We can manipulate the very universe itself. But who will tell us why there is a universe? We do indeed know much about the physiology of man and the psychology of man. But who will tell us why man exists, what his place is in the world, what his duty, his destiny? Here is the job of the ministry: To unfold meaning. It is not to answer all temporal and local question but to answer the ultimate question by bringing God, the su-

preme reality, to bear on all man's life. The minister must know God, on the one hand, and, on the other, the meaning of all human experience, as well as how to relate them.

Who, then, will answer the call to this ministry? At present eight fine men are preparing themselves for this calling. May their number increase, for our world is crying out for such.

WHICH WAY?

To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low . . .
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his Soul shall go.

— John Oxenham.



Another view of new seminary library. Seated at reading desk, facing camera, is seminary junior Lavern Larkowski (present president of the American Evangelical Lutheran Youth Fellowship).

Gifts to Seminary Improvement Fund By Congregations

District I

Bethesda Ev., Newark	\$ 93.39
Our Savior's Dan., Brooklyn	152.56
Trinity Dan., Bronx	36.43
St. Peter's Dan. Ev., Byram	35.00
Our Savior's Ev., Bridgeport	200.00
Our Savior's, Hartford	268.77
Immanuel Ev., Troy	200.44
Total	\$ 986.59

District II

St. Peter's Dan. Ev., Detroit	\$ 435.29
Grayling Ev., Grayling	54.43
Central Beth. Ev., Muskegon	425.00
Bethany, Ludington	161.04
Trinity, Victory	28.71
Our Savior's, Manistee	601.50
First Ev., Montcalm, Co., Greenville	210.92
Juhl Com. Ev., Marlette	151.93
Kedron Dan. Ev., Grant	29.60
Dannebrog Luth., So. Sidney	65.83
Zion Ev. of Germania, Mar- lette	95.38
Messiah Luth., Roscommon	36.43
Trinity, Greenville	90.88
Bethany, Trufant	30.00
Total	\$2,416.94

District III

Dan. Ev. Luth., Trinity, Chi- cago	\$ 449.46
St. Stephen's, Chicago	471.25
Bethania Ev., Racine	537.44
St. Peter's Ev., Dwight	391.07
St. Stephen's, Clinton	282.21
Memorial, Marinette	58.00
Bethany Ev., Menominee	106.83
Total	\$2,296.26

District IV

Bethlehem, Cedar Falls	\$ 645.59
St. Ansgar's, Waterloo	25.00
St. John's Ev., Hampton	203.20
Nain American, Newell	457.37
Immanuel Dan. Ev., Kimball- ton	483.76
Fredsville Ev. Luth.	405.00
Oak Hill Am. Ev.	187.75
St. John's Ev., Exira	75.71
St. John's Dan. Ev., Ringsted	296.00
Luther Memorial, Des Moines	793.00
St. Paul's Ev., Cedar Heights	30.75
Total	\$3,603.13

District V

Nazareth Ev., Withee	\$ 197.94
West Denmark, Luck	146.91
Bone Lake Ev., Luck	56.71
Bethlehem Dan. Ev., Askov	290.86
St. Peder's Ev., Minneapolis	566.27
First Luth., Alden	89.00
Dan. Ev., Flaxton	15.48
Nathaneal Luth., Reserve	370.00
Volmer Luth., Dagmar	46.91
Beth., Wayne, Can., Dalum	64.68
Zion Dan. Ev., Canwood, Can.	52.00
Bethany, Wolters Corner	15.71
Total	\$1,912.47

District VI

Diamond Lake Ev., Lake Ben- ton	\$ 102.00
Danebod Ev., Tyler	762.72
Hope Ev., Ruthton	118.00
Our Savior's, Viborg	226.75
Trinity, Gayville	119.06
Immanuel Ev., Lake Norden	86.57
Bethany Ev., Badger	88.63
Total	\$1,503.73

District VII

Central, Omaha	\$ 337.57
St. John's Ev., Marquette	368.75
St. Peter's Ev., Dannebrog	84.27
St. John's Ev., Cozad	150.00
St. Peter's Ev., Hay Springs	78.55
Bethlehem, Davey	52.61
St. John's Ev., Cordova	192.36
Danevang Luth., Texas	200.00
Ev. Luth. Comm., Denmark	65.86
Bethlehem, Brush	76.30
Bethania Ev., Granly	15.71
Total	\$1,621.98

District VIII

St. Ansgar's, Salinas	\$ 244.00
First Ev., Watsonville	53.63
St. John's, Fresno	64.37
St. Ansgar's, Parlier	26.81
Bethania Dan. Ev., Solvang	316.49
Emanuel Dan. Ev., Los Angeles	226.50
St. Ansgar's Dan., Pasadena	25.00
Total	\$ 956.80

District IX

Trinity, Wilbur	\$ 106.00
Hope, Enumclaw	100.00
Faith Ev., Junction City	202.10
St. John's Dan. Ev., Seattle	246.00
St. Paul's Ev., Tacoma	73.32
Total	\$ 727.42
Unassigned:	
Mrs. Katrine Jensen, Denmark	25.00
Losam H. Nussle, Denmark	25.00
Ingrid Kildegaard, New York City	25.00
Total	\$ 75.00

Women's Mission Society	\$4,000.00
	\$20,100.32

Acknowledged with thanks,

Jens Thuesen, Treas.

Back-To-School Blues

When Junior's underfoot, I wonder
If I can stand his demon thunder.
But when he's back at school, I frown,
Because the silence gets me down.
My heart is spineless as an omelet,
I do so miss my atom bomblet

— Margaret Fishback,
in Good Housekeeping.

The more extensive a man's knowl-
edge of what has been done, the
greater will be his power of knowing
what to do.—Lord Beaconsfield.

Education

"Whom, then, do I call educated?
First, those who manage well with
the circumstances which they encoun-
ter day by day; and those who possess
a judgment which is accurate in meet-
ing occasions as they arise, and rarely
misses the expedient course of action.
Next, those who are decent and honor-
able in their intercourse with all men,
bearing easily and good naturedly
what is unpleasant or offensive in
others, and being as agreeable and rea-
sonable to their associates as it is
humanly possible to be. Furthermore,
those who hold their pleasures always
under control, and are not unduly
overcome by their misfortunes, bear-
ing up under them bravely and in a
manner worthy of our common nature.
Finally, and most important of all,
those who are not spoiled by their
successes, who do not desert their
true-selves, but hold their ground
steadfastly as wise and sober-minded
men rejoicing no more in the good
things that have come to them through
chance than in those which through
their own nature and intelligence are
theirs since birth. Those who have
a character which is in accord, not
with one of these things, but with all
of them, these I maintain are educated
and whole men, possessed of all the
virtues of a man."

— Socrates.

As Spring Draws Near

A strange new gladness seems to fill
The world all hushed and waiting, still;
As though it held its breath to hear
Her soft foot-fall as spring draws near.

