

Lutheran Tidings

Volume XI

September 5, 1944

Number 3

A SOLDIER* MOTHER'S PRAYER

Rev. Norman Willis Ross

(SOLO OR ENSEMBLE)

H. C. Johnson

Poco adagio

1. Lord, guard my sol - dier* boy each day Wher - ev - er he may be;
2. If fierce the fray and sore the strife, Stretch forth Thine hand to help;
3. And should the bat - tle e'er be lost, Teach it was not in vain
4. And last, not least, re - turn my son And ev - 'ry moth - er's boy;

In tank, on ship, in plane or pris'n May he Thy good-ness see.
Re-mind him that he fights for Thee And loved ones, not for self.
And that the years will sure-ly prove De-feat was real-ly gain.
Then prosper long thro'-out each land A peace all may en-joy. A - MEN.

*Substitute the word Sailor for Soldier.

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ETERNAL VIGILANCE

(Luke 12:32-48)

There is great encouragement to a little flock in this text. And this encouragement is still available to a willing learner. The encouragement is: If He will give you the kingdom you need have no fear. There came a time when those who first heard these words, dared to accept them at face value. Had they not dared we would never have known that Christ had been in the world.

There is a marvelous premium upon the charity of these first disciples; their reward is to be heavenly and beyond the violence of time and men. But rewards are not without a responsibility. They are to be watchful, always to be like servants waiting for the return of their Lord; but in that watchfulness they are not to be idle, "Blessed are those servants whom the Master and Lord find awake when He comes."

In 1941 Cephas Guillet, wrote his fervent book:

"The Forgotten Gospel", though I cannot agree that he has remembered the whole gospel there are many parts which I cannot ignore. Guillet has commented upon parts of our text which I can't refrain from quoting: "'Lord,' said Peter, 'are you telling this parable to us or is it for all?' Are you telling this parable for the church, or is it for England for Scandinavia or for America? Well, Jesus replied in effect, show Me them anywhere. I am looking for such wherever I can find them. If they are stray lambs, stray individuals, stray nations — I shall greet them gladly as friends. Where is that trusty servant, that trusty steward, that trusty premier, or president or trusty nation?

"Well, where is the trusty thoughtful steward whom the Lord and master will set over His establishment to give out supplies at the proper time? Blessed is

that servant if the Lord Master finds him so doing when He arrives. I tell you plainly, He will set him over all His property.

"Such a man or woman, whether the prime minister of Britain, or Sweden, or China, or Japan, or the Queen of Holland or the president of the United States, could be the builder of a new world.

"But if that servant is not ready, when his Lord and Master comes, when the opportunity arrives, if he either has no such commanding proposals or faithlessly keeps them up his sleeves. If he is waiting for a convenient time to receive his Lord and Master, if and when enough Ethiopians, Spaniards, Austrians, Czechs, Poles, Germans, French, Italians, Chinese, Japs, Finns, Russians, and so on, have been killed off or tortured and raped, at the same time preparing to fight too — if and when that is necessary, showing no faith in either God or man? What then?

"But if the bad servant says to himself: My Lord and Master is long of arriving, and if he starts to beat the men-servants and maid-servants" (to rain bombs on them and every cruelty and deviltry or supply bombs for others to use) "to eat and drink and get drunk" (forgetting his suffering fellowmen and fellow-nations, holding himself on the sidelines as a neutral spectator of the tragic drama, content to profit by their misery while uttering platitude and doling out charity to salve his conscience, — what then?) "That servant's master will arrive on a day when he does not expect Him and at an hour which he does not know; He will cut him in two and assign him the faith of the unbelievers."

Does this democracy of ours produce no sense of moral responsibility? If it does not we had better start some other kind of society. Charity instead of justice! That's our long suit! Charity to the Poles, the Finns, the Chinese, instead of new world. The second best way to save our faces instead of a heroic sacrificial policy to save the world. "Only that day dawns to which we are awake," said one of our thinkers; but our politicians are not awake to that day, for most of them know next to nothing about the destiny of man and how can they know anything about the world in which man lives. Have we not seen lately that the two men who have talked most about "One World" and "New Frontiers" have been rejected by their political parties. God help us to get statesmen, like Gladstone, whose Christianity made them statesmen, and who by contact with the source of the eternal spirit were eternally vigilant.

A professor from America was walking a road in Switzerland and meeting a young lad he asked him: "Where is Kandersteg?"

The boy replied, "I don't know where Kandersteg is, but over yonder is the road that leads to it."

When we begin to think about the great things in Christianity something like that occurs, we are set in motion toward a definite place. The words of Christ can not leave us complacent — if they do, there is something gone wrong in us. But so many of us are set in the kind of motion that resembles a merry-go-round. That was not the way Jesus set His disciples in motion — all but one — they arrived, and so can we if we follow the road.

L. C. Bundgaard.

CITIZENSHIP

Paul, the "slave" of Christ, said that his citizenship had lost its meaning to him. True enough, he used it for protection now and then just like I may use an old discarded coat in the wardrobe; but in regard to salvation and life continuation he did not in the smallest measure rely on it.

Until his conversion it was an obsession with him, both his base and goal. He would shed his own and others' blood for it. He was a red hot patriot, who ransacked letter files to see if he could find one word which had an undesirable anti-government odor. All kinds of reds were an abomination to him. His God was verily the God of citizenship.

What had happened? He had not become a machine-maker who had lost sight of everything but a carburetor, an old spinning wheel, and business, calling history bunk. He had not become a cynic in whose eyes all affairs turn into a heap of ashes. Paul speaks in high terms of the benefit, citizenship had been to the Jews. He adored Moses, the father of citizenship, and said that his soul was too luminous to be seen. He admired the king who wept bitterly because he had tainted the honor of citizenship. Without citizenship there would not have been a people who collectively moved closer and closer to the Christ of infinite life. It was not with a sneer he remembered the time when he solemnly became a citizen.

Paul went through a crisis and came to see that in all the grandness of citizenship death was the basic motive. Therefore it became evil. It ended in destructiveness, in murderous ire. As citizen he himself put all efforts into acts of killing. As citizen he persecuted that which is ultimately good. With his countrymen who likewise were fervent patriotic citizens he killed Jesus. By all sorts of medal distinctions they induced the populace to aid them in the kill. He saw now that civic education and religion had become dry rot verbalism which excluded all chances for the spirit of life. All folk life had become a brief case committee meeting.

Now he saw that there is no abiding quality and ascending possibility in citizenship. It is a death servant. It began with written words and it will never permit the spirit to be above the letter. Form will always be primary and substance secondary. Corporate citizenship life is bound to become mechanical, militaristic, dry and dead. The splendor of Moses, Washington, and Lenin was not unreal but it was the splendor of death. The splendor of civic citizenship life is that of falling leaves in autumn.

Jesus found Paul, converted him, gave him new eyes to see with and a new mind to understand by. Paul saw Jesus as one whose coming had been served by law and citizenship but who was on the essential point diametrical different. In Jesus the letter was never more than the spirit, nor was form above substance. Jesus did not write for His words were seed. He never uttered a dead word for He had no connection with the origin of the dead word. The death germ was not in Him. He could not become stale, stagnant and mechanical. In him things, ordinances, orientations and forms were always obscured by soul

LUTHERAN TIDINGS

BIBLE STORY SONGS

MOSES

3

A princess of Egypt in famous days of yore
Was strolling with her maidens along the river shore;
Half hidden in the reeds something like a tiny boat,
A cunningly made little ark was there afloat.

She said to a maid: "Wade out and fetch this thing!"
She brought it and they heard something whimper from within
They opened it and there was a pretty baby boy;
The princess and the maidens clapped their hands, full of joy.

The princess said: "I surely must keep this darling child,
'Twas sent me as a present from our gracious Father Nile.
It is a Hebrew baby and should be drowned; I know
That this was commanded by my father, Pharaoh.

I

"But am I not his daughter, the apple of his eye?
No wish like my desire to keep this boy would he deny.
The only question now is: Wherever shall I find
A motherly woman to nurse this boy of mine?"

But this had been arranged ere the princess had the joy
To be adopted, as she was, a mother to the boy,
For Miriam, his sister, was watching; now she came
And said she knew a nurse, Dame Jochebed by name.

"Go, fetch her!" said the princess, and Miriam with joy
Ran off and brought her mother to nurse her own dear boy.
So Moses to the faith of his fathers first was brought
Before he in the wisdom of Egypt was taught.

S. D. Rodholm.

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Grand View College, Des Moines, Ia.

Mel.: Jeg saa kun tilbage.

and spirit. It was impossible for him to be impersonal, therefore He had no inferiority complex. People knew there was no money or rank consideration in his expression. His words were actions. Therefore He could save. He could release men, so that they could pass over the border of citizenship into the realm of living free words. Here man could discover that truth is not a registered word but a tree with blossoms and fruit. Here life was a soul to soul relationship and not a businesslike civic contract. Here life was a free gift, freely given and freely received. Here the death-free word created a living order, eliminating legislation. Cold calculating isolation was taken out of the self and the self became a cell in the body.

I am now a citizen of heaven, said Paul, and heaven to him was the life which emanated from the living Word, invulnerable in regard to sterilization and poison, always growing into more substance and clarity.

I cannot deceive myself by assuming that the two kinds of citizenship can now in my days be united. They are in adverse positions to each other as they were in Paul's day. Civic citizenship may become magnificent to the Nth degree. On the basis of technical science our posterity may become citizens in a marvelous world order having an angel at the head, but the warmth of the spirit will not be there. The dead letter, man's enslavement to things and the business contract relationship between human beings will still be there. A world court is death bound as much as a national court; but the living Word cannot be bound by the court.

Aage Møller.

32,335 Patients — Two Doctors!

The most recent letters from India bring the news that Dr. Ostergaard and family are about to return to America for a much-needed furlough. They have already shipped their heavier things to Bombay, and are only awaiting the information on their passage. Such information is not given out much in advance

now during war time, so they must be ready to depart suddenly. And of course no information will be permitted to reach us here in America before they actually arrive.

