

Lutheran Tidings

Volume XI

June 5, 1945

Number 21

DENMARK

JUNE 5
1849

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1945



This land is still as fair,
The sea as blue around it;
Now peace is cherished there.
Strong men and noble women still
Uphold old Denmark's honor
With faithfulness and skill.

—A. Oehlenschläger

Black clouds may o'er it roll;
Brute force may try to crush it,
But free is Denmark's soul.
In cot and castle burns a light
Which nothing can extinguish;
It breaks through darkest night.

—S. D. Rodholm

CALENDAR OF EVENTS

April 29—The Danes stand ready to strike when General Eisenhower gives the command. Approximately 350,000 German civilians and unknown thousands of German wounded have arrived in Denmark.

May 1—King Christian is reported prepared to summon Parliament and form a new government.

May 4—The complete surrender of all German forces in Denmark is announced from General Dwight D. Eisenhower's headquarters.

King Christian has asked Vilhelm Buhl to form a new government.

May 5—Amid overwhelming cheers and applause British troops drove into Copenhagen in the evening. Hundreds of thousands of Danes marched through the streets toward Amalienborg Castle, waving Danish flags and cheering the King and liberated Denmark.

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V-E DAY ADDRESS

AT THE EMANUEL DANISH LUTHERAN
CHURCH IN LOS ANGELES, CALIF.

O God, bless us with thy favor,
May thy face smile on us,
That thy purpose may be plain to men,
Thy saving power to every nation.
O God, may the whole world praise thee,

May all races praise thee,
May the nations sing for joy;
For Thou rulest the world justly,
Thou guidest the nations on earth!
(Psalm 67:1-4)

It is with grateful hearts that we tonight have entered the Lord's house. We feel impelled to come for a moment and in these surroundings, give voice to our thankfulness. In so doing we are not unmindful of the fact that our nation is still at war and that several million of our young men and women, and countless homes throughout our land, have yet many months of separation from their loved ones to look forward to. Neither are we unmindful of the many who are still to receive the new news from the European battlefields that their son has been lost. We realize that there can be no jubilation on this day when our land begins to see the time draw near when we may realize fully the end of the hostilities. It is good that we are spared the orgies and revelry that often is associated with such days. Not only would it be unseemly but it would be ingratitude, and a failing on our part to be mindful of the millions who have suffered and died because men everywhere paid no heed to the eternal's law of justice, righteousness and brotherhood but gave themselves to egotism, pride, lust and power thus bringing about this hell of war in which we find ourselves.

As I think back upon those years previous to the infamous Munich pact and the declaration of war in September, 1939, I recall with what apprehension we sat at our radios, hoping against hope that a miracle would happen that would avert the disaster. It did not come. It could not come for the seed of war, sown and watered by man's greed would not be denied. Said the prophet Hosea: "They sow the wind and reap the storm." During the years that have passed since the lights went out in Europe (in nearly all the world for that matter) our whole life has been geared to the production of the implements of war and destruction. Times have been prosperous, but I trust none of us have wished that this kind of prosperity might continue, but have looked forward to the day when this unnatural state of affairs might end. Now that the lights may go on, at least in Europe, we are grateful that further destruction there has become unnecessary. And I trust we are also grateful that we here in America have no Coventrys, Rotterdams, Stalingrads, Berlins or Lidices!

We are thankful that the occupied countries are now liberated, and it becomes our responsibility to see to it that the government be given back, as soon as possible, to the various peoples so that the period of occupation by the allies becomes as short as possible. We of Danish descent are happy that we can contact our loved ones again, after years of silence. We are happy that the Danish people almost to a man refused to accept the Nazi yoke as final and that the Danish King was firm in his convictions and has been granted the joy of seeing his people free again and to call upon his people to take up the work of governing themselves.

We are thankful that the perpetration of terrible atrocities upon innocent women and children has now been stopped. Let us not, ostrich-like, refuse to admit that these things did take place, but let us also pray that race-prejudice in our own land may be overcome, and that it may never again so take possession of any nation anywhere!

We are thankful for the fact that it is now possible for us, who after all, have been and are abundantly rich in the physical necessities of life, to share with those who have lost home and relatives. With those who have been forced to see the bodies of their children shrivel in from lack of nourishment and turn blue with cold for lack of warm clothing. We pray that our love of luxury and ease may be forever put aside so long as there is still one person in the world who needs our help!

We are thankful that our country was blessed with a wise and humanitarian President during these war years. A man who was willing to speak up for the cause of justice and freedom. We honor his memory and pray that God will guide and direct his successor!

We are thankful for the willingness and determination shown by our men in the armed forces to "do the job" they were called upon to do; and because they have not fallen into a glorification of militarism but have had a wholesome distaste for the work set before them. We pray that the great power now at the disposal of our nation may not lead us to forget that the might of men is not very great to God, and that being a victor entails great responsibilities!

Responsibilities? Yes! For it is not enough to crush an evil enemy. He must be redeemed, and we, who win the victory of arms have a greater task before us, that men may bend their efforts towards the furtherance of a peace where races and peoples each contribute something of value rather than seek to lord it over others. To that end we ought not to let anything stand in the way. If it is true that our present economic system is conducive to war and destruction then it must be displaced by another. If our educational system leads to national pride and ruthless devotion to the state, then we must find another. These things do not happen over night but are brought about by the vigilance of each one of us. We can be either co-workers with God or the devil. And if we do not choose to be on God's side we shall automatically be on the devil's. In the meantime, let us be mindful of the sentiments expressed by Bernard C. Clausen in his poem "A Prayer":

Courage for the conflict,
Patience for the long striving,
Love enough to forgive,
Grant us these things
For our life's venture, we implore Thee.
We ask for no release from the cries of the homeless

Until we have built the shining cities of thy dreams, O God!
Spare no pain,
Lighten no load,
For we would share in thine anguish for men.
We shall yet build a world
Safe for the dreams of motherhood,
Safe for the hopes of childhood,
With thy help, O Lord, our God!
—A. E. Farstrup

Christian Stewardship

By Rev. A. C. Kildegaard, Bronx, N. Y.
Address given as District President in the
Congregations of District I
Romans 10:13-15; Luke 10:30-37

I have not come to you mainly to preach a sermon, even though I feel that the greatest need of the world perhaps is the preaching of the gospel of salvation, for the world is yet as pictured in the Bible—"the lost world." Man needs salvation and the church is the divinely appointed agency for conveying this salvation to the world. God does His work through His agency, and the church has been a blessing to the multitudes who have received it. The Church is a power for good here and elsewhere. And remember the preacher is a chief factor in this work of the Church. God has chosen to save men by the ministry of men, living voices for the living needs of the day. You have your church and your pastor. He is here because you have called him. You chose him, but he was first called by someone else higher up. He was called by God who sent him to you in reply to your call. Yea, the true minister of the gospel is as really called of God as were the apostles and prophets of former days and no church will ordain a minister who has not been called by the Spirit or should I say drafted by Him. And it is the duty of the Church through its members to cooperate with the man called by God and by you. God is with those who in this way cooperate and says to them, "I will show you great and mighty things." To the Church belongs a splendid past and even a more radiant future.

You have your church and you have your pastor, who preaches for you every Sunday according to his calling; and I hope the proper cooperation prevails. Hence I have a message of a different nature, even though I realize that my theme may not be welcome to all. Some would consider it unpopular, and it has been said that a stewardship sermon is about as welcome as a rainstorm at a Sunday School picnic.

If there is one subject about which the Bible is plain in its teaching it is the subject of money. If you read the Old Testament you will see how the Jews acknowledged their debt and gave God His share. Turn to the New Testament and you will find that Jesus leaves no doubt as to our duty regarding money. We have 29 parables of Jesus, 13 of them refer to the right use of possessions. Jesus said more about money than about heaven, more about money than about hell, or about prayer, scripture reading, church attendance or moral living. In fact, He said more about the sin of getting, keeping, spending and giving than any one other subject.

Perhaps the best known parable of Jesus—that of the good Samaritan—is a lesson in giving. I suppose the priest was a good man. He could presumably preach

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Program For Church Convention

DANISH EVANGELICAL LUTHERAN CHURCH IN
AMERICA

68th Annual Convention, Medicine Lake, Minnesota
June 5-10, 1945

Program of Services and Meetings:

- Tuesday, June 5, 8:00 p. m.—English Opening Services, Rev. Enok Mortensen, Tyler, Minn.
- Wednesday, June 6, 9:00 a. m.—Bible Hour and Devotion, Rev. A. W. Andersen, Tacoma, Wash.
- Wednesday, June 6, 7:30 p. m.—Topic—"The Future Grand View College," presented by Rev. Ottar S. Jørgensen, Chicago, Ill. "The Need for Grand View College."
Professor Erling Jensen, Ames, Iowa: "Expansion and Growth."
President Johannes Knudsen, Grand View College, Des Moines: "A Twofold Heritage."
- Thursday, June 7, 9:00 a. m.—Bible Hour and Devotion, Rev. N. Nielsen, Fresno, Calif.
- Thursday, June 7, 9:00 a. m.—Santal Mission Program under the chairmanship of Rev. J. C. Aaberg, Minneapolis. Speakers: Dr. Erling Østergaard and Miss Dagmar Miller of the Santal Mission.
- Friday, June 8, 9:00 a. m.—Bible Hour and Devotion, Rev. Arthur Frost, Waterloo, Iowa.
- Friday, June 8, 9:00 a. m.—Women's Mission Society Program. Speaker: Rev. Eilert C. Nielsen, Ruthton, Minn.: "How to Deal with Juvenile Delinquency."
- Saturday, June 9, 9:00 a. m.—Bible Hour and Devotion, Rev. A. C. Kildegaard, Bronx, N. Y.
- Saturday, June 9, 9:00 a. m.—Youth Rally under the chairmanship of Rev. Harald Ibsen, Kimballton, Iowa. Address by Rev. Holger O. Nielsen, Cedar Falls, Iowa. Discussion topics introduced by Rev. A. C. Kildegaard, Bridgeport, Conn. "Means and Material in Young People's Work."
Rev. Howard Christensen, Cozad, Nebr.: "Objectives of Young People's Work."
- Sunday, June 10, 9:30 a. m.—Dansk Gudstjeneste og Altergang, Pastor Alfred Jensen, Des Moines, Iowa, og Pastor Holger Strandskov, Dwight, Ill.
- Sunday, June 10, 11:00 a. m.—English Service and Communion, Rev. Ernest Nielsen, Rock Island, Ill., and Chaplain J. C. Kjaer, Ft. Bliss, Texas.
- Sunday, June 10, 2:00 p. m.—Address by Rev. Erik Møller, Omaha, Nebr.: "The Quest for World Peace: The Church and Social Life in the Post War World."
Address by Chaplain F. O. Lund, Ruston, La.: "The Quest for World Peace: The Prisoner of War, his Share and Influence."
- Sunday, June 10, 4:00 p. m.—Dansk Folkemøde og Takkefest i Anledning af Danmarks Frigørelse. Pastor P. Rasmussen, Dalum, Canada, Hovedtaler.
- Sunday, June 10, 7:30 p. m.—Closing Meeting, Rev. Viggo M. Hansen, Marinette, Wis. Closing Services.

