

# Lutheran Tidings

Volume III

AUGUST 5, 1936

Number 1

## "CHRIST, THE HOPE OF THE WORLD"

Dr. Luther A. Weigle, New Haven, Conn. Dean Yale Divinity School.  
Chairman World Council of the World Sunday School Association.

Speaking at the Saturday evening session of the 12th World Sunday School Convention in the Calmeyergaten Hall, Dr. Weigle laid emphasis upon the convention motto, chosen by the Rt. Rev. Johan Lunde, Primate of the Church of Norway: "Kristus, Verdens Haab" — "Christ the Hope of the World."

Dr. Weigle said in part:

"The present is not an age of faith, we must confess. It is for man an age of disillusion, of bewilderment, of distrust, of fear and even hate."

"The happy sense of progress, the triumphant belief in the natural and inevitable perfectibility of the human race, which was so characteristic of the nineteenth century, is gone. Its easy optimism has disappeared. Its paens of praise to the laws of evolution are hushed."

"For faith in God, the new paganism substitutes a man-made thing it calls 'religion'. A man is religious, says one of our modern pragmatists, when he acts in devotion to an ideal, especially if it be against obstacles and at risk of personal loss. Belief in God, he holds, detracts from such devotion and impedes one's service to his fellowmen."

"I pause to observe that it is only as men lose faith in God that they begin to talk much about 'religion'. Healthy faith is objective. It thinks and speaks of God and man and duty instead of psychologizing about religion. The word 'religion' appears in the Bible but three times. Jesus never used the word, so far as the records show. Paul used it but once, and then to refer to the system from which he had become emancipated."

"The new paganism cannot last. Its emptiness and futility are already manifest. The judgment of God is upon it; and the judgments of God are unfailing and true and righteous altogether."

Dr. Weigle declared emphatically his conviction that "we are upon the threshold of a great revival of Christian faith". "The world is beginning to sense its moral need and spiritual hunger," he said. "It will be quiet, without noise or cataclysmic overturnings, but as persuasive as leaven and as powerful as the rays of the sun. It will be different from the early nineteenth century revival for life is different today." He continued: "It will, I think, be less individualistic and more social-minded; less emotional and better grounded in the understanding of the laws of nature and of human life; less given to escape from the world, and more eager to remake the world and to build therein the city of God."

"To repent is to change your mind; it is to be changed in heart and will; it is to become a changed person. The world needs changed persons more than anything else. Not luck or fate or lack of divine providence brought it

to its present plight, but human selfishness and frailty, ignorance, folly, mismanagement, unrestrained competition, and unbridled greed."

"The trouble is that we have too often lost sight of Christ's advice to seek first the kingdom of God. We have not kept in a position of primary regard those great eternal moral principles and values of which the kingdom of God is the symbol and realization. The kingdom of God is a kingdom of justice and equity, of righteousness and truth, of good will, human brotherhood, and peace. These are the real values of life. But we have not placed these values first. We have sought money, publicity, speed, power, and the silly thing that we call prestige."

"God," said Dr. Weigle, "is no continent, inertly waiting to be discovered; He is no mechanical force, a tool for man's use. God is active, living, loving, seeking to redeem men from their folly and wrong. It is not as an ethical teacher merely, nor even as an example of what human life may be, that Jesus Christ is the central figure in human history. It is because he affords us a glimpse of ultimate Reality, because we see in Him the character and disposition of God dwelling among men, God entering history for man's redemption. And when we affirm belief in the living, eternal Christ and in the Holy Spirit, we declare our conviction that the Divine Initiative that created, sustains and redeems us, is consistently and always what Christ revealed God to be."

In closing Dean Weigle said: "It has become increasingly clear that Jesus' teachings, far from being impracticable, constitute the ethical basis for the only practicable and genuinely realistic organization of human society."

"Human welfare, education, evangelism—these three belong together. We must get rid of the old antitheses which set over against one another the social gospel and the gospel of individual redemption as though these were incompatible, or which assumed that education and evangelism are naturally rivals. In the power of the Spirit of God let us meet the paganism of our day with a social gospel that is content to leave no part of human life and no child of God outside of the Kingdom, with an educational program that enlists in the cause of Christ the whole range of human powers, and with an evangelism wide enough to include the full redemptive purpose of him who came that men might have life and have it abundantly. We need then have no fear. We can depend upon God to bring the revival of faith, the awakening of conscience, which the world so sorely needs. To labor and to pray for such an awakening we here consecrate ourselves. May God help us to be fit instruments for the power of His Holy Spirit."

"World Convention Daily."

## The World's Sunday School Convention

### Its Achievements in the Past

The movement to advance Sunday Schools both in England and in America attracted the attention of religious philanthropists who were soon enlisted in the organized efforts being made on both sides of the Atlantic. The 'First Day, or Sunday School Society' was called together in Philadelphia in 1803. These proved to be the forerunners of many attempts at such organization. The American Sunday School Union, founded in 1824, was the pioneer organization on a nation-wide scale . . . The first World's Convention met in London, July 1st to 6th, 1889.

Thus were mingled the individual efforts to render a community service in behalf of religious education which had sprung from the heart of Robert Raikes in England, and the extensively organized cooperation in this same endeavor which at length came to reflect the world outlook envisaged by B. F. Jacobs in America. The resultant is the World's Sunday School Association.

During the past half century significant World Conventions have been held widely representative of the nations.

One of the most notable achievements was in connection with the Seventh World Sunday School Convention held in Zurich in 1913. Six commissions had been appointed to make reports regarding the progress of the work in six great areas of the world: Continental Europe, South Africa, India, the Orient, Latin America, and Mohammedan Lands. The commission which reported on the Orient of which H. P. Heinz was chairman, made a journey around the world escorted by this outstanding Christian layman. The results of that world tour, the first of its kind, have lasted down to the present day.

The finances for the support of the work of the Association have come largely through the inspiration of the Conventions. Every Convention has been utilized for the presentation of the work to the delegates in attendance and there have been many demonstrations of most generous financial response.

This unique world-wide service of the World's Sunday School Association is the only one of its kind . . . Peace treaties will continue to be mere scraps of paper and class barriers will continue to work devastation and ruin until the Christian church is extended throughout the world and the principles of its Founder, Jesus Christ, are accepted by one and all.

*Robert M. Hopkins.*

### Its Challenge to the Future

What is the challenge that faces us as groups of people primarily concerned with the teaching, training, and winning of youth for Christian service?

Firstly, there is the challenge of a *selfish and narrow Nationalism*, which, disguised as and miscalled patriotism, is at bottom nothing more than selfish jealousy. Nationalism is not wrong in itself. God has placed us in nations, and the desire for each nation to realize itself is wholly natural and reasonable. But that form of Nationalism which believes in the divine authority of the nation is to me the most disturbing factor in the world to-day.

Secondly, there is *the challenge of Islam*—a mighty challenge in these days. Mohammedanism is conscious of a solidarity and unity which does not exist in any other religion. To-day the Mohammedan world is restless. But it is not only restless; it is more responsive to the message of Christ than it has ever been.

Thirdly,—there is *the challenge of Jewry*—not a popular challenge by any means, but, nevertheless, one we must

face as Christian people concerned with the spiritual welfare of the youth of the world irrespective of class or race.

I must only refer to one other challenge—a challenge that embraces many lands. May I only mention two such lands, India and China.

Envisage, if you can, the mass movement in *India* towards Christianity, whole communities pressing forward to become Christians. The need—the immediate need—there is for Christian education and the greater development of indigenous leadership. Only the best teachers and methods will meet the present challenge of opportunity in South India.

*China* is plastic to new impressions. The greatest hope which the present situation has created in the minds of the Christian people of China is their renewed vision of a Chinese indigenous Christian movement adapted to meet the religious needs of the people, congenial to Chinese life and culture.

I look today upon the needs of this weary, war-torn, restless world. Do we realize that God is more concerned about the needs of the world than we are; that the Christian teaching and training of youth is a burden on His heart even more so than on ours, and that one of the greatest words in our Christian literature is still "Immanuel"—God is with us?

*James Kelly.*

"World Convention Daily."

