

Lutheran Church Herald

VOL. XIV OF LUTHERAN HERALD, VOL. XII OF UNITED LUTHERAN

VOL. 11

MINNEAPOLIS, MINN., NOVEMBER 5, 1918

No. 45

War, Famine and Pestilence

FOR nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these things are the beginning of sorrows." These things are mentioned as signs to remind us of the coming of the Son of Man and of the fact that "heaven and earth shall pass away." The time when Christ shall come again cannot be figured out by any Biblical mathematics, because it is God's expressed intention that we shall not know the day and the hour when the Lord comes, but we are told in plain words that he will come and that heaven and earth shall pass away.

The present influenza epidemic is something unparalleled in this generation. The remarkable fact about the epidemic is, that the young and strong are taken more regularly than children and old people. Our advanced medical science seems to be absolutely helpless. In spite of all precaution and prophylactic remedies the pestilence ravages in our military camps as well as among the civilian population and takes away its victims by the hundreds. It is a new call to repentance and self-examination. It has had a sobering effect upon all, and when the churches have been obliged to close nearly all over the country, the scourge has been a constant call to prepare for the coming of the Lord.

A Public Menace

IN the city of Minneapolis the Board of Health some time ago placed a ban on all public meetings. Theaters, moving picture shows, schools and churches were closed as a precaution against the spread of the influenza epidemic. But one day it was announced that the Board of Education had decided to open the schools in spite of the order from the Board of Health. Many of the teachers who had gone home came back to resume their work, and schools were opened again. The Board of Health then called on the chief of police to enforce the order of closing, and the recalcitrant board members who had defied the Board of Health were persuaded to yield and gave out an order to close the schools again.

We have been informed that the leading spirit in this lawless act by some of the school board members was a Christian Scientist. At any rate the one who belongs to this sect was the spokesman of the Board of Education against the Board of Health. Naturally we might expect that a man who will deny the existence of sickness and who looks upon the medical profession as useless, would consider such an order absolutely unnecessary. We understand that in Boston, where the Mother Church of the Scientists is located and where they have the center of their activities, the epidemic has taken more victims than in any other part of the country. Supposing a

Christian Scientist should be elected as president of the Board of Health? What might be the results in the case of an epidemic? We see that the defunct oriental philosophy insinuating itself into our American civilization as a Christian Science, is not only a false religion, but by its nonsensical tenets flying in the very face of facts is at all times, and especially in the case of epidemics, a menace to public health.

Our Academies

THE Church must educate. When it ceases to educate it will soon go out of business; it will die. And in that case it deserves to die.

The theological seminary is necessary. If we do not have one we shall not get competent ministers. The church without ministers is dead.

The theological seminary is useless if it does not get students. No students at the seminary—the seminary is dead.

To get competent students at the seminary it is necessary to have colleges and academies. If we do not have these, no students come to the seminary. State high schools and universities do not send their students in that direction.

My special purpose in this brief message is to ask all our pastors, parents and church people generally to do all in their power for our academies this year. These institutions will have a difficult year. The war is to a greater or less extent crippling their attendance. And their attendance is the principal source of their income.

As a church we must have these institutions. And we must not forget them in the day of their distress. As the work on the farm for the present season approaches its conclusion, let the boys and girls get the opportunity to enroll as students. In this manner the school will be encouraged and strengthened, the congregation, the Church, the state, the government, will all be better served.

Everybody in line for the strengthening of our academies.
—L. A. VIGNESS.

Join Now

EVERY young people's organization in the Church a member of the Y. P. L. L. before the end of the year." A pretty big program. Is it possible? Miss Ida Vigen, Sioux City, Iowa, who has charge of the membership campaign, is burning midnight oil in order to make it possible. The presidents of the various districts are fixing up the fences within their districts. The circuit presidents are working overtime enlisting societies in their circuits. Hundreds of local league officers and the rest of us are doing our bit, in the time that remains, to make the campaign 100% successful. Our Church papers have been generous with their space.

Now, what are you doing? If you are a league officer, it's up to you.

Deo volente, the board will meet at Thanksgiving time. We hope to have a sufficient number of leagues enrolled by that time to warrant us in engaging an executive secretary.

Our league work "don't go" is a common complaint. Why not engage an expert to help us **make** it go? That is the purpose of having an executive secretary. Won't you risk three dollars in such a venture? We need a clearing house for league ailments. Every membership will count. Call a special meeting and join this week. Send three dollars, annual fees, to the Treasurer, Hon. J. N. Jacobson, Hills, Minn., and send the secretary, Prof. O. A. Tingelstad, Decorah, Iowa, a postal, stating the name of your officers, pastor, congregation and society. If you have another postal handy, notify Miss Vigen, 2324 Summit Ave., Sioux City, Iowa, of your application. She enjoys hearing news of that kind. That's all! Madame or Mr. President, I know you are not a slacker. Please!

Yours for a more efficient Y. P. L. L.,

—J. N. BROWN, President.

The Great Drive for 7 Organizations

SOME days ago a man called on me who represented the seven organizations planning the great drive for our soldiers and sailors. He declared that President Wilson absolutely had opposed that each one of these organizations should have their own drive. The War Department was of the same opinion as the President, believing that it was impracticable and would lead to friction. He therefore had expressed as his desire that these seven organizations should have a drive at the same time. But it was strictly understood that whatever was donated should not be used for spiritual services, or for the erection of buildings, but only for the recreation and temporal welfare of the soldiers. All soldiers and sailors should be treated alike and be benefited by the funds thus collected. This collection accordingly had no religious significance and was not to serve any religious purpose.