A freshness like eternal hope
Lies gently on the sunlit slope
Where silently a silver tree
Lifts naked arms expectantly.

An early bluebird winging high
Awakes earth with his cheery cry,
Awakes tired hearts to hope again,
Inspires brave thoughts in souls of
men —

To love, forgive, and build once more
With courage stronger than before;
For the year is young, and we're
young too,
And life again is new . . . is new!

—Lynn Hamilton,
in The American Bard.

A well-educated America need not
fear the economic future of this coun-
try. There are no boundaries, no
frontiers, as long as we continue to
educate all those who have the poten-
tial capacity to use such knowledge
intelligently.—Water J. Murphy.

Knowledge is a treasure, but practice
is the key to it.—Thomas Fuller.

**"American education is in serious trouble." So
says a Minnesota pastor's wife, as she considers**

The Crisis in American Education

Nanna Mortensen

OCCASIONALLY IT happens in a democracy that, faced with a national crisis, there arises a great public debate. It is the truly democratic way of resolving an issue and it would be good if more of our policies could be determined through such means. The process is a slow and cumbersome one, however, and decisions cannot always await such a resolution.

There is such a great public debate going on today in the United States about our schools and the White House Conference of last December was only one phase of it. Faced with a growing awareness that American education is in serious trouble the administration called together 2,000 representatives from all the states and territories to sit down and talk over the problems. Preceding this, conferences were held in the states and territories in which about 500,000 participated. These conferences focused national attention on the crisis in American education and the debate which went on there continues in newspapers and magazines, on radio and TV. By now the whole American public must be aware that all is not well with our public schools.

Critics of the accomplishments of our education system raise loud voices. Books of criticism flourish. "Why Johnny Can't Read," by Rudolph Flesch, has focused national attention on the startling illiteracy of our public school products. Arthur Bestor calls our schools a "wasteland" in his book, "The Restoration of Learning." Businessmen complain that they can't find stenographers any more who can spell. In learned articles we are accused of failing to teach our people to think, that schools stifle the natural imagination and curiosity of the child. In our eagerness to make "well-adjusted" individuals we are accused of achieving a lack of individuality and initiative.

It can certainly be said that there never in the history of the world has been a nation where so many individuals were "exposed" to so much education. A high school diploma has become almost a national birthright so that it is granted to all who sit out the 12 years whether they have merited it or not. There are those who believe, thus, that our great American ideal of equal educational opportunity for all has brought about a mediocrity in our schools and mass conformity in our people. In gearing education to the "average" we actually teach our gifted children to be lazy and bored and leave our handicapped children hopeless-

ly bewildered and lost. It is said that in a group of international scientists the Americans are readily spotted. While they may be very informed in their specialty they often display a complete lack of knowledge of any other field. Dean Melby of New York University said quite bluntly that "American education is still in the horse and buggy stage." We live in a technological age, in a world grown small, and what happens to one people affects us all. But, he said, we are still isolationists in our educational policies. American tourists and GIs — and diplomats — are famous for the blunders they make because of our almost total ignorance of the histories, cultural backgrounds, religions, habits, thought patterns — not to mention languages — of the peoples of other lands.

The debate is endless and varied in scope. Why is the young American so physically inferior to the European? Is it a result of our emphasis on spectator sports? What will be the result to our security and to our progress of the fact that the Russians are graduating more than twice as many scientists and engineers as we are? Half our high schools today do not teach physics at all. Very few are enrolled in chemistry and higher mathematics courses. This is partly because we do not have enough qualified teachers, but the American high school student is also accused of taking the snap courses to slide through as easily as possible. This, if true, is itself a terrible indictment of our education system. Can a nation that produces such citizens long retain world leadership?

Who hasn't heard the accusation that our schools are usurping too much of our children's time? The churches accuse the schools of encroaching on their field and, on the other hand, we blame the schools for the fact that our ethical and moral development has failed to keep pace with the new facts of the technological age. In a time when all recognize that war is suicide, who should bear the responsibility of changing the concepts of power struggle into international cooperation?

All these discussions are good and a healthy sign that we are coming to grips with some very serious flaws in our educational system. In the more practical needs of our schools the debate is also going on.

The future of our democracy depends on the enlightenment of our citizens and therefore education is the concern of all, whether they



have children of school age or not. Yet, in place after place we find people unwilling to bear their share of the cost of bettering the schools. Retired people vote down school bond issues because they do not want their taxes raised. There is widespread resistance to consolidation. The little red school house of the horse and buggy days is still very much with us. 69 per cent of our Mid-west schools are still one-room schools, and here, too, we find the greatest concentration of small school districts, many of them with closed schools whose citizens pay almost nothing towards the cost of American education. Since modern transportation methods have wiped out the small district boundaries, and modern educational needs have made larger, more efficient school plants desirable, there is a tremendous necessity for widespread reforms in our school organization.

Wherever you go in the United States new school buildings are rising. They are breath-takingly modern and beautiful — often the most imposing structures in the communities. And yet, one-third of our schools are over 50 years old and more than half our children go to school in buildings that are not fire-safe. In town after town facilities are crowded and in many places schools operate in double shifts. We are short some 40,000 classrooms in the United States and every ten minutes a new classroom of children comes to school age making the shortage ever more acute. We build only a fraction of the classrooms needed every year.

It is possible for a child to learn in a building that is too old, or in a log cabin, or even in a cave as they do in Korea, but schools must have teachers and it seems to me that the gravest part of our school crisis is the shortage of good, qualified teachers. We face the fact that at our present rate of producing teachers we will have only half enough of them at the end of the next ten years. How shall we remedy this? More of the upper 25 per cent of our high school graduates must be encouraged to go to college. Only a small fraction do so now. More college students must be persuaded to go into education. Only one-fifth do so now and of those qualifying to teach only 56 per cent ever actually do so. Whether this shall be accomplished by more active recruitment or by granting scholarships to future teachers — or by all methods — is part of the debate.

When you consider the importance of the job we give the teachers — and we "entrust to them our most precious resources, our children" — isn't it time that we begin to examine our attitude toward them, the prestige we grant them in our communities, what qualifications we demand, and the salaries we pay them?

What about our teachers' salaries?

Every year industry siphons off many of our best teachers, paying them more to start with than they can hope to earn after 30 years of teaching. Not only is teaching the poorest paid of the professions (the ministry excepted!) but most industrial workers and craftsmen make more than a teacher with a college degree. The purchasing power of an auto worker has risen 140 per cent in the last 50 years. That of a city high school teacher has gone down 1 per cent in the same period. Does this indicate that we put a higher value on our autos and TVs and material comforts than we do on the education of our children?

What about our teacher's standards? The tendency has been to lower them, to recruit unqualified people into teaching to meet the shortage. The superintendents will tell you how hard it is to get "good" teachers now. Anyone can get into education. If you flunk out of other fields you can always become a teacher. Yet, it is a demonstrated fact that the states with the highest teacher requirements have the lowest shortages. Raising the standards would raise the prestige of the profession and attract more of our most able people into it — and keep them there.