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## "The Sunday School and Evangelism"

By Dr. Toyohiko Kagawa, Tokyo, Japan.

Japanese Christian Leader, Apostle of the Cooperative Movement.

After months of strenuous visitation on behalf of the Cooperative movement in the United States, Dr. Kagawa arrived in Oslo in time for the address here reported.

While at some points in his impassioned presentation Dr. Kagawa departed from the manuscript prepared in advance and made available to this paper, he dwelt at length upon the main points given here. Readers will note that he did not have time to develop the seven suggestions listed toward the end of the material. He dealt at length only with a few at the beginning. They will for that reason be glad to have the complete list here as he provided it in advance.

Dr. Kagawa began his talk by saying: "In countries where Christianity is the leading religion we know that most new church members come from the Sunday school. Even in Japan where Christianity is not so predominant this same tendency exists. In Japan there are about 20,000 new baptisms a year and more than 50% of them are from Sunday schools or are persons who have been in Sunday schools at some time. Recently, in Tokyo, a secular high school that has no Christian principles in its education made a survey to find the extent of the interest of the students in religion. To the surprise of the principal of the school the result showed that the majority of the students were interested in Christianity. They showed this interest in spite of the fact that they were from buddhist and shintoist families. The chief reason for their being in favor of Christianity can be traced to the influence of the Christian Sunday schools.

"Recently, receiving a certain influence from European theology, some Japanese pastors want to ignore the value of Sunday school training because they think that the Sunday school is not important. They think that true Christianity is in evangelistic preaching. To reveal the work of God from Heaven, they believe that the Sunday school is relying too much on human psychology and a



humanitarian interpretation of religion. But, this kind of misunderstanding comes from an assumption that the Sunday school and religious education are against evangelistic preaching. To my mind the Sunday school, through religious education, is a wonderful method of evangelization, well systematized to convey the word of God to children and young people.

"With my twenty-six years experience in slum work I have discovered that the Christians who support the church in the slum quarters are those who were educated in Sunday schools and who received baptism later. Without the Sunday school or week day religious education for slum children, it is absolutely impossible to get good members who will support the churches in the labor sections of industrial cities. When I started my slum evangelization in the year 1909 my friend, the Rev. Mr. Hachiama, advised me to save the children in the slums rather than the adults. But, I thought if I devoted more time to children than adults, I would have to wait ten or fifteen years to establish a church in the slum quarters. I tried to organize one good church, converting drunkards, ruffians, and scoundrels of the slums, and put a tremendous amount of energy in this work. But, after continuing for more than twenty six years, I discovered that the children became murderers, prostitutes and ex-convicts, and the ruffians and scoundrels whom I tried to convert, remained as wicked as in former days. I must confess that I made a serious mistake in my own method of evangelization.

"If I had put more energy into the evangelism of the slum children which probably would have led them to Christ I could have been more successful in helping the slum people. I probably could have led them to Christ with the help of God easily instead of letting them become murderers or prostitutes. Through their efforts probably many of their parents could have been led to Christ. I was too impatient to wait the necessary ten or fifteen years for them to become adults.

"Some Sunday school teachers conceive of the Sunday school as a preparation for children to become good Christians when they grow up," he said. "That kind of teaching does not open up to children the real living of religion. I believe that even children need their own personal religion from time to time. The grade system in Sunday school teaching thus becomes a wonderful evangelization organization to give this good religion to children. Jesus, with His gifted talent, gave us this most wonderful truth to approach the children."

Dr. Kagawa outlined seven methods which should have place in all Sunday school teaching:

1. Nature study method (to teach children the design of God in nature).
2. Beauty method (to teach the beauty in the universe which God has created).
3. Prayer method (prayer, praise, meditation and quiet time).
4. Work method (teaching the children to have the projective and the creative power given in human character. Exercising the creative power of man we can understand the creative power of God).
5. Love method (to teach love of others and love of God).
6. Bible history method (we must tell the history of the grace of God to children).
7. Personal touch method (they must have the personal touch method, good teachers, great men, and great religious characters).

He is sure that with the use by the Sunday schools of these seven methods which stress the essential religious truths as they appear in nature, "children cannot remain materialistic." He feels confident that one reason why

children in the slums of the big cities lose the religious sense is because their opportunities to approach nature are so limited. He closed by insisting, however, that even such "nature-approach" to evangelization was futile "unless we guide their attention to God's great design in nature." For this reason he pleads with the teachers to infuse "the complete program of the Sunday school" with loving prayer and labor for the individual child.

"World's Convention Daily."

## D. S. U. District IV Convention

Muskegon, Mich., August 28, 29, and 30

District IV will hold its annual convention in Muskegon, Mich., on the above mentioned dates. *We urge all our members and friends to prepare now to attend.* This is an opportunity to associate for a few days with the friends you have made at other conventions, and to make new friends with whom you can share something worth while. This convention should draw many young people from all our communities. Muskegon is the most central point for all of us. Let us make use of this advantage. Following is the tentative program:

### Friday Evening

Opening meeting; short talks by E. Farstrup and A. C. Kildegaard.

### Saturday

Morning devotions by Rev. E. Back.

Business meeting.

Dinner.

Business meeting concluded.

Sport (Kittenball tournament, if enough societies have complete teams).

Banquet—Speaker: Dr. Herbert W. Swansen.

### Sunday

Group Breakfast.

Round table discussion, led by Mr. H. P. Rasmussen of Wheaton, Ill.

Church services. Sermon by Rev. S. Kjær. Communion by Rev. Ernest Nielsen.

Dinner.

Probably a ballgame. (Finals of Tournament?)

Lecture by Rev. Leo Broe.

Supper.

Closing meeting—Speaker: Rev. Enok Mortensen.

Please send all enrollments to Rev. E. Nielsen, 25 Merrill Ave., Muskegon, Mich., as soon as you are certain of attending. Make it a point to attend.

E. Farstrup, Dist. Pres.

## Picnic at Clear Lake

On August 9, 1936, a picnic will be held at Clear Lake which all young people of Iowa and Minnesota are invited to attend.

Those who wish to go swimming before dinner will meet at State Park on the south shore at 10:30, and those who come for dinner will meet at 12 o'clock. There will be a lecture and entertainment in the afternoon.

Come everyone and bring your own lunch and sport equipment and songbooks (D. S. U. Sanghefte), and be prepared for a good time. Those who come later will find information as to the location of the picnic at any Clear Lake hotel.

Ingrid Madsen.

# Lutheran Tidings

PUBLISHED BY

THE DANISH EVANGELICAL LUTHERAN  
CHURCH IN AMERICA

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Rev. Ernest D. Nielsen, Business Manager,

211 Washington St., Cedar Falls, Iowa, and

25 Merrill Ave., Muskegon, Mich.

Subscription price: 1 yr., \$1.00; 2 yrs., \$1.75; 3 yrs., \$2.50

All contributions to the contents of this paper should be sent to the editor.

All matters concerning subscriptions, payment of subscriptions, change of address, etc., should be sent to the business manager. Advertising rates on request to the business manager.

Second class permit pending.

Volume III

August 5, 1936

Number 1

## EDITORIAL

As will appear to the readers of "Lutheran Tidings," the editor has used a good deal of material about the World Sunday School Congress which was held at Oslo, Norway, July 6 to 12. This convention published a daily paper, "The World Convention Daily." It is from this paper that the material published here is taken. And I am very happy to be able to give this information to our people.

It will perhaps be remembered that the Business Manager of "Lutheran Tidings" is the delegate of our synod to the Sunday school convention. We hope that when he returns he will give us some first hand impressions from his visit to Oslo.

Let me also say that I think the work of the Sunday school is of so great importance to the children as well as for the future of our synod that we might well devote some more thought and effort to it. It is true, we have Sunday schools in nearly all congregations. It is a regular branch of the work in the local churches. This is as it should be. But would it not be useful to take this work into account in our larger fellowship, the synod and the district? Considering the importance of the Sunday school, it is quite inconsistent that never a word is heard about it at our conventions.