I asked if it was not possible to give what one might be able to contribute to the Y. M. C. A., an organization which has shown us so many favors in our work for soldiers' and sailors' welfare. He believed there could be no objection to writing on the subscription blank that the contribution should be for the Y. M. C. A. With this explanation it appears to me that conscientious objections to this method of collection is removed.

We are certainly all vitally interested in giving all our soldiers and sailors all possible encouragement. And since this can be done only in the above mentioned way under present conditions, we all ought to join in the drive.

—H. G. STUB.

Roman Catholics, Too

A RECENT article in the Herald gave utterance to the fact that when a Lutheran goes wrong, this is heralded abroad in the land, but if the offender is of some other faith, particularly Roman Catholic, his sins are either passed over in silence, or his church connections are not mentioned.

There is altogether too much truth in the article, and yet of late it seems to me the Sioux City Journal has had

a change of heart, as it has served up quite a list of Roman Catholic delinquents. I might mention some of them, and also a couple from the American Issue, the Anti-Saloon League's organ. The latter paper for September, South Dakota edition, tells of the finding of two men drunk in a ditch beside the road. When they sobered up and were taken from the jail and into court it appeared that they were Roman Catholic priests, Alexander Buechler, of Webster, and Jos. Duffy, of Miller. They were found on the road west of Salem, S. D. They gave bonds of \$500 each.—The October number of the same paper has the following item: "Rev. Joseph Duffy, a Catholic priest, of Miller, appeared before Judge Flee-ger at the court house in Parker and pleaded guilty to the charge of transporting vinous liquor from Sioux City into the state of South Dakota. The judge imposed a fine of \$200 and costs, which were paid."

The Sioux City Journal of September 18 has a headline, "Priest's Bonds Forfeited," over the story beginning thus: "Rev. Father W. D. Windholm of Creighton, Neb., charged with seditious remarks by the government and indicted recently by the grand jury at Omaha," etc. The same paper of September 27 has a story of the testimony of Mrs. Green, star witness for the government in its case against Father William Windolph on sedition and espionage charges.—The Journal of September 20 had a story of a law suit against Rev. Edward S. Muenich, pastor of the St. Leonard Catholic church at Madison, Neb., asking the return of \$500 which the "plaintiff says he paid the pastor for stock in a corporation, the exact nature of which, the petition states, the plaintiff did not know."

This list might be extended, but what is the use? There is no question that the multitude of Jesuits at the desks of managing editors on daily newspapers have done their best disadvantageously to advertise the Lutheran Church as they have had opportunity. And when the offender has belonged to some sect, it has often been found convenient to call him a Lutheran, especially if he was a German.

The writer has some very good friends among the Roman Catholics. He harbors no ill-will against individuals. But it passes our comprehension how anyone in the Lutheran Church can become a proselyte to the Roman Catholic organization with all the facts available as to the nature of that organization. The old Jesuit principle that "The end justifies the means," is still in force among them. And then the substitution of other things for the Gospel!

The self-styled "Christian Scientists" financed a daily paper to serve their purposes. It would be a great day when the Lutherans of America might start a daily newspaper just to give the news of the country truthfully and fearlessly, without any intention of shielding Lutherans. In the meanwhile there are a number of publications aside from the regular Lutheran Church papers that are helping some: The Menace, Aurora, Mo.; The Lutheran Survey, Columbia, S. C.; The American Lutheran, 234 E. 62d street, N. Y., and others.

Salve. Vale.

AMICUS.

If 20 persons contribute equal sums to the General Treasury of the Church towards spring, the Church gets only what 19 give. The donation from the 20th goes to some bank for interest. And yet I suppose he thinks it goes to the Church. You can save him from this illusion by making your contribution together with the others on November 17-30.

—H. B. K.

Meditation—Saved by Grace

By C. O. Rosenius

"O JEHOVAH, enter not into judgment with thy servant; for in thy sight no man living is righteous." Ps. 143: 2.

"In the sight of God no man living is righteous." This is the judgment of the Word of God. But how contrary it is to our fancy and our feelings, which always tell us, when we have been a little more pious than usual, that then we are more worthy of the grace of God, or that then it is easier for God to forgive us; and that on the contrary when we have sinned we fancy that it will be more difficult for God to forgive us. If this were true, grace and righteousness would at least to some extent come by our works, by our worthiness. But the Scriptures deny this. Remember therefore that you are at all times equally worthy and equally unworthy. Such is the judgment of the heavenly, eternal Word.

What then does this heavenly, eternal Word say concerning the counsel of the will of God? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." "For there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." "Christ through his own blood, entered in once for all into the holy place, having obtained eternal redemption" (John 3:16; Rom. 3:22, 23; Heb. 9:12). Thus declare the holy words before which heaven and earth bow down and worship. May then all the sages of earth, yea, angels and spirits, reason and the senses say this or that, on the throne in heaven sits one, the Judge of all that has been created. He speaks words which throughout all eternity stand secure as mountain pillars. These words declare that all flesh is corrupted, lost and doomed—there is no distinction—but that the only begotten Son from the bosom of the Father, took upon Himself our flesh and brought an offering once for all that pleased the Father and that is forever valid. And the Word tells us that because of this we now are justified, without merit, by grace through the redemption that is in Christ Jesus.

Thy grace first made me feel my sin,
It taught me to believe;
Then in believing, peace I found,
And now I live, I live.

All that I am, even here on earth,
All that I hope to be
When Jesus comes and glory dawns,
I owe it, Lord, to Thee.

The Young People's League

By M. E. Waldeland

A COMPARATIVE study of societies organized by young people is quite interesting.