All the Meetings and Services as well as the business sessions will take place in the Union City Mission Chapel, at the Union City Mission Farm and Camp, located at the North end of Medicine Lake, Minn. Directions of how to reach it will be found in both Lutheran Tidings and Dannevirke.

Lutheran Tidings

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CALENDAR OF EVENTS

(Continued from page 1)

King Christian appointed a free Danish government. The King spoke to the Danish people on the radio: "The grave years of German occupation are over. It is with deep gratitude that I welcome our liberation. I thank the Danish people who stood together in these years of severe trial. I ask all compatriots to stand together . . . in the period of liberation we shall have to rebuild together."

May 9—King Christian appeared officially before the Danish people for the first time in five years when he opened Parliament. He was saluted by more than a half a million Danes as he drove from Amalienborg Castle to Christianborg Castle. During this drive the royal family was escorted by 30,000 armed liberation troops on guard against snipers who were still loose in the city. In his speech the King emphasized that "the big problems ahead require intensified cooperation in order to rebuild that which has been destroyed." His voice nearly broke when he spoke of those who had died or suffered during the occupation. The King, after his speech, shook hands with General Eisenhower's three representatives, Gen. R. H. Dewing, Vice Admiral Reginald V. Holt and Col. Ford Trimble.

May 12—Field Marshal Sir Bernard L. Montgomery was received by King Christian and members of the Royal family. King Christian bestowed upon the Field Marshal the highest Danish decorations.

On Denmark's Liberation Day, May 5, Minister Henrik Kauffmann, in Washington, D. C., broadcast the following message to his countrymen over the facilities of the Office of War Information: "It is evening here in America but in a few hours it will be light at home. Soon the sun will rise in Denmark and

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the day will begin—the day that all Danes at home and all Danes out in the world have thought of and longed for during five long, dark years, the day that brings Denmark her freedom. The fifth of May will always be our greatest day of joy and commemoration in Denmark. The day that ended the darkness which fell upon Denmark on the 9th of April and again brought light over our country will be remembered as long as there are Danes.

"Life's greatest moments do not call for many words but rather for silence. Our thoughts go with the deepest gratitude to all our friends in the fight for freedom and right. We think of those who have fought and suffered and who still suffer for the things we are living for, the things we believe in.

"In Denmark's darkest hour on the 9th of April I said to the American people: We Danes have never lost our courage and we shall not lose courage now. We have one goal to work and fight for: a free and independent Denmark. Today when this goal has been reached let us make a solemn pledge to each other; to work with united hearts to rebuild our country."

On May 5, 1945, following King Christian's message, Premier Vilhelm Buhl broadcast an address to the Danish people. The following are excerpts:

"With deep thankfulness we pay our tribute to the victorious powers, to the United States, the Soviet Union, Great Britain, to the great statesmen and invincible armies who with united strength have fought the historic world-struggle which is to secure freedom and peace for all nations, and which have now given Denmark back her independence.

"As the finest symbol of our regained freedom, King Christian has once more spoken to his people. We have again heard this voice with which we are so familiar from bright and dark days. Warm and genuine were his words which expressed emotions which move all of us on the day of Denmark's liberation.

"As the King has thanked the Danish people so we on our part express our thanks to him conveying our greetings and paying our tribute to him. The deep fellow-feeling with which King Christian embraces his country and people, the straight and fearless attitude with which he has borne the ordeals of time will stand like a shining light in the history of this dark age.

"The Danish Constitution has come into force once again. The King and the Rigsdag are again the pillars of our national life. What the occupation forces have destroyed is to be reestablished. Law and justice are to reign in the land for the protection of our whole democratic social order.

"In order to solve the great and difficult tasks which are the responsibility of the Government until the time for the forthcoming free elections has come, the Government asks for the assistance and support of all parts of the population. The war will throw its dark shadows into the days of peace. To see 'The Peace

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Crisis' through in a tolerable way it is a preliminary condition that a sense of responsibility should prevail in all parts of the population. As we have stood together in the times of trouble, we shall now have to show the world that together we can bear responsibility of freedom.

"The time of sorrow and suffering is over. Let our thoughts be with the future and the call of peace. Spring has come to our country, and freedom came in its wake. Our minds are also full of this Spring. In an unequal struggle we have honestly fought for Denmark and the Danish people's freedom. Now forces rallied to rebuild and defend our age-old country and the happiness of our people."

June 5, 1945—"5te Juni Fest" (Independence Day) observed in Denmark as possibly never before in its history.

"Men end er der Sang i Skoven,
højt bølger det røde Flag;
end er der en Gud for oven,
der raader for Danmark's Sag!"

Berggrav Liberation Details—Details of Bishop Berggrav's sensational liberation by members of the Home Front Forces on the night of April 17 have now been received. Police had split the night's watch into two shifts; while two men stood guard, the others slept in a house beside the cottage where the bishop was confined. On this particular night, the captain of the guard, one Uglum, was sleeping in the room next to that occupied by Bishop Berggrav.

About one o'clock in the morning, a rustle was heard in the bushes near the gate, and one of the watchmen went to investigate. "Who's there?" challenged the guard. "We are two men who have lost our way," came the reply, "will you tell us the way to Asker?" The guard had little time to reply, for he was soon tied into a neat bundle, with a handkerchief in his mouth. His partner, coming to investigate his absence, met with the same treatment.

The rescuers then placed a ladder against the building and slipped into the room where Uglum was sleeping, binding and gagging him before an alarm could be raised. Several hours after the bishop and his friends had taken their leave, one of the guards in the adjoining building awakened and reached for the light switch to look at his watch. When he discovered that the lights had been disconnected, he realized that there was mischief afoot, and ran up to report the matter to his superior. Uglum, however, needed little informing, as for the past hours he had been struggling to free himself from the ropes with which the raiders had trussed him. The luckless watchmen were later moved to police headquarters for a five-hour grilling.

It is said that this second attempt to liberate Bishop Berggrav was motivated by reports that the Nazis had decided to remove their prize hostage to safer quarters.

GRAND VIEW COLLEGE



Daily Life at Grand View College

The Grand View family was saddened May 15 with the news that Marine Pvt. Wayne Andersen of Des Moines had been killed in action on Okinawa Island. Memorial services were held in the college chapel the next day with Alfred Nielsen, Harold Knudsen and Johannes Knudsen giving short and appropriate talks. Some of their thoughts that return to mind are that no life is ever wasted, that there is a richer Christian fellowship under and transcending the everyday fellowship; and that our young men are not dying in vain, but viewing things in a larger perspective, they are helping to build a better world. Our sincere sympathy goes to Wayne's family.

Several of the faculty members have spoken at chapel during the past two weeks. Peter Jorgensen, Harold Knudsen, Alfred Nielsen, Olga Strandvold, S. D. Rodholm, and Johannes Knudsen have all given us worthwhile and informative talks on many different thoughts. The fellowship shared at chapel during the year is something that will always be remembered by Grand View students.

On May, 18, the annual Spring picnic was held at Philpott Park. Coming by automobile, bicycle, and streetcar, students and faculty alike enjoyed softball, badminton, volley ball, horseshoe, swinging, lolling in the sun, or just plain resting. After an early supper, we all returned to the college to be hosts at a party to the nurses of Iowa Lutheran hospital who are in attendance here this semester. A scavenger hunt started the evening, which was followed by singing around the piano. After lunch, folk games directed by Harold Knudsen were played in the gymnasium. It was a long day, but a very enjoyable one.

Visitors from the armed forces during the past two weeks have included T/Sgt. Russell Nielsen of the army, La Verne Kaltoft of the navy, and Dorthea Larsen of the WAVES.

Dr. Johannes Knudsen, Rev. S. D. Rodholm, and Rev. A. C. Ammentorp attended a conference of Lutheran seminary faculties at Wartburg Seminary of Dubuque, Iowa, May 28 and 29. This is an annual informal conference, at-

tended by Lutheran seminary professors of all synods.

Considerable publications work has been in evidence here the past fortnight. The college catalog has come from the press, as well as a folder for the Grand View College Jubilee Fund. A folder is being prepared for the veterans of this war which will be mailed to all homes in the synod. Additional copies can be obtained upon request either by pastors or by individual members of our congregations. Rev. J. C. Aaberg's new book, "Hymns and Hymn-writers of Denmark", has just been received. Published by the Committee on Publication of our church, it may be ordered from Grand View College.

Dr. J. Hamilton Dawson of the seminary faculty will be the speaker at closing meeting Friday evening, June 1.

Clayton Nielsen.

OUR CHURCH

Tyler, Minn.—The Danebod congregation and the "Danebod Højskolesamfund" observed the 50th anniversary of the dedication of "Danebod Korskirke" and the annual "5te Juni Fest", Sunday, June 3. Rev. Holger Strandskov, former pastor of the congregation, and Dr. Johannes Knudsen, president of Grand View College, were invited as the guest speakers.