The same is the case with the summer vacation school. Rarely is that mentioned at conventions. And yet, if you will take a copy of the constitution of the synod, you will see in Paragraph 20 that this activity is supposed to be taken up for discussion at every convention. Perhaps it is unreasonable to make it a requirement of the highest law of the synod that this or any other special subject shall be discussed at every convention. But it is a rather far cry from that to the utter neglect with which we have honored these phases of our work.

There are men and women in our synod who have made great sacrifices for the Sunday school and the vacation school. I hereby want to offer them the opportunity to discuss their problems and methods in "Lutheran Tidings." I am sure that it would make the work more interesting if Sunday school teachers could come to feel that they are a very large group in our synod who are trying to do the same work, who have the same problems to cope with.

C. A. Stub.

## Will Dr. Ostergaard Be Sent Out to India this Fall?

This is a question that I am asked almost continuously. But the question can not be answered by me. The answer must be given by friends of the mission. He is surely needed out there; the hospital is almost closed; the 20,000 patients that used to be treated there annually are largely without medical aid; and the committee is therefore most anxious to send Ostergaard. It feels the great need that awaits his coming and the irreparable loss it would be to our mission if we should be forced to dismiss him. But we can not send him before we are assured of the means to support him. And that assurance must come from you.

A committee meeting will be held in Minneapolis on September 8, at which final action on the question will be taken. But all that the committee can do is to ratify what your contributions have already decided. If enough money has come in to warrant the committee in sending him, he will be sent, otherwise he will undoubtedly be held back.

The intervening weeks will therefore mean much to our mission work. We are facing a challenge, and the future of the work will to a large extent be determined by our answer to it. The amount needed is not greater than we can raise it, if we really wish to do so. And the question is therefore for all of us a question of willingness, of earnest desire that the work shall be continued.

But if we really wish that it shall do so, we must not sit back and await the answer of others. Each one of us should now as soon as possible and to the extent of our ability send our answer.

A circular explaining the need of the mission has been sent to all congregations and, I hope, distributed to every member of our synod. Your answer to this circular will be your vote as to whether or not Ostergaard and his wife shall be sent out to their work again.

A great question is depending on our decision for the cause of God among the thousands of needy out there, for our own share in the blessing of the great work, and for Dr. Ostergaard and his wife, who are praying for permission to go out and serve God among these poor people of the jungle. Let us then, friends, vote prayerfully, fully conscious of what our vote may mean. And let us forward our answer now. We have a great decision to make. We can not, we must not fail.

With greetings to all,

J. C. Aaberg,

President of the Santal Committee.

## Our Pastors' Pension

When this is read we shall be in the month of August, one of those months to which our old Pastors and Pastors' wives are looking forward with expectancy for their half yearly pension from our Church's Pension Fund.

At the Convention this year at Kimballton it was resolved to increase the pension to \$200.00 annually for each individual who is entitled to receive a pension from our church. That means that we must pay out about \$2,700.00 this month to those who as Pastors or as Pastors' wives have served in our synod, but who now are unable to do so any more.

At the Convention the cause of our old faithful servants was pleaded in such a way as to warm the hearts of many listeners, and it is certainly well if our hearts are warmed for a good and worthy cause. Now I hope that the



# REPORT

of the

## Proceedings of the 59th Annual Convention of the Danish Evangelical Lutheran Church held at Kimballton, Iowa, June 3---7, 1936

### DISTRICT VI

By Rev. *Harris Jespersen*

It is impossible to tell about spiritual activity. One can only report something about the outer form, inside of which we hope and pray that such activity is going on.

Our district is small and lies, as is well known, in that section of the country hit by the drought at a time when all the misfortunes of the depression were upon us. We are trying to forget all this, however, as best we can and to bring about conditions in which the spirit of fellowship can thrive.

At present we are only three pastors in District VI. There are nine congregations (ten until a year ago) which are served; our field is large. At least one more pastor must come and help us soon or we must be prepared to see valuable things perish.

Let me review the field piecemeal so that we may come to understand conditions better. When I came to Viborg nearly four years ago, there were two annex churches belonging to this charge, one at Howard, Miner County, the other south of Gayville in Yankton and Clay Counties. The work in Miner County has ceased. Because of the drought so many of the church members have moved elsewhere that the group became so small it was agreed to desist. There is a large Norwegian Lutheran church at Howard, so it is still possible for those remaining to participate in Lutheran worship.

The congregation at Gayville consists of a gratefully faithful small group which is always ready to come when the call to worship sounds. Many, young and old, attend our monthly evenings of song at the various homes where we sing, read, and play games. We need a hall for such gatherings and are looking forward to the time we can afford to get one.

Sunday, May 17, fourteen young people will be confirmed, the largest class in the history of the congregation. We expect to have a festive day with these young people.

At Viborg it seems to me I may say we have had some progress, perhaps not in number of the membership, but especially in the participation in the services and interest in other ways. This spring the interior of the church was painted and our meeting house repaired. June 19-21 Viborg congregation and Junior League has invited D. S. U. District III to meet here in convention and for the celebration of the 25th anniversary of the dedication of our church. We look forward to a good meeting at that time.

At Hetland and Badger the work has gone on quietly. Rev. R. Jensen has been ill part of the time since last convention. He has had to submit to an operation, but is now in good health again. Besides the work in his own congregation he has taken upon himself the work at White, in so far as his strength and time permits. Once or twice also he has visited Lake City. The annual convention was held at Hetland last year.

Tyler congregation will celebrate its 50th anniversary in June. Much work is being done in preparation of the festival June 25-26. Last summer Danebod Folk High

School was open again to a large group of girls under the leadership of Rev. and Mrs. Holger Strandskov, and with the assistance of Rev. and Mrs. Johs. Knudsen, Prof. Ammentorp and others. Also the school will be open this summer in the hope that there will be a good attendance. Rev. Holger Strandskov also serves the congregation at Ruth-ton. From here is also reported progress and increased participation in the work, especially by the young people. Rev. Strandskov has also striven almost beyond the limit to give the Diamond Lake congregation one service a month. My wife and I have also visited Diamond Lake several times the past year, and we can truthfully say that we have had much joy from the reception we have been given there at all times. The group at Diamond Lake is so large that it can fill the church, and we must arrange it so that they can have their own pastor. There is work to be done at Diamond Lake.

The Tyler congregation was on the point of losing their church last winter. The floor had caught fire. Fortunately it was discovered in time to save the building. Now the church has been repaired, and is as beautiful as it has ever been. It was taken into use again on Easter Sunday. In the meantime their services were held in the gymnasium.

It should be noted that in all congregations the Sunday School is doing faithful service. This work is changing more and more to the English language.

Since last convention Rev. and Mrs. K. Jensen Hansen have moved to Denmark. We want to thank Rev. Hansen for the years of service he gave to the Danish Church. May the blessing of God rest upon the future activities of him and his wife.

And we pray God for His blessing upon us all in our church and in our homes. May we learn to move quietly forward in His name, which is above every name.

### DISTRICT VII

By Rev. *J. A. Holst*

When we let our thoughts wander back over the year which has passed since the various expressions of our church life in District VII were focussed in our last convention, we have much to thank our God and Father for. His word has been preached to us and the sacraments have been administered with the same richness with which He has endowed them. And yet there are many things in which we must humbly pray Him to preserve us in order that His gifts and the tasks He has given us in the congregation and the church may go forward, and that we may advance the kingdom with minds willing to serve better than heretofore, for the honor of God and blessings on ourselves.

All congregations of the district have resident pastors with the exception of the Ryslinge church, whose pastorate has been vacant since L. C. Laursen left them. The work of the congregations has proceeded faithfully during the past year, also in the Sunday Schools, in the summer schools, and among the young people. According to our statistics there has been some progress in membership and

in the participation of children in the above named schools. Regular English services are now held once a month in all the congregations of the district. Several churches have two English services a month, and one church uses the English language almost exclusively. The Sunday Schools use the English language chiefly, which is also naturally enough the case with the young people's work.

We have in view only the visible forms of our work. The quiet, faithful Christian life which is found in our homes can be evaluated only by Him who knows the need and the faith of our hearts.