Dr. Ostergaard has put in a long and hard term. Read the report of his work for the year 1943, as printed in this issue. The year 1943 was especially heavy because of the many cases of illness caused directly or indirectly by the famine. And, in addition, a new work among the lepers was started, with clinical treatment in an annex to the Benagaria Hospital.

The doctor writes that they have clinics for lepers on non-market days. (On market days the hospital staff is too busy taking care of the many cases which come "out-patient" treatment.) He says that they have averaged 50 leper cases a day on clinic days, and that the total for that part of the year in which the clinic was ready for work amounted to 2,959.

Some people do not stop to read statistics. But take a moment to look at the figures that the doctor gives. We know our doctors here in America are busy these days. But just stop a moment to consider that total figure for Benagaria Hospital, where there is **one American doctor** and **one Indian assistant doctor**, with their staff of two missionary nurses and the Indian nurses.

Out-patients 30,963, In-patients 1,372, total 32,335. Those are not mere statistics, just numbers on a page. They represent work, hard work, intensive work, night work, 1,372, a total of 32,335. It is not exhaustive work. We here in America find it difficult to visualize the large number which one has to work in India. Crowds, crowds, always crowds. Market day crowds, festival crowds, village crowds. People everywhere. Yes, and souls everywhere.

Read in the doctor's report of how they are trying in every way to heal the souls of the people who come. The last words of the report sum up the whole purpose of the great work which is done at Benagaria Christian Hospital: "May it be to His Glory!"

B. A. H.

From "The Santal Missionary"

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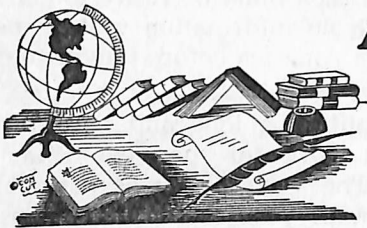
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Across the Editor's Desk

The Service Commission of The National Lutheran Council with its office in Minneapolis under the direction of Dr. N. M. Ylvisaker has won national recognition for its comprehensive service in preparing and giving spiritual aid and guidance to service men through chaplains and service pastors in the many Lutheran Service centers throughout our nation. This work is constantly being enlarged. Pastors and congregations are urged repeatedly to submit the revised mailing lists of all young men and women in service to the Minneapolis office. The address is: Service Commission, National Lutheran Council, 915 Metropolitan Bldg., Minneapolis 2, Minn.

A new field of service has now been inaugurated and added to the program of the Commission. This service centers on the return of the discharged service man. A Bibliography is in the making which will list a wealth of material of pamphlets, bulletins and clippings, together with governmental publications which are in the Service Commission files.

We have received the first four mimeographed Bulletins of this new Bibliography. We find same very comprehensive and should apparently be a great help for all who are concerned about the discharged veteran's return to normal church and community life.

It is the plan of the Commission to continue this Bibliography into the field of post-war planning and rehabilitation.

The first Bulletin, consisting of 13 mimeographed pages, covers a vast amount of material. Permit us to mention a few of the topics: 1, The Church and the Returning Service Man; 2, Community Planning; 3, Counseling, for Workers with Hospitalized Men; 10, Rights and Benefits for Service Men; 11, Vocational

Glimpses Into The Santal Mission

Tajobari, 1932.

The site for a Boro Girls' school was purchased in 1932 before Kristiansens went home on furlough. There it lay in its virgin, jungly state. It shall yield to the axe, and the plow, and the hammer.

Though it may seem irrelevant yet, I wish to state this fact: The extensive explanatory remarks preceding the article on Goarang, it is evident, form the background for the two subsequent Boro stations—Tajobari and Bongaegaon as well.

In 1934 Miss Bessie Fischer arrived in India from Odense, Denmark — the city which incidentally, had already given to the Mission, Rev. R. R. Rosenlund, Dr. Christine Boddling and Rev. Oluf Eie.

Early in 1935 Bessie Fischer and Mrs. Rigmor Kristiansen set about organizing a Boro Girls' school. Their edifice was the veranda of the Mission bungalow. The bungalow proper was, temporarily, made into two apartments until such time when the new site — soon called Tajobari, meaning — Man grove, might be cleared and buildings put up.

Here also, it is correct to make a note of obstacles and difficulties attending Miss Fischer's and Mrs. Kristiansen's truly successful efforts in organizing this work among girls and women in the Boro community. One difficulty was in securing competent teachers. At times it seemed unsurmountable; yet, they were somehow, found. Given? The work prospered. And after a time Assamese was permitted to replace the Bengali, thus teaching Boroni, Assamese and English. True, sorrow and grief was experienced of which we are reluctant to speak. The slips do cause pain but we would remember: They, like we — "are only Christians in the making." However, Bessie Fischer and we, had the joy of seeing in Tajobari an enrollment of better than 80 girls while those from the most western villages, about 25, were studying in Haraputa with the Santals but so much closer to their homes. Remember, Boros do appreciate to have the children educated. Those serving at Tajobari with and after Bessie Fischer are: Mrs. Else Maline now here in St. Paul, Minn., and Dr. Dagmar Pedersen, who was there 1½ years to organize the Dispensary on workable lines and when Miss Fischer went to Denmark on furlough where she is stranded, Miss Anna Nødtvedt, Norwegian teacher, then in our Bengalee work, was called to take over. As changes do appear

(Continued on Page 11)

Rehabilitation and Employment, etc. Two Supplements follow, the second of these offering a Bibliography of Recent Magazine Articles on Neuro-Psychiatric Cases and Rehabilitation.

It is our impression that these Bulletins are available to anyone who is interested in a comprehensive study of this field. At our church convention this summer we established a Service Men's Commission of our synod to direct all efforts in this field of work in our synod. Undoubtedly we will soon hear from this commission and thus receive direction in the use of the above named service and other similar agencies.

GRAND VIEW COLLEGE



Junior Camp at Grand View College

INVASION! They started coming Saturday night, August 5, and by Sunday afternoon they were in control. By supper time Sunday, there were about 100 campers present, and on Monday morning, over 130 peppy "live wires" were out on the athletic field getting their morning exercises from Harold Knudsen before a hearty breakfast. As viewed by the seminary students, peace and quiet was gone, and pandemonium reigned. There were gay young voices in the halls, and impromptu singing was in order after "lights out".

No camp is successful without active leaders, and the leaders were on the job. Rev. and Mrs. Harris Jespersen were here with plenty of enthusiasm for craft, singing, games, and fellowship; Cora Sorensen and Virginia Jensen kept the dining room in order and the dishwashers busy besides editing Junior Echo; Elaine Trukken acted as banker, relieving Mrs. Mailand of that responsibility; Mrs. Karl Eriksen, Mrs. Marvin Nygaard, and Mrs. H. Rasmussen satisfied the voracious appetites of the campers with plenty of well-cooked food; the seminary students helped with Bible Hour, with swimming, with singing, and with games in the evenings; various faculty members assisted with supervision of games and craft, as well as telling stories at the campfires; and last but not least was Dr. Knudsen holding the reins and guiding the camp through its very active week.

Several states were represented, and many congregations. Kimballton had the largest delegation, which came and left by truck. In softball, the Iowa team (boys) was defeated twice by "the world", but the Iowa girls defeated the "world" team. Swimming was enjoyed every afternoon at Birdland Pool. There were a few minor accidents, but all in all everyone had a good time. The campfire was a fine unifying force every evening with the songs, stories, and devotions making a fitting close to a day of varied activity. The candlelight service Saturday night was especially impressive. There were, of course, the usual parties in the dormitories after "lights out", but in due time everyone went to slumber-

land to be rested for the morrow, with gym before breakfast.

Sunday morning was an inevitability; for all good things must come to an end. Several of the parents came to join in the festivities of the day, beginning with services at Luther Memorial Church. After dinner, all went to the lecture hall for a short closing meeting. Special songs by a group of campers, group singing, short talks by Johs. Knudsen, Alfred Nielsen, Harris Jespersen, and Dick Jensen, followed by the singing of the Grand View College song brought to a close a week full of happy memories for the campers and leaders. By Monday noon, the conquerors had departed and peace returned once more to Grand View College.

Clayton Nielsen.

News and Announcements

The scholarship committee at Grand View College has awarded the following fifty dollar scholarships for the academic year 1944-45:

Jean Crosson, Withee, Wis.
Lillian Feddersen, Marquette, Nebr.
Vernon Frost, Withee, Wis.
Esther Jensen, Des Moines, Iowa.
Naomi Jensen, Cozad, Nebr.
Dora Krog, Chicago, Ill.
Anitra Kruse, Tyler, Minn.
Alma Nelson, Exeter, Nebr.
Helen Stub, Greenville, Mich.
Kathrine Utoft, Tyler, Minn.

The "Servicemen's Readjustment Act of 1944" (the so-called G. I. Bill) includes in its provisions extensive benefits to veterans in the way of education. I shall not here list such benefits in detail, as they have been publicized through the papers, but it should be of interest to the readers of "Lutheran Tidings" that through efforts of the Iowa State Council on Education, with which Grand View College is affiliated by membership in the Iowa College Presidents' Association, our college has now been listed with the Veterans' Administration in Washington as a school accredited for participation in the provisions of the law. This means that returning veterans who are eligible for educational assistance and who desire to take courses that we offer at Grand View College will find that they can go to Grand View College with government assistance.

In connection with this matter we were asked to prepare a statement of what we can offer at our college. We did this, and while our statement is not very original, inasmuch as we used a pattern which was suggested by the Iowa State Council, modified to our situation, it nevertheless seems pertinent enough to print. It will help the readers keep in mind what we can offer the service men, but it will also serve as a statement of immediate value. We present it as suggestions to those who consider going to school this fall.

"Grand View College is equipped, staffed, and qualified to give a complete course of education and training to the following classification of veterans who wish to exercise the option of securing education at government expense under the provisions of the 'G. I. Bill'.

1. Those who wish to enter the teaching profession. (two years).

2. Those who wish to complete work preparatory to entrance into professional schools (medicine, dentistry, law, ministry, etc.). One or two years.