A great part of this public debate on education centers about financing our needed reforms. Where shall we get the money to build all these schools, to pay salaries that will attract young men into the profession and so give stability to it, to bring our textbooks into step with the technological age, to reorganize our districts? There was a distinct feeling that we had reached the climax of the conference the morning we began to discuss the matter of finance in Washington. Many felt that the conference had been called in order to ascertain what the federal government's role should be in the matter of giving aid in the crisis.

Schools have traditionally been the responsibility of the local school district, with school boards exercising almost complete autonomy over school policies, and local property taxes furnishing the main source of school support. The states furnish some aid, varying from 1 per cent in Nebraska to 89 per cent in Delaware. So far the federal government has given aid only to the hot lunch programs, the vocational agriculture and home economics departments. Faced with increasing needs many feel that the federal government should assume a greater share of the responsibility for financing our education. This has been bitterly opposed and the debate in Washington was heated as is the one that continues.

The old principle of States' Rights is involved, as is the traditional fear of a strong, centralized government. No one would like to see the federal

government usurp from the local school boards the power of setting school policies and many fear government control if there is federal aid. There are many, too, who contend that all states could meet their educational needs if they would.

On the other hand, it is argued, the federal government has taken 75 per cent of the tax base and it is increasingly difficult for the states to find new sources of revenue. Also, if the American ideal of universal education is to be truly realized, the federal government must help, for some states, particularly in the south (though this is also contested in view of the tax exemptions granted the new industries there) are too poor to furnish adequate education for their children. The fluency of our population, it is argued, also makes education a national concern. Every state educates many who eventually reside in and benefit other states.

At Washington the results of the debate were 2 to 1 in favor of federal aid to education with the majority wanting this to go to school building purposes only and to be granted on a basis of need in such a way as not to be a deterrent to local effort. No one wanted federal control and about one table in ten wanted federal money denied segregated states. With this mandate the administration has proposed legislation calling for \$250 million a year to be given for building purposes to the states for five years. But the debate goes on. Many think this is too little, that federal aid should be given on a per pupil basis, for operational purposes, to increase salaries of teachers, to provide scholarships. The present bill may very well fall on the segregation issue; but a milestone has surely been reached and the future will find the federal government in the school picture to an increasing degree.

It has always seemed strange to me that we should have to debate the issue of financing our schools at all. We are the richest nation of all time and we are at the peak of our prosperity. It has been pointed out that our children spend more every year for comic books than we spend on all our elementary text books. Our tobacco and liquor bill far exceeds our total school bill. We appropriate billions for bombs and forget that our greatest security is an enlightened people. We can afford all the luxuries we want and everything we think we need. It should be possible to find ways of financing a really great public education.

We who attended the White House Conference on Education were told that we were "honored advisors to the President." The report which was "distilled" from the discussions around the 188 tables is understandably general and can hardly furnish the basis for much policy. Only the decision

(Continued on Page 14)



Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois

Women's Retreat in District II

Now listen, you ladies, of District II,
The dates are all set, and we're counting on you
To come and take part in our WOMEN'S RETREAT,
At balmy BASS LAKE let us joyfully meet.

'Twill be in the fair month of JUNE, so prepare
To keep the 28th, 29th and 30th clear.
The cost is as low as could possibly be,
Only \$7.75 plus \$1 registration fee.

The plans are a'simmer and the program too:
There'll be singing, discussions and swimming to do;
A daily Bible Study and campfire so bright;
And handcrafts, of course, and "impromptus" delight.

So, mark up your calendars NOW to be sure
When June comes around, you're all set for your tour.
Dad will survive; it'll be good for him,
And you'll come back home filled with vigor and vim.

— The Planning Committee.

Have You Read It?

RED PLUSH AND BLACK BREAD by Marguerite Higgins cannot be reported. Each of its 256 pages contains pertinent, first hand information on Russia today. I have found it very stimulating reading.

— Editor's Note.

Your Doorbell is Ringing

HERBERT F. BROKERING

Your doorbell is ringing!

Outside stands a man, a woman and three children. They ask to talk with you. "We need a place to stay. We need a job. Will you help us?" You would help if you had to. You would help even if you had to ask for the help of your friends on the block or the fellow members in the church. You would help to find them a place to stay for tonight, even if they stayed in your home. Tomorrow you'd help the man find a job. You would find something to begin with.

That's the way almost every American home would do it — if it had to. The way America is now, it's news when a family in need rings for help. But even as you read this, you can be sure that someone like the described family is ringing your doorbell.

Circulating throughout the United States are some 2,000 dossiers from the Lutheran Refugee Service. These are detailed biographical descriptions of Lutheran individuals and families who really live — as refugees — mainly in Austria and West Germany — and who need places to stay and jobs to do. You have never seen them, but it may have been your congregation's offering that sent an American dossier interviewer to see this family in Europe, and to compile information about them, and if necessary to send word to America:

"We recommend them for immigration. They need help now!"

The matter of grasping the hands of Lutheran refugees is no longer theoretical. Through the Lutheran Refugee Service the doorsteps of American homes have been pushed right up against Europe's refugee camps. Thirty-two Area Offices of the Lutheran Refugee Service are helping American Lutherans to know about these refugees and making this "imaginary doorbell ringing" more than a religious fantasy.

When the Refugee Relief Act of 1953 was passed by Congress to help 209,000 distressed people from Europe and Asia to come to the United States, agencies and churches assumed responsibility to help people come. The Lutheran Church believed it should help to bring Lutheran refugees even though it had barely closed the Displaced Persons program. Early in 1954 a Lutheran Refugee Commission was formed: Three commissioners from the National Lutheran Council, and two from the Lutheran Church-Missouri Synod. Under this Commission the second mass immigration program in a single decade was inaugurated by Lutherans in America. In a matter of months thereafter Lutheran Refugee Service area committees were organized from coast to coast. The Lutheran Refugee Service immigration goal was set realistically at 15,000 persons.

Through the Lutheran Refugee Service, Lutheran refugees are ringing American church and home doorbells. Wherever dossiers tell the refugee story to the congregations, men's clubs, brotherhoods, women's auxiliaries and individual Christians, **doors open and refugees enter.** Pastors and laymen are responding to a program which bears the indelible marks of love, hope and faith. Promoters of LRS are people who recognize someone on a dossier as a friend in Christ, sight unseen.

Once you have heard the whole story of Lutheran immigration, you will most likely want to add your own name or the name of your church to the list of sponsors of refugees. As of March 1, 1956, American citizen sponsors have offered 7,318 Lutheran refugee families the opportunity to come to the United States. In other words, the American sponsors have given assurances that the refugee families would be helped to secure employment and housing and to become self-supporting residents of the United States.