This district has two mission enterprises: the church at Ryslinge and the small newly begun church at Granly, Miss. The former has been served by the pastors of the district one Sunday a month and on the remaining Sundays by others whom they have invited. The district treasury has supported this work. The past two years a confirmation class has been conducted by the district pastors on their visits to the congregation. The work of these classes has been somewhat desultory, but there is now a group of young people who will be confirmed by Rev. Aage Moller in May.

The church at Granly, Miss., is served by Rev. K. Knudsen and by the pastor at Danevang, Texas. In spite of the great distance, Rev. Arthur Frost has visited them several times and has confirmed a group of young people there this spring. Rev. Frost writes about the possibility that the Danevang congregation will sacrifice a Sunday a month so that he can go to Granly regularly.

Rev. Aage Moller, who has no church, has taken his share of the work at Ryslinge. We hereby express our heartfelt gratitude to Rev. K. Knudsen, Rev. Arthur Frost, Rev. Aage Moller, and the other pastors and the churches of the district for their faithful spirit of good will.

Last fall Rev. Harold Petersen was ordained and inducted as pastor of the congregation at Denmark, Kan. We bid them welcome among us.

At one point in the work of our district there has been failure. This is in regard to the willingness of the churches to support the activities of our synod. It is to be hoped this is only temporary and that our willingness to contribute may increase when economic conditions improve. The fact that so little is contributed may be due to a lack of understanding on the part of the congregations of the blessings of serving God and His cause with the means He has so bountifully given to us, and that it is by willingness to contribute that our common tasks are to be accomplished.

The convention was held at Brush, Colo., in the latter part of August, 1935. This was a good meeting with a good attendance from the congregations of the district. D. S. U. I held its convention in the first part of September, 1935, which was also a good meeting.

The several congregations have held meetings and festivals at which the word and the sacraments were the pivotal facts. May God our Father bless the future as He has blessed the past; and may we follow His calling with willing hearts.

#### DISTRICT VIII

By Rev. *Marius Krog*

For many years in the past our church reports have been given on the same discouraging note: outwardly no special progress to report, and that it was to be hoped there was no retrogression inwardly.

Nor is there at present any special occasion to report great progress. Yet I do think it may be truthfully said that the church as a whole is entering a period of orientation in its relation to the world.

Earthly life, with its manifold demands and problems, is so obvious and obtrusive that even the church is tempted to forget its peculiar place in the world—that it must be in the world but not of it. When the faith of the Christian Church in God degenerates into a system of beautiful ideas instead of a strong realistic position, confusion results, and Christian life becomes difficult to distinguish from the life of the world.

In regard to the tendency of governments toward totalitarianism, to take a concrete example, the church is about to clarify the relationship between the world and itself. It has only one Lord and at no point can it recognize any other. But in so far as the church has begun to tear itself loose from all foreign authority, it has been involved in a test of conscience which has revealed a number of aspects in which it must stand off from the ways of worldly life.

The church has finally come to recognize the nature of militarism by its fruits and is now about to serve the desperate relation in which it has stood to militarism for hundreds of years. There are indications that this renunciation will come to involve also the nature and use of property, which in so many ways violates what is dear to God.

These are joyful signs; and it is to be hoped that this clarification which can be detected in a larger view of the church may also be felt in our little section of it.

During the year we have had a number of visiting speakers in the district. Besides Mr. Viggo Tarnow, a leader in physical education, who was invited by the young people's societies, we have had as our guests: Rev. Johs. Petersen, Junction City, Ore.; Rev. Hakon Jorgensen, president of the synod; Rev. Alfred Sorensen, Seattle, Wash.; and Prof. Edv. Geismar of Copenhagen, Denmark. We give thanks to them for the message they brought us. We know they have been helpful in bringing us closer to the synod to which we belong.

Rev. Harald Ibsen, Oakland, Calif., has been ordained since last convention, and has married Miss Asta Juhl, Clinton, Iowa. We wish the young couple joy and courage in the calling to which they have devoted themselves. In spite of many difficulties there has been an increase in membership at Oakland. We hope this congregation may soon increase in number and strength so that it can be made economically possible for its pastor to devote himself entirely to the work in the congregation.

Also the pastor at Easton-Parlier has celebrated his wedding during the year. No one perhaps needs a helpmate in his work as does a pastor. May God add His blessing to their work.

The congregations at Salinas and Watsonville have not at this writing secured the services of a pastor, although they have called several. As other synods have begun to interfere with the work there, it is to be hoped they may soon find a pastor willing to come to their aid. Several pastors of the district have visited these churches and conducted services and meetings there; but in the long run no church can survive on such desultory meetings.

At Pasadena the work is proceeding steadily. The congregation has decided to make a determined effort to clear itself of a depressing debt. We wish them success in this endeavor.

At Los Angeles there has been a change of pastors since last convention. New blood and new ideas are giving courage to the congregation. Here also progress is reported.

At San Diego the district has a mission church. There are enough Danish people to work with, but it takes a man's whole strength to work up a congregation there, and those interested in this are so few that they can not



possibly pay a pastor. I hope Rev. Anton Jensen himself will relate something about his work there.

There is not much to report from Solvang. A number of our best church people have passed away, but also a group of younger people has joined the congregation. Atterdag College is still kept going, but this becomes more and more difficult as the years go by. Through the synod the school has received a bequest of \$432.00, which was used to pay off an old debt which the congregation had on the school. A Junior Young People's Society has been started, which has over fifty members.

From Mr. O. C. Olsen I have received several discouraging reports about the collection of synodical contributions in the district. On this point I have been placed in a painful position. The synod imposes on the district president to take the lead in collecting contributions to the synod in the district, but at our district convention the delegates decided to leave the local collection of contributions in the hands of each congregation without any interference from the district board. There would have been no fault to find with such an arrangement if the congregations had made a serious effort. But according to report from the synodical treasurer they have been very indifferent in this respect.

Oh, that we might wake up from our stupor and become conscious of what has been intrusted to us before we are entirely devoured by retrenchment.—God does not permit Himself to be made a fool of!

### DISTRICT IX

By Rev. Soren Isaksen

District IX is the smallest and the most distant of the districts. Both circumstances characterize its activities.

The largest congregation is at Seattle, Wash., from which Rev. Alfred Sorensen reports moderate progress. The summer school was very successful last year, although the attendance was less than usual. The children live at the pastor's home during the school term. The Junior League has made good progress. A number of new members have been admitted to the congregation during the year. The work is done in Danish and English in equal proportion. Besides preaching in the church, Rev. Sorensen also preaches once a month at the Old People's Home and at Ballard.

At Junction City many participate in the services, which are mostly in Danish. Vacation school is taught in summer. The young people meet regularly in the church for Bible study. At the monthly gatherings at the parsonage the attendance is about 20.

In January 1935 the congregation at Enumelaw called Rev. Jorgen Nielsen, who had previously served them for ten and a half years. The congregation and pastor have given Mrs. L. C. Laursen free house as well as other help. This is noteworthy in view of the brief time Rev. Laursen was permitted to work among them. The Sunday School is conducted in English under the leadership of Mrs. Karen Rasmussen. As many as 30 young people attend their meetings, which are held in the homes.

At Tacoma the regular morning services have been held in English exclusively for several years, and the large attendance of young people—50-70% of the total attendance—has made the change of language quite satisfactory to all. A choir under the leadership of Rev. C. A. Pellett sings every Sunday. There are 12-20 in the choir.

At Vancouver, B. C., Rev. Clemens Sorensen has taken over the work. The congregation has been reorganized and has taken hold with renewed courage. Whether or not the congregation still considers itself a member of the Danish Church I do not know. This is the third time a start has

been made at Vancouver, and we wish God's blessings on the pastor and congregation that they may grow and go forward.

At Wilbur and St. Andrews, Wash., they do not have regular services from our synod. As a rule four to five services are held annually. The district convention was held at Wilbur this year and was a good meeting. A Norwegian pastor lives at Wilbur; he uses the Danish church.

Everywhere the Laides' Aids are rendering much help; especially in the cities is this faithful service worthy of appreciation.

Rev. N. P. Gravengaard and Rev. M. Larsen visited the district last summer, and last winter Rev. Clemens Sorensen paid us a visit. Missionary Winther from Japan has visited several of our churches, and Prof. Edv. Geismar spoke at Seattle and Vancouver. These visits brought encouragement and joy everywhere.