3. Those who wish to qualify for commercial positions.

4. Those who wish to secure a general education. (Two years).

5. Those who, uncertain of their own aptitudes, capacities and interests, have no specific goal, but desire to explore themselves and to discover the opportunities that are open to them. (Two years).

6. Those who have been socially mal-adjusted through war experience and need guidance and environmental controls to gradually recondition them for constructive civilian life. (One or two years).

7. Those who wish to enter the ministry of the Lutheran church."

If anyone has any questions about this program, kindly feel free to write to me. At any rate, keep it in mind when the boys come home.

District IV Convention

The congregations of District IV of the Danish Evangelical Lutheran Church will gather for their annual convention in Immanuel Church, Kimballton, Ia., Sept. 29, 30 and Oct. 1. The opening meeting will be held at 2 p. m., on Friday at which time all delegates and pastors should be present for the business session. Saturday afternoon will be devoted to the discussion on Religious Education at which time we hope to have many parents and teachers present.

We have all been doing our utmost to win this war. But we must also win the peace which is to follow. For this reason we need to get together and strengthen one another in Christian faith and fellowship.

A. E. Frost, Dist. Pres.

Immanuel's Lutheran Church of Kimballton extends a most hearty welcome to all who wish to attend the district convention.

Please register as soon as possible. There is bus service to Kimballton and there are train connections to Harlan and Atlantic where we will be glad to meet you if you will inform us the time of your arrival.

Anton M. Christensen,
Elk Horn, Iowa,
President of the congregation.
Harald Ibsen,
Kimballton, Iowa,
Pastor of the congregation.

OUR WOMEN'S WORK

Mrs. Fylla Petersen, Editor, 2351 Chilcombe Ave., St. Paul 8, Minn.

OUR CHILDREN

The summer is almost gone. In a good many of the congregations of our synod a summer school of a few weeks has been conducted; but in many places schools of this sort are never held. The importance of these vacation schools can hardly be stressed strongly enough. They are a miniature Folk high school to our children. To those parents who are anxious that our Danish Lutheran Church shall be perpetuated — these schools may well prove straws to grasp at in the complex business of bringing up our children.

I picked up the statistical reports of our vacation schools as given in the 67th Annual Synodical Report. There I find that from the nine districts of our synod there were reported 615 days of vacation school in 1943 with a total enrollment of 1081 children. This includes both English and Danish classes. District II had the smallest showing — only four days of school with 20 children. District four leads with 215 days of school for 291 children. We have 86 congregations listed in our nine districts. This would count up to 7½ days of school for 12½ children average for each congregation. Statistics of course do not tell everything; but they are as close as we can come to stating facts as existing — and they are telling indications of what we are doing along the line of perpetuating the good things of "Dansk Aands og Folkeliv" that we want our children to share and carry on.

In the same statistical report you will find listed a total membership of 18,813 in our synod. There is a total of 2915 pupils listed as going to Sunday school. These figures tell something — are extremely interesting and very important to us. As mothers, I think we should find them especially thought provoking. It is an effort for a busy mother to get her brood off to Sunday school week after week. It often takes coaxing to make Johnny and Susan take a few weeks off from their vacation time to attend summer school. But parents do sometimes have to know what is best for their youngsters and act accordingly. Of course, much depends on the teacher. G. V. C. has been doing a fine work in training good summer school teachers. I know that many ministers' wives deserve great credit for very fine work done for our children along this line. It is certain that any effort we can put forth to have even a few weeks of summer school is bound to pay big dividends.

In conclusion, may I ask a few questions? Does your child know of Ingeman, H. C. Andersen, or Kaalund? Has he ever heard King Skjold's story? Has he heard of "Gorm den Gamle og Thyra Danebod", or Regnor Lodbrog? Has he been told of Thor and his "Bukke" or Loke or Freja? Can he sing "Lidet Egern sad" or "Rejse min lille Ven"? Has he ever played "Jeg gik mig Sø og Land" or "Skære Havre"? I could go on and on. These are not only memories but very integral parts of the lives of thousands of us parents. If we add the best from the Danish culture to the best of our own land, something better must be the re-

sult. We cannot surround our children with too many good impressions and influences. The years in which we have them are so short and go so fast.

F. P.

SOLVEJG

In his autobiography Booker T. Washington says: "The older I grow, the more I am convinced that there is no education which one can get from books and costly apparatus that is equal to that which can be gotten from contact with great men and women. Instead of studying books so constantly, how I wish that our schools and colleges might learn to study men and things."

Isn't it true that the influence of certain people can come to mean so very much in the lives of most of us.

For many years back in the early 1900's, the congregation at Marquette, now called Kronborg, sponsored three or four months of summer school each year. A young woman by the name of Solvejg Thomsen conducted this school for all the years that I was privileged to attend. As far as I can remember, we must have been about fifty children, divided into two groups, large and small, who took turns in attending classes throughout our vacation.

We had reading, spelling, geography and grammar—all in Danish then. We must have been taught well, for we became quite efficient. To this day, I know the geography of Denmark as my own name. But where Solvejg really had us, was in her story hours. How she could tell! Whether it be Bible history, "Danmarks-historie", the stories from the old Norse mythology, or just a story — we lived them all and were spellbound. Never would we have received one-tenth of the benefit or pleasure from reading these stories ourselves, as we got from Solvejg's living words. And then we sang. Solvejg was very musical — day after day we sang our way through first the "Børnesangbog" and later the "Højskolesangbog". Sometimes when the spirit really gripped us we would sing for an hour or more — presumably skipping a few lessons; but what matter!

I can see her very plainly; neat — a little prim, with her blond hair and bright eyes, sitting by her desk under the map of Denmark. I am sure that she didn't feel that she was doing a great or noble work; but she is one of those women of whom I wrote last week, who in a quiet, unobtrusive manner was carrying on our church work. She influenced hundreds of the boys and girls of St. Johannes Congregation and we owe her a measure of thanks beyond words.

Solvejg married another Thomsen and still lives out near Kronborg. May the memories of "all her children" come often to her and bring her much happiness.

F. P.

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

SOME THOUGHTS ON THE NEWS THAT PARIS IS FREE

Paris is free again. For four years and 70 days the hated flag of the hooked cross waved over the Eiffel tower. Paris is said to be one of the most beautiful cities in the world, and one of the oldest in Europe. The town grew up on both sides of the Seine river around Gaul's ancient settlement known as Luetia Parisierum. In the fourth century Paris took its present name. It became the capital of France in the tenth century.

Paris has been the scene of much fighting and violence. It was captured by the English in the Hundred Years War which ended in 1453, and again by the Germans in 1871. During the Wars of Religion and the French Revolution the city suffered greatly. Such men as Richelieu, Louis XIV, Napoleon I and Napoleon III have made history there.

For many centuries Paris could be called the religious center of northern Europe. By many people it has been called the cultural center of the modern world. Long ago Montaigne called Paris the glory of France. Others have called it the glory of the western world. — And now that city is free again.

What days we have lived through. What history we have seen during these past four years. Surely some of the momentous days of mankind.

It was on September 1, 1939 that the German Panzer divisions rolled into Poland. England and France declared war on Germany Sept. 3. By the end of September the Polish war was virtually over; and that old trouble spot, Poland, had been divided once more; this time between Soviet Russia and Germany.

Then came April 9, 1940 when Hitler launched his blitzkrieg invasion of Denmark and Norway. The news of this stopped our hearts for a moment. Would these two countries share the fate of Poland?

In May Germany invaded Belgium and Holland. Many of us remembered how gallantly the Belgians had fought in 1914, and how they had held the Germans so long that France and England had a chance to organize their forces. But on May 28, King Leopold surrendered his armies to the Germans and he was taken prisoner.

Early in June the British army, routed and beaten, was huddled on the beach at Dunkerque. In Berlin the Nazis shouted loudly that England was through. But England was not through. She rose as a man and brought the boys back across the Channel. England was finally roused to her danger, and when England is awakened to her danger she stays awake.

Our own Ralph Waldo Emerson said this about the English in 1859:

"An electric touch by any of their national ideas melts them into one family and brings the hoards of power which their individuality is always hiving, into use and play for all . . . They embrace their cause with more tenacity than their life."

This was as true in 1940 as when it was written. But the Germans did not know the English. In June of that year Hitler ordered the German people to make a ten-day celebration because the war was

over. Arrogance has its own nemesis. It meant nothing to Der Fuhrer that Winston Churchill was Prime Minister of England, or that Franklin D. Roosevelt was President of the United States. That was another of Herr Hitler's mistakes.

In France all was confusion. The generals gave conflicting orders to the troops, or no orders at all. The government fled from Paris. French military and political leadership was rotten. People also fled, jamming roads and railroads so what there was of the military had little chance to move.

On June 10 Mussolini declared war on France and England. He wanted to be in on the final killing.

On June 22 French and German leaders signed an armistice. In his now famous broadcast over the CBS William L. Shirer said:

"The French delegates returned to the Compiegne Forest this morning. About ten-thirty a. m. we saw them filing into Marshal Foch's old Pullman coach. They remained for an hour and then General Keitel arrived. Through the windows we could see them talking and going over various papers. At one thirty p. m., there was a recess so that the French could contact their government in Bordeaux for the last time.

"And then came the big moment. At six-fifty p. m., the gentlemen in the car started affixing their signatures to Germany's armistice conditions. General Keitel signed for Germany; General Huntziger for France. It was all over in a few moments."

1918 was revenged.

For some months Paris and France were stunned. What had become of the crack French army and the impregnable Maginot Line? Where was the old French spirit that had given the world the slogan: Liberty, equality, fraternity? Was the soul of France dead? No, not quite. The people were beginning to resist the Nazis in a thousand subtle ways. In De Gaulle they found an honest leader who became a "magnificent symbol of resistance".

When the news reached France that the Allies had landed in North Africa, a thrill went through the French nation. Men and women, boys and girls smiled as they nodded significantly to one another. When the French fleet at Toulon refused to surrender to the Germans, the spirit of France rose again. Sabotage broke out all over the land and thousands fled to the hills to join the Marquis. Men and women joined the underground rather than be sent to Germany as slave labor. France was ready, waiting for the signal to strike the foe. The days and nights of waiting must have been long.