Under the Refugee Relief Act, 209,000 refugees may be admitted to the United States before May 1957. Each of these persons may be admitted only because an American citizen or organization has submitted an assurance for them. An assurance is a person's or an organization's **word of honor** that the refugee family or person to be sponsored will have available a job and housing upon arrival. A description of both offers is given. The job need not be a specific one, but may be a category of work which the sponsoring group believes will be available when the refugee arrives. Temporary housing

(Continued on Page 14)



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: TED THUESEN
Grand View Seminary
Des Moines 16, Iowa

Announcing

**The 1956 Annual Convention
of the
Iowa District, AELyf
ST. ANSGAR'S LUTHERAN CHURCH
Waterloo Iowa, May 5-6, 1956**

THEME: "YOU AND YOUR GOD"

Saturday, May 5

- 9:00 a. m.—Registration.
- 9:30 a. m.—Morning devotions, Rev. Holger Strandskov, "You Need God."
- 10:00 a. m.—Business session.
- 12:00 Noon—Dinner.
- 1:30 p. m.—Presentation and discussion, "God Needs You." In the Church: Rev. Axel Kildegaard; In Social Service: Miss Helen Farley; In Foreign Missions: Rev. Sedoris McCartney.
- 3:00 p. m.—Recreation outdoors.
- 6:00 p. m.—Banquet with Rev. Carlo Petersen speaking, "Do You Love God?"
- 8:00 p. m.—Evening entertainment.

Sunday, May 6

- 9:15 a. m.—Morning worship service with Rev. Charles Terrell preaching: "Your God Loves You."
- 10:30 a. m.—Auto tour of Waterloo-Cedar Falls area.
- 12:30 p. m.—Dinner.
- 2:00 p. m.—Afternoon lecture by Rev. Axel Kildegaard: "God's Interest in Education and Missions."
- 3:30 p. m.—Closing coffee hour.

Registrations should be sent at soon as possible to Rev. Richard Sorensen, 1456 Hawthorne, Waterloo, Iowa. Housing both Friday and Saturday evenings will be furnished for those who request it.

Halvor Strandskov, District President.
Rev. Charles Terrell, District Advisor.
Rev. Richard Sorensen, Host Pastor.

STILL IN FORCE

The Ten Commandments were not abrogated nor altered nor amended by Christ. He interpreted them, He exemplified them, He gave men power to keep them. He taught that they applied to motives and desires as well as to actions. He insisted that they are infallible, unchanging and of universal application. —Charles R. Erdman in "Your Bible and You." (Winston)

Reminiscences from Grand View College

By KAREN STRANDSKOV

HIGH SCHOOL SENIORS, READ THE FOLLOWING ARTICLE BEFORE YOU CHOOSE YOUR COLLEGE! LEARN WHY A GIRL FROM CALIFORNIA CAME ALL THE WAY TO IOWA TO ATTEND COLLEGE. READ MISS STRANDSKOV'S INTERESTING APPRAISAL OF HER TWO YEARS AT GRAND VIEW!

"Grand View College, here I come!" That was the foremost thought in my mind when I graduated from Santa Ynez Valley Union High School, in California. Since I am from far away, sunny, (yes, sunny! Come see for yourself!) Solvang, California, repeatedly I've been asked this question, "Why did you choose to come all the way to Grand View College in (sooty) Des Moines, Iowa?" I believe I have several good reasons, that I never hesitated in giving. First of all, I would reply that I came because Grand View College is affiliated with our church. I would then say that as far back as I could remember, I had heard of GVC at home from my parents and from some of our friends living in Solvang, who have attended GVC. I instinctively got a desire to want to come because of the close fellowship, good times and top-notch teachers of whom they spoke. Since I also wanted the experience of being away from home for a time and was interested in what people from another part of the country were like, GVC seemed like the ideal place to go to start the liberal arts education that I also wanted. I have gotten better acquainted with relatives living near here too, by visiting them on week-ends or vacations.

Now that the grounds for my coming to GVC have been set forth I will attempt to express what a happy and satisfying experience it has been to attend GVC. Naturally, what we like, we want to share with others. Really, GV life is something you have to live, to fully understand it. I cannot put forth in writing everything that GV means to me and has done for me. Dr. Earl Johnson, a professor of sociology from the University of Chicago, who was the alumni lecture series speaker this spring, expressed himself something like this, "Those institutions where strong bonds of Brotherhood and fellowship endure should never be destroyed." Grand View is certainly such a place. The facilities are constantly being improved, in fact, we now have an expansion program that provides for the building of a much needed science building and also a new gymnasium.

Living at Grand View gives one an experience in close community living with his fellow man. Dorm students have the advantage of a closer fellowship with one another, than with non-dorm students, because their home is on campus, therefore allowing more opportunity for contacts with each other. However, it is important for all the students to attend the many GV functions and traditional gatherings to gain the rich feeling of togetherness, such as Saturday night U. K. programs, coffee and devotions at 9:30, folk dancing and club meetings. These and other GV activities are for the whole student body.

A welcome break from study in the evening is that

good "kop kaffe" and cake or cookies served in the cozy cafeteria. If one has not yet become accustomed to drinking coffee, he may come just to chat with his friends. We then have the opportunity and are encouraged to go to evening devotions in the lounge. Although attendance is not compulsory, nearly everyone who goes to coffee also goes to devotions as it is a good way to bring the day to a close, sharing once again in a close fellowship.

Given the opportunity of living away from home and from the influence of our parents, we are confronted with many decisions, some of which seem frustrating at times. However, we learn to recognize this as part of the road to adulthood. Here we have another fortunate advantage at GVC since the college is small enough so that the faculty members get to know each student not merely as a number, but as a person, and can counsel the students who have problems.

If one hasn't already formed opinions or ideas on different matters, or established a personal faith in Christ, he is now at an age to do so. I will never forget some of the hen sessions we girls have had after lock-up, discussing almost every topic you can imagine. What made them especially interesting was the fact that we had girls of the same ages, from several different states of similarly cultural homes, contributing their opinions or problems. Students come all the way from California, where they say, "Let's go down to the beach," to New Jersey where they say, "Let's go down to the shore." I have gone to bed several times with an entirely different perspective on a matter, or with thoughts that had never before occurred to me.

Getting back to activities and events, the climax of all these, plus lots of work, is the annual Studenterfest in May. From this homecoming celebration, I'll never forget the shouts of joy of returning alumni when seeing old classmates and friends; attendance at the banquet and dance at a Des Moines hotel; the chill up my spine from pleasure and sudden sadness when singing in the last choir concert, produced by the efforts of Mr. Speed; folk dancing on the lawn in our Danish style costumes for an enthusiastic audience; and last but not least, viewing our Studenterfest play directed faithfully and expertly by Mrs. Noyes.

The choir tour, in April, that we never feel ready for even when the day suddenly comes to leave, is quite an exhilarating, yet exhausting experience. Last year we received nice comments about our singing when touring our church communities in Nebraska, Kansas and Colorado, so we hope to do as well, if not better, this year. We certainly appreciate having families bunk us up for a night, and especially enjoy the homecooked meals that go along with it!