Granley, Miss.—Rev. Harald Ibsen, Kimballton, Iowa, was the guest pastor in the Granly congregation, Sunday, May 27. A "Charter" has now been granted for the development of a co-operative dairy farm. The Danish people of the colony feel confident that this community has good prospects for developing a model Danish cooperative dairy farm and thus encourage and make possible more extensive dairying in the entire community.

Rev. and Mrs. Eilert C. Nielsen, Ruth-ton, Minn., observed their 25th wedding anniversary on Saturday, May 12. On Friday evening they were honored at a reception by the Ruth-ton congregation where Rev. Enok Mortensen of Tyler was the guest speaker. On Saturday, the anniversary day, "open house" was observed at their home to their many friends. On Sunday, May 13, the Diamond Lake congregation honored their pastor and family with a reception in the parish hall. Rev. Alfred Jensen, synodical president, was guest speaker. Many appropriate gifts were presented to the pastor and his wife, as well as many greetings of congratulations during the three day celebration. The White, S. D., congregation which Rev. Nielsen serves once a month, was also represented and Mr. Niels Christensen, president of the congregation at White, brought greetings and congratulations and presented a gift of money from the members of the White congregation.

One rather unique feature is reported in the "Lake Benton News" from which

we quote: "Iver Andersen, in behalf of congregation and friends, at this time (Sunday afternoon) unveiled a very original picture on the wall, which represented a likeness of the Rev. and Mrs. Nielsen and three daughters, on their way home from the Silver wedding celebration at Diamond Lake. The figures were made of silver coins in denominations of dimes, quarters, half dollars and dollars. First came the pastor and his wife, preceded by the three daughters pulling a wagon loaded with a bag of money. In the upper left hand corner was a snapshot of the church, then the highway going by way of Lake Benton and the creamery, and in the lower right hand was a snapshot of the parsonage in Ruth-ton. This was then formally presented to Rev. and Mrs. Nielsen from the congregation with congratulations and good wishes from everyone."

Peter Thomsen, theological graduate from G. V. C., and his wife, the former Miss Kirstine Toft (assistant editor of Child's Friend) are now at home in their own apartment, 6108½ Brynhurst Ave., Los Angeles, Calif.

St. Stephen's, Chicago. Dr. T. Q. Brown, a well known Chicago speaker, was invited as the guest speaker at the Men's Club meeting on Thursday evening, May 10. His subject was: "Science Looks to the Future," with demonstrations.—True to tradition, the young people of the church again this year sponsored a sunrise service on Pentecost Sunday.—A Mother-Daughter banquet was held on Thursday evening, May 24.

Greenville, Mich. Rev. Holger P. Jorgensen, District President, was scheduled to speak on Tuesday, May 8, in the Little Denmark Church.

Muskegon, Mich. On Wednesday, April 18, the Ladies' Aid of our Muskegon church was hostess to the Ladies of Samuel Lutheran Church of that city. The Young People's Society invited the other Luther Leagues of the city to be their guests on Tuesday evening, May 15.

Dwight, Ill. The Chicago Area Ministerium of the Danish Lutheran synods met on Monday, May 21, at the Dwight parsonage for the May meeting. At one o'clock the hostess, Mrs. Strandskov, served dinner. During the afternoon the group of pastors and their wives visited two institutions of the city, the Keeley Institute, where Dr. Maulin, head physician, spoke to the group about the work of the institute through 64 years in its outstanding achievements in a cure for the alcohol, drug and tobacco habit. Later a visit was made to the State Reformatory for Women, also located in Dwight, where Mrs. Mann, the Superintendent, told us about the unique work of this institution. And the group was given a tour on the combined 160 acre plantation of factory shops, residences for the inmates and a modern vegetable and grain farm. After returning to the parsonage a short business session was held, and after a lunch had been served, all guests returned to their respective homes.

Detroit, Mich. Rev. Holger Jorgensen,

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OUR WOMEN'S WORK

W. M. S. Officers:

MRS. INGEBORG NESS, President,
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A Smile

They might not need me—yet they might.

I'll let my heart be just in sight.

A smile so small as mine might be
Precisely their necessity.

—Emily Dickinson.

Karoline Brandt Kjølhedde

To write a biography of this able woman would require time and space and more knowledge of her early formative years in her beloved homeland, Denmark, than I have. Interesting and worthwhile as the undertaking might prove, I shall forego that to mention something that endeared Mrs. Kjølhedde to me.

She was a well-informed teacher, creating in others deep admiration and appreciation of her as a staunch advocate of Christian living—by the Grace of God.

The cause of Missions, foreign and home missions alike, being ever a definite reality in the life of Mrs. Kjølhedde, a something stimulating emanated from her personality as she presented this phase of activity within the church. True, occasionally one's pet lethargy was disturbed—causing friction even. Because of the fire within her, one was compelled to listen.

John Wesley stated the fact in these words: "Get on fire for God and men will come to see you burn."

Many of you remember and treasure jewels found in the "D.K.M. Hefte," the yearly publication of D.K.M., for which Mrs. Kjølhedde worked so faithfully (have you read them all?). An incident which took place one year she so untiringly wrote for contributions to her precious D.K.M. Hefte is apropos depicting her sincerity—like Paul perhaps—"was constrained." In a letter Mrs. Kjølhedde puts forth her request for the article and ends up saying: "Saa vil De nok, lille Dagmar, give os Deres bedste. De nar tidligere, samtidig med Bidraget til Heftet, skrevet mig privat breve, hvis indhold var langt mere lødigt end det, De gav mig til Heftet. Vore Kvinder i d. Danske Kirke i Amerika tilkommer det allerbedste, vi kan yde dem." Is not this characteristic of the woman leader, Mrs. Kjølhedde?

From reactions to one of her public addresses:

It was at a meeting at G.V.C. in "Foredragssalen." Mrs. Kjølhedde had her message well prepared and, burning with zeal, gave the truly stirring challenge. It was to Christians within our church regarding responsibility as such. As I recall it in substance the message centered about the following questions:

As God's child what do I owe to myself?
What do I owe those of my own household?
What do I owe my church?
What do I owe my community?

A guest speaker present, thrilled by its intensity, meditatively with fervor breathed: "What a beautiful message this sister brought us. A searching challenge to follow in his footsteps whose names we cherish to hear."

For encouragement to continue in the work of helping to liberate the Santals in India, I personally owe Mrs. Kjølhedde a debt of gratitude. You all remember of Mrs. Kjølhedde's interest in the Santal Mission Leper work and her sincere regard for its organizer, Eli Bøgh. You will likewise recall that she wrote back to her dear friends in America while she was on that last trip to Denmark telling about her joy of Christian fellowship shared with Karen and Eli Bøgh whose deepest desires so evidently were—to help folks of every land know the real meaning of **For Sinners Only**.

Under God, Mrs. Kjølhedde's fervent prayers, particularly for the women of our church, and her heart to heart talks of encouragement to us to accept that which is of and for eternity—shall not have been in vain. One thing Mrs. Kjølhedde taught us: "Let not your heart be troubled." If our relation with Christ be in focus: Christ the Saviour granting me, the sinner, "the forgiveness of all thy sins," then innumerable seemingly great difficulties will drop into their rightful places. "Trust and obey."

For Mrs. Karoline Brandt Kjølhedde's devoted service we are thankful. She would breathe: "Godspeed to my successors."
Dagmar Miller.

So much has been written about Mrs. Kjølhedde; but I feel that D. M.'s personal tribute gives us an added picture.—Ed.

Mission Meeting At Hampton, Iowa

The two Ladies' Aids of St. John's Church at Hampton joined in a mission meeting on last March 4th.

It was a varied program conducted by Mrs. Sophus Christensen. Rev. Juhl was the main speaker. His talk dealt with "Luther During the Ages"—defeating the criticism made by Dean Inge of England on Lutheranism as a cause of the war.

There was group, quartet and solo singing. We heard readings from the story of Mary Todd Lincoln, an episode from the life of Kr. Østergaard, a story from "Child's Friend" and scrap book selections.

The last part of the program was brief facts concerning some of the hymns written by Bishop Heber, Luther, Paul Gehardt, Philipp Nicolai and a paraphrase of the 23rd Psalm.

We enjoyed good fellowship during our refreshments afterwards where a collection was taken for Danish Relief.
R. & D.

This page should be a medium of contact between our women's groups. Tell us what you are doing and what the results are of your work.—F.S.P.

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

The following article was written by Vernon Frost for one of our college classes. It is an interesting and important challenge to Christian homes. You may not agree with the conclusions but you cannot afford to ignore them. During the past year Mr. Frost attended Grand View College. His home is in Withee, Wisconsin.—A.C.N.

IS THE MOVIE AN ALLY OR AN ENEMY OF THE HOME

In order that we may discuss the effects of the movie upon the home intelligently, I believe it would be wise to state of what a good home consists.

There may possibly be a variety of ways to express the fundamentals of a good home, but I believe, most people are agreed upon the basic fundamentals.

A good home is, I believe, one which is based upon mutual understanding between each member of the family. The relationship between the parents, and that between the children and parent is one of cooperation, rather than domination and subordination. I think it is important that the home is child-centered. Dr. Irwin Lubbers illustrated this point eloquently when he stated that the center of the entire world was the home, and the center of the home was the child; thus, the world should be, if it is not, child-centered. The home should be, therefore, a place where children can be nurtured to maturity in a wholesome, healthful environment.

Even though the new emphasis is placed upon cooperation and the child, the old precept of respect must not be done away with. No good home can function if its members do not show a respect for the integrity of the others.

Probably the basic quality which a good home should possess is love, not the passionate, stereotyped love of the motion-picture, but the deep and abiding love which is the force which knits the family into a unit.