June 6, 1944 came at last. The Allies had landed on French soil. Normandy was taken and Brittany was over-run. Allied spearheads approached Paris. Then the signal was given for the people of the city to rise against their oppressors. They rose and for four days they fought to free their city. One report says that the city had not seen such street fighting since the storming of the Bastille 155 years ago. That was on July 14, 1789. That day is the fourth of July of the French nation. Surely another great holiday has been added to the calendar of the French people.

Concerning the Taking of Medicine

It is hard to take medicine. It is doubly hard where you have to swallow your own medicine. And it is doubly, doubly hard when you have to take your own medicine for the very opposite disease from that for which you prescribed.

That is the position in which I found myself at the church convention in June. For many years I have been saying that to know Danish is not a prerequisite for getting to heaven. I have said it to the ministers who went so far as to say with regard to the young people who knew not Danish: "Let them go!" That statement was, as far as I remember, made by a high official at the convention 1911. And I have said it to those ministers who had lived here "for thirty years without learning thirty English words," (to paraphrase Thomas Kingo) and were minded somewhat like the Dane in Paris who said: "These are dumb people! Now I have lived among them for twenty years and they have not yet learned to understand what I say." I have said these things for the sake of the ministers and for the sake of our work, that we might more efficiently reach everyone within reach.

Now I was at the young people's meeting during this year's church convention, and there I was given a dose of my own medicine. A young minister asked a question, the purport of which was: Is it really necessary to know Danish to get to heaven? The medicine has been working in me ever since. Its first effect was a dazed condition from which, I believe, I am just now beginning to recover. At least, I believe, I am now able to analyze the situation as it was and as it is.

The same reason that obtained for the older ministers to learn English, now obtains for the younger ministers to learn Danish, namely that they might be able to reach everyone within their reach. It was Rasmus Christian Rask, who, knowing fifty-five languages, still made the statement: "A person has a certain time only one language. It will be found that the proficiency which he has gained in another language, he has at the same time lost in his own." Rask was, of course, speaking of the language of the heart, of which we sing that the mother-tongue is the language of our heart, and, in comparison, all foreign talk is loose talk. That is: They whose mother-tongue is Danish can be reached best by speaking to them in Danish. The story is told of Golden-Rule Jones who had lived here for forty years or more, that when he lay on his death-bed and his sister had read to him out of the New Testament, he said, "Say it to me in Welsh." She read it to him in Welsh and then he laid him down to rest.

I have, myself, had a like experience with an old German couple in Manistee whom I was asked to visit. They understood more English than I German; but when I sang to them from their German hymn book: "Lobe Ihr den Herren," the dear old lady burst forth: "Ach, Hr. Pastor sprechen sic Deutsch!" and then were we at home with each other, she and her husband and I. That little knowledge of German became the key by which I entered into their inner lives. I vis-

ited them now and then, and in faith and worship we were one.

There are in our congregations many persons whose mother tongue is Danish: Unless the minister understands and can talk some Danish he will not be able to enter into their inner lives and render the help which a minister should be able to give. He will be too limited in his reach. The unavoidable limitations of a minister are many and great; those that can be overcome should be overcome.

It is an accomplishment that the men of our seminary have won young men for the ministry in our church, who did not speak Danish; but have they won them that our church should lose her identity in them, or have they won them that they should identify themselves with our church?

The medicine I had to take at said meeting may have been for my soul; I am now hereby returning the bottle. Take a spoonful every day at G. V. C. and do not shake before taking. Even though the medicine may be hard to take the effect is so beneficent that it is well worth the taking.

Valdemar S. Jensen.

Swedish Visitors Report On Prisoners

Two recent European visitors to the United States, bearing messages of exceptional interest to church people, were Mr. and Mrs. Hugo Cedergren of Sweden.

Hugo Cedergren, national Secretary of the Y.M.C.A. in Sweden, is also Associate Director for the War Prisoners' Aid of the World Alliance of Y.M.C.A.'s and came to this country direct from a tour of the German camps, where many American prisoners of war are held captive. This is a work in which the Protestant churches of America have a special interest and which they support through their denominational emergency war funds and the interdenominational church committee on overseas relief and reconstruction. Closely cooperating with War Prisoners' Aid is the Ecumenical Commission for Chaplaincy Service to Prisoners of War, of the World Council of Churches. Mr. Cedergren brought encouraging reports of the work being carried on, and of the morale of the men in the camps.

"I can honestly say from my own experience that the spirit of the American prisoners is excellent," he said. "They are being treated correctly. Any shortcomings are due to the scarcity of certain items in Germany, and not through lack of desire of the military authorities there to live up to the terms of the Geneva convention of 1929." He drew attention, however, to the fact that as months drag into years, the lot of the prisoner of war becomes harder and harder; he will need, increasingly, the sort of spiritual sustenance and mental stimulation which the "Y" and the chaplaincy commission are set to give.

"I do not want to give you the impression that being a prisoner of war is pleasant," Mr. Cedergren commented. "It is dull and monotonous. Taken suddenly from activity and excitement, the men are thrust behind barbed wire where they face months or years of dreary idleness. It is not pleasant to be a prisoner,



OUR YOUTH IN U. S. SERVICE



Youths From Our Synod In The U. S. Service

Alden, Minn., 37 young men.
Askov, Minn., 114 young men, 5 WACS and 1 nurse.
Badger, So. Dak., 22 young men, 1 WAC.
Bridgeport, Conn., 29 young men, 1 WAC, 1 nurse.
Bronx, N. Y., 8 young men, 1 Wave, 1 nurse.
Brooklyn, N. Y., 62 young men, 2 WAVES.
Brush, Colo., 24 young men, Red Cross worker.
Cedar Falls, Iowa, 54 young men, 1 WAVE, 1 marine, 1 nurse.
Chicago, St. Stephen's, 26 men and 1 Marine.
Chicago, Trinity, 63 young men, 1 Red Cross worker.
Clinton, Iowa, 15 young men.
Cordova, Nebr., 19 young men.
Cozad, Nebr., 15 young men, 1 nurse.
Dagmar and Volmer, Mont., 26 young men.
Danevang, Texas, 48 young men, 1 WAC, 1 WAVE, 2 nurses.
Davey, Nebr., 9 young men.
Des Moines, Iowa, 41 young men, 1 nurse.
Detroit, Mich., 49 young men, 1 nurse.
Diamond Lake, Minn., 22 young men, 1 WAC, 1 WAVE.

Dwight, Ill., 61 young men, 1 Wac, 1 cadet nurse, 1 chaplain.
Easton, Calif., 15 young men.
Enumclaw, Wash., 21 young men.
Exira, Iowa, 10 young men, 1 WAC.
Fredsville, Iowa, 33 young men.
Gardner, Ill., 6 young men.
Gayville, So. Dak., 8 young men.
Granly, Miss., 13 young men, 1 WAC, 1 WAVE, 1 nurse.
Grant, Mich., 12 young men.
Grayling, Mich., 11 young men.
Greenville, Mich., 45 young men, 2 nurses.
Hampton, Iowa, 14 young men, 1 WAC.
Hartford, Conn., 38 young men, 1 WAVE.
Hetland-Badger, S. D., 19 young men.
Junction City, Ore., 36 young men, 2 WAVES, 1 nurse.
Kimballton, Iowa, 72 young men, 5 nurses.
Kronborg, Nebr., 30 young men, 1 nurse.
Lake City, S. D., 5 young men.
Los Angeles, Calif., 31 young men.
Ludington, Mich., 46 young men.
Manistee, Mich., 12 young men, 1 chaplain.
Marinette, Menominee, Mich., 21 young men.
Minneapolis, Minn., 28 young men.
Muskegon, Mich., 25 young men.
Newell, Iowa, 62 young men and 2 nurses.

Nysted, Nebr., 14 young men.
Oak Hill, Iowa, 19 young men.
Omaha, Nebr., 32 young men.
Parlier, Cal., 14 young men, 1 Wac, 1 Wave.
Pasadena, Calif., 8 young men.
Perth Amboy, N. J., 51 young men, 1 WAVE, 1 Cadet nurse.
Portland, Me., 24 young men.
Racine, Wis., 54 young men, 2 WAVES, 1 WAC, 1 chaplain.
Ringsted, Iowa, 52 young men, 1 WAVE.
Rosenborg, Nebr., 15 young men.
Ruthton, Minn., 30 young men, 1 nurse, 1 Spar.
Salinas, Calif., 25 young men.
Sandusky, Mich., 14 young men.
Seattle, Wash., 67 young men, 1 nurse.
Solvang, Calif., 50 young men, 4 young women.
Tacoma, Wash., 21 young men.
Troy, N. Y., 42 young men, 3 WAVES.
Tyler, Minn., 130 young men, 1 nurse.
Viborg, So. Dak., 29 young men, 1 Navy nurse.
Victory, Mich., 13 young men.
Waterloo, Iowa, 45 young men, 1 young woman.
West Denmark, Wis., 30 young men.
White, S. D., 3 young men.
Wilbur, Wash., 17 young men.
Withee, Wis., 51 young men, 1 nurse.

Total: 2209 young men, 66 women, 3 chaplains.

Please send the editor the latest number on young men and women in the U. S. service from your congregation.

no matter how well one's material needs are met. The main thing is to keep up the men's morale and provide them with such activities as will enable them to make good use of enforced idleness."

Mr. Cedergren also brought good news of the opening of the Philippines to Y.M.C.A. representatives. Workers from neutral countries — probably Sweden — will soon be visiting the prison camps there.

Fru Elsa Bernadotte Cedergren, who is a niece of King Gustav of Sweden, accompanied her husband on his trip to the United States. She was president of the Y.W.C.A. of Sweden for eighteen years, and is now honorary president. She is vice-president of the World's Y.W.C.A., and in this capacity has made three trips across Germany during the war, to the World's Y.W.C.A. headquarters in Geneva, Switzerland, visiting women of the United Nations interned in Germany.