As in the fall, we have a picnic in the spring, usually the day after Studenterfest (weather permitting). Everyone comes out in their old clothes for a day of relaxation and fun in the park. The ever triumphant student nurses usually take their hand in beating the other girls in a game of softball!

Another event, anticipated especially by its staff, is the day our yearbook, the VIKING, arrives. The friends acquired at GV and the many memories that last, and some of which fade away with passing years, will be

recalled by glancing at the VIKING pictures, write-ups, and autographs.

Here, I would like to give you a glimpse of only a few of the humorous incidents that come to my mind now. Oh, how funny it was the night Mrs. N. (our house-mother) helped to short-sheet some beds, and I remember Mr. and Mrs. Eriksen were so thrilled the night we serenaded them in honor of their wedding anniversary that they treated us with ice cream and sugar wafers the next night for supper. Then there was the day the girls finally got "Bud" from the boys and hid him under the English teacher's desk; and the night we had a hilarious trial by the Royal Order of the Danish Nasties on a girl who was charged with playing "post office" with a fellow under the pretext of studying French together. What brought this on was the fact that someone happened to look in on them in the classroom in which they were studying, and discovered our mailbox, which had been missing! And, oh yes, the many times we girls attempted to diet, but with little success because of "thoughtless" mothers sending homemade goodies. (Don't get me wrong, Moms, because deep down, and not only in our stomachs, we always were delighted to receive packages "from home.")

It hardly seems possible that my two years at Grand View are almost over. I've not done all the same things, exactly, as I've heard GV alumni mention, nor do I expect anyone to do as I have, but what you hear or read about are examples of the opportunities you have for enjoyment and study at Grand View College. Even if one does not wish to prepare for a specific profession, I feel that two years of taking some history, literature and language in college can help round off one's education and give him a broader outlook on life. However, it is not only knowledge, but the wisdom and understanding that goes with it that is important!

An old saying that I like to keep in mind is "What you get out of life, is just what you put into it." The following hymn seems to express our life at Grand View:

BLEST BE THE TIE

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hope, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

— John Fawcett.

I feel very thankful for having had these two years at Grand View and hope many others will get as much from it as I have.

Fulbright Appointment for Enok Mortensen



Washington recently announced the appointment of the Rev. Enok Mortensen, Tyler, Minnesota, to a Fulbright Fellowship for lecturing in Europe during the coming year. Pastor Mortensen has received an invitation to teach at Askov Folk School, Denmark, beginning November 1. He will also teach at the International Folk School at Elsinore and at the new Sport School at Sonderborg.

Pastor and Mrs. Mortensen plan to leave for Europe about October 1. They will be away from

home for a minimum of nine months.

Mrs. Nanna Mortensen, (see page 7), also was honored last December, by her appointment by Governor Freeman of Minnesota to the White House Conference on Education.

Stunderfest, May 12-13, 1956

Friends, the 1956 Grand View College Stunderfest is sporting a theme, "Memories and Visions." A plentiful supply of both are in store for you on the Grand View campus the week-end of May 12-13. Pleasant memories are assured as you meet and greet former classmates and acquaintances from Grand View College, and as you again stroll about the campus that contains so many rich and memorable experiences. Great visions are in store for you too, however, as you survey the campus improvements and remodeling of the past year and learn of great future building visions. You also can observe today's youth as they seek to find a way of life.

Also in line with "Visions" is the subject chosen by the scheduled banquet speaker: "Our Stake In Higher Education." You will be delighted to hear that the Saturday evening banquet address is to be delivered by Iowa's most important and distinguished gentleman, the Honorable Leo A. Hoegh, Governor of Iowa. Governor Hoegh, of Danish descent, was born near Brayton in Audubon county, Iowa, and received his early education in the public schools of Elk Horn, Iowa. His congenial and sincere personality will certainly provide inspiration to all.

The banquet and dance will be held at the Hotel Savery in downtown Des Moines.

A real special feature being planned for the first time this year is a fifty-year reunion breakfast to take its place with the ten and twenty-five year reunions. Because we at Grand View are especially anxious to meet our elder "alums," U. K. is footing the bill, other than travel, for those returning from the 1905-06 class.

Another Stunderfest highlight, the annual play presented by Grand View College students, has been in rehearsing stage for several weeks. Under the direction of Mrs. Jeanice Noyes, the play this year will be an English one entitled, "Time and the Conways," by J. B. Priestley.

The Living Word

"Conversation" and "Conversant"

(Twelfth in a Series)

The archaic use of the word "conversation" in the King James Version of the Bible is so misleading, and so completely abandoned by the revised versions and modern translations, that it will be well to cite other examples, in addition to those given in this column recently. I will quote the renderings of the Revised Standard Version, and state in parentheses the archaic phrases which they have displaced.

In Galatians 1:13 Paul refers to his "former life in Judaism" (conversation in time past in the Jews' religion). He reminds the Ephesians (2:3) how "we all once lived" (we all had our conversation in times past) as children of wrath; and he urges them (4:22) to "put off your old nature which belongs to your former manner of life" (put off concerning the former conversation the old man). He exhorts the Philippians (1:27) to let their "manner of life be worthy of (conversation be as it becometh) the gospel of Christ," and declares that "our commonwealth (conversation) is in heaven" (3:20).

Timothy is encouraged, in spite of his youth (1 Timothy 4:12), to "set the believers an example in speech and conduct" (be thou an example of the believers, in word, in conversation). Among the injunctions in the Letter to the Hebrews is (13:5) "Keep your life free from love of money" (Let your conversation be without covetousness). If a man is wise and understanding (James 3:13), "by his good life let him show his works" (let him shew out of a good conversation his works).

Peter counsels his readers (1 Peter 1:15; 2:12) to be holy "in all your conduct" (in all manner of conversation), and to "maintain good conduct among the Gentiles" (having your conversation honest among the Gentiles). He warns (3:16) that some may "revile your good behavior in Christ" (falsely accuse your good conversation in Christ). He encourages them (2 Peter 3:11) to "lives of holiness and godliness" (holy conversation and godliness).

In the Old Testament "the strangers that were conversant among them" means "the sojourners who lived among them" (Joshua 8:35); and "as long as we were conversant with them" means "as long as we went with them" (1 Samuel 25:15).

Luther A. Weigle.

Of course, there will be the greatly anticipated performances of the Grand View College A Cappella Choir under the direction of Robert M. Speed, and from the Grand View folk dancers under the supervision of Mary Ann Sornsen and Lavern Larkowski.

Our expectations are high and we are confident we will not be disappointed. We are anxious for YOUR registration. Please send it as early as possible so that we might make necessary preparations. Mail all registrations to: John Schou, Grand View College, Des Moines, Iowa.