Many homes are functioning today, though they lack some of the qualities which I have mentioned, but I do not believe that any home can be classified as good without possessing these basic qualities. The home which possesses them will be the center of life for its members, and all outside attractions will be but subsidiary to it.

There can be little doubt whether the movies are an ally of the home or not; they definitely are not! There are a few scattered factors which show in a positive way that the movies are an aid or an ally to the good home, but these are entirely outweighed by the numerous factors which reveal that they are not.

Many studies of this problem have been made, and the results are all comparable.

Twenty-five years ago, this problem of motion pictures was not of any significance, but today, its phenomenal growth has placed it as one of our foremost problems. It is a problem which strikes at the very foundation of our civilization—the home. According to studies made by Kimball Young, from 70 to 100 million people attend the motion pictures weekly.

That seems to be a tremendously high figure, yet when one learns that at least thirty million of these are not adults, one cannot fail to be appalled. Studies show that 36% of the movie-goers are under 21 years of age, 15% under 13 years, and 7½% are under 7 years old. It seems almost unthinkable, yet these figures

tell us that at least 70,000 children under seven years of age attend the theater weekly!

The problem was of such grave importance that it was considered by the League of Nations Advisory Committee on Social Questions before it went out of existence. Its studies revealed that, on an average, 27% of our boys below 21 years of age, and 21% of our girls attend the movies once a week or oftener. We say it is surprising, but after all, the children attend matinee performances and are usually accompanied by their parents. Regardless of how prevalent this idea is, it is entirely erroneous.

Sixty-six per cent of the juvenile motion-picture attendance is in the evening, according to surveys made by Eastman and Ouellette. And the percentages of parent accompaniment to the theaters also reveals a shocking indifference to the welfare of our youth. Forty per cent of our eight year olds among the boys were accompanied by one or both parents; the percentage for eight year old girls is higher, 56.28%. At fifteen, but 7% of the boys have parental company, and at 18, only 8.66% of the parents of the young ladies were present with them at the theater.

What an indictment this is of American parents! They are concerned about the child's physical well-being, but are utterly neglectful when it comes to concern about what the child consumes mentally. A study of 10,052 children in Chicago revealed that only 1.6% of the children even have guidance in choosing the movies they attended.

The average exposure of the child to a movie is about two hours. This is about twice as much time as is spent in Sunday School, if any time is spent there at all. A child would consider it utterly ridiculous to sit through Sunday School two or three times, yet parents allow him to sit through movies which are far less helpful for the child to see several times.

The preceding material shows us the tremendous attendance at the motion-picture theaters, especially of non-adults. The question arises, why is it so hazardous for America to have her youth attending the theaters in such vast numbers?

Many studies have been made into this problem, and they all reveal that the movie is detrimental to the child, both physically and morally.

The Payne Fund has made an exceptionally comprehensive study along these lines. A study was made of 171 children between the ages of 6 and 18. These children were divided into groups of 15 and were studied for two weeks before attending movies nightly, by sleep-recorded tests. Record was kept of the sleep-recordings during the period they attended movies, and again after the test period was over. The results revealed that 26% more restlessness was caused in the boys, and 14% more for the girls. The restlessness was strongest at the age of puberty. As a result of this sleeplessness, there was a relaxation or weakening of the guards of the impulses which is dangerous to the child. When one multiplies the resultant of this study by 12 millions it becomes a problem of national concern.

Dr. Hubert Blumer, a sociologist who has done a

(Continued on page 10)



HARRIS JESPERSEN, Editor
405 N. 4th Street, Clinton, Iowa

THERE'S A WAR IN CHINA, BUT . . .

As Japanese troops advanced in Honan Province in China last summer, Lutheran missionaries escaped on bicycles. Pedaling along 15 or 20 miles ahead of oncoming soldiers, missionaries and bicycles often had to plunge into ditches as machine-gunning airplanes flew overhead.

The missionaries, when they reached Chungking, might have arranged passage back to America. Instead, they began new work in West China. "For many years we have been talking and praying about taking up work in West China," writes one of them. "Now it seems that the Lord opens the door."

China needs missionaries now more than ever. Many people are homeless. There has been starvation in recent years. Epidemic diseases have afflicted large areas. Missionaries are friends in the hour of need, opening hospitals, administering relief funds, preaching a Gospel of courage and hope.

Lutherans of Europe and America have been especially interested in missions in China since about 1900. From 1900 to 1914 more new missions in that country were opened by Lutherans than by any other Church group. A Lutheran Church in China, the **Chung Hua Sin I Hui**, was organized in 1920. It includes congregations of the American, German, Norwegian, and Swedish missions.

Daniel Nelson, a competent missionary leader, left his home last year and reached China via Army transport. He arrived in Chungking on May 2, 1944, and is co-ordinator of the work of more than 200 Lutheran missionaries. He was born in China, and is a missionary of the Norwegian Lutheran Church in America.

At the beginning of 1945, almost all the Lutheran mission fields in China had been overrun by the Japanese. But the work continues.

Lutheran World Action is making this possible, and is supporting nine of the major Lutheran organizations there. The amount allotted for this work in 1945 is \$260,000.

A Lutheran service center is being opened in Chungking. It will be headquarters for Lutheran work, a rallying center for missionaries and Chinese Lutheran students, and also for Lutheran service men in China.

Whichever way the battle lines move, the Church is ready to adjust its program to give the maximum amount of help. We are glad to know that in five difficult years not one cent going from America to our missions in China has failed to reach its destination.

There will be time after the war to write the full story of the courage and faithfulness of missionaries who stayed at their posts during the desperate emergency. Now is the time when we at home, particularly through Lutheran World Action, must be writing our own story of loyalty. United Lutheran Press.

WHERE TO FIND DUMBARTON DATA

Plenty of Material Is Available for Wide Study

Persons who want to study the Dumbarton Oaks plan and other phases of world security proposals will find plenty of material easily available. Among the sources are:

The United Nations: Dumbarton Oaks Proposals. Department of state publication 2297. Department of state, Washington, D. C. Free.

Wall chart showing proposed organization. 27x21 inches. Department of state, Washington, D. C. Free.

Building the Peace. Department of state publications 2288, 2289, 2290, 2291, 2292, 2293, 2300. Department of state, Washington, D. C. Free.

Toward Peace—Documents. Department of state publication 2298. Available U. S. government printing office, Washington, D. C. 15c.

To Our Youth

JUNE 5, 1945

VOLUME XXXVI, NO. 20

What the Dumbarton Oaks Peace Plan Means, by Secretary of State Edward R. Stettinius. U. S. government printing office, Washington, D. C. 5c.

AFL publicity release by President William Green, April 19, 1945. American Federation of Labor, AFL Building, Washington, D. C. Free.

CIO News, issues of March 26 and April 2. CIO News, 718 Jackson Place, NW, Washington, D. C. 5c each.

From the Garden of Eden to Dumbarton Oaks. Union for Democratic Action, 9 East 46th St., New York, N. Y.

After Victory, by Vera Micheles Dean. Foreign Policy Association, 22 East 38th St., New York, N. Y. 25c.

On the Threshold of World Order, by Vera Micheles Dean, Foreign Policy Association, 22 East 38th St., New York, N. Y. 25c.

The Angels Could Do It Better. American Labor Party, 570 Seventh Avenue, New York, N. Y. Free. Also Pamphlet Press, 8 West 40th Street, New York, N. Y.

DISTRICT 111. D.A.Y.P.L. CONVENTION

June 15, 16, 17, 1945

Hosts: Hope Luther League, Ruth-ton, Minnesota.

Convention Theme: "Teach Us To Build." From "World of Song" 7:21.

PROGRAM

Friday, June 15

6:30 Fellowship Supper.

8:00 Candlelight Service: Dedicated to the Youth of Our Church who are in the Nation's Service.

Coffee following service.

Saturday, June 16

9:00-9:30 Devotion by Rev. J. C. Aaberg.

10:00-12:00 Business session.

12:00 Dinner.

2:00 Trip to Pipestone Indian Quarry, Indian School and Reservation. Visit to Indian Trading Post, noted

- for collection of Indian Relics. (Refreshments.)
- 6:00 Supper.
- 7:00 Treasure Hunt.
- 8:00 Program: One act play by Ruthton.
Other specialties.
- 9:00 Folk Dancing.
- 10:00 Campfire and coffee.
- Sunday, June 17**
- 10:00 English Service: Hope Lutheran Church. Sermon by Rev. Enok Mortensen. Liturgy and Communion by Rev. Eilert C. Nielsen. Danish Service: High School. Sermon by Rev. Andreasen.
Liturgy and Communion by Rev. J. A. Holst.
- 12:00 Dinner.
- 3:00 Music by District Choir. Dr. F. N. Thomsen, Director.
Lecture by Rev. Harald Petersen, Ringsted, Iowa.
- 4:00 Coffee.
- 4:30 Group Sing.
- 6:00 Supper.
- 9:00 Lecture by Rev. Holger Andersen.
- 10:00 Coffee.
Sing.
Farewell.
- Entire session—\$3.50.
Everybody welcome.
Send registration to Rev. Nielsen or Beverly Nielsen, Ruthton.

SPECIAL DAYS IN JUNE

June is one of the most delightful months of the year. It is the time especially to sing Maltbie D. Babcock's beautiful hymn:
This is my Father's world, and to my listening ears
All nature sings, and round me rings the music of the spheres.
This is my Father's world, I rest me in the thought
Of rocks and trees, of skies and seas — his hand the wonders wrought.

There are several days and occasions of importance this month.

Children's Day

A great deal of planning should go into its program. A combination service, including both the Sunday-school and the church, has been held very successfully in many places. This will bring together all the departments of the Sunday-school, from the very smallest tots to the adults, and also the members

SPECIAL DAYS

June 14	Children's Day
June 14	Flag Day
June 21	Father's Day
June ()	Commencement Day

BIRTHDAYS

June 1, 1878	John Masefield
June 6, 1755	Nathan Hale
June 10, 1841	Henry M. Stanley
June 10, 1810	Robert Schumann
June 14, 1811	Harriet Beecher Stowe
June 15, 1861	Madame Schumann-Heink
June 17, 1703	John Wesley

of the church who do not attend Sunday-school. The best type of program will be one which features most prominently the little folks. Even though their lisping voices cannot be heard in all parts of the church, their presence on the platform is an inspiration. The program may be filled with recitations and special features, all parts being taken by the children. Do not forget to decorate the church attractively.