The societies studied are such as young people themselves have taken the initiative in organizing.

Without going into detail, it may be said that among a certain number of young people who all belong to such societies it was found that,

Twenty-eight members were eight years old,
Forty-four members were nine years old,
One hundred and eighteen members were ten years old,
One hundred fifty-four members were eleven years,
One hundred sixty members were twelve years,

One hundred eighty-eight members were thirteen years,
Ninety members were fourteen years old,
Eighty members were fifteen years old,
Thirty-four members were sixteen years,
Eleven members were seventeen years old.

From the above, please note that when young people organize societies for themselves, only 7% of the young people organize any society before the age of ten, and only 1% care to organize anything when they have reached the age of seventeen. If these figures mean anything at all, they mean that the desire for joining all kinds of societies decreases rapidly from the age of fourteen, and that we must seek to have our young people join the league immediately after confirmation if we would expect any measure of success in young people's league work.

These figures also show that if we would do the work in our congregations as efficiently as we should, we should have junior societies or have junior members of our regular societies.

We have seen that there is quite an increase followed by a marked decrease in the desire for young people to belong to any kind of society between the ages of ten and seventeen, and when we remember that the average age at which there is most danger of losing our young people begins shortly after the time that their greatest desire for belonging to any kind of young people's societies has passed—then it is evident that if the Christian Church would use her opportunity, she must not forget her opportunity in the young people's league.

A study of six hundred and twenty-three societies organized by young people for themselves here and there, reveals the following: Of these young people's societies, 23, or 3½%, were secret societies; 28, or 4½%, were social societies organized for having a good time; 56, or 8½%, were industrial societies; 10, or 1½%, were philanthropic; 28, or 4¼%, were societies for the study of literature, art and music; 105, or 17%, were societies organized for migratory, building, hunting and fighting interests; 379, or 61%, were athletic and game club societies; and religious societies formed by young people themselves among these six hundred and twenty-three societies constituted less than 1%.

Let us notice that 85½% of the entire number of six hundred and twenty-three societies organized by young people for themselves, were migratory and athletic. This shows what care we must exercise in young people's work, that this phase of a natural development and this innocent desire may not develop malignantly so as to endanger or crush the religious activity by which our young people's societies are recognized as Christian societies; and on the other hand, so as not to demand of our young people unreasonable and unnecessary restrictions, which are not required by our Lord and His Good Book.

The Church has wonderful opportunity of doing good to the souls of these young people of our societies, and if we would keep our future church memberships intact, we must not forget our present membership of young people in the young people's leagues.

The conclusion is, therefore, very naturally, that the Young People's League is one of the most necessary adjuncts to the regular work of any Christian congregation.

If you, by delaying to pay your contribution to the General Treasury, compel the Church to pay interest for the money that you have had the use of, you ought to reimburse the Church. You can save this by making the collection general **November 17-30.**

H. B. K.

His Workshop

By Rev. H. B. Kildahl

CHAPTER NINE GETTING FIT

EVERYTHING was so new to Sister Martha. She was used to the unrestrained existence of the West, where the eye can roam about the great expanse of the prairie, and the imagination continue beyond the reach of the eye. In her new position her existence was limited largely to the interior of the Motherhouse and the Hospital, and the windows only permitted a view into the neighbor's wall, or into the street, and she often caught herself wishing that she might again let her eyes roam the endless expanse of the prairie, with its mirages, its shimmering visions and its unlimited freedom. Sometimes she was really homesick and would have given all that she had, if she could only have had a spin over the prairie on her pony, and she pitied from the bottom of her heart those hundreds and thousands of children in the great city who had never been treated to a broad view of God's own free out-of-doors. She thought that they must have a very small and narrow idea of God and His handiwork, because the works of man always loomed up before them and about them on every hand. It did not seem queer to her at all that the great cities were called ungodly, for the great city was the result of man's ingenuity and activity, as though God had nothing to do with it. She thought of what she had learned in her catechism: "How do you know that there is a God?" One part of the answer had always been very convincing to her:

"From the creation, preservation and government of the world." But what did the children of Chicago know about that? Did they not see one great building go up after another, built by man? Did not man also preserve the buildings, and did not the policemen represent the government? Even the parks were to a great extent man-made. No matter where the children of Chicago looked, they could not get beyond the sphere and activity of man. And then it was no wonder that they grew up godless and ungodly. It seemed to Sister Martha that man had never given God any chance to show these children that He had created, preserved and was governing anything, because the world, to these children, simply meant Chicago. How she wished that she could take them with her out to the prairies of North Dakota and show them something that God had made. She was very glad, when she learnt that some of the Sisters, whose homes were within reasonable distance from Chicago, used to take several of these children with them to their homes, during their vacations. This was one of the activities of the Sisters, of which she had not known.

The first duty Sister Martha was given at the institution was to assist in the kitchen. This seemed rather queer to her. She had never thought of work in the kitchen as a part of the Sister's training, but it was explained to her that the Sisters were to be helpful to their fellowmen in everything, that they were not only to be the most proficient nurses, but at the same time to make themselves useful in other ways. Sometimes the Sisters were sent to the homes of very poor people where they did not only nurse the sick, but also had to make the meals and take full charge of the house. Sometimes they were sent to very filthy places, and then they were expected to use their influence for the general betterment of the conditions. They would be expected to instruct the wife and mother in cleaner, more sanitary and more

economical housekeeping, and there were instances when they had been able to teach mothers how to cook and make more out of the food that cost so much.