She said neutral workers who visit the women's camps come away with lists of simple things which the women want: supplies to start a kindergarten for the children, or yarn and knitting needles to make things for the babies.

One great concern of the Y.W.C.A., she reported, is how to reunite in the postwar period the women of countries which have been enemies. "In their hearts,"

she said, "many women still feel unity, I am sure, though their outward bonds have been severed."

This work among women refugees and internees, as carried on by the Y.W.C.A., is also one which the church committee on overseas relief and reconstruction recommends for the support of the denominations.

While Mr. Cedergren was visiting camps for prisoners of war in this country, Mrs. Cedergren was fulfilling her commission to visit camps for interned enemy alien women here.

In conversation with American churchmen, Mr. Cedergren stressed the fact that the kind of postwar help given to European churches must be determined not from outside but by the churches themselves, in the area to be helped. As a first step toward this goal, he urged the establishment of contact, through personal representatives from the American churches, with all areas of Europe, as soon as this is feasible.

The supreme test of the churches in this century, he declared, would be the way in which they are able to cooperate with each other in giving the aid necessary for the reestablishment of the work of the churches which have been impoverished or destroyed.

(Federated Council Bulletin.)

Vacationing In The South

By Nanna Goodhope.

II

I ARRIVE AT A WORK CAMP

In the spring issues of "Fellowship" I read notices of youth work camps to be held throughout the summer months in isolated mountain areas. Volunteer workers in these camps were to pay their own board and keep besides giving full time service in furthering some worthy cause. The service required might be to teach Bible vacation school where none was previously held, to sew for a frontier nursing center, garments to be distributed among the needy, to give health service in the community; or possibly just to do manual labor, such as clearing brush, building roads, or erecting shelters for camp use or for worship services.

These camps, which were being sponsored by various church groups, aroused my interest. And when I discovered that my approaching vacation trip, a visit to my daughter in eastern Tennessee, would take me within a not too remote distance of one of these camps situated in the heart of the Cumberland mountains of Kentucky, I at once wrote the camp secretary, and in compliance with my request obtained permission to visit there for a week. I had heard of the deplorable conditions that still exists among the hill folks of eastern Kentucky, in the section which is popularly known as the Li'l Abner country. Here was my opportunity for first hand observation.

Although I had train reservations all the way to Knoxville, Tennessee, the conductor obligingly allowed me a stop-over at Corbin, Kentucky. From there I traveled by bus to Manchester, a distance of about 50 miles. This was the nearest approach that could be made by rail or bus to my destination, the Flat Creek Work Camp at Creekville, Ky., which was, I had learned, a point 18 to 20 miles still deeper into the heart of the Cumberland mountains.

At the little town of Manchester, a typical mountain town where every stranger is looked upon with suspicion, I inquired about Creekville; but no one seemed to know that such a place existed. I learned later that postal addresses mean nothing to the southern mountaineers, that locations are identified by creeks and rivers alone. I was not dismayed, however, for I had notified the campers of the approximate time of my arrival, and after a couple of hours wait, a carload of young girls met me at the bus terminal.

The ride to camp was a thrilling experience. We followed a narrow highway built by CCC boys, a road which had recently opened to the outside world a passage just a little further into an isolated territory.

The road turned and circled around and around, answering the whims of the rivers and the creeks which it followed all the way. Rising gently on every side, and at times directly in front of us, were scenic mountains covered with a vegetation of stalwart trees, fragrant flowering shrubs, and multitudes of berry bushes. The beauty of the scenery and the fragrance of the rhododendrons and other sweet smelling flowers made me aware that I had truly reached the Southland.

Soon after crossing the rippling waters of Redbird river, without benefit of barge or bridge, we arrived at camp. It was late afternoon, and the golden rays of the declining sun already cast their good night spell o'er the little valley in which our camp was located.

I had my supper by the light of a kerosene lamp. Our living quarters were, like the native cabins, primitive and crude. Our cabin was according to custom, divided into two rooms. In the one, which we used for sleeping quarters, was a black, open fireplace. In the other room was an old-fashioned cook stove, the most necessary cooking and eating utensils, a cupboard with shelves, a plank table with crude, home-made benches, and an old organ. A deep, open well, near the cabin furnished clear, cool water for camp use, and also answered the purpose of a cooler for perishable foods.

That night I retired much earlier than was my custom, full of impressions from my day's observations. Beside my cot lay vivacious young girls, some of whom were still in their teens, others were college graduates, all having a definite purpose in life. Why otherwise would they spend their precious vacation in a backwoods work camp?

It must have been a little past midnight when I awoke to find the moon shining on me through a paneless window. It had just risen above the ridge of the mountain opposite our camp, and its shifting play of light and shadow in the crevices of the encircling hills made fantastic contours as of sentinels of good will placed there to guard the tiny valley from the evils of the sad, warring world on the outside. This to me at least, was a comforting thought as I lay long awake, conscious of the rhythmic breathing of the young girls by my side.

(To be continued)

Mads Peter Nielsen

MANISTEE, MICH.

Rev. Willard Garred, Manistee, Mich., who has gathered this information has asked me to write a memorial for Mads Peter Nielsen to our church papers. I do this gladly because I remember his friendliness and helpfulness from the time I served the Manistee church and I had many a visit in his hospitable home.

Mads Peter Nielsen was born Feb. 20, 1869, at Gudurn, Denmark. As a young man he came to the United States, and worked at different places as clerk in a store, until he finally settled at Manistee, where he started his own grocery store and married a girl of our church, Miss Anna Jensen. He served as secretary of our church and later as treasurer for a number of years. He liked to entertain the Danish ministers when they visited Manistee. He and his wife had no children and led quiet lives. Both liked to read good books. The congregation elected him to write a history of the church from the latter years. "Laborers in the Vineyard" was written by Rev. Favrholt in 1928 and gave the history up to that year.

Mads Peter Nielsen built up a very good store, but in 1932 he retired from his business.

While he was living he gave liberally to the Santal

Mission, the Minister's Pension Fund, the Old People's Home as well as his home church. A good share of what he left went to the same purposes.

His wife died in 1941 and M. P. Nielsen died July 24, 1944. He was laid to rest from his beloved church July 26, where Rev. Willard Garred spoke lovingly of his life and work.

Blessed be his memory among us.

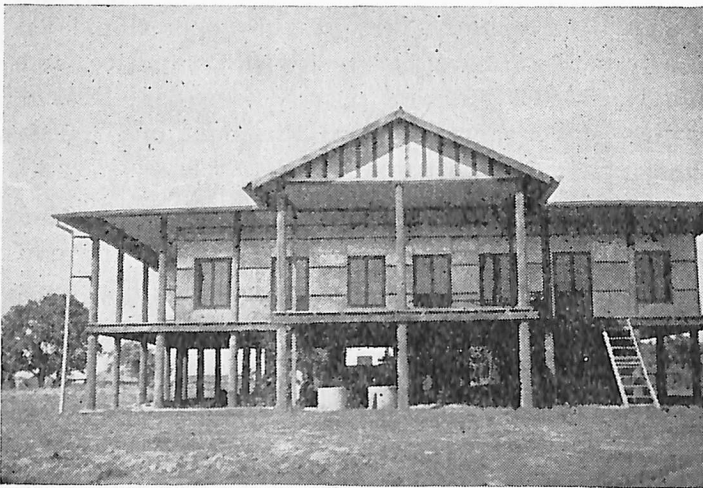
Henrik Plambeck.

GLIMPSES INTO THE SANTAL MISSION

(Continued from page 4)

in the career of some folks, so with Miss Nødtvedt's, when on April 12th, 1940, she was married to Rev. Halvorsrud then in the Boro work at Bongaegaon.

At the conference 1941-42 it was decided to ask Miss Sofie Nasset then at the Girls' school at Eklakhi, to take the principalship of Tajobari. This was in-



Tajobari Bungalow, our first missionary home on posts.

deed, a difficult task for many reasons — the one most readily grasped being that Miss Nasset is trained for Santal work where she has efficiently served since 1932 when she arrived in India, and Tajobari is Boro work.

As we today visit Tajobari, we shall find this "bungalow on posts" entirely different from all those formerly built in the Mission. The Am. Baptists in Assam taught us this method of construction.

Under the bungalow proper — walls have been made, hence, here are the classrooms (temporarily) of the Tajobari Girls' school for Boros.

D. M.

Benagaria Christian Hospital

"May It Be To His Glory"

The year 1943 will be remembered as the famine year in Bengal. As this part of Santal Parganas lies very close to Bengal, the border being 6 miles away on one side and only 2 miles on the other, it follows that the hunger situation also to a great extent affected us here although not nearly in the degree that it was felt in the severely stricken areas of Bengal.

The scarcity of rice was evident already in the

hot season, April-May-June, with the result that more than the usual number of patients had to be given food. So when we came to the end of August our year's supply of rice was exhausted and we had to look around to find some substitutes, such as wheat and maize, and to buy more rice at exorbitant prices. This we were able to obtain, and also the money to pay for it, and so were able to carry on until the new harvest began to come in.

Starvation Cases.

The real starvation cases (called sick-destitutes in the Calcutta area), did not begin to appear until about the middle of August. From then on quite a number came, singly or in families, emaciated, yet with swollen limbs and body, listless and devoid of strength and any power of recuperation. Most of them suffered from some concurrent disease, such as dysentery and tuberculosis, those two being the most frequently encountered, so it was often difficult to tell which was the more important cause of their condition, the disease or starvation.

The death rate among these patients was very high. Most of them could not tolerate any solid food but had to be started on liquids and their diet gradually increased, but even with the utmost care many of them died. If we could have given them more strength-giving foods, such as milk, eggs, malted milk and meat soups we probably could have saved more than we did, but with the exception of small amounts of milk, we could obtain none of these things but had to rely on rice and barley gruel, suji and rice porridge. The number of starvation cases admitted from the middle of August to the middle of November, when they practically ceased coming, is estimated at about 50. Deaths among these numbered about 18. Only those who were actually ill were admitted to the hospital. Others were given food and sent on their way, as it would have been impossible to find room for all those who would like to remain.