Flag Day

One of our poets has said:
"Hats off! Along the street there comes

A blare of bugles, a ruffle of drums,

A flash of color beneath the sky;
Hats off! The flag is passing by!"

This is the anniversary of the day on which the Continental Congress formally adopted the Stars and Stripes as the flag of the United States, June 14, 1777.

How often do we think about the flag and what it means in time of peace? Of course, when the bugles call and the war drums sound we thrill as the flag is carried by. We learn all over again how to fly it and when, how to handle it, how to salute it. But too often in the days of peace we forget, and treat it with entire indifference. June 14 is Flag Day.

"The flag represents the living country and is itself considered a living thing. . . . The flag should be displayed only from sunrise to sunset. . . . It should be hoisted briskly but lowered slowly and ceremoniously. It should be displayed on all national and state holidays and on historic and special occasions. . . . When the flag is displayed in the body of the church it should be from a staff placed in

the position of honor at the congregation's right as they face the clergyman. . . . If in the chancel or on the platform, the national flag should be placed on the clergyman's right as he faces the congregation and the other flags at his left." Other details are given in a circular from which I have quoted, issued by the Adjutant General of the army. Fortunately the proper method of saluting the flag is taught in the schools and to the scouts. We adults who were not taught would better watch the youth!

Father's Day

Father's Day is well worth while observing. The National Father's Day Association, Inc., originated by the former Miss Kathryn R. Swineford of Drewrys Bluff, Virginia, went into effect April 21, 1921. "A proclamation was issued by Governor E. Lee Trinkle, and a Virginia charter granted which designated the third Sunday in June of each year as National Father's Day, wherein the people may celebrate in proper manner the virtues of their fathers and to express their love for them, using as a symbol a red rose or carnation, and a white one if deceased."

Commencement Day

There is no fixed date for this day, but in most communities it comes sometime during this month. Of all the days on the calendar, Christmas excepted, this one makes the greatest appeal to young folks. They like to start to school in the fall and they are anxious to quit when the summer comes! The occasion furnishes an opportunity to emphasize the importance of Christian education. In churches that have a group of young people returning from college or university something special should be done, because many have a tendency to lose interest in the home church and to drift away from it. Organize a class in the Sunday-school for them and secure some wide-awake Christian college graduate to each it. Within a few days after the college group returns have a reception or banquet for them in keeping with local customs and traditions. In this way a strong appeal can be made to their loyalty and affection.

IN THE WIDE, WIDE WORLD

(Continued from page 7)

great deal in the field, believes that the motion picture has a decided effect upon the child's emotions and conduct. The movie causes a psychological and emotional disturbance, as well as unnatural sophistication and body stimulation. Pulse counts of a young lady of 22 showed that during an ordinary picture the rate increased from 80 to 140 beats per minute; during a "thriller" it was stimulated to 192 beats per minute. If the motion picture arouses that increase in emotion of an adult, what does it do to the adolescent? He is certainly more moved by the performance than is the adult.

Thus far I have placed the emphasis mainly upon the physical disturbances which motion pictures create in children. The more effects, however, are much more important. Can it be possible that American parents are so unconcerned about their children's well-being that they will allow them to see the type of pictures which are daily being shown on our screens?

The Payne Fund studies revealed that 29% of our motion pictures are concerned primarily with love, 27% with crime, and 15% with sex. Surely not one of these types can be considered of a satisfactory nature for the child to see, yet almost $\frac{3}{4}$ of all our movies are included in these three classifications. Another study made by Father Daniel A. Lord of St. Louis, Mo., gives us a more detailed insight into the kind of pictures our youth are seeing. Out of 133 feature movies there were 26 episodes of illicit love; 25 episodes of seduction; 2, of rape; 1, of incest; 32, of murder (5 were justified); 5, of suicide; 17 contained characters who were gangsters; 27, undesirable characters who were not gangsters, and 25, characters who were prostitutes. Father Lord concluded that our children have a 50-50 decision between morality and the underworld.

And do these undesirable movies have any ill effect upon the young movie-goers? The League of Nations Committee asserts that they do not have any real effect upon elementary school children. They (elementary school children) ignore the questionable elements of the picture, and the only negative result is the fear that is aroused in them. However, all investigators agree that the motion picture has consequential effects upon the adolescent, and it is in these formative years that the child should be guided from these corrupting influences. Yet, the adolescent group is one of the largest groups which attends the theater. During the period of adolescence, the new life causes inability to control emotions and impulses.

Dr. van Staveran of the Netherlands flatly states that it is physically and mentally harmful for adolescents to attend movies regularly. The Payne Fund investigators do not agree, but advocate censorship of movies for children.

I believe, however, that the general consensus is that movies are harmful to non-adults. The effect of passionate love scenes is one of the major hazards to our youth. Studies made by Elliott and Merrill reveal that they not only arouse the sex emotions of the boys, but of the girls as well.

One study of 252 delinquent girls revealed that 25% had admitted participating in sex relations after seeing torrid love scenes; 41% received the desire to go to roadhouses, etc., from the movies, 38% were led to tru-

ancy from school, 33% ran away from home, 23% were motivated to sex delinquencies, 18% had lived with a man to satisfy their urge for clothes, a home, etc., as a result of seeing movies; 48% admitted a desire for a man's love after seeing passionate love scenes, 39% admitted taking the initiative in love-making after seeing "forward" acts of women in the motion pictures, 30% received information in kissing, flirting, etc., and 49% admitted a desire to lead "a gay, reckless life" after seeing movies. The results of a study such as this definitely show up the need for, at least an improved system of censorship of our films, so that our people will not be misled by movies such as "A Soul for Sale," "The Married Virgin," "The Sin Woman," and "The Enemy of Woman."

As long as our girls are permitted to view such morally degrading films which seem to almost glorify a life of sin and ill-repute, we cannot hope to combat successfully the moral decadence of many women.

The motion picture does not influence our girls alone. Research reveals that young men are affected equally as much, but in a different way. The appeal of crime seems to be the major factor in this connection. Blumer, Hauser, and Folsom have looked into the field rather extensively and report that movies have a definite influence toward juvenile delinquency among boys. Folsom lists three main results. They are: (1) the boys learn specific techniques of crime, (2) they see the prestige held by the gangster among his fellows, (3) they see the joy and thrill of playing fast with the police.

In studying the causes of imprisonment of 110 inmates of penal institutions. Blumer and Hauser found that 48% got their idea of carrying a gun from the movies, 28% gained the idea and desire to conduct hold-ups, 20% got their ideas of stealing, and 21% learned the ways of stealing and how to evade the police. Blumer found that the boys learned such things as how to open a safe by feel of the dial, how to enter a store by forcing the lock with a crow-bar and screw-driver, how to cut burglar-alarm wires, how to break windows noiselessly, how to act with and commit robbery with a gun, and how to jimmy a door or window. This is, indeed, a fine education for America's future citizens.

Professor Ross of Wisconsin believes that the danger in our movies is the emphasis placed upon sex-excitement and sex-absorption. The dominant philosophy is that all problems are solved in the home by romantic love. Even poverty is conditioned into being something romantic and thrilling. The church, which is so concerned about the welfare of the home, has taken an active interest in the movies and its effect upon the home.

Dr. Worth Topping, Secretary of the Committee on Motion Pictures for the Federal Council of Churches, states the case of the movies excellently:

"The deepest evil of the motion pictures, however, is the false and shallow concept of life which it is giving to our youth: extravagant dress, palatial interiors, constant drinking (78% of all pictures contain liquor situations, according to Forman), silly and prolonged kissing, seduction as an art, suggestion in manifold sequences that sex union may legitimately follow upon sex attraction without marriage, and glorification of screen stars whose lives are extremely irregular."

The above cited statistics are self-explanatory as to why the motion picture is an enemy of the good home. We can see that they are a mighty force in molding the attitudes and ideals of our American youth, and it is

upon these youth that the future homes of our country depend. How can two young people establish a home based upon mutual understanding, co-operation, and true love, as well as bring children into the world and instruct and guide them so that they will become well-disciplined, orderly citizens, when they have received a weekly diet of passionate love, intrigue, or what-have-you? The chances for its success are indeed disparaging. Children who are allowed to see at least one movie weekly without any parental guidance will naturally be influenced by the type of pictures they see.

Our movies are based upon a fallacy and this fallacy is inculcated into our youth; life is made to appear far more luxurious than it actually is. Murder and intrigue are glorified, sex is made the central factor of life, and drinking is rife. No healthy home can be established when these are the principles which have been instilled into the child. And the homes which allow their children to attend motion pictures without accompaniment or guidance, are the homes which are most apt to neglect to explain to the child the utter fallacy of it all.

Not only are the movies an enemy of healthy attitudes, but they also are a threat to the emotional state of the home. Statistics reveal that movies cause a decided increase in the emotional instability and nervous tensions in our youth. The times in which we live are trying enough, without the added burden of distraught emotions. The motion pictures are developing personalities with warped emotional inclinations, as well as personalities in which nervous tensions are prevalent. No home situation can be classified as healthy and wholesome if the members are distraught.

I believe that enlightened Americans should make an honest endeavor to remedy the situation which the movie has created for our society. If held in control and directed into the right channels, it can become an asset and an ally to the home. As a source of education and good, wholesome entertainment it cannot be rivalled, but in its present state, it is indeed an enemy of one of our basic institutions, the home. It is striking at the very foundation of our homes, our youth, and it is here that our chief danger lies. The answer to the question, "Is the motion picture an enemy or ally of the home?" lies squarely in the hands of the American people. The answer they have given thus far is in the negative; but with some effort by the enlightened citizenry, this answer could be changed.