When these things were explained to Sister Martha, she put her whole soul into the work that was assigned her, and she soon learned a great many things about how to prepare foods in an economical and palatable manner. She also learned to serve food in such a way that it might be tempting to the patients, even though they might not have any appetite.

After she had served her term in the kitchen, she felt very thankful not only for the knowledge that she had acquired, but also because she had learned to look at that work in an altogether different way. She had come to the conclusion that even kitchen work was as important and pleasing to God as any other work connected with the institution. Indeed, this work became so interesting to her that she missed it after she had served her term.

When she was through in the kitchen, she was placed under one of the Sisters, who had charge of a floor in the hospital, and she was told that the first thing she would have to do would be to learn how to make up a bed for patients.

This was another surprise to Sister Martha. Her mother had taught her how to make up beds long ago. However, she said nothing about it, but went to work, as the Sister in charge directed her, and by the time she had the bed made up she concluded that she still had a few things to learn in the seemingly small matter of making up a bed. The Sister in charge also seemed needlessly particular and exacting to Sister Martha. She insisted on her doing it over and over again in the least details until she was satisfied.

Sister Martha could not see the need of all those details, but the Sister explained everything to her so kindly and interestingly that she realized that making up a bed was not such an unimportant matter as she thought.

She was also taught to sweep without making any noise or raising any dust. How to walk in such a way that she would not wear herself out, even though she might be on her feet all day, to open and shut doors without making any noise, to move about in a room gently and quietly, to economize in everything even to turning out the electric lights on leaving the room only for a short time.

She was also taught to take care of herself and her clothes, even to the patching of her clothes and darning of her stockings. The training Sister and the Head Sister might be expected any time to inspect her room, her dresser, and her clothes, and if they found anything amiss they would call her attention to it in a firm, yet kind and motherly way. They even inquired into her physical condition, and if any irregularities were discovered they prescribed the necessary precautions. Then they always had a word of encouragement and wholesome advice, and very often these visits would end with a talk on spiritual matters and a short prayer, so that the new Sisters felt that they were well taken care of in every respect. (To be continued)

Our Foreign Missions in a Sad Plight

OUR foreign missions have weathered many a storm in the years that we, as a Church, have been permitted to carry on the work: troubles on the field and worry at home. Such, we suppose, is ever the lot of foreign missions.

But the worry is of a different kind this time. Our

treasury is empty. Well, that's nothing new. In fact, an empty treasury is so common that it is almost normal, especially during the "dry season" of June, July and August.

Our real trouble at present is the discovery that our banks, which were always willing to advance all the funds needed during the dry season, now have been obliged to limit their loans to such a degree that it is very difficult to obtain any help from that source.

If, then, we are to continue our missionary enterprise we are compelled to get on a **cash basis** during the whole year, and for the duration of this war. Now, don't understand us to say that the **cash basis** is a misfortune—far from it! But our work will need some time to adjust itself to this new condition, and in the meantime we need the cash!

We have a hundred missionaries, a host of native workers besides, and schools, hospitals and necessary activities in the foreign field. We had no money in the treasury with which to pay our men in the field when the last quarter was due; we have no money now when the next quarter is due, the latter part of September. And doubtful if we can get any from the banks.

We must have at least \$48,000 before the end of September in order to pay our workers. It is neither legally nor morally right to ask our warriors, who are giving their all in the front ranks of the missionary host, to suffer for the very lack of food and clothing when we at home have enough and to spare.

The Board has recently sent you all a general statement of our work and the needs of our treasury this present year. And now it is not a question of wanting more money than was voted by our convention at Fargo, but it is a question of getting a certain part of it at once. Forty-eight thousand dollars at once!

Will you do it? Dare you refuse to do it?

God grant that you won't refuse!

On Behalf of the Board,

J. N. SANDVEN, Vice-President.

M. J. STOLEE, Secretary.

The School Calendar

ABOUT a year ago the Augsburg Publishing House through its Board of Publication, and later with the co-operation of the Board of Education, began collecting material for a history of the Norwegian Lutheran schools. This book should also include a photo and biography of the teachers in these schools. A good deal of correspondence has been carried on, and some notices have also been printed in the church and secular Norwegian press, to secure these photos and biographies.

We have now collected 1,322 biographies and nearly 1,000 photos. As we make no charge for making the cut for this book we should also have had 1,322 photos. There are still quite a number of teachers at our higher schools who have not answered our letters at all. There are no less than 750 of them that we have not been able to budge. And, of course, there are very many teachers in the elementary schools whose names are unknown to us.

Again, and for the last time, we invite those who should have a place in the book, kindly entreating them to answer our letters or write to us for a biographical blank. The following should take notice:

1. All teachers at theological seminaries, colleges, academies, normal schools, ladies' seminaries and deaconess homes.

2. All normal school graduates who have taught pa-

rochial school in congregations or orphanages.

3. All "seminarister" from Norway who have taught parochial school in America.

4. All parochial school teachers who have been engaged in teaching parochial school for a period of 10 years or more.

5. All Sunday school teachers and superintendents who have taught Sunday school 20 years or more.

The book will contain, in addition to the biographies and histories of the schools, a general survey of the school situation during the last century, classified lists of the graduates from each school, etc., etc. It will be one of the most interesting and valuable books in our Calendar series.

Our experience has been, that people have been sorry afterwards that they did not answer our appeals for information. This was the case when we placed "Prestekalenderen" on the market. This has been the case since "Menighetskalenderen" was published. You will be sorry, no doubt, if you do not give us correct and complete information for this new book. Write to us soon. The book will be in English.