Lack of Medicines.

The hospital work was carried on about as usual during the year, the incidence of diseases being nearly the same as other years. Malaria cases numbered 10,265 in the out-patient department. Treatment of this disease presented a grave problem during the part of the year due to the small amount of quinine released by Government. In order to have something with which to treat these patients we bought up quite a number of pounds from private dealers, but had to pay extremely high prices for it. Therefore we were very happy when in December we received 40 pounds from Government at reasonable prices, so that now we can give out freely to those who need it.

The leper clinic has been well attended, the number of treatments given during the year being 2,959.

Statistics for the Year.

Out-patients, 30,963. (In-patients, 1,372.	
Major operations (including eye cases) -----	366
Minor operations -----	1,155
Total -----	1,521
Confinements:—	
Normal -----	32
Abnormal—	

Eclampsia	3
Cæsarian sec.	1
Others	9
Total	45

Major Operations.

1. Eye operations:—	
Cataract	123
Others	33
2. Glandular and New Growths	11
3. Bones and joints	13
4. Abdominal	7
5. On rectum	6
6. Plastic	6
7. Miscellaneous—	
a. Inguinal hernia	14
b. Hydrocele, eversion sac	78
Do. excision sac	7
c. Amputation filarial tissue	4
d. Orchidectomy	17
e. Others	5
8. Gynecological and Obs.	42

Lately we have been greatly handicapped in performing the larger operations because of lack of proper anesthetic. Ether is practically unavailable, and so is the right kind of spinal anesthesia. So we are limited to chloroform, novocaine and a not too reliable spinal.

Evangelistic Work.

The Evangelistic work at the hospital was conducted in a somewhat different way from the routine of previous years. The women nurses, with the help of Miss Krohn and Mrs. Ostergaard, had for some time been having meetings with the women patients in the

afternoons and it had long been my hope that the male nurses and other workers would regularly preach in the men's wards in the same manner, but it seemed difficult to get it started. This year, through the help of Dr. Bose, who was with us for a few months, we at last made a beginning. So now each afternoon, with the exception of market days, from 2 to 4 of the Santali and Bengali workers in turn come and preach the Gospel to the patients and converse with them about the way to salvation.

We feel that this is merely a beginning and should be developed further. Ward preaching is not compulsory, and some of the workers feel that they are not able to do it. However, many of them have been quite faithful in taking their turn and as a rule have an attentive audience to talk to. We pray that these efforts may continue and come to bear much fruit.

I want to extend my sincere thanks to the Bihar Government for the following gifts during the year: Rs. 4,000/- for maintenance; for the Leper Clinic Rs. 270/- from the Bihar Leprosy Relief Committee, and later Rs. 75/- for the same purpose from the office of the Inspector General of Civil Hospitals, and for issuing quinine at reasonable prices.

Most of all we offer our heartfelt thanks to God for giving us health and strength and a faithful group of co-workers so again, in a difficult year, His work in the ministry of healing has been kept going. May it be to His Glory!

E. Ostergaard.

The Annual Report

Our supply of the Annual Report of our synod has been completely exhausted. If any congregation should have unsold copies I would appreciate very much if they would return them to me at once as we have requests for a number of them on hand.

Payment for copies sold should be sent to the treasurer, Mr. Olaf R. Juhl, 4752 Oakland Ave, Minneapolis 7, Minnesota. The price is as usual, 25c per copy.

Viggo M. Hansen.

District VII Convention

DAVEY, NEBRASKA
September 22-24, 1944

Friday—

8:00 p. m.—Opening meeting, Ronald Jespersen.

Saturday—

9:00 a. m.—Devotion period, J. J. Lerager.

10:00 a. m.—Business meeting.

Noon—Dinner.

2:00 p. m.—Business meeting continued.

6:00 p. m.—Supper.

8:00 p. m.—G. V. C. meeting, Alfred C. Nielsen.

Sunday—

10:00 a. m.—Communion service, P. C. Stockholm.

11:00 a. m.—Worship service, Steven Mogensen.

Noon—Dinner.

2:30 p. m.—Lecture, Howard Christensen.

5:00 p. m.—Book sale.

6:00 p. m.—Supper.

8:00 p. m.—Lecture and closing meeting, Erik Moller.

Sunday noon meal fifty cents, evening meal twenty-five cents. Please send registrations to Arthur Nielsen, Route 9, Lincoln, Nebraska, by September 16. Follow highway 77 to reach the church, ten miles north of Lincoln.

Ronald Jespersen.

District III Convention

The annual convention of District III of the Danish Ev. Luth. Church will be held at Clinton, Iowa, Sept. 23-24, 1944. The congregations of the district are requested to send their full quota of delegates.

Marius Krog, Dist. Pres.

St. John's Danish Ev. Luth. Church at Clinton, Iowa, invites all members and friends of our church work to attend the convention as stated in the announcement above.

We solicit your cooperation in sending your registration, whether you are

coming by train or by car, and if possible the time of the arrival, by Sept. 15th to Mr. Herluf Hansen, 1111 Pershing Blvd., Clinton, Iowa.

St. John's Danish Ev. Luth. Church.

Alfred Holgaard, Pres.

PROGRAM

District III Convention, Sept. 23-24
Clinton, Iowa

Saturday—

10:00 a. m.—Pastors' meeting, "Methods and Materials for Confirmation Class Work". Discussion introduced by Rev. Harris Jespersen.

2:00 p. m.—Business meeting.

8:00 p. m.—Lecture, Rev. Marius Krog. Woman's Mission Society Program.

Sunday—

10:30 a. m.—Sunday School, Rev. Marius Krog. Worship Service, Rev. Edwin Hansen. Communion Service, Rev. Holger Strandskov.

2:00 p. m.—Lecture, Prof. Erling Jensen, Grand View College. Laymen's meeting. Discussion, "The Church and the Peace", introduced by Rev. Ottar Jorgensen.

8:00 p. m.—Worship service, Rev. Viggo Hansen.

CHURCH and HOME

By REV. M. MIKKELSEN

"The Time for Decision" is the title of a recent book by Sumner Welles, former Under Secretary of State. Anyone having the time to devote to the study of this book should do so not merely for his own sake but for the sake of mankind as a whole. It is important that we are well informed of the past. History must provide the background upon which the present decision, which is likely to obtrude upon practically every nation and influence life for years to come, must be made. Every one of us must feel that we are involved. The "decision" is going to effect us all. It is for this reason that we should be interested enough to avail ourselves of all the information and the light it is possible to get on the problems confronting us so that we may taken an active part in the making of the decision.

We have no right to sit back and let others decide for us, and perhaps afterwards criticize them for the decision they made. The voice of the people must be heard. We should not be content to let the decision of our future rest completely in the hands of politicians who have little or no contact with the common people and who are ignorant of their general problems.

Of course, intelligence to voice our opinion in the great decisions which involve the life of mankind practically everywhere must be a pre-requisite. But democracy assumes the presence of such intelligence; it ceases to exist without it, and it must forever rely upon the education in democratic principles of each new generation. It is not sufficient to educate a few leaders, that would mean suicide. It is not enough either to emphasize a few popular subjects and let it go at that. Without a fair education in the two fundamental subjects of learning: Religion and History the most able professor in his science is still an apprentice, and I would not trust him with my vote at the national convention.

How soon the decision is going to be made we do not know; it cannot be made, however, until the people, the common people, are ready to make it. Let others make it, and think that they have made it, it will have to be remade sooner or later. And so in view of that, let's begin to brush up on our history; our future is so linked together with the past that any attempt to patch a world order and a life policy together, in which past experience and attitudes are ignored, must result in a complete failure.

It's important that our schools devote more time to the teaching of history, and perhaps a little less to physical and social culture. As far as religion is concerned the church should not be the sole dispenser on this vital subject. There can be more religion in living history than there is in a sermon on social problems. It seems as if the

Our Church

Eben-Ezer Mercy Institute, Brush, Colo.—Installation services for the new pastor and superintendent of the Eben-Ezer Mercy Institute, Rev. I. M. Andersen, was scheduled for Labor Day, Monday, Sept. 4th, 8 p. m.

Newark, N. J.—The 30th anniversary of the Bethesda Danish Ev. Lutheran Church of Newark, N. J., was observed on Wednesday evening, June 28th. Rev. Swen A. Baden, pastor of our church in Perth Amboy, N. J., also serves the church in Newark. A special song written by Mrs. Ravnsborg, a member of the church, was sung by the audience. Rev. A. J. Tarpgaard of Bronx, N. Y., had been invited to speak at the anniversary. Being unable to come he sent a letter of greeting expressing his best wishes and his appreciation of the many memories from the 15 years in which he served the congregation.

Waterloo, Iowa.—Harvest Festival will be observed on Sunday, September 17th. Rev. Chr. Justesen of the United Danish Church and Rev. H. O. Nielsen of the Bethlehem's Church, both of Cedar Falls, have been invited as guest speakers, respectively afternoon and evening. The members of the two congregations served by the two guest speakers are also invited. The basement of the Waterloo church has been redecorated by volunteer help from members of the congregation. The Sunday school recessed during August. Rev. A. E. Frost and family were absent part of the month on vacation. M. Nygaard, student of theology from G. V. C. served the church on Sunday, August 13th.

Oak Hill, Iowa.—The Oak Hill congregation observed its 60th anniversary on Saturday and Sunday, Sept. 2nd and 3rd. Rev. V. S. Jensen is the pastor of the church.

Askov, Minn.—Rev. Alfred Jensen, president of the synod, was scheduled to speak in the Bethlehem's Church on Thursday evening, August 31st. The annual Harvest and September Festival will be held on Sunday, Sept. 10th.

Rev. V. M. Hansen, Marinette, Wis., secretary of our synodical board, will visit a number of our churches in Washington and Oregon during the month of September. His wife will accompany him on the trip.