Economic conditions have been difficult, and our contributions to the activities of the synod have been much smaller than they should have been.

It is difficult to say much about the future; but we are working with hope.

### REPORT OF THE SYNODICAL TREASURER to the Convention of 1936

The estimate by the synodical board of what would be required of the annual budget amounted to \$18,000.00. For this purpose \$8,446.74 has been received. The year before \$8,431.14 was the amount received. The receipts on the budget has been apportioned as follows:

For Missions .....	\$1,864.67
For Pensions .....	446.82
For Old People's Home .....	454.94
Grand View College .....	4,233.37
Tyler Orphanage .....	50.00
Interest .....	924.14
Insurance .....	342.80
Danebod Folk High School .....	50.00
Solvang Folk High School .....	50.00
Dalum Folk High School .....	50.00
	<hr/>
	\$8,466.74

As the accounts show we have paid off on debts charged to Missions \$400.00, to "Kirkelig Samler" \$400.00, and to Grand View College \$200.00. In all the debt has been reduced by \$1,000.00.

For Missions we have used \$249.68 and for Grand View College \$542.91 more than we have received for them from the budget or from gifts.

The fact that we have been able to do this is due to receipts from interest and payment on amounts due the synod of \$451.09 and from the Reimbursement Fund of \$1,672.74.

Debts chargeable to Missions now amount to \$600.00 and to Grand View College \$14,000.00, of which \$7,200.00 is school bonds sold to members of the synod and due Aug. 1, 1937. \$6,900.00 is owed to Society Dania. Both loans draw 6% interest.

At the change of president at Grand View College in 1932 the college had a debt of \$14,000.00. At that time it was not possible, as had been done at such previous changes, to carry on a campaign for funds to pay off the debt. Therefore it became necessary to make a loan; but in order that the new president should be able to take over the leadership of the school free from the burden of debt, as his predecessors had done, this debt was assumed by the general treasury and entered on the books of the

synod as an account with the school under the title of "G. V. C. Prior Debts."

This debt on the property of the school to the General Accounts must be liquidated some time, for example by a general collection, so that our debts to others, which are entered in the treasurer's accounts as "Bills Payable," may be paid.

We are many certainly who will be glad once more to make an effort for the benefit of Grand View College, when economic conditions improve, confident that we have not only a business school, but "a school for life" as we find it today, endowed by the same spirit which inspired its founders.

#### Special Reserve Fund

This item, which occurs in the survey of the general accounts, consists of money given to the synod on condition that interest on the same be paid to the donors as long as they live.

This money is invested as follows:

10 shares American Tel. & Tel. Co.....	\$1,082.15
\$500 bond Peoples Gas, L. & Coke, '57.....	486.25
	<hr/>
	\$1,568.40

This fund has yielded in interest \$30.00 more than was paid to the donors.

The sales value of these securities is at present \$567.00 more than we paid for them. The convention at Danevang, Texas, decided that this fund should always be maintained at a value not less than the sum on which interest must be paid. This sum is \$1,500.00, and the value of the fund is \$2,135.00.

#### The Reimbursement Fund

This fund is administered by the synodical board in the interest of those funds which suffered loss by a former treasurer's deficiency, and it is maintained, as is well known, for the purpose of reducing this deficiency.

During the year we have sold 1,230 shares of Viking stock. The lowest price received was \$10.50 per share, the highest \$23.50. We still have 3,615 of this stock. The market price at this present writing is \$19.00 to \$19.50. Most of the money received from the sale of the 1,230 shares the board has invested in securities which have yielded interest at the rate of 5% to 6%.

In order to comply with the wish of the board of the Old People's Home that we should apportion the money from the Reimbursement Fund instead of investing it, we have sold these securities at an extra gain of \$1,204.71.

This extra gain as well as the interest will immediately following the convention be apportioned in the usual manner among the different funds which have an interest in the reimbursement fund.

The synod now owns at least four different funds with a combined value of about \$150,000.00; and a more suitable arrangement concerning these funds would be preferable.

The investment of funds in our day is a specialty which requires much study and constant watchfulness. The money must be put to work, not only at reasonable security, but also at a profit; for it is the interest we must have to use.

The work to accomplish this with this fund has taken a great deal of my time, and these remarks should not be understood to express my personal dissatisfaction at having been relieved of this responsibility.

According to the wishes of the Comptroller my ac-

counts have been audited this year by a Public Accountant appointed by the Comptroller, and not as formerly by bookkeepers who as members of the synod have done this work without compensation.

The audit this year will cost the synod about \$70.00. It was necessary, however, as the Comptroller could not approve the audit of the previous year on account of the so-called Balance Sheets in my reports.

For this reason I am calling attention to the fact that the Public Accountant after thorough investigation has found no objection to these balance sheets, but used the same arrangement himself. The balance sheets here printed are written by him, and they are the same in form as mine of previous years.

O. C. Olsen.

### CONTRIBUTIONS TO THE BUDGET

<i>District I</i>		
Brooklyn .....	\$100.00	
New York .....		
Fort Chester .....		
Newark .....		
Troy .....	200.00	
Hartford .....	200.00	
Perth Amboy .....	128.00	
Sayreville .....		
Portland .....	124.20	
Bridgeport .....	158.00	
	<hr/>	\$ 910.20
<i>District II</i>		
Detroit .....	\$250.00	
Grayling .....	100.00	
Muskegon .....	69.57	
Ludington .....	11.00	
Victory .....		
Manistee .....	90.00	
Big Rapids .....	5.00	
Juhl .....	20.00	
Ashland .....		
Little Denmark .....	103.70	
Rocky River, O. ....		
	<hr/>	\$ 649.27
<i>District III</i>		
Trinitatis, Chicago .....	\$300.00	
St. Stefans, Chicago .....	180.70	
Clinton .....	105.00	
Sheffield .....		
Dwight .....	143.75	
Gardner .....	10.75	
Racine .....	199.41	
Marinette .....	137.00	
Menominee .....	100.00	
	<hr/>	\$1,176.61
<i>District IV</i>		
Cedar Falls .....	\$350.00	
Waterloo .....		
Fredsville .....	300.00	
Ringsted .....	184.50	
Kimballton .....	306.50	
Hampton .....	242.82	
Newell .....	348.25	
Oak Hill .....	75.10	
Exira .....	27.50	
Moorhead .....	55.00	
Des Moines .....	225.00	
	<hr/>	\$2,114.67
<i>District V</i>		
Withee .....	\$187.50	
West Denmark .....	89.50	
Bone Lake .....	46.00	
Askov .....	200.70	
Minneapolis .....	150.00	
Alden .....	74.00	
<i>District VI</i>		
Hutchinson .....	52.00	
Larimore .....		
Flaxton .....		
Bredette .....		
Dagmar .....	174.50	
Vollmer .....		
Dalum .....		
Calgary .....		
	<hr/>	\$ 974.20
<i>District VII</i>		
Tyler .....	\$328.00	
Ruthton .....	40.00	
Diamond Lake .....	50.00	
Viborg .....	50.00	
Hetland .....	18.00	
Badger .....		
White .....	15.00	
Gayville .....	115.00	
	<hr/>	\$ 616.00
<i>District VIII</i>		
Omaha .....	\$220.00	
Kronborg .....	417.00	
Rosenborg .....	19.00	
Nysted .....	15.00	
Cozad .....	70.50	
Cordova .....	22.00	
Davey .....	19.50	
Ryslinge .....		
Danevang .....	338.50	
Brush .....	53.50	
Denmark, Kan. ....	13.00	
	<hr/>	\$1,188.00
<i>District IX</i>		
Salinas .....	\$144.50	
Watsonville .....	90.00	
Oakland .....	35.00	
Parlier .....	55.00	
Easton .....	78.50	
Los Angeles .....	100.00	
Pasadena .....	36.50	
Solvang .....		
	<hr/>	\$ 539.50
<i>District X</i>		
Seattle .....	\$111.33	
Tacoma .....	15.00	
Enumelaw .....		
Wilbur .....		
St. Andrews .....	10.00	
Junction City .....	53.71	
Vancouver .....		
Ballard .....		
	<hr/>	\$ 190.04
Total from Congregations .....		\$8,358.49
From others .....		108.25
Grand total .....		\$8,466.74

(To be continued.)



hearts which were warmed at the convention at Kimballton are still warm, and not only that; but that they are so warm and in such a manner that they warm others, and in consequence that contributions will pour in to our treasury so freely that our treasurer will be so supplied with funds as to make it possible for him to pay out all pensions without making any large loan.