Of course, this appeal does not concern those who have already responded. And, of course, it does apply to those who have already laid down their work as teachers, and even to those who are dead and gone. In the case of those who are dead, and others who are not able to answer letters, we would kindly ask somebody else who reads this to supply the needed information. Augsburg Pub. House, —O. M. NORLIE, Editor.

425 So. 4th St., Minneapolis, Minn.

For Our Soldiers

WHEN the Book Mission Board last year began to publish their own book-lists, their first thought was for our many soldier boys.

The board elected a subcommittee—Prof. M. J. Stolee and Revs. Edw. Johnson and M. O. Sumstad—to prepare material for a little devotional book for our soldiers.

The first edition was printed in 7,000 copies. The committee says in a little preface:

"This little book is a personal message from the folks at home to the boys who have been called to the colors. The meditations have been selected from the "Golden Treasury" by the committee in charge, and it is our hope and prayer that they may serve as a greeting from their church, friends and homes."

The title of this little book is "Daily Comfort"—and it is "dedicated to our boys in uniform."

The attention of our army pastors was called to this booklet, and in a short time the 7,000 copies were gone. So the board decided to print a new edition. The board was without cash, but we had a little hope that our congregations would lend us some help in this good and blessed work.

Of this new edition we still have a great number on hand. And my intention with these lines is to ask the army pastors and other pastors and parents and relatives of the young men: Get the "Daily Comfort" for your soldier!

I think especially of our many pastors who have young men from their congregations at the camps or "over there." When you write them a letter have this little book to enclose. Its size is only 3 1/2 x 6 inches.

And please!—Do not forget that we have such a thing as a "Book Mission"—and that it is "mission" work—not a trade.

—OLAF GULDSETH.

3445 17th Ave. S., Minneapolis.

Sunday School Teachers' Training

By Rev. H. P. Grimsby

DO our Sunday school teachers need any special training for their work? Up to the present time we pastors and superintendents have tried our very best to convince prospective teachers that they need no special gifts nor extra training to become efficient Sunday school workers. Because of the difficulty in securing teachers, we have ignored the qualifications and requirements of the teacher, and met all excuses for not teaching by picturing the joys and blessings in teaching and by telling how easy it is to learn the art of becoming a good and successful teacher.

We have long since recognized the need of an educated ministry. Little is heard today of the "born minister" or the "self-made pastor." We maintain a well equipped theological seminary with the best men that our Church can produce on the teaching faculty in order to train men for the ministry. But what are we doing to train men and women for workers in our Sunday schools? We also have our normal schools and colleges to train teachers for our parochial schools. And we spend thousands of dollars annually to train teachers and maintain schools in China and Madagascar. But hitherto our Church has done absolutely nothing to provide training for its large host of Sunday school teachers.

We invite our prospective teachers into a gloomy, disorderly, poorly ventilated basement, lacking the first essentials of necessary Sunday school equipment. We give them broken chairs and ragged hymnbooks, and tell them what an inspiration it is to be there, and what a grand opportunity for consecrated service is offered them in the Sunday school. We dare not tell them what is expected of the teachers nor mention the many problems and difficulties that they will have to cope with. These things they will have to learn by experience if they remain long enough in the service. How long shall we continue to neglect our teachers and ignore their needs? In order to be able to realize the need for teachers' training, we must understand the duties and problems of the Sunday school teacher.

What Are the Duties of the Sunday School Teacher?

Jesus says to the Sunday school teacher: "Feed my lambs." And there are three ways in which they must be fed. Jesus recognizes the children as His lambs by baptism, and the teacher is to feed their mind, their heart and their will. He is to instruct the mind, move the heart and train the will. His purpose is to teach the child to know God, to love Him and to follow Him. He must store the mind with the knowledge of the nature, works and will of the Triune God. This knowledge must be imparted in a way that will move the heart to fear, love and trust in God. And the child must be trained so that he wills to follow God and to keep His commandments. Does not the teacher need special training to fit him for this three-fold office?

What Are the Problems of the Sunday School Teacher?

1. The Sunday school teacher is called to teach the greatest, the most important and at the same time the most difficult of subjects, the Bible. How can any one teach these sublime mysteries without first having a thorough knowledge of them himself? How can any one teach the Bible without a knowledge of the history, the characters, the institutions, the geography and the doctrines taught in the Bible?

2. The Sunday school teacher must know child nature. The child mind is not an open vessel into which knowledge can be freely poured. It is rather like a vessel with a mysteriously sealed cover. The teacher must know how to unseal this cover. The successful teacher must not only know what to teach but be able to teach in a way that the child mind can comprehend and retain the knowledge taught.

3. The teacher should know the science and art of teaching. The child heart is like a string instrument. The strings will respond with chords of harmony and beautiful music, but only in accordance with the teacher's knowledge of applying the "touch." Does not the teacher need to know how to touch these strings?

4. The Sunday school teacher has arrayed against him a host of evil forces. He has to contend against the evil influences of indifferent parents, godless homes, evil training, bad habits, the vice of the street, wicked companions, bad books, demoralizing pictures, and often skeptical and agnostic public school instruction. Can we expect the untrained teacher to be able to counteract these evil influences?

5. Furthermore, the teacher has as object for his teaching a mind and heart that is very susceptible to evil influences and is enmity against God. Although regenerated in baptism, the child still retains a great deal of the "inborn depravity, deep corruption and evil inclination of nature," which we know as original sin. Is not special training necessary in order to be able to meet these conditions?