News From "The Danish American Seamen's Mission"

In November 1955 a building, 102 Willow Street, Brooklyn, New York, was purchased at \$37,000. Danish ship companies and the Seamen's Church in Denmark have provided about \$30,000 of the sum for this house which is to become **The Danish Seamen's Church in New York.**

It is a 6-story brownstone house right in the middle of the Danish shipping center, close to the piers, to the seamen's hotels, to the Scandinavian Seamen's Union, and to the shopping and entertainment section of Brooklyn. Still Willow Street is one of the quiet and "private" streets with trees along the curb and just a short walk from the elevated promenade along the East River. The building itself, as it is, is surprisingly well suited for our purpose. The first floor has a big room to be used as a meeting hall and a reading room. Two sliding doors will take you to the former dining room which will be redecorated into a chapel. At church services with large attendance these two rooms will accommodate about ninety persons. The basement has excellent recreation facilities; there is a billiard and ping-pong room with wooden paneled walls, and the other room will be for radio and television. The cellar has ample space for storing of seamen's luggage, for photographic darkroom and a workshop. The church office will be on the second floor, and the rest of the house — the second and third floor and the attic — will be the living quarters for the two pastors and their families. The entire 70 year old building is extremely well kept and has fine modern kitchen and bathroom installations, so that very few repairs are necessary. However, some new things must be installed: a couple of extra toilets, kitchen, sprinkler system and fire escapes as required by the city, etc. Furthermore, the church and the recreation rooms should be furnished.

Today we are happy to tell you that we have a building. But that is all we have! Quite a few seamen, skilled in various crafts, have offered to help with carpentry and painting, but of course some thousand dollars have yet to be provided before the house can be dedicated and opened to the Danish seamen and immigrants in New York.

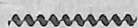
In this state of affairs some friends of the Seamen's Church project took occasion to help the local board inviting all Danes and Danish-Americans in the area for a special church service held in the big chapel of The Seamen's Church Institute, Manhattan, on March 11th, King Frederik's birthday. The purpose of this service was first to make public the purchase of the building and to tell about that which should be the living content of the work to take place in it. Secondly it should make clear to us what is

still needed before the church will be ready to open its doors.

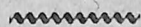
Brink Jensen preached the sermon on Jesus Christ as the Living Bread only to be found in service for our fellow man. The Danish Minister of Ecclesiastical Affairs, Mrs. Bodil Koch, had arrived from Denmark to deliver the main speech. Far from the truisms so often employed by officials at such occasions, she gave a message about the freedom which the Western Democracies stand for, "the freedom that never leaves you free" from your responsibility wherever you are. Mr. Tage Nielsen, director of one of the Danish ship companies, gave the details about the building of the Seamen's Church, and the Danish singer Aksel Schiøtz, now professor at the University of Minnesota, rendered a fine selection of lyrical songs. More than 400 people filled the chapel and gave a donation to the church. The program itself was entirely paid for by private people in New York.

We are confident that many people feel the need for a Danish church building in this city to serve as a link between Denmark and the Danish speaking people of New York and as such to take over the task of the immigrant church in the past. All of you in the free church organizations will understand how much it takes to build a church. We hope that when the appeal comes to our friends in the Synod, they will lend us a helping hand to reach the goal: **THE OPENING OF THE DANISH SEAMEN'S CHURCH IN NEW YORK THIS SUMMER!**

Jørgen H. Jørgensen.



Letters



April 5, 1956

To the Editor:

First of all, I wish to register my dislike with the practice of printing letters in LUTHERAN TIDINGS with no name signed. If the letter deserves public attention, the writer need not be ashamed of signing his or her name to it. A person dislikes discussing issues with so impersonal a writer.

Secondly, you seem to indicate in your "Opinion and Comment" column in March 20 LUTHERAN TIDINGS that the issue of affiliation would be discussed at the convention in Muskegon and you invite articles on this subject for LUTHERAN TIDINGS. Would it not be well to get some official statement in LUTHERAN TIDINGS as to whether the issue **can** and **will** come before the convention

and whether a vote taken at the convention will be legally in order?

If this issue is again to come before us, it would seem high time that our congregations are made aware of it as delegates are already being chosen at the April Quarterly, (the meeting in July being too near the time of the convention for people to make arrangements to go).

Personally, I feel that no further discussion of the issue should be carried on while the four synods are exploring the possibilities for a four-way federation, if not a merger, which apparently was wholeheartedly agreed upon at the Kimballton convention. If such exploration does not prove positive, then let us take up the affiliation issue again.

I disagree with the writer of the letter from Alta, Iowa, in March 20 issue of LUTHERAN TIDINGS when he (she) seems to think our vote as the 33rd synod of ULCA would be sufficient. At present we have representation at the very top level where the groundwork for a possible federation or merger is laid instead of the compromise or patchwork job of merger so evident in other church merger attempts. Why throw away that privilege of being part of the discussions between the ULCA, Aug., Suomi, and AELC? If we are to exert our influence and try to preserve something of our heritage it would seem to be in such top level discussions. If we affiliate with the ULCA, that privilege is gone.

Some seem to think it will make no difference whether we go to a ULCA, Aug., or to our churches. Some of our young families are sensing that there is a marked difference in outlook, mentality and attitude. Where are the happy hymns we use to sing in our churches? They simply are not and will not be found in the new Lutheran Hymnal. Our church group has been influenced by what has been stamped as "Happy Christianity" (Glade Kristendom). There was a marked drabness evident in churches I entered near the southern border of Denmark, in contrast to the cheerful light churches up in Denmark. This indicated to me the difference in sentiment and religious outlook of the people of German and Danish culture and background. I am not condemning theirs and lauding ours. I am only being aware of a fact which still is evident in church life and thought in America today.

Greetings,

A. E. Frost.

"We are enormously rich in ideas, but beggars in reality, rich in knowledge and experience, but poor in vitality, warmth and fullness."

— N. F. S. Grundtvig.

OUR CHURCH

Detroit, Michigan. On Palm Sunday, Pastor Svend Jorgensen welcomed 23 new members into St. Peter's Danish Lutheran Church here. The congregation also welcomed a refugee family which it is sponsoring. Housing and employment have already been found for them.

Troy, New York. The church choir presented the Cantata: "Olivet to Calvary" by J. H. Maunder on Easter evening here, with a full church, 170 in attendance.

Alden, Minnesota. Pastor and Mrs. Vagn Duus were surprised by the congregation with a party and gifts on the occasion of their Silver Wedding

Anniversary, March 29. The church basement here has been redecorated with the ladies of the church doing the major part of the work.

Newark, New Jersey. A committee has been formed to investigate new potential locations for the church.

Germania, Marlette, Michigan. The congregation here plans to observe its 80th anniversary, possibly in connection with the District meeting which the members will host, in the fall. Pastor and Mrs. Harry Andersen were recently surprised with a gift of over \$1,500 to help them buy a new Mercury Station Wagon.

Los Angeles, California. The congregation at its business meeting last week voted a maximum of \$6,000 to build four new Sunday School rooms to be attached to the meeting hall.

Your Doorbell is Ringing

(Continued from Page 9)

pending permanent plans is also possible, and individuals may sign assurances in behalf of an organization.