Nysted, Nebr.—The annual "September Fest" was held again this year in Nysted, Nebraska. Dr. Otto Hoiberg, whose father through many years was pastor of the Nysted church and leader of the Nysted Folk School, had been

time for decision is now. Should we, however, not be quite prepared to make it, let's continue our training; the day will come when we shall be able to do it, and do it right.

invited as the guest speaker. Friends from neighboring congregations had been invited.

Rosenborg, Nebr.—The St. Ansgar's Church of Rosenborg, Nebr., will observe its 60th anniversary on Saturday and Sunday, Oct. 14th and 15th. Friends are invited to attend.

Los Angeles, Calif.—The Emanuel Danish Lutheran Church has been chosen as one of three churches in the Exposition area of Southwest Los Angeles in which a program of Week-Day Religious education will be inaugurated in collaboration with the Public School system. Pupils of the public school will be released one hour a week to attend a class in religious education which will be taught by teachers especially trained in this field. Rev. E. A. Farstrup, pastor of the Los Angeles Church also conducts Danish church worship in Long Beach, Calif., one Sunday afternoon each month. The services are held in the Parkway Community Church at 14th and Pacific in Long Beach.

Dr. Johannes Knudsen, president of Grand View College, was the guest speaker at a meeting held in St. Peter's Lutheran Church in Dwight, Ill., on Tuesday evening, August 29th.

Twenty-five Years Ago.—The Askov American reports from its files from an issue on August 28, 1919, the following item: "Rev. Alfred Sørensen, one of the first ministers of the Danish Lutheran church to be appointed a U. S. army chaplain, returned to New York from Europe last week. Last Sunday Mr. Sørensen preached the sermon at the services in the Trinity Danish church, Bronx."

Minneapolis, Minn.—"The Bugle" is a new five page mimeographed paper "for our boys in uniform" published by the Men's Club of St. Peder's Lutheran Church. This Men's Club was organized recently and this paper is one of the first projects of the club. V. S. Petersen, 2351 Chilcombe Ave., St. Paul 8, is the editor. Rev. J. C. Aaberg has enjoyed a three weeks vacation. Most of this time was spent in Chicago where two of his daughters live.

Trinity Church, Chicago.—Rev. and Mrs. O. S. Jorgensen spent their vacation at Lake Margareth, Grayling, Mich., during the latter part of August. Rev. J. C. Aaberg of Minneapolis served the Trinity Church on Sunday, August 20th. On Sunday, August 27th Dr. Johannes Knudsen, president of Grand View College, was the guest speaker at both a Danish and an English church service.

Dr. Erling Ostergaard, medical missionary in Santalistan, India, is reported some improved. As stated in this column recently he has been critically ill. Plans for his family's return to America are yet, accordingly to the last reports we have, quite indefinite. He has been under the care of physicians in an American military hospital.

Rev. Henrik Plambeck, Brayton, Iowa, was scheduled to serve the Fredsville, Iowa, church on Sunday, Sept. 3rd.

District IX Convention

The ninth district of the Danish Ev. Lutheran Church in America will convene for its annual meeting in Junction City, Oregon on Sept. 15th to 17th.
 Friday evening—Lecture, Rev. Ove R. Nielsen.
 Saturday morning—Devotional, Rev. A. V. Andersen.
 Opening of business session, Rev. Ove R. Nielsen.
 Lunch—Noon.
 Business meeting continued.
 Discussion period.
 Supper.
 Evening lecture, Rev. A. E. Sorensen.

Sunday Morning.

10 a. m.—Danish services, Rev. A. W. Andersen.
 11 a. m.—Installation of Rev. Hasle by Rev. Ove R. Nielsen.
 English services, Rev. Hasle; altar service, Rev. A. E. Sorensen.
 Dinner.
 Report of national convention by Aage Gribskov.

Chaplain J. C. Kjær, stationed in Fort Sill, Okla., has had the privilege to preach in larger churches in Lawton, Okla., on several occasions during the summer months. During the month of July he preached the regular Sunday morning sermon in the First Christian Church of the Centenary in Lawton. And the two last Sundays of August he preached in the First Presbyterian Church in the same city. His regular services in the camp chapel are held at an early hour, 9:30 o'clock, consequently it is possible for him to serve these other churches when called upon. Chaplain Kjær's address is: Capt. J. C. Kjær, U. S. army, 0493740, 6th Regt. FARTC, Fort Sill, Okla.

Rev. Harris Jespersen and family, Clinton, Iowa, visited in Dwight, Ill., and in Chicago during part of their vacation in August.

Eva Christensen, a member of the Brush, Colorado, Danish Lutheran Church, and now located as a Red Cross worker in England, is honored by having an article given a prominent place in the September issue of the Ladies' Home Journal. The article is entitled "Doughnut Girl" and has the distinction of being the first article in the issue on pages four and five. Miss Christensen tells a very interesting story of her many experiences serving as a Doughnut girl in a clubmobile in England under the auspices of the Red Cross. She writes that she has helped to make and serve an average of 2500 doughnuts and as many cups of coffee a day to the young men in service. Miss Christensen is known to many in our Danish congregations in Colorado, Nebraska and Minnesota. She is a graduate from college, but finds her present task interesting and educational. Greetings to our faithful worker in England!

LUTHERAN TIDINGS

Young people's session.
 Supper.
 Evening lecture, Rev. Hasle.
 Closing meeting.

District I Convention

The annual convention of District I of the Danish Evangelical Lutheran Church of America will be held at Bridgeport, Conn., September 22, 23, 24, 1944. Our Saviour's congregation of that city who will be host to this meeting, will also observe their 50th anniversary during these days. All friends, pastors, delegates, and others interested in our church work are invited to join us and help make this a truly festive occasion. May the fellowship that we experience together be for us a source of inspiration and a nourishment for our faith.

All planning to attend are urged to send their registrations at the earliest possible date to Miss Esther Nielsen, 190 Jewett Ave., Bridgeport 6, Conn.

Greetings,

Valdemar Kristensen, President,
 A. C. Kildegard, Jr., Pastor,
 Our Saviour's Danish Lutheran Church.
 John Pedersen, District President.

TENTATIVE PROGRAM FOR DISTRICT I CONVENTION

Bridgeport, Conn., Sept. 22-24, 1944

Friday—

8:00 p. m.—Opening service: Sermon, Rev. A. C. Kildegard, Sr. Dedication of Altar Rail and Holy Communion, Rev. A. C. Kildegard, Jr.

Saturday—

9:00 a. m.—Morning devotion led by Rev. James Lund.
 9:35 a. m.—Business session.
 12:00 Noon—Dinner.
 1:30 p. m.—Business session.
 3:00 p. m.—Eftermiddags Kaffe.
 4:00 p. m.—Discussion designed for laymen participation introduced by Rev. A. Dorf. Proposed topic: "Responsibility of the Danish Church in America towards Denmark during the Post-war period."

6:00 p. m.—Supper.

7:30 p. m.—Song Evening, with short addresses by: Rev. Alfred Jensen, president of our Synod; Rev. Igor Bella, president of Slovak Zion Synod of the U. L. C.

Sunday—

9:30 a. m.—Sunday School, Rev. John Christensen.
 10:00 a. m.—English services, sermon by Rev. Alfred Jensen.
 11:15 a. m.—Danish services, sermon by Rev. John Pedersen. Holy Communion.
 1:00 p. m.—Golden Anniversary Banquet.
 3:00 p. m.—Meeting at which there will be greetings and talks by former pastors of Our

Saviour's congregation on this occasion of their Golden Jubilee.

5:30 p. m.—Supper and closing meeting.

District II Convention

The annual convention of District II of our church will be held at Manistee, Mich., Sept. 15-17, 1944. All members and friends of our church work are cordially invited to attend. Let us meet in good numbers from each congregation and make it an inspirational gathering which will give us a lift.

Send in your registrations in good time to the local pastor, Rev. Willard Garred, 300 Walnut St., Manistee, Michigan.

Greetings,

Holger P. Jorgensen,
 District President.

PROPOSED PROGRAM FOR DISTRICT II CONVENTION

Manistee, Mich., Sept. 15-17, 1944

Theme: The Peace That Passeth All Understanding.

FRIDAY:

2 p. m. Pastoral conference.
 8 p. m. Opening service: Peace, The Fruit Of Faith. Thou wilt keep him in perfect peace whose mind is stayed on Thee because He trusteth in Thee. Is. 26, 3. Rev. Holger P. Jorgensen.

SATURDAY:

9 a. m. Morning devotion and Bible hour.

The Peace That God Gives. Sec. Matth. 10, 34; John 14, 27. Rev. Svend Holm.

9:45 The Church's Part In The Peace To Come. Acts. 10,34-43 Rev. C. A. Stub.

10:30 Business session.

12:00 Dinner.

1:30 p. m. Business.

6 p. m. Supper.

8 p. m. W. M. S. program and speaker. Rev. Svend Jorgensen, speaker.

SUNDAY:

10:30 a. m. Morning worship and communion Rev. Alfred Jensen, preaching. Rev. Willard Garred, Communion.

3 p. m. Afternoon meeting. The Peace That Guards Our Hearts. Phil. 4, 7. Rev. Verner Hansen.

5:30 Supper.

7:30 Evening meeting. Rev Alfred Jensen. Closing meeting after lecture.

Danebod Folk School—We mentioned in an earlier report that the Church convention at Medicine Lake voted to have a committee investigate possibilities of future use of the Danebod Folk School building. The committee appointed for this purpose has not previously been announced in L. T. It has now come to our attention that the committee consists of Rev. Enok Mortensen, Rev. Holger Nielsen and Paul Steenberg of St. Paul, Minn.

Rev. Erik K. Møller and family of Omaha, Nebr., are vacationing at Lake Okoboji, Iowa, during the latter part of the month of August.

To Santal Mission

For General Budget.