6. And the teacher must understand how to use the minutes to good advantage. Only thirty minutes a week given to the teaching of the greatest and most difficult of all subjects! Thirty golden minutes every one weighty with possibilities and responsibilities! What public school teacher who has twenty-five hours a week given for instruction would undertake to store the mind of a child, move his heart and train his will in thirty minutes' instruction a week? Does not the Sunday school teacher need special training in how to use his precious minutes to best advantage?

7. The Sunday school teacher does not have the law behind him like the public school teacher to enforce attendance, work and discipline. He must use the magnetism of personality and the law of tact to attain his ends. Certainly special training should be desired to cultivate these coveted qualifications.

8. Finally, the Sunday school teacher has to compete with the public school teacher in efficiency. Our public schools today are taught by normal and university graduates with the finest training. The alert, wide-awake, insistent child is not averse to make odious comparisons between his public school teacher and his Sunday school teacher. He soon detects whether the teacher's knowledge and art is genuine or make-believe. Does not the Sunday school teacher need special training in order to meet this competition?

What has moved the state to build and maintain its great normal schools with their splendid teachers' training courses and excellent teachers? Is it not the recognition of the need of expert and duly qualified workers in our public schools? If the Sunday school teacher has a higher, nobler and exceedingly more difficult subject to teach and has greater obstacles to overcome than the public teacher, is it not reasonable to assume that he should, if possible, get the better training? The greater

(Continued on Page 718)

The Y. P. L. League

REV. C. C. A. JENSEN, B.D., EDITOR - - CLEAR LAKE, IOWA

OFFICERS

REV. J. N. BROWN, PRESIDENT, Austin, Minn.
DR. G. M. BRUCE, VICE-PRESIDENT, 1326 Keston St., St. Paul
PROF. O. A. TINGELSTAD, SECRETARY, Decorah, Iowa
HON. J. N. JACOBSON, TREASURER, Hills, Minn.

TWENTY-FIFTH SUNDAY AFTER TRINITY, November 17, 1918

Text: 1 Cor. 16:8-10.

Topic: "Your Congregation's Mission to Its Neighbors (Missionary)."

Daily Bible Readings—Nov. 11-16, 1918

Monday, Morning: Matt. 24:29-51; Evening: Dan. 11:36-12:13.

Tuesday, Morning: Matt. 22:23-33; Evening: Ezek. 38:1-23.

Wednesday, Morning: 1 Cor. 15:11-50; Evening: Ezek. 39:1-29.

Thursday, Morning: Heb. 3:7-4:13; Evening: Isa. 43:14-25.

Friday, Morning: Heb. 11:8-16; Evening: Isa. 33:17-24.

Saturday, Morning: Heb. 12:18-29; Evening: Ezek. 37:1-14.

Meditation—Glorify Your Father

It is not right to do a thing merely to be seen of others, for that is pride and vanity. And yet, we are to let our light shine, not to do things to be seen, but that God may be honored. This must be the motive. The Pharisees of Christ's day, and so today, act to be seen of men. True Christians act to glorify God. Seeing in the Christian's life the excellency of religion, the power and the purity of the Gospel, the love and humility of Christ, the ungodly may be won for the Master also. And the life which was an abomination, may also turn to give praise and glory to God for His boundless mercy.

Lesson—Our Local Home Mission

1. **Neighbors.**—Yes, who are our neighbors? Perhaps we should not ask the question. It might offend some modern ears. Yes, who is your neighbor? The people in China? Madagascar? Africa? Alaska? Yes, do not forget them, for they are your neighbors. But let us ask once more, Who are your neighbors? For we are now thinking of the fellow not far from you, but close by your doors. That fellow just across the street who never goes to Church. We are thinking of that hired man, that hired girl, the clerk, the sales-lady, the office boy and office girl, the boy friend and the girl chum. All of these fellows who are not connected with any Church, and with whom I come in contact. And let us not forget Christians of other denominations and churches.

2. **A Mission to the Community.**—Christ tells His disciples: "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5:14-16.) If the individual disciple is thus to shine, the disciples collectively must also shine and shine in an intensified degree. Where is your congregation going to let its light shine? Does your congregational light shine beyond the four walls of the church edifice? What influence does your Church have upon the community? Does it go beyond its own membership? Is the community better for its presence? Is there a different type

of Christianity? Do you reach out to the un-churched? Or, do you pass by them just because they wear a low collar when you think they should wear a high one, or because they have brown eyes when you think they should have blue or gray eyes? Can you see beyond these earthly garments and see the immortal soul yearning for rest, comfort and peace?

3. **Tackling the Problem.**—Definite rules can hardly be laid down. A thorough neighborhood survey will bring many interesting facts to the surface. Such a survey is most necessary and must go on continually. If the congregation wants to reach the people of whom we are speaking, the pastor must be a neighbor to them. He must live among them. It is only then that his sermons can apply directly to local conditions. The distribution of literature and the holding of special services are important factors. Let there be sympathy. You and your Church owes sympathy to its neighbors, makes no matter what the differences are. And again, to your neighbors who are not professing and living Christians, the members of the congregation owe the ever present example of right living. The expression heard not infrequently from the man of the world: "I am just as good as your Church members," is a terrible indictment. It is also a challenge that cannot be ignored.

Suggestions:—Literature: "The Open Church for the Unchurched," J. E. McCulloch; "Modern Methods in Church Work," G. W. Mead; "Religious Rheumatism," J. B. Baker; "Lutheran Settlement," Rev. G. H. Bechtold, 1333 Frankford Ave., Philadelphia, Pa. Visit some of the settlements or missions in your own town or nearby city. Make yourself acquainted with the work. Find out what your congregation is doing and what other congregations are doing. Get up a good, lively discussion. **Solo or duet.** Hymnary 121. **Recitation.** Hymnary 122.