To sum up: We need the contributions of good friends with warm hearts that we may do justice to our old workers, and therefore respectfully request your help.

All contributions may be sent to the treasurer of our pension fund: Mr. Thorvald G. Jensen, Kimballton, Iowa.

With kind greetings,

A. C. Kildegaard, Pres. Pension Fund.

## In the Garden

We walk in the garden, my friend and I. It is morning. The street car clatters by and people in cars hurry past on their way to work. The sun is shining and the birds are singing. Under the porch eaves a wise pair of robins have built their nest, on a small ledge by the wistaria vine. Spring has made a bower of green of the bare branches, and secure and serene Mother Robin looks down upon us. A pair of foolish robins started their nest on the top of the clothes pole; when it was almost finished a gust of wind swept the nest away. My friend retrieved it, hammered four long nails into the top of the pole and put the nest between them—and the robins proceed to build a home and raise a family.

We return to the house to take up the duties of the day before us, refreshed in mind and spirit from our walk.

We walk in the garden at noon. But the sun is bright overhead and soon we seek the shade of the rustic arbor. The flowers bend their heads in the hot sun. The birds are quiet.—

We walk in the garden, at the close of the day. The sun is setting, the shadows are long. Back in my infancy I used to wonder why God chose to walk in the Garden with Adam and Eve in the evening. For in my northern homeland mother would call when evening came:

“Children, come in from the garden, the dew is falling and you will catch cold if you stay out!”

Yet God walked with Adam and Eve in the Garden of Eden in the evening,—but He was probably busy in Heaven during the day.

Now I know why God walked in the garden at evening. Is there any time so sweet, so restful, so filled with the peace that passeth all understanding, as evening in the garden?—The day's tasks are done, its cares put away, and we wander about, looking at this flower and that, trimming a wayward bush and staking a plant that needs support. And while we are busy, “darkness falls from the wings of night, as a feather is wafted downward from an eagle in his flight.”—

We walk in the garden, my friend and I,—the garden of life. In the early morning we walked, when the day was young and it was springtime. And we did our work. The days were hot, and the stones were many. But we bent our backs to the task, for we loved our garden. The ground was prepared, the seed was sown. We pulled the weeds, we tended the plants. Shall we also harvest?—oh, no, my friend, in the garden of life one sows and another reaps. But there is always joy in work well done. And we work together. And when eventide comes, when our work is done, we shall walk in the Garden—with God.

E. P.

## From My Reading

By Bundy

*Manly Vices from Sweden Also.* At a Seminar for Folk College leaders.

Dr. Alf Ahlberg spoke against the tendency to fall prostrate for all the youthful experiments of our day. He said that the front of the father had broken down, that the older generation is afraid to show its age and declare its convictions; the old fools, of both sexes, are spasmodically trying to show that they are eternally young. They are thereby showing that they have never become ripe, nor have they taken life very seriously. They are possessed with a panicky fear of not being abreast of their time and are kneeling before the short-lived gods of our day. This does not mean that Dr. Ahlberg is negative in his view of Youth; but he believes rightly that it is tragic when youth cannot look to age for that balance which is so sorely needed as they progress in years. One striking example of the fatalism which follows the student view of age is the failure to give youth an outlet in creative work, or in jobs, for its unexpressed vitality.”—Højskolebladet, March 13, 1936.

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Bernard Shaw said some years ago: “My way of joking is to tell the truth, it's the funniest joke in the world.”—When I read John 8:45 the words of Shaw come back to my memory. What a multitude there is who join with Pilate, not by openly asking: “What is truth?” but in loud ignorance confessing that they know nothing about it, and in bashful reservedness saying that they are ashamed, in this sophisticated age, to confess their ignorance by joining Bible classes and study groups where they might have some light thrown on the essence of truth.

\* \* \*

*What's the use?* While reading Durant's “The Meaning of History,” where he lets Anatole France speak of “our metaphysical monkeys,” the thought struck me that it is almost useless, if A. F. is right and unless our instincts can be changed, to attempt prevention of war, for one of the favorite sports of monkeys is to throw coconuts or—for want of them—anything else at each other.

To believe that war at the present stage of civilization can be stopped is to believe that we have passed from instinctive action to rational action. In view of the present results I am not so sure that we can prefer the last stage.

\* \* \*

*Christian Education.* According to a writer in “The Christian Century,” March 4, 1936, much of our over-organized, systematized and specialized Christian education has had its day, and we are coming back, not to methods and curriculums, but to those who have something to teach. In our church we have not been affected by brainless experimentation, but we may yet be.

No one will deny the usefulness of instruction, but the sad part is that it is being left almost exclusively to the Sunday School. We have not only desired separation of church and state, but we are fast separating Christianity from the home, and leaving it to the official staff of the church.

\* \* \*

*Carl Koch.* Every once in a while we hear voices from outstanding men in the Lutheran church who have reached the conclusion that the church cannot be indifferent to actual social conditions; here are a few words from Carl Koch's book: “Religiøs Følelse og Naturfølelse,”—“there have been times when Christians have contended that they had nothing to do in trying to better our civic conditions;

(Continued on col. 16)

## NOTES FROM WORLD SUNDAY SCHOOL CONGRESS AT OSLO, NORWAY

### 300 Delegates from all Nations

The Twelfth World's Sunday School Convention opened with a representative attendance of registered delegates from all parts of the world.

At the first session the number of registered delegates had reached the total of 2600. Other delegates were arriving constantly and it was expected that the full 3000 delegates from all nations would be registered.

The largest registration from any nation was from U. S. A., a total of 820 delegates.

The number registered from Norway was 625.

The neighboring Scandinavian nations have sent their delegation as follows: Denmark, 120; Sweden, 220; Finland, 125.

In the hotels, halls, and streets of Oslo these many delegates with their variety of dress and language present a fascinating and inspiring picture. The mingling of many peoples in a common cause such as that of religious education means a great deal to good fellowship among the nations.

### World Wide Sunday School Enrollment

Here are some interesting figures collected for this Convention.

In the world the population is now 2,036 millions; there are 232,374,142 Protestant Christians, among whom there are about 62 million children under 14 years of age.

The Sunday Schools of the world enroll 34 million pupils. Many of these are non-Christians and adults. Only about one third of those under 14 years are in our Sunday schools. What a challenge this presents to the Sunday school movement!

Look at another fact. Out of the 34 million pupils reached, 28 million are found in North America and Europe where 205 million of the 232 million Protestants live. The 6 million Sunday school pupils in the rest of the world are gathered from the remaining 26½ million Protestant Christians. Proportionately, therefore, Sunday schools are twice as strong in the latter areas. This is a second challenge.

Again, the number of scholars has increased everywhere in the last four years except in the older Christian countries: In Africa by 100 per cent; in South America by 35 per cent; in Central America and the West Indies by 49 per cent; in Australasia by 7 per cent, and Asia by 2 per cent. When the large number of unreached children is remembered surely this is another great challenge which confronts the older Christian countries.

### Glimpses from the Fields of the World

At each general session of the Convention messages are heard from the fields of the world represented in the convention. These have been among the high points of the program, the large audience remaining until the end to get the last word from these representations. It is impossible in such a brief account to catch anything of the spirit and the personal contribution that each speaker brings to the platform for giving these messages. We are giving some of the most interesting facts that have been brought before the convention to date.

Mr. Lew pointed out that in Korea every member of the church is a Sunday school worker. There are four hundred thousand Protestants in the country after fifty years of missionary work.

In Latvia the Sunday schools of all churches are compelled by conditions to

unite for a concerted attack upon the problems of their country.

Professor Coma summed up his message in the impressive plea, "Pray for Italy." There are only seven thousand five hundred Sunday school children in a nation of forty-one million people. The Evangelical churches are fighting the Catholic church on all fronts, he said, and asked, "Can 579 teachers in Sunday school hold such a line?"