LIST OF CONTRIBUTIONS
Grand View College Jubilee Drive
As of April 30, 1945

	Cash	Bonds	Outstanding Pledges
District I			
Brooklyn	\$ 37.50	\$ 725.00	.....
Bronx		125.00	25.00
Troy	43.75		
Newark	25.00		175.00
Hartford	830.75	850.00	25.00
Perth Amboy	65.00	1,125.00	
Portland	160.00		
Bridgeport	75.00	225.00	
Total	\$ 1,237.00	\$3,050.00	\$ 225.00
District II			
Detroit	\$ 81.25	\$ 250.00	\$ 12.50
Grant	42.50		
Grayling	232.30	25.00	
Muskegon	325.75	50.00	

Ludington	25.00	50.00	20.00
Manistee	63.00	125.00	102.00
Greenville	110.00	600.00	.....
Juhl	114.00	50.00	.....
Total	\$ 993.80	\$1,150.00	\$ 134.50

District III

Chicago (Trinity and St. Stephan's)	\$10,127.00	\$2,000.00	\$ 195.00
Clinton	100.25	225.00	25.00
Dwight	1,012.75	200.00	25.00
Racine	193.75	375.00	25.00
Marinette-Menominee	25.00	1,400.00	.....
Total	\$11,458.75	\$4,200.00	\$ 270.00

District IV

Cedar Falls	\$ 171.00	\$ 725.00	\$ 275.00
Waterloo	201.50	475.00	35.00
Hampton	84.00	400.00	.....
Kimballton	2,780.50	1,425.00	62.50
Fredsville		1,400.00	50.00
Oak Hill-Exira	5.00	625.00	.....
Ringsted	389.50	300.00	50.00
Des Moines	3,552.00	1,000.00	310.00
Newell	543.00	525.00	.....
Total	\$ 7,726.50	\$6,875.00	\$ 782.50

District V

Withee	\$ 79.50	\$ 100.00	.....
West Denmark	25.00	150.00	50.00
Askov	185.75	325.00	111.25
Minneapolis	601.75	3,750.00	568.75
Alden	173.85	200.00	.....
Dagmar	945.00		.....
Wayne, Canada	50.00		.....
Sask., Canada	50.00		.....
Total	\$ 2,110.85	\$4,525.00	\$ 730.00

District VI

Diamond Lake- Ruthton	\$ 236.00	\$ 150.00	\$ 18.75
Tyler	521.30	1,900.00	.....
Viborg-Gayville	100.00	75.00	75.00
Hetland-Badger	28.75	50.00	.....
White, Minn.	30.00	25.00	.....
Total	\$ 916.05	\$2,200.00	\$ 93.75

District VII

Omaha	\$ 285.50	\$ 350.00	.....
Marquette	80.00	150.00	.....
Nystad-Cozad	155.50	100.00	.....
Hay Springs	5.00	25.00	.....
Dannevang	137.00	1,275.00	.....
Cordova-Davey	60.00	50.00	25.00
Denmark	159.75	25.00	.....
Brush	373.70		55.00
Granly	37.50	100.00	20.00
Total	\$ 1,293.95	\$2,075.00	\$ 100.00

District VIII

Oakland	\$ 123.75	\$ 50.00	.....
Salinas	315.00	50.00	.....
Watsonville	115.00		.....
Easton-Parlier	303.75		.....

(Continued on Page 13)

HOME MISSIONS

The Joy Of Mission Work

Is it a small matter to bring a babe into the world and to train it in the way it should go?—to teach it to walk, and to talk and to pray? Is it a mere trifle to enable the child through the church school, and even the public school, to grow spiritually strong and straight?

Likewise, is it a small matter to bring into existence a baby congregation; and to start and steady it on its eternal course of salvation? Is it less important to take a child congregation by the hand—to teach it to walk—to talk—to pray; to pray for it and with it; to enable it to "increase in wisdom and stature and in favor with God and man?"

There is no greater institution in all the world than the Christian Church; and there is no greater work than to plant the Church of Jesus Christ, the Church of our Faith, in a community where it is not.

Thrilling

It is thrilling to bring the Gospel to a waiting nucleus of faithful Lutherans who have been deprived of it because of removal from their home church. Brave pioneers they are—adventurous souls—but they miss their church; and oh, how long they have to wait sometimes until it comes to them! But when it does come how joyfully they receive the Board missionary! How their eyes sparkle and their happy voices welcome him to their homes! They help the missionary to secure a meeting place, and assist him in furnishing it. They introduce him to other Lutherans and the small band grows. And that first service! How anxious all are for a good attendance! How devoutly and enthusiastically they mingle their voices in that service; and, as each succeeding service brings new faces and new worshipers, what a cause for thanksgiving to God!

Gradually others come whose wives or husbands are Lutheran but who have worshiped in other churches; or they compromised by not attending any church. Of course, the missionary calls from house to house, and he finds many children not attending any church school, and many of them not baptized. He invites them to come, the church school grows, and former teachers who had become rusty volunteer their aid, others allow themselves to be drafted, and what a joy to all to see the attendance increase, the roll lengthen, the offerings grow!

Non-Lutherans

Gradually, but increasingly, come the Murphys, Burnses, and Atwaters; as well as the Bensons, Hoffmeisters, Biancos, Molotoffs, and others. Some tell the missionary that they have never been baptized nor confirmed. He starts an adult catechetical class, the members tell others about it, and the class grows. Then, at a public service, when they are baptized or confirmed, their brothers and sisters, uncles and aunts, and the congregation as well as the missionary, express their joy, often in tears of thanksgiving. What a joy it is to get persons to come to church who have "never attended since they left Sunday school," others who "have not been inside a church for fifteen years," and to see them come at first shyly now and then, and

finally regularly, and have them ask for instruction and baptism, and to have their children baptized; and in like manner, after instruction, to see skeptics, Sabbath breakers, blasphemers, drunkards, and uncouth, kneel before the altar "clothed and in their right (spiritual) minds." As we are told the angels in heaven rejoice at a sinner's repentance, so also the congregation and the missionary join in the glad refrain! Such a scene is joy unspeakable! Who will then rise up and say, "The Church is effete, she is declining, nobody goes to Church nowadays, the Church has lost her power," and other such untrue mouthings! Rubbish! With such happy experiences who would not be a missionary! Surely "our lines have fallen unto us in pleasant places; we have a goodly heritage!"

Easy?

Is organizing and developing mission congregations as easy as all this? No, by no means! There are rainy, cold, sultry and freezing days. The missionary meets with receptions more chilly and much hotter than the weather! Promises! They are glibly made, over and over again, but when Sunday comes the Joneses are again not there—nor the Smiths, nor the Andrews, nor others who had faithfully promised to come.

Excuses! They are more numerous than the sands or the stars! Again, at many houses he rings the doorbells—no response, though the family saw him from the window, and the radio is going full blast! Sometimes at the half-ajar door he is greeted with the welcome (?), "Are you here again!" and the door is slammed shut! Or, "We are not coming to your church. We expect to start going to ——— Church." Or, "All the Church wants is our money. We are not coming." The missionary tramps the cold, wet, slushy sidewalks; he comes home at noon or evening; he feels that he has accomplished nothing; and he is tempted to exclaim, "What's the use!" Some pessimist greets him on the street with, "Your attendance was not so good last Sunday. It seems to be falling off. What was the matter with the choir? Mr. and Miss So and So were not there. We will not be there next Sunday. We are going on a hike."

Disappointments? He expected an attendance of thirty because many more than that had promised to come, but only thirteen showed up! The organist was late, some of the teachers were not there, and the ushers were missing.

Difficulties? Certainly. But what are we here for? "To be carried to the skies on flowery beds of ease?" Then he reads II Cor. 11: 20-33; 12:9. Then he goes on his knees and talks with God—and he really prays—and Jesus answers him, "Lo, I am with you alway, even unto the end of the world." He rises from his knees and he knows that he will win the victory. Through it all his faith is strengthened. He has learned patience, perseverance, humility, and love. The next Sunday the sun shines. His attendance is forty-five instead of thirty. The vacationists have returned and brought others with them. The choir is filled, and the organist plays better than ever. Then in joy he repeats to himself Gal. 6:9. Yes, "I must fight if I would reign. Increase my

courage, Lord; I'll bear the toil, endure the pain, supported by Thy Word."

Delightful

It is actually fun to be a missionary! Is it not a delight to watch plants grow? All the hard digging, the heavy spading and fertilizing, the back-breaking planting and hoeing and weeding are forgotten in the ripened grains and vegetables, the luscious fruits, and the beautiful fragrant flowers. Still more deep-seated delight is there in hearing members of the family say, "Our home is quite different from what it used to be. There is more order and more love. We now say grace at the table." Others joyfully tell their friends, "We now have family worship. We are reading a chapter a day as announced in our church bulletin." Still others say, "Good-by highballs and high life! We are done with that kind of nonsense!" Are not results of that kind a wonderful compensation for all the hard work expended? Yes, it requires stamina to be a soldier of the cross. No weakling can be a successful missionary. It requires a faith that will not shrink; a hope that will not dim; love that never fails.

"It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And there to fight for man and God.
O, it seams the face, and it tires the brain;
It wearies the limbs, until one's friend is pain;
But it is great to be out where the fight is strong,
To be where the heaviest troops belong,
And there to fight for man and God."

Reprint from "Ecclesia Plantanda."

CHRISTIAN STEWADSHIP

(Continued from page 3)

a good sermon and perform all the duties connected with his office in the proper manner, and I suppose the Levite was a good man who could perform the rites of the temple, lead in the responses and carry out to the last detail religious ceremonialism. But the Samaritan was a man who knew how to love and to express that love in the right kind of giving. Jesus wants us to do that.

The Apostle Paul was very clear in his teaching about giving. Every epistle or letter he wrote contains some word of warning against neglecting to give God His share. He makes it plain that grace demands no less than law, to give God His share. He calls failure to do so covetousness and idolatry.