"The Open Bible," by Olaf M. Norlie, Ph. D., Pd. D., S. T. D., Litt. D., assisted by Rev. N. J. Andersen. For sale by Augsburg Pub. House, price \$1.50.

"The object of this little handbook," the author says in his introduction, "is to make young people interested in the Bible and to read it." The book will undoubtedly serve this noble purpose. For the lay reader and Sunday school teacher who has no access to a theological library it will serve as a regular cyclopedia of interesting and useful information. It tells about the origin, properties, inspiration and original texts of the Bible. You can find out something about the history of the text, the translations and revisions, Bible geography, chronology, antiquities and principles of interpretation. The book has a very complete subject index which will help you find at once what you are interested in. It is a good textbook for a Bible class, and all Sunday school teachers should have a copy. Our colleges and academies should make use of this book. We have been in need of good Lutheran textbooks. It is a book of 693 pages with an introduction by Dr. O. E. Brandt, and we endorse what he states in the preface: "The Open Bible is in a class by itself as a brief, reliable and comprehensive textbook of introduction to elementary Bible study. May it enjoy a wide use, and may an ever increasing circle of earnest Bible readers reward the author's labor of love."

Lutheran Church Herald

ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF AMERICA

PUBLISHED WEEKLY AT THE

AUGSBURG PUBLISHING HOUSE

MINNEAPOLIS, MINN.

EDITORIAL STAFF:

REV. G. T. LEE

REV. T. EGGEN

REV. R. MALMIN

All communications that concern the editorial department, news items, and books to be reviewed, should be sent to LUTHERAN CHURCH HERALD, Editorial Department, 425 Fourth St. S., Minneapolis, Minn.

SUBSCRIPTION PRICE:

UNITED STATES AND CANADA, PER YEAR, - - \$1.00

Subscriptions may begin at any time. All subscriptions must be paid in advance. Please state name of congregation in your vicinity when possible. Change of address: Kindly send us both your old and new address a week previous to the date of the desired change.

Advertising rates on application. The Lutheran Church Herald absolutely excludes advertisements of patent medicines, mining stocks, and quacks.

Subscriptions, Remittances, Change of Address, Advertisements and Applications for Advertising Rates, must be sent to

AUGSBURG PUBLISHING HOUSE

425-429 FOURTH ST. SO.

MINNEAPOLIS, MINN.

Entered as second-class matter, January 6th, 1909, at the Post Office at Minneapolis, Minn., under Act of March 3, 1873.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

The Church School

THE call which has gone to our church people for the collection of \$159,802.93 during the last two weeks of November is chiefly a call to support our higher educational institutions. Only 8 per cent of the above mentioned amount is for administrative purposes, while 74 per cent, or \$118,345.10, is for education. When studying the budget of the Church, some are inclined to support one special activity. One is interested in the foreign mission, another in the home mission; one is interested in the parochial school, or Sunday school, another in the higher education; and still another prefers to support works of charity. We should not indulge in comparisons and place one activity above the other. The Church has one great purpose: To preach the Gospel of Jesus Christ to sinful man; and all these activities serve directly or indirectly to carry out this order of our heavenly King. When we paid money to the Liberty Loan it was for the purpose of supporting the war activities of the Government, and the money is used for hundreds and thousands of different things which are necessary for carrying on the war. It is a difficult problem in the state and in the Church to distribute the funds in the proper proportions. The budget in our Church has been planned with this end in view by men not interested in one particular activity, but by men who have the opportunity to survey the whole field, and who have tried to meet the needs of all as far as possible. This budget was adopted by the Fargo convention last summer and represents the best judgment of the Church as to the sum needed for the General Treasury. The most elementary process of reasoning will make it evident to the most simpleminded, that the church school is in one sense the foundation on which all church activities rest. If we stop the supply of ministers, missionaries, and church workers, all our church activities will cease. Let us not neglect the base of supplies, but furnish this sum needed by our educational institutions.

The great missionary, Adoniram Judson, when passing a Christian college in Rochester, said to a friend: "Do you know what I would do if I had a thousand dollars?" "Yes, you would give it to missions," was the answer. But Judson replied: "I would put it in an institution like

that. Building Christian colleges and filling them with students is raising the seed corn of the world."

Educated and Consecrated Leadership

It is not necessary in our day to argue in favor of education. There have been people and may be a few today who believe that a minister or missionary does not need any education, but they are very few. A man without a higher education may be able to do great things, but with an education he will be in a condition to do still more. It is the educated minds that rule the world. When the great war broke out there was demand for educated leadership. After we entered the war our universities and colleges have furnished the leaders and officers for all war activities. Now our schools have been drafted into Government service and our college and university men are receiving an intensive education and training to fit them for war service. The Government has repeatedly urged the young people to enter higher institutions of learning to be prepared for leadership in the world's work.

The demand for leaders in the church work is more urgent now than ever before, and they need a broad and intensive training. The man who is to be a success as a spiritual leader in our complex civilization must not be handicapped by a defective education. The power and influence which the Church will wield, depends upon the efficiency of our schools. But in order to have efficient schools they must be properly equipped and the teachers given a living wage, so that they can tend to their work without worrying about paying grocery bills.

The church school is needed not only for the Church, but for the welfare of the state. Intelligence without religion is dangerous and will lead to moral decay and spiritual destitution.

Germany has taken a lead in education, but it was an education built on a false and godless evolution philosophy. The result was the deification of the super-man, a nation drunk with the most inconceivable self-conceit, selfishly seeking by force to subdue other nations, and disregarding both divine and human laws to attain this end. Despising righteousness, truth, and justice, they are ripe for the judgment. The same will be our own fate, if the religious schools are neglected, and all our aims become selfish and secularized. We cannot be engaged in any more unselfish and patriotic duty than when we build and support church schools.