Mrs. Mathisen, Mpls., Minn., \$5.00; Mrs. Henry Andersen, Centerville, So. Dak., \$15.70; Mrs. Laurits Muller, Mpls., Minn., \$2.00; St. John's Church, Seattle, Wash., \$10.00; Sina and Clara Petersen, Withee, Wis., \$20.00; Mr. and Mrs. Andreas Hansen, Tyler, Minn., \$10.00; Summer School Children, Kimballton, Iowa, \$11.00; Bethlehem S. S. Birthday Bank, Cedar Falls, Iowa, \$10.25; Mr. and Mrs. C. B. Andersen, Withee, Wis., \$25.00; Mrs. Hans Hansen, Tyler, Minn., \$1.00; Mrs. Anna Christensen, Tacoma, Wash., \$5.00; St. John's S. S., Denmark, Kans., \$20.93; St. John's S. S., Easton, Calif., \$9.95; St. Ansgar's S. S., Parlier, Calif., \$5.75; Hansine Larsen, Enumclaw, Wash., \$2.00.

In memory of N. Chr. Nielsen of Newell, Iowa — Friends, \$1.50; in memory of Peter Nielsen, Withee, Wis., Rev. Dixens, Peter Jensens, C. B. Andersens, Withee, \$3.00; in memory of Mads Madsen, Los Angeles, Calif., Marcus Lund, L. A., Calif., \$3.00; in memory of Mrs. Ane Christensen, Viborg, S. Dak., Henry Andersens, Jens P. Hansens, Hans Christophersens, \$3.50; in memory of Mrs. Marie Johnson, Viborg, So. Dak., Henry Andersens, Holger Lauritzens, \$3.00; in memory of Emil Christiansen, Dagmar, Mont.; John Blooms, Nick Hanges, Williston, Carmen James, Carl Briggs, Nathaniel Church, Dagmar, Mont., Jens Lauridsens, Gardner, Ill., R. S. Sorensens, Antelope, Mont., Ernest Beavers, Genoa, Mont., Mrs. Emil Christiansen, Williston, \$35.00; in memory of Thomas Thompson Q. M. 2/c, Jackson, Minn., Louie Tessien and family, Jackson, Minn., Martin Thomsens, Jens S. Jensens, Chris. J. Nielsens, Peder B. Pedersens, Rev. Harald Petersens, Theo. Christiansens, August Sorensens, Peter Johansens, Wm. Nielsens, John Jorgensens, Thorvald Rasmussens, Carl Jorgensens, and P. C. Hansens, all of Ringsted, Iowa, \$11.00.

For Children's Keep: Nain S. S., Newell, Iowa, \$25.00.

This total for July, \$253.58.

Total since Jan. 1st, \$3,144.65.

Gratefully acknowledged,
Dagmar Miller.

From College Windows

David T. Nelson.

An old proverb says we never miss the water till the well runs dry. When the water ceases to flow we are galvanized into action. The old well had been allowed to run for many years. It was taken for granted. But now we face a crisis. We know we must have a stream of good water. Whatever our neglect may have been in the past, we shall have to do something now if life is to go on in an orderly way. So we clean out and refit the old; or we drill anew. Water we must have.

So with institutions, among them our church colleges. Once firmly established, they are in danger of being taken

for granted. Our fathers built them. There they stand. Their libraries, and equipment are visible to the eye. We say they are the college. And every year a stream of young men and women flows out from the college, bringing new life and new strength to the church. Year follows year. That stream of youth does not fail.

Yet there come times like the present when we look about and say: "What of this well of trained youth? The flow has diminished. Is it being choked? Will it recover its old strength again? We can not continue indefinitely without an adequate supply."

Some take for granted that all will be easily put to rights once the present crisis is over. Others fear that the problem is not so simple. There is danger that the stream may have been permanently impaired. Is it safe to take the matter for granted? Is it not wiser, by united effort, to look into the situation thoroughly and make certain that what needs to be done will be done, and that these wells of youth for the church will be kept in good repair and made ready for future needs?

CORBAN

When Jesus said: "You follow Me,"
There also was a Pharisee
Who came but not to worship,
He came to watch, he was a spy,
He rather Jesus would deny,
Than hail Him as "His Lordship".

The fourth commandment as you know
Says that you always shall bestow
All honor to your parents,
But to this said the Pharisee:
"If you will let it Corban be
You need not help your parents."

For Corban means a gift to God
With it you have your freedom bought
From duty to your parents."
But Jesus said: "This can not be
Your Corban can not set you free
From what you owe your parents."

Henrik Plambeck.

News Briefs

The Seminary closed its summer school Tuesday, August 29. The classes have been taught by S. D. Rodholm, A. C. Ammentorp, and Ernest D. Nielsen. Rodholm and Nielsen each taught six weeks and during the last six weeks Rev. Rodholm has been vacationing on the West Coast. During the first six weeks Rev. Nielsen attended school at the University of Denver.

There have been eight students in attendance and four of these now have only one semester left before graduation. They are Richard Sorensen, Peter Thomsen, Harold Riber, and Marvin Nygaard. The regular fall

semester starts September 18th, and ends January 26th.

* * *

Through the efforts of Junta Cooperativa de Education in Panama, which places Panamanian students in the United States, particularly in Iowa, Miss Luz Marina Bonilla has been enrolled for the coming year at Grand View College.

* * *

The Junior Camp has an official enrollment of 133 which taxed the facilities somewhat. Besides the regular staff members and workers at the college and the Seminary students the camp leaders were Rev. and Mrs. Harris Jesperen, Miss Cora Sorensen, Miss Virginia Jensen, and Miss Elaine Trukken. Campers came from Iowa, Southern Minnesota, Minneapolis, Askov, Withee, Chicago, Dwight, Omaha, St. Louis, Yankton, and other places.

* * *

The Board of Education meets at Grand View College Tuesday and Wednesday, September 19-20.

School starts Monday, September 18th. The enrollment promises to equal or exceed the beginning enrollment of last year. But we still have room enough. Why don't you encourage your children or your neighbor's children to join us?

Johannes Knudsen.

* * *

The Lutheran Deeper Life Conference, held July 17-24 at Mission Farms on Medicine Lake near Minneapolis, was the largest in the six-year history of this Conference. The total registration for the week came to about 635, including visitors from 12 different states. Besides these, there were many who drove out from the Twin Cities for the day and evening sessions. The registration of 635 represents a substantial increase over last year's number of 540 and makes the Lutheran Deeper Life Conference the second largest conference of the summer at Medicine Lake.

Illegal Paper.—The "most dangerous illegal newspaper in Denmark" is reputed to be the **Kirkens Front**, a church paper allegedly edited by Gunnar Helwig-Larsen. Helwig-Larsen was formerly editor of the **Kristeligt Dagblad**, religious daily published in Copenhagen.

The underground paper commenced publication last summer, and deals mainly with church news. It also carries instruction for resistance groups in Denmark.

An attempt to assassinate Helwig-Larsen was recently reported via Stockholm to **Religious News Service**. In a recent issue of **Kirkens Front**, it was stated that "it is impossible to be a Christian and a Nazi at the same time. . . . Hitler is striving for an atheism built on the lowest biological principles."—The Lutheran.

Niemoller's Imprisonment — Pastor Martin Niemoller, German Confessional Church leader, entered the eighth year of his imprisonment on July 1, and

increasing concern is expressed here that this may be the most critical period of his confinement.

A Swiss church spokesman said that the Berlin pastor, who is a personal prisoner of Adolf Hitler, "may need the prayers of all Christians in the critical days ahead."

Niemoller is still confined at the Dachau concentration camp. He is reported to be in good health and spirits. Last Easter, he received communion from a colleague who visited him in the prison camp. (From Geneva by Wireless.)—Luth. Herald.

Augsburg College and Seminary, Minneapolis, will celebrate its 75th anniversary Oct. 27-29. One of the speakers for the occasion will be Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill. Dr. B. M. Christensen is president of the Minneapolis institution. A campaign is soon to be started to raise \$250,000 for the construction of a library and science building at Augsburg College.

Danes Have Risen Against Nazi Yoke, London, July 8—The Germans were beginning to learn this week what at means to be a master race in defeat. The Danes—4,000,000 against Germany's 80,000,000—taught them one sharp lesson; France another; and the peasants of White Russia a third.

Tiny Denmark, once Germany's "model protectorate," turned overnight into a model of mass resistance, and successful resistance at that. France proved not to be decayed and dying but alive, angry and effectively vengeful. White Russia demonstrated to the routed Germans how terrible can be the wrath of the wronged.

There came at last in Copenhagen a trial of strength and will between unarmed workers and the German soldiery and the Gestapo, once held in awe by all Europe. And the Germans lost. For thirteen bloody days and thirteen riotous nights the battle flickered and flamed in the capital of Denmark, "unconquered though captive."

LUTHERAN TIDINGS

German planes screamed down with chattering guns on men barricaded behind overturned vehicles, paving blocks and furniture.

The Germans turned off electricity, gas and water, even to hospitals, and stopped food supplies entering the city. Sixteen patriots were executed. Several innocent people were shot down in the streets.

The curfew imposed by the Germans was universally disregarded. Careless of their lives, protesting Danes filled the streets every night.

And in the end it was the Germans who surrendered. The underground Danish Freedom Council, which has met regularly since the German occupation, not only had the temerity to present an ultimatum to the Germans, but the stubbornness to enforce it.

They went to the full length, unprecedented in any country under German protection and encouragement.

Relentlessly the Danes pursued each successive demand on those who had supposed that they were Denmark's overlords. The whole of Copenhagen went on strike. Though the Germans retaliated with a virtual state of siege twenty-two provincial towns joined Copenhagen in striking. And in the end, on July 4 the Danes wrested a declaration of independence from another tyrant.

Denmark's demonstration was symptomatic — symptomatic of a resurgence of pride and vigor in a people who can at last see the first creepers of the dawn of freedom; symptomatic of the encouragement given to all subjugated nations by the successful Allied landing in Normandy and the Russian surge westward toward Germany.

There was no direct connection between the Copenhagen strike and the landing in Normandy. It was not dictated from London. The Danish Legation, in fact, was still awaiting at the end of the week its complete reports on the incident from the underground. The strike, in fact, may have been premature.

It might have been more damaging to the Germans at a later strategic date. It undoubtedly was encouraged by rumors rife among both Danes and Germans in Denmark that an Allied landing in Jutland was imminent.—New York Times.

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