The prophet of old asked: "Will a man rob God?" We call it a crime to take that which belongs to a fellow man, or to withhold that which rightly is his. If you and I were in business together and made a deal which you knew nothing of but in which was a profit of \$100.00, it would be considered dishonest, mean and criminal if I should secretly keep it all and not give you your share. "Will a man rob God?" and I hear you reply: "No, no, never." Yes but you have robbed God, says this prophet (Mal. 3:8) "Wherein?" "In tithes and offerings,"—withholding God's share.

Some church members make more money than others, but give little to the work of the kingdom of God. We may excuse them or we may, as I have heard, call them "stingy Christians." To me that is inconsistent, contradictory. Did you ever hear of "sour" sugar or of a "white" blackbird? Of course not, those things do not exist, so also a person is either stingy and mean or he is a Christian, he cannot be both.

Let me briefly outline four principles of Christian stewardship. In the first one you will readily agree with me. We all agree that God is the owner of all things. We simply possess what we have here for a short time. If we rightly owned it, it would not be taken away from us. But God can take it away at any time. It is not ours.

Secondly: Since God is the owner, man is simply a steward. We hold our possessions in fee for Him. Think of the parables, the talents; the unjust steward; the Dives and Lazarus, etc. We see that Jesus taught this.

Thirdly: The test of our lives is not how much we possess, but how we use what has been entrusted to us. When we get to the bottom of the truth we'll understand that we really have no right to say: "How much of MY money should I give to the Lord?" but rather say: "How much of God's money have I a right to keep for myself and my own use?" When a man takes something which does not belong to him he is a robber; when a man withholds from God His share, the Bible tells us that we are robbing God and warns against that.

Fourthly: The Bible considers money the most perilous thing we have to deal with—worse than passion and anger. You would perhaps expect the Son of God, the Saviour of man, to spend His time talking about love, faith, immortality and truth. Not so. Jesus knew the danger. About one-seventh of the New Testament deals with money. Jesus knew that selfishness and love of money is the basic root of all evil.

I am not arguing as to the amount one should give, but I do emphasize that our giving should provide the needs of the church LOCAL as well as synodical. What God has given deserves our appreciation and love. Our giving should be an expression of our love. "God loves a cheerful giver." "It is more blessed to give than to receive." Hence I might add, it is nobody's business what you give except yours and God's. But it is God's business.

Friends! Each time you receive part of your income, part of that is God's share. What are you doing with it? Is it given to the glory of God?

LIST OF CONTRIBUTIONS TO GRAND VIEW JUBILEE DRIVE

(Continued from page 11)

Solvang	166.00	125.00	.....
Los Angeles	413.50	50.00	.....
Pasadena	17.75		\$ 25.00
Total	\$ 1,454.75	\$ 275.00	\$ 25.00
District IX			
Seattle	\$ 1,267.34	\$1,150.00	\$ 25.00
Tacoma	130.00		
Enumclaw	81.75		50.00
Junction City	237.50	150.00	100.00
Wilbur	121.25	75.00	
Total	\$ 1,837.84	\$1,375.00	\$ 175.00
Miscellaneous	2,305.43	675.00	115.00
Grand Totals	\$31,334.92	\$26,400.00	\$2,650.75

RICHARD SORENSEN,
Statistician, Jubilee Committee



HYMNS AND HYMNWRITERS OF DENMARK

By J. C. Aaberg

The Committee on Publication of the Danish Evangelical Lutheran Church in America.

Order from Grand View College, Des Moines, Ia., \$2.

The following impressions are gained through a hurried reading of Pastor Aaberg's new book. The time allotted me for this review is too short for a thorough study and appraisal.

Discerning readers who are interested in hymnology will be happily surprised by the content of this little book. It is a masterpiece. Too bad we do not have a university among us which could confer some honorary degree upon that author for his labor.

I remember a public statement was made some twenty years ago that J. C. Aaberg's name would go down in the history of our church as one of the most outstanding because of his translations. We were a number of young pastors who scorned the idea thoroughly at the time. We did not like very many of his versions, especially not those he had made of the hymns of Grundtvig. It appeared to us that he was attempting to give them a pietistic bend which they would not take. I still believe we were right on that score. But Aaberg, as a translator, has come a long way since that time. His later versions have gained much of that easy flowing style which is one of the important earmarks of good poetry: "It must sound like poetry but read like prose." It is the predominance of this quality in the book which gives the reader one delightful thrill after another.

It is fortunate that Aaberg with the greater skill

has recast many of his earlier translations. One could wish that many more of the hymns we have in the hymnal could be retranslated by the Aaberg of today, but, unfortunately, the poorer translations have already become so established in common usage that it will be hard for better ones to become accepted.

Most of the hymns which are included in the book are new or better versions by the author. In some instances he has ventured to improve the translations which have been made by others, and he has done it so well that no one can accuse him of plagiarizing. He does not always succeed, however. S. D. Rodholm's version of "Dejlig er Jorden" is hard to excel.

The brief biographies of the Danish hymnwriters are well written and the analysis of their characteristics is so superb that it makes the little book an excellent topic for study-groups or even for adult Bible classes. I would recommend that such groups buy a quantity of the book and study it together.

It is a piece of pioneering which Aaberg has done here. Some of our Danish hymns have already found their way so deeply into other Protestant groups that they are beginning to ask about the lives of the writers. In this book by Aaberg, we have an answer to their quest. Who knows, Danish Hymns And Hymnwriters may become the book through which American Christians may discover Grundtvig!

I have only a few minor objections to the book. The punctuation of the hymns could be improved. One might wish that the music could have been included in the publication. It is regrettable that the book had to be printed just now when paper stock is of such a poor quality. Here is hoping that the first issue will sell so well that a better reprint will be forthcoming soon. The Publication Committee has done well in sponsoring the publication of this book.

Marius Krog.

CHURCH and HOME

By REV. M. MIKKELSEN

AT GRADUATION TIME

Some of us have a boy, or a girl, who graduates from high school this week. Others will have graduating youth in their homes a year hence, and two years, etc. The promises of May are unfolding during June. The signs of the new day are no longer keeping our hearts in suspense. The present has finally caught up with the future of the past without changing the time honored fact that tomorrow is always the future. We have reached into tomorrow; tomorrow has become today; yet, there is still, and shall always be, a tomorrow for the soul that is eager to look ahead and who knows that the present is insufficient for the accomplishment of man's God-appointed task.

There may still be other equipment that we need beside education, ambition, and enthusiasm; these are very excellent qualities, worth a fortune in gold, but in order to build life we need something

much more fundamental, such as character, dependability, honesty, discretion, integrity, loyalty.

One young man whom few of us would dare to challenge in a personal match on morality and loyalty lacked the essential thing in human character which is the assurance of a never failing future emerging from the present. What lack I yet? he asked. He had all the things that money could buy. He needed more. He was told not to buy more, but to sell. There is a time when it is essential that we understand the importance of selling. Too much equipment becomes cumbersome.

The apostle Paul was an outstanding personality, he was well educated, he had excellent qualifications for the ministry, but he did not depend on his human training, wisdom and eloquence, he depended upon the power of the Spirit of God to make a good workman out of him.

The sermon on the mount closes by the parable of the two builders in which the emphasis is placed upon the difference between rock and sand, and between doing and not doing on the part of those who have been within hearing distance.

One man may still be working on the foundation when the other has finished his house. The most important part of a house is the foundation. It is when the storms come that the strength and sturdiness shall be tested. Therefore we dare not build without first building a solid foundation, although much effort and sacrifice thus put forth escapes the notice of human eyes.

Also in our educational system this should not be overlooked. Too much and too elaborate equipment in our public school system may tend to become cumbersome if the fundamental parts of the equipment are lacking. As one teacher has said: "The child is to grow up as a Christian, and never know himself as being otherwise." In the opinion of another teacher, "The child accustomed to pray, to think, and to work, is already more than half educated."

Christian character is our greatest asset in life. The reconstruction after the war of wrecked human lives, homes, and shattered hopes demands the effort and strength of every one of us. If the Christians are absent . . . ?

But they must not be.

Acknowledgement of Receipts From The Synod Treasurer

May 1 to May 15, 1945

Towards Budget:

Previously acknowledged\$21,090.20

General:**Congregation,**

Portland, Me.	15.10
Bronx, N. Y.	31.30
Perth Amboy, N. J.	250.00
Brooklyn, N. Y.	150.12
Newark, N. J.	66.00
Muskegon, Mich.	25.59
Victory, Mich.	40.00
Detroit, Mich.	189.38
Clinton, Iowa	20.00
Menominee, Mich.	52.65
Racine, Wis.	257.96
Marinette, Wis.	112.00
Kimballton, Iowa	689.85
Exira, Iowa	78.00
Hampton, Iowa	126.00
Waterloo, Iowa	62.50
Minneapolis, Minn.	139.10
Askov, Minn.	71.00
Dagmar, Mont.	209.00
Ruthton, Minn.	82.72
Hetland-Badger, So. Dak.	141.50
Viborg, So. Dak.	65.70
Withee, Wis.	39.50
Cordova, Nebr.	184.64
Davey, Nebr.	65.00
Brush, Colo.	50.00
Granly, Miss.	44.20
Solvang, Calif.	324.60
Parlier, Calif.	69.00
Los Angeles, Calif.	129.29
Pasadena, Calif.	35.00
Salinas, Calif.	250.00
Seattle, Wash.	63.40
Tacoma, Wash.	80.00
Wilbur, Wash.	50.00
Junction City, Ore.	221.75
Ladies' Aid, Argo-White, S. D.	30.00
Mr. Hans Jensen, Hutchinson, Minn.	25.00

Earmarked Pension Fund:**Congregation,**

Detroit, Mich.	41.00
Montcalm Co., Mich.	1.00
Clinton, Iowa	48.00
Cedar Falls, Iowa	56.02
Minneapolis, Minn.	52.50
Tyler, Minn.	1.00