Mr. Cuadra, of the Philippines, said that the only hope for "the shivering hearts" of his people was in Christ. He was especially glad to come to Norway, since he had been won to Christ by a Norwegian missionary. There are 83,000 children in the Sunday schools.

Mr. John Allison said that while the accordion might not always be a means of spiritual life, he had used it effectively to gather the children for Sunday school in South Africa. There are 419,000 pupils in the Sunday schools.

Mr. Miao said that he had a difficult task of putting the four hundred million people of China into three minutes. There are 380,000 Protestants in his country. Two hundred thousand are in Sunday school with 6,500 teachers.

Angola is a new member in the fellowship of the World's Association. Miss Crandall represented this new nation, saying, "I am only a child in the Association, but I love Christ and he loves all his children."

From Brazil came the information that 51,000 new scholars were received into the Sunday schools since the last World's Convention was held in their country four years ago, or an average of 13,000 per year.

France, the country of the Huguenots, has only 800,000 Protestants after centuries of persecution and also of blessing from God. There are 70,000 Sunday school pupils.

In four years in Hungary there has been a 100 per cent increase of teachers in the Sunday schools, or from 800 to 1800. The number of pupils has increased from 63,500 to 73,629.

### Next World Convention

The World's Sunday School Convention adopted the following resolution: "In view of the present opportunity for Christian service in Africa, we unanimously recommend that the 13th World Sunday School Convention be held in South Africa in 1940."

The month and the city in which the 13th World Convention is to be held are left in the hands of the World Council to decide later.

### Presentation of New Testaments to Delegates

A specially bound copy of the New Testament was presented to all delegates on entering the convention hall who wore the convention badge. These New Testaments were gifts of the National Bible Society of Scotland.

In recognition of his interest in the Convention, a special presentation copy of the New Testament was presented to His Majesty King Haakon at the royal palace.

### Special Message from the King

At the Tuesday evening session of the convention the audience rose on announcement of a special message from His Majesty the King of Norway. The following greeting from His Majesty was deeply appreciated:

"His Majesty the King of Norway sends greetings to the World's Sunday School Convention in Oslo and wishes for blessing and prosperity on the work of the Sunday schools of the world and blessings to the young people of all nations."

### Free Service on Street Cars

We are informed that some delegates have offered to pay fares on the street cars in Oslo and have had their money returned to them by conductors in recognition of the convention badge.

### Tour to Cooperatives of Oslo

A tour to the cooperatives of Oslo was planned for July 9. The party met at 8:00 a. m. and visited various cooperatives. Immediately upon adjournment of the morning session of the Convention the party visited various branches of the Oslo and Ullevål Societies. Luncheon was given by the Norges Kooperative Landsforening.

### A Delegate Long in Service

John Victor, Sunday School Secretary for Hungary, has had a long and interesting career in Sunday school work. Mr. Victor has been in this work since he began teaching in the school in 1879 at 19 years of age and has been in service ever since that time. He has attended world conventions as follows: 1898, London; 1913, Zurich; 1924, Glasgow; 1928, Los Angeles; 1936, Oslo. This is an impressive record.

Mr. Victor thinks that the greatest need in Sunday School work in his own country of Hungary is not only to give knowledge to the children, but to lead them to give their whole lives to Christ.

"I wish everybody would realize, as I do, that oneness in Christ is a reality. We all belong to different races, but we should all take inspiration in the thought that the living Christ is our Christ and that He is our only hope and the only hope of the world," he said.

(World's Convention Daily.)

## Our Church

**Cloudburst at Dagmar.** The report comes from Dagmar, Mont., that after an extended drought this year they had a cloudburst on July 14. Wagons, hay stacks, fences, etc., were torn away by the water. Some of the people had to evacuate their houses. Antelope Creek was a stream 25 feet deep and went far over its banks.

**Rev. Enok Mortensen,** Chicago, Ill., has accepted a call from the churches at Salinas and Watsonville, Calif., and will take charge of the work there about November 1.

**Eben-Ezer Sanatorium.** Rev. P. Madsen reports in the last issue of "Føbe" that all available room is about to be occupied in the institution. He is considering ways and means of completing a partly constructed building in order to make more room.

**Rev. Marius Larsen,** Dagmar, Mont., who recently resigned his charge there, expects to make a trip to Denmark with his family.

**Rev. Harold Ibsen,** Oakland, Calif., has accepted a call from our church at Lake Benton, Minn. He intends to take up his work there soon. Rev. Ibsen was ordained last year.

**The Midsummer Festival** at Dagmar, Mont., will have been held every year for 25 years by 1937, according to a report



in "Dyk." by Mr. A. T. Larsen. These festivals were begun by Rev. Svend Jorgensen in 1912, and they have been held every year since in spite of drought, hail storms, sand storms, grasshoppers, etc. We hope they may hold it next year again.

Rev. Harris Jespersen, Viborg, S. Dak., together with Mrs. Jespersen, made an extended tour of our north Saskatchewan mission churches in early July. According to reports, Rev. Jespersen's visit was very pleasing to the Canada churches. Well attended meetings were held most places. Mr. Lidemark assisted Rev. Jespersen in getting people together and in many other ways. Rev. V. S. Jensen is at present on a visit to these churches.

Rev. Hakon Jorgensen, Newell, Iowa, who is visiting Denmark this summer as one of the leaders of the "Danmark Tour," will speak at the school at Lise-lund on "The Future of the Danish Churches in America and Their Fellowship with the Northern Churches."

Mr. B. E. Squires, Rev. Erik K. Moller, Omaha, Nebr., writes that Mr. B. E. Squires, secretary of the Urban League Community Center of Omaha, will speak at the National Young People's Convention at Marquette, Nebr., August 21-23. He will speak Sunday afternoon at 2 p. m., August 23.

District IV Convention. The Fourth District of our synod will hold its convention at Fredsville, Iowa, September 4-6.

Dr. J. C. Bay, Chicago, Ill., is making inquiries for his book, "Denmark in English and American Literature." This book was published in 1915. If anyone has copies with which they will part, he should communicate with Dr. Bay.

"Fra Jerusalem til Rom" is the title of the new book by Rev. P. H. Pedersen, Perth Amboy, N. J., which can be expected soon. Rev. Pedersen is having his book printed in Denmark. It should be ready to put on the market this fall.

Rev. S. Isaksen, Tacoma, Wash., is making a visit to Denmark this summer. He made the voyage on the MS "Pilsudski" with the "Denmark Tour."

D. S. U. District II will hold its convention at Hartford, Conn., in 1937, according to decision at the recently held meeting at Perth Amboy, N. J.

The new officers of D. S. U. District II for this year are Rev. Holger P. Jorgensen, Troy, N. Y., president; Mr. Jens C. Jessen, Perth Amboy, N. J., secretary; Mr. Fred Andersen, Hartford, Conn., treasurer; Mr. Peter Osterlund, Brooklyn, N. Y., representative of "Ungdom"; and Miss Dorothy Jensen, Hartford, Conn., board member. They were elected at the Perth Amboy convention.

Grand View College, Des Moines, Iowa, will open its new school year September 14. We have not yet been informed about the prospects for the year, so we assume they are good. The faculty has been scouring the country for students during the hot months. And they are coming!

Rev. H. O. Nielsen, Fredsville, Iowa, preached at the Danebod Church, Tyler, Minn., July 19. During the week he gave

a series of lectures at the Folk High School there.

Rev. V. S. Jensen, Hartford, Conn., on his way to Canada, paid a visit to Danebod Folk High School, where he spoke to the girls attending the summer session there.

Rev. and Mrs. Niels Nielsen, Alden, Minn., were guests at Danebod Folk High School the week of July 19-25, where Rev. Nielsen spoke to the students several times.

Prof. Alfred C. Nielsen, Grand View College, Des Moines, Iowa, preached at the morning services at the Newell, Iowa, church July 19. The Sunday following, July 26, he preached at Kimbalton, Iowa.

Rev. Ottar Jorgensen, Cedar Falls, Iowa, left for Askov, Minn., July 27. During his two week vacation he will visit his brothers at Portland, Ore.