Christians have heard their doorbells ring — have sent assurances — and have waited. Sponsors, pastors, and members of congregations have stood at piers, airports and stations, and during 1955 they witnessed the arrival of 3,828 Lutheran immigrants. By the grace of God and with the help of mercy-minded Christians, the goal of 9,000 refugees to arrive in 1956 is no idle dream.

Your Lutheran Church meets every sponsored refugee at the pier or airport and makes sure that somewhere in the United States an American family or congregation receives word — "Your Refugee family is coming!" During 1955 homes in forty-five states opened their doors to messengers who said: "Telegram from Lutheran Refugee Service!"

Your doorbell is ringing. It's the ring of someone in a hurry! The Refugee Relief Act of 1953 has a deadline — December 31, 1956. If at all possible, assurances should be secured by May 31, 1956, for by then the refugee family who is ringing your doorbell should be in the immigration processing "pipeline" overseas. After May 31st it may be too late, because immigration processing takes a long time.

Lutheran refugees are at your door. In a way you have asked them to come to you for help, for you prayed — "Thy Will be done on earth . . ." What is this Will? "Love one another . . . If your neighbor is hungry, feed him . . . Whatever you have done unto the least of these you have done it unto me . . . Blessed are the peace makers."

Your doorbell is ringing now! Will you answer it, please?

The Crisis in American Education

(Continued from Page 8)

favoring federal aid to schools could be considered policy making. The main benefit of the conference was to the participants.

Here housewives and college presidents, southern bankers and colored teachers, people from New York and people from small villages sat down together to discuss our common problems in education. Thus national attention was focused on the crisis in education and impetus given to the great, continuing debate about our schools.



Reprinted from ANSGAR LUTHERAN.

LUTHERAN NEWS FROM AROUND THE WORLD

DANES ORGANIZE VISITATION BY LAYMEN IN COPENHAGEN

Copenhagen, Denmark — (NLC) — Lay members of the Absalon Church here have begun to visit homes in the parish area to invite people to church services and to discuss Christianity with them, the Church News from the Northern Countries reported.

It pointed out that this was the first Danish lay visitation program modeled on programs by Lutherans in the United States and Germany, and was well received that other Copenhagen churches are considering similar efforts.

It added that, according to a recent survey by the Danish Gallup Institute, only three per cent of the Danish population attend church every Sunday, while 21 per cent regularly listen to broadcasts of Sunday services.

Another fifteen per cent of the population attend church "now and then," and 27 per cent listen to church radio broadcasts "now and then" the Gallup poll indicated.

It was found that on Christmas Eve about 80 per cent of the Danes "gather either in churches or around their radios," with about one-half in the churches and the other half preferring to listen to services broadcast into their homes, the Church News reported.

ULCA'S DR. REINARTZ NAMED AS PRESIDENT OF COUNCIL

Minneapolis, Minn.—(NLC)—Dr. F. Eppling Reinartz was elected president of the National Lutheran Council at the opening of its 38th annual meeting here. He is secretary of the United Lutheran Church in America, a post he has held for ten years.

Named as vice president was Dr. Norman A. Menter of Detroit, Mich., first vice president of the American Lutheran Church and president of its Michigan District.

Dr. Raymond M. Olson of Minneapolis, stewardship director of the Evangelical Lutheran Church, was elected secretary, and Fred C. Eggerstedt of New York, ULCA layman and a former vice president of the Chase National Bank, was again named treasurer.

Retiring as officers of the Council were Dr. Oscar A. Benson of Minneapolis, president of the Augustana Lutheran Church, who served as president of the NLC for three years and was not eligible for re-election, and Dr. Henry F. Schuh of Columbus, Ohio, president of the American Lutheran Church, who has been vice president for three years.

Dr. Reinartz, who has been secretary of the Council for three years, becomes the 12th president to serve the co-operative agency since it was established in 1918.

Born in 1901 in East Liverpool, Ohio,

Dr. Reinartz is a graduate of Gettysburg (Pa.) College and Lutheran Theological Seminary at Philadelphia. He has been awarded honorary doctorates by Gettysburg and Wagner Colleges.

WOMAN WHO HEADS DANISH CLERGY AFFAIRS VISITS NLC

New York — (NLC) — Mrs. Bodil Koch, Danish Minister of Ecclesiastical Affairs, was entertained at luncheon here by the National Lutheran Council during her eight-day visit to the United States.

Mrs. Koch was welcomed by Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America, and president of the NLC, and Dr. Paul C. Empie, executive director of the Council.

She came to this country to participate in a Danish service on March 11 in honor of the birthday of King Frederick IX of Denmark. The service, sponsored by the Danish Seamen's Church of New York and other Danish churches and societies in Greater New York, marked the opening of a drive for funds to erect a separate church and institute in New York for Danish seamen. At present two rooms in the Seamen's Church Institute are used.

Mrs. Koch, who studied theology at the University of Copenhagen and received a B. D. degree in 1929, has been Minister of Ecclesiastical Affairs in three different Social Democratic Cabinets in Denmark. She is the wife of Dr. Hal Koch, theological professor at the University of Copenhagen.

LUTHERAN INSTITUTIONS GET NEARLY \$10 MILLION FROM FORD FOUNDATION

New York — (NLC) — Lutheran educational and hospital institutions will benefit to the extent of \$9,635,370 in grants from the largest single gift in the history of philanthropy — \$500 million from the Ford Foundation.

Of this gigantic sum, \$210 million has been allocated to increase teacher salaries in 615 privately supported colleges and universities, \$200 million to extend services of 3,500 voluntary non-profit hospitals, and \$90 million to improve instruction in privately supported medical schools.

Twenty-eight Lutheran colleges and universities will receive \$5,415,300, in amounts ranging from \$71,600 to \$432,800, and ninety-five Lutheran hospitals will be given \$4,220,070, in amounts ranging from \$10,000 to \$216,200, according to a list of recipients issued by the Ford Foundation on Dec. 12.

It was stressed that the final determination of the colleges and hospitals eligible for the grants and the exact amount of each grant will be made by the Ford Foundation, an

indication that additional institutions may be added to the list of recipients.

The special appropriations were made, it was announced, "to supplement and encourage the efforts of the American people in meeting problems affecting the progress of the whole nation."

PROTESTANT SITUATION IN EAST GERMANY WORSENS

Berlin, Germany — (NLC) — Recent Communist government measures aimed at reducing Christian influence in public life have again worsened the situation of Protestants in the East Zone of Germany, according to Evangelischer Pressedienst official news bulletin of the Evangelical Church of Germany.

Protestant student groups in East German universities are no longer permitted to use class rooms or university halls for their meetings and are forbidden to post bulletins, posters or even small notices on university bulletin boards, said the report.

Simultaneously, the government has increased pressure on church publications, by various means including frequent confiscation of Sunday church papers, the Pressedienst said.

East German youth are being subjected to an intensified, government-supported campaign for participation in the Communist-sponsored secular "youth dedication ceremonies" rejected by all Christian churches the report claimed.