Rev. Ove R. Nielsen	25.59
Rev. Ernest D. Nielsen	22.40
Rev. Ottar Jorgensen	36.00
Rev. Holger S. Jorgensen	6.72
Rev. M. Mikkelsen	10.00
Rev. Viggo Hansen	13.00
Rev. Harris Jaspersen	18.00
Rev. A. C. Ammentorp	17.50

Earmarked Home Mission:**Congregation,**

Montcalm Co., Mich.	2.00
Montcalm Co., Mich. (Luth. Tidings)	7.00

Towards President's Travel**Expenses:****Congregation,**

Waterloo, Iowa	10.00
Los Angeles, Calif.	12.61
Easton, Calif.	25.00
Salinas, Calif.	12.00
Watsonville, Calif.	7.90

For Children's Home, Chicago

Rec'd Direct; Credited to:

Danish Ladies' Aid, Parlier, Calif.	25.00
Congregation, Ludington, Mich.	5.00

For Children's Home, Tyler, Minn.:

Mr. Bill Svendsen, Ruthton, Minn.	5.00
Mr. Rasmus Jensen, Ruthton, Minn.	5.00
Mr. C. J. Pehrs, Ruthton, Minn.	5.00
Mr. Martin Petersen, Ruthton, Minn.	5.00
Mrs. Matt Krall, Ruthton, Minn.	1.00

Total received this fiscal year \$26,100.29

Received from other sources during year 197.65

Total received from all sources

this fiscal year\$26,297.94

Received for Items not on the Budget:**For Lutheran World Action:**

Previously Acknowledged (1945 only)\$ 1,089.95

Congregation,

Brooklyn, N. Y.	34.00
Victory, Mich.	20.00
Detroit, Mich.	38.00
Montcalm Co., Mich.	132.50
Fredsville, Iowa	153.60
Kimballton, Iowa	370.75
Dagmar, Mont.	62.50
Bone Lake, Wis.	10.00
Minneapolis, Minn.	213.60
Withee, Wis.	11.50
Hetland-Badger, So. Dak.	34.00
Viborg, So. Dak.	45.00
Junction City, Ore.	90.00
Rosenborg, Nebr.	33.15
Brush, Colo.	42.00
Granly, Miss.	8.00
Mrs. R. Jensen, Brookings, So. Dak.	10.00
St. John's Ladies Aid, Easton, Calif.	15.00
So. Sidney Ladies' Aid, Montcalm Co., Mich.	10.00
Trufant Ladies' Aid, Montcalm Co., Mich.	15.00
Women's Mission Group, Montcalm Co., Mich.	15.00
Settlement Church Circle, Montcalm Co., Mich.	20.00

Total to date (1945)\$ 2,473.55

For Grand View College Jubilee**Fund, Cash Contributions:**

Previously Acknowledged .....\$31,334.92	
Mr. Hermod Strandskov, Minneapolis, Minn.	25.00
Mr. Anton Christiansen, Waterloo, Iowa	25.00
Mr. Andrew Bornhoft, Tyler, Minn.	10.00
Mr. Rasmus Nielson, Tyler, Minn.	10.00
St. John's Luther League, Seattle, Wash.	15.00

Total to Date\$31,419.92

G.V.C. Jubilee Fund; Contributions in Bonds (Maturity Val.):

Previously acknowledged .....\$26,400.00	
Mr. and Mrs. A. H. Jurgens, & Alice C. Thomsen, Menomi-	

SYNODICAL OFFICERS, ETC.

Rev. Alfred Jensen, President, 1232 Penn. Ave., Des Moines 16, Iowa.
Rev. Viggo M. Hansen, Secretary, 1320 Ninth St., Marinette, Wis.
Mr. Olaf R. Juhl, Treasurer, 4752 Oakland Ave., Minneapolis, Minn.
Mr. Herluf L. Hansen, Trustee, 1111 Pershing Blvd., Clinton, Ia.
Dr. F. N. Thomsen, Trustee, Tyler, Minn.

Miss Dagmar Miller, Santal Mission, Treasurer, Tyler, Minnesota.

Dr. A. T. Dorf, Danish Seamen's Mission, 193 Ninth St., Brooklyn, N. Y.

(All contributions and gifts to be sent to the synodical treasurer, Olaf R. Juhl, with the exception of gifts to the Santal Mission and the Danish Seamen's Mission).

nee, Mich.	25.00
Mrs. Astride Jurgens Brenner, Menominee, Mich.	25.00

Total to Date\$26,450.00

Our Budget has been met over 111%. This is a commendable effort and I wish to thank every one for the splendid co-operation.

OLAF R. JUHL.

Gifts To Grand View College

The 1944-45 school year is drawing to a close. We are very grateful that we have been permitted to complete another school year under war time conditions and that we have been able to do so without going into the red. This has in part been made possible by the abundance of gifts received from friends of the college. For these I again wish to express my appreciation. I have earlier made mention of the bulk of the gifts, and the names below complete the list.

The treasurer of the Synod informs me that the Bethlehem's Ladies' Aid of Cedar Falls and the Congregation at Racine have given Grand View College as Christmas gifts \$25.00 and \$10.00 respectively. For this I express my appreciation, but I would like to call attention to the fact that gifts sent to the Synod Treasurer and which are counted as part of a congregation's quota of the Synod budget, are also counted as part of the Synod payment to Grand View College which is appropriated by the convention. Thus they only indirectly benefit the college.

Gifts received with thanks:

Mr. and Mrs. William Nielsen, Ringsted, 30 doz. eggs; Mr. and Mrs. August Sorensen, Ringsted, 30 doz. eggs; Mr. and Mrs. Lars Bollesen, Tyler, 12 doz. eggs; Mrs. Jens Andersen, Kimballton, 36 quarts canned goods; Alden Ladies' Aid, 102 quarts canned goods, 2 jars lard; Marquette Ladies' Aid, 60 doz. eggs; Miss Pearl Plambeck, salmon from Puget Sound; Mr. Jens Sorensen, Oak Park, Ill., sporting goods.

Johannes Knudsen.

Grand View College
May 26, 1945.

News Briefs

BISHOP BERGGRAV LED CHURCH OPPOSITION TO NAZIS WHILE UNDER ARREST

By Goesta Ollen

(Copyright 1945 by Religious News Service)

OSLO (By Wireless)—Although kept under house arrest for more than three years, Bishop Eivind Josef Berggrav, Primate of the Norwegian Lutheran Church, was the active leader of the Church's unflagging opposition to German occupation authorities, it was revealed in an interview which the noted churchman gave Religious News Service here.

Disguised in a heavy, black beard, and a pair of spectacles, Bishop Berggrav left his summer lodge at Asker almost nightly for secret visits to Oslo. Conferences with patriot church leaders were often held within stone's throw of Gestapo headquarters in the city. Some of these nocturnal trips, he said, were made with the help of friendly guards, but others were planned without their knowledge.

"During the whole occupation," Bishop Berggrav declared, "our Church and our people were united in a struggle that was compelled by our obligation to God."

Bishop Berggrav said his guards showed great sympathy toward him during his confinement. When he refused to sign a pledge of loyalty to the Quisling regime that would have meant his freedom, the guards cheered him lustily. It is possible that they offered only a token resistance when Norwegian patriots overpowered them and spirited Bishop Berggrav away to safety a few weeks before Germany surrendered to the Allies on all fronts.

Voicing deep sorrow over the sudden death last year of Dr. William Temple,

Archbishop of Canterbury, Bishop Berggrav said his passing was a severe blow to the ecumenical (church cooperation) movement. He expressed hope for more progress toward a worldwide community of churches "when ecumenical solidarity stretches further than to the general staffs" of the churches.

Coordination of church and state was approved by Bishop Berggrav, but he said it was his wish that the Norwegian Church be given greater freedom in the conduct of its internal affairs.

The churchman disclosed that his youngest son, Dag, suffered extreme mental and physical torture at the hands of the Gestapo as the Nazis vainly attempted to gain information on Bishop Berggrav's secret activities. On one occasion, the boy fainted six times but steadfastly refused to divulge anything that would implicate his father. When freed from prison, young Berggrav did not recognize his parents. Physicians believe, however, that he will recover.

Bishop Berggrav was first interned in the Bretvedt concentration camp near Oslo, but was released and promised his freedom. When he left the camp, the police car brought him directly to the cottage in Asker and guards were immediately assigned to prevent his escape. Living alone, the Bishop did his own cooking and cleaning, and cut 14 cords of wood during his internment. He was in frequent correspondence with Bishop Gustaf Aulen of Straengnaes, Sweden, signing his letters as "Doctor Kattman."

In one letter, Bishop Berggrav wrote as a gynecologist, stressing the risks that surrounded "delivery" for a certain patient, an obvious reference to the attempt that was to be made to free him from his captors.

REVEALS NAZIS FEARED ECUMENICAL MOVEMENT

By Religious News Service

NEW YORK. Adolf Hitler and his Nazi cohorts considered the ecumenical movement as exemplified in the World Council of Churches one of the most serious obstacles to National Socialism because it bound together Christians in all parts of the world, it was said here

by Dr. W. A. Visser 't Hooft, general secretary of the World Council.

He disclosed that a huge file of material on the ecumenical movement had been compiled by the Nazis in Berlin.

An interesting sidelight on the arrest of the Rev. Martin Neimoller, eight years ago, was also revealed here. When the Gestapo called on the Berlin pastor, he was reading a letter from Dr. Henry Smith Leiper, secretary of the American Committee for the World Council. Neimoller hid the letter between the leaves of a dining room table, and it was not discovered by the Nazis despite a thorough search of the house. Had the letter been found, it is believed that it would have been used as evidence that Neimoller was cooperating with foreign interests, and may have led to his death.

OUR CHURCH

(Continued from page 5)

District president, was the guest speaker in the Detroit church on April 24. On May 11 Rev. Verner Hansen, District president of D. A. Y. P. L., visited the Junior Young People's Society as guest speaker.

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Write for Catalog — Johannes Knudsen.

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