Mr. Harold B. Holst, who has been an instructor of voice at Grinnell College, Grinnell, Iowa, has been engaged by the Iowa State Teachers College, Cedar Falls, Iowa, where his work will begin with the new school year this fall.

## General Church News

The Lutheran Theological Seminary, Philadelphia, Pa., has lost two of its professors recently. Prof. J. C. Seegers and Prof. C. T. Benze have both passed away at the ages of 68 and 60 years, respectively.

Scandinavian Festival. The Scandinavians of Iowa celebrated their third great festival at the State Fair Grounds, Des Moines, Iowa, July 26. An imposing program had been arranged, consisting of singing by well known singing societies and soloists, music, and speaking. Gov. Clyde Herring gave the welcome address, and Dr. Alfred Pearson, formerly U. S. Minister to Finland and Poland, who is now professor at Drake University, was the main speaker. This festival was arranged by Danish, Norwegian, and Swedish societies under the leadership of Mr. Henry Methlie.

Dr. F. H. Knubel, president of the United Lutheran Church, has been invited to take part in the celebration in Czechoslovakia of the 300th anniversary of the publication of the Slovakian hymnal, "Cytara Sanctorum."

Prof. Erland Nelson, president of Dana College, Blair, Nebr., had the misfortune of being severely injured while repairing his automobile on July 10. He was adjusting his brakes and had a wheel jacked up. Something slipped and the weight of the car came down on him while he was underneath the car, and severely injured his face. He was taken to a hospital, where he is reported to be recovering.

Votes for Bishop. The vote by members of local church councils of Denmark for a new bishop of Viborg, Denmark, have now been cast. Rev. Malmstrom, Copenhagen, received 904 votes; Rev. Oscar Geismar, Copenhagen, 640 votes; and Rev. Horstmann, Aalborg, 180 votes. A few scattered votes fell on other candidates. This leaves the appointment of the new bishop to the Ministry of Church Affairs, which is not bound in its appointment unless one of the candidates receives a two-thirds majority.

## Lutheran Isolation

A friend wanted to know why the Lutherans in America, with a few exceptions, criticize the Oxford Group movement and have nothing good to say about it, while leading Lutherans of the orthodox type in Norway and Denmark endorse the movement or find much that is good in it.

The reason cannot be that Lutherans in America are not in favor of a spiritual awakening, for every now and then editors of our church papers and others say that they are hoping (some even say that they are praying for a spiritual awakening. It must be borne in mind that the Lutherans in Norway and Denmark have seen one religious movement after another sweep through their countries and have gotten into the habit of adopting the best in these movements and integrating it into their own attitudes and methods, while we in this country have "enjoyed" splendid isolation and have felt that we had all we needed. We have therefore become rather irritable when anything new from the outside knocked at the door. Our main concern was to see what was wrong about a new movement or a new idea, and then sound the trumpet of alarm.

—"The Friend."

## A Creed for Cooperative Living

I believe in good will.

I believe that good will is the divinest activity of the spirit of man, the wisest method, and the most powerful force in the realm of human relations.

I believe in my neighbor's sacred sovereignty over his own life. Therefore I will not trespass on his domain or seek dominion over his ideas or conduct.

I believe in the good will of my neighbor; I believe that he is trying, according to his light, as I am trying according to mine, to do what is right and good.

I believe that truth, like a sphere, has an infinite number of sides, that it is vaster than any man's vision, and greater than any man's opinion.

I believe, therefore, that I see some truth which my neighbor may not see, and which I must in fidelity pursue. I believe equally that my neighbor sees some truth which I may not see, so I will be open-minded and catholic.

I believe that I have more defects in manner, speech, disposition and temperament than I can detect or am willing to own. Therefore, it ill becomes me to be too sharp a critic of my fellows.

I believe that humor is one of the major gifts of God. I hope for my sake that my neighbor possesses it; I pray for my sake and his that I may have enough of it to laugh at myself, and to smile at that in others which makes the solemn rage.

I believe that the happiness and success of my neighbors are as important as my own. Therefore, I will seek in behalf of others the same things that I seek for myself.

I believe that in our economic world the welfare of a part is not to be found apart from the welfare of the whole. Therefore, I will seek that order which promises to produce the fullest measure of justice, liberty, and opportunity for all.

I believe that this world which science has made into a community must now be made into a neighborhood. Therefore, I will seek to be fair to people of other na-

tions, to free my mind from narrow prejudice, and to grant to other peoples and races the same rights and privileges that I claim for my country. I will further seek to establish methods by which reason and the spirit of good will may be used to adjudicate differences among nations, confident that peace on earth can be maintained among men of good will.

I believe in Eternal Good Will; that there is in this universe a creative Spirit which prompts, inspires and sustains men who are engaged in the adventure of brotherhood, thereby building a finer and fairer world, emptier of denial and fuller of hope for all mankind.—The late Jay T. Stocking in "Advance."

### Souls and Things

God is interested in souls. Man is interested in things. The earth was made for man. It has no value in itself to God apart from man. He loved the world and gave his only begotten Son to save mankind.

But man is not interested in souls. He is interested in things. Corporations are not ashamed to state that they do not run their factories for the benefit of man but for profit. Man is only one means to get things—profit. Almost all wars have been fought for things, and men have been slaughtered to secure those things. Sometimes men have become interested in doctrines and religion to the extent that they have killed those who have opined otherwise. But very few people have caught the vision of Christ and become interested in souls to the complete exclusion of earthly things.

### Poor and Yet Rich!

A merchant had been forced into bankruptcy by gigantic losses. "I have lost everything and am become a beggar," he said. Then his wife came to him, put her arms around him and said, "You still have me, and your health, your feet, your hands and eyes."

Then the old grandmother drew near and said, "And God's promises are yours also, and God is yours, who has given them to you, and Jesus is yours, who has saved you."

His little daughter stood before him; she wanted to say a few words also to comfort her father, "And heaven is yours, father, and no one can take that from you!"

"God, forgive me my sin!" said the merchant. "Yes, I have lost all my earthly possessions, but much more valuable treasures have remained for me."

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## LUTHERAN TIDINGS

### FROM MY READING

(Continued from col. 10)

in such cases we were only to let the world proceed on its own crooked way; we were only to work for the salvation of souls.

It is possible that many still hold that same opinion; but it is even more probable that it is being maintained that Christians are obligated to use their influence."

"Science is analytical description; philosophy is synthetic interpretation."

—Will Durant.

### To the Santal Mission

#### General Budget

Christine Lundsgaard, Ruskin, Nebr. ....	\$ 10.00
Margrethe Nielsen, Santa Barbara, Calif. ....	25.00
Ladies' Aid, Enumclaw, Wash. ...	10.00
The Annex Club, Seattle, Wash. ...	5.00
Sunday School, St. Peders Church, Minneapolis, Minn. ....	4.32
Ladies' Aid, Dwight, Ill. ....	25.00
Trinity Sunday School, Chicago ...	25.00
Bethlehem Church, Brush, Colo. ...	4.00
Mrs. Ane M. Steffensen, Exeter, Nebr. ....	2.00
Congregation, Cedar Falls, Ia. ...	15.19
Congregation, Hetland, S. Dak. ...	5.25
Sunday School, Seattle, Wash. ...	6.00
The Andrew Andersen Legacy, Viborg, S. Dak. ....	432.48
M. J. Lehman, Seattle, Wash. ....	10.00
Danish Church, Enumclaw, Wash. .	5.30
Danish Church, Junction City, Ore. .	11.65
Ansgar Danish Lutheran Church, Pasadena, Calif. ....	2.25
Emanuel Danish Lutheran Church, Los Angeles, Calif. ....	6.09
Ladies Aid, Hartford, Conn. ....	25.00
Congregation, Newell, Ia. ....	21.25
Congregation, Seattle, Wash. ....	9.30
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Edwin Michelsen, St. Andrews, Wash. ....	10.00
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Danish Junior Society, Hartford, Conn. ....	3.00

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**Note:** The above acknowledgment of contributions has through an error by the printer been omitted in an earlier issue of "Lutheran Tidings."

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