It added that "Government authorities try now and again to use the Protestant churches within its sphere of influence for the Communists' political ends."

For instance, said Pressedienst, the Deputy Premier of East Germany recently demanded that churches condemn "propaganda of western agents and the acts of sabotage of western political groups."

Similarly, he urged the churches to condemn flight of people from the Soviet Zone to West Germany and support the Communist "Peace Movement," the report said.

Education is not merely the accumulation of facts or information. The process involves the assimilation of knowledge so that the learner becomes a different, a more effective, more useful and happier person than he would otherwise have been. — Abbott Kaplan.

Appreciation of the commonest things in our daily life is more important than any possession. It is more important that every boy and girl be conscious of beauty in his daily walks of life than to know history and geometry.—Better Homes and Gardens.

Acknowledgement of Receipts from the Synod Treasurer

For the month of March 1956

Towards the Budget:

Congregations:	
Omaha, Nebraska	\$ 120.00
Menominee, Michigan	115.02
Los Angeles, California	100.00
Racine, Wisconsin	206.98
Dagmar, Montana (Volmer)	232.00
Brush, Colorado	92.00
Tacoma, Washington	45.00
Seattle, Washington	86.59
Muskegon, Michigan	150.00
Detroit, Michigan	600.00
Solvang, California	500.00
Troy, New York	100.00
Bridgeport, Connecticut	75.00
Newark, New Jersey	100.00
Salinas, California	300.00
Dwight, Illinois	500.00
Askov, Minnesota	59.82

Pension Fund:

St. John's Evangelical Lutheran Church, Seattle, Wash.	6.00
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Home Mission:

In memory of Mrs. Wallace Hemmingsen, Alden, Minn., Mr. and Mrs. Frode Andersen, Minneapolis, Minn.		5.00
Mr. and Mrs. Donald Pendergast, Glendive, Montana		1.00
Mr. and Mrs. Kenneth Uhlman, Glendive, Montana		1.00
Pioneer Lutheran Aid, White, South Dakota		25.00

Seamen's Mission:

Immanuel Evangelical Ladies' Aid, Lake Norden, S. D.	5.00
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President's Travel:

Congregations:	
Davey, Nebraska	20.00

Dagmar, Montana -----	40.00
Pastor's Pension Dues:	
Rev. Peter Thomsen -----	27.94
<hr/>	
Total Budget Receipts in	
March 1956 -----	\$3,513.35
Previously Acknowledged--	5,529.26
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Total to Date -----	\$9,042.61

Received for items outside of Budget:

Lutheran World Action:

Congregation:	
Menominee, Michigan -----	\$ 30.99
Pastor Heide, Racine, Wis.---	5.00
Special Offering, Congrega-	
tion, Racine, Wisconsin----	15.15
Congregations:	
Seattle, Washington -----	40.75
Muskegon, Michigan -----	125.00
Salinas, California -----	50.00
Enumclaw, Washington --	39.15

Total for month of March, 1956		\$ 306.04
Previously acknowledged		288.77
Total to date		\$ 594.81

Church Extension Fund:

In memory of Rev. J. P. Andreasen, from Rev. and Mrs. Ottar Jorgensen, Minneapolis, Minn.		\$ 8.00
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Porto Novo Mission:

Bethesda Lutheran Church, Newark, New Jersey	12.00
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Respectfully submitted,

American Evangelical Lutheran Church
M. C. Miller, Treasurer.
Post Office Box 177,
Circle Pines, Minnesota.

Contributions Toward the Santal Mission

General Budget:

In memory of Rev. J. P. Andreasen, Rev. H. Juhls		\$ 1.00
West Denmark Friends		25.00
In memory of Svend U. Hansen, Solvang, Aage Jacobsen, Evald Jacobsen, Henry Jacobsen, Marvin Frandsen, and Wm. Duffys		10.00
In memory of Marie Miller, Withee, Wis., A. B. P. Millers, Ezra Millers, Hans Egedes, Folmer Jorgensen, and Mrs. Andrew Jorgensen, Hampton, Iowa		4.50
Fred Millers, Ed Lanevilles and Boys, Caroline Miller, and Niels C. Holm		15.00
Sina Petersen, Chris Frosts, Mrs. Thora Madsen, and Viggo Rasmussen, all of Withee, Wis.		5.00
Immanuel Ladies' Aid, Lake Norden, S. D.		10.00
Nain Congregation, Newell, Ia.		51.67
Bethesda Ladies' Aid, Newark, New Jersey		10.00

St. John's Congregation, Marquette, Nebr. -----	163.00
In memory of Mrs. Søren Knudsen, Cozad, Nebr., Mrs. K. Knudsen and Dagmar Miller -----	2.00
Andreas Christensen, Des Moines, Iowa -----	2.00
In memory of Chris Juel, Emanuel Rasmussens and Herald Jensens, Kimballton, Iowa -----	2.00
In memory of Hans Madsen, Geo. Jorgensen, Kimballton, Iowa -----	1.00
In memory of Mrs. P. Mortensen, Kimballton, Iowa, Kent Rasmussens -----	1.00
Mrs. M. Mathisen, Des Moines, Iowa -----	5.00
In memory of Mrs. Søren Knudsen, Cozad, Nebr., Søren Knudsen -----	5.00

For Muriel Nielsen's and Ribers' Work:

St. Stephen's Mission Group, Chicago, Ill. -----	50.00
Diamond Lake Congregation, Lake Benton, Minn. -----	32.50
Rev. Walter Browns, Ruthton, Minn. -----	2.50

For Children in School:

Diamond Lake Ladies' Aid, Lake Benton, Minn.		25.00
Total for March		423.17
Total since January 1st		2,616.84
Gratefully, acknowledgement is extended.		

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa

Gifts to Tyler Old People's Home

Tyler, Minnesota

In memory of Mrs. Jens B. Johansen, Tyler, Minnesota, by Friends		\$32.00
In memory of Uncle Rasmus S. Rasmussen, by Mr. and Mrs. A. T. Skov, Albert Lea, Minn.		3.00
In memory of Mine Johnsen, Plentywood, Montana, by the Sunshine Club, Plentywood, Montana		5.00
In memory of Mrs. Olivia Elder, mother of Mrs. H. Carl Anderson, by Friends, Tyler, Minn.		10.00
A sincere thank you to all.		
Hans C. Svendsen, Treasurer. Tyler Old People's Home.		

I doubt whether there is any objective for life that is ultimately more satisfying than trying to live the life that a man comes to feel his God wants him to live, thus doing his proper part in carrying through the great plan. This is why Jesus placed "Love the Lord thy God with all thy heart" as the first commandment. For, if that love is present, living a life according to His plan will be one's greatest joy.

— Arthur H. Compton.

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.

April 20, 1956

I am a member of the congregation at _____

Name _____

City _____ State _____

New Address _____

REV. CLAYTON NIELSEN
WITHEE, WIS.

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