Are We Aware of the Importance of Our Schools?

The Presbyterian Church (North) is collecting \$36,000,000 for its institutions of learning, the Methodist Episcopal (North), \$30,000,000, the Baptist (South) \$10,000,000, the Disciples of Christ, \$6,300,000, the Baptist Church (North), \$6,000,000, the United Presbyterian Church, \$1,450,000, the Reformed Church of America, \$1,250,000, the Methodist Church of the South, \$5,400,000, etc.

We have expressed it before and we are still of the opinion that our church people are not awake to the importance of our higher institutions of learning. The time has come when we should receive some more endowments for our schools. About \$33,000,000 has been added to the property and endowment held by Presbyterian colleges in a period of 33 years. We cannot expect such large sums, because our people are not as wealthy, but we have not received anywhere in proportion to what might be expected or could be given by our people at the present time. A campaign of education on this very subject is of vital importance to our Church.

Let the pastor now during the November campaign for funds for our schools speak about the importance of our educational institutions.

Vote For the Prohibition Amendment

THE decision of the great question whether Minnesota desires state prohibition or not, is laid in the hands of the people, and the question will be settled by the election, the 5th of November. We are face to face with the eminently important question, whether the drink traffic shall continue or be stopped. Is it possible that there can be more than one opinion as to what we as citizens desiring the welfare of our state ought to do? If we are defeated this time, the responsibility will rest heavily upon those who have neglected to vote for the amendment. No one can excuse himself by saying that he does not just have to vote for the amendment. Remember that every blank ballot, that is every one who does not vote for the amendment, will be counted as having voted against it,—and be among those who support the drink traffic. Therefore go to the polls and vote Yes. It is especially important now during the world war and later when our soldiers return and there will be many important questions to be solved, to do everything in our power that the drink traffic shall not destroy both our money and our men.

—H. G. STUB.

Norwegian or English?

I DO not know much about bringing up children; but if teaching them the English language and giving them their religious instruction in the English language is going to teach them to despise their parents, I fail to see it. It is all right to teach the children Norwegian and give them their religious instruction in that language, provided it can be done; but I know of several instances in my charge, where all efforts of the parents have failed, and as a result the children know very little Norwegian and a great deal less religion. Now, after it is too late, some of the parents have learned to see their mistake. The young people want English preaching, and if they do not get it in our church they will either stay away from services or go where they can get it. I know from experience that they do not want Norwegian preaching. I have put two of my congregations to a test. When I became pastor of the charge which I now serve, I was asked to preach an equal amount of Norwegian and English in all three congregations, and I thought that was fair. I am not very efficient in the use of the Norwegian language, but I know that I delivered better sermons in Norwegian than I did in English, because I had to work harder on the Norwegian sermons. In spite of this fact the attendance at the Norwegian services became very low, and I told the people that if they expected me to preach Norwegian they would have to improve their attendance at the Norwegian services.

That did not help any. So I talked the matter over with the officers of the church, and we decided to put the Norwegian to a final test, announcing to the congregation that if the attendance at the Norwegian services was not bettered no more Norwegian would be preached. It seemed as though the congregation was extremely pleased over the announcement, and when Norwegian was preached the next time the attendance was smaller than ever. Since that time only English has been used, and the attendance has not only been good but has been increasing. There are a few Danes in the congregation, who would like to hear an occasional Norwegian sermon. But for the sake of those who do not understand Norwegian they are willing to make the sacrifice. They would rather see the church filled on Sunday. The congregation which I have just written about is the North

Cape congregation, and conditions are the same at Vernon. We still use half-and-half at Norway; but here, too, the attendance is falling off at the Norwegian services, and at times the church is too small at the English services.

—JOHAN L. KILDAHL.

A Concrete Case

IN one of the richest agricultural communities in the Middle West there is a village of about fifty inhabitants. In the village there is a Lutheran and a Congregational church. In the Lutheran church the pastor made bi-weekly visits. He had three other churches to minister to. In the Congregational church the pastor was on the job for Sunday school, morning worship, Christian Endeavor and evening preaching every Sunday. But unless there was something special requiring his presence, the people saw very little of their Congregational pastor during the week for nine months of the year. Why? Because he was attending a Congregational college in a nearby town. And yet this man who clearly did not have a college education, and not a theological education, and who was permitted to attend college five or six days a week, was paid \$1,000 a year for his services, and he and his family were provided with a parsonage to live in. The membership of the church is possibly one hundred. A man who rents a farm eight miles from the church pays \$35 a year to the pastor's salary. In addition to this, he pays about \$16 a year toward the other expenses of the church.

About twenty-five miles from the aforementioned village there is a Lutheran parish consisting of three congregations composed largely of well-to-do farmers. I am not saying what synod this parish belongs to, nor what country in Europe the ancestors came from. Each congregation has a church building, and in a little village there is a parsonage. Not eight years ago, before prices soared; not twenty-five years ago, when all the farmers thought they were poor; not forty years ago, when practically all in reality were poor—but in this year of grace, 1918, this Lutheran parish called a pastor on a salary of \$750 a year. Last year there were many quarter-sections of land in this neighborhood from which the produce sold for \$7,000 or more. Very few farmers have less than one quarter-section of land. Many of them have more.

We of the Lutheran Church are teaching the Word of God in its truth and purity, and administering the sacraments according to the words of institution. What is being taught in the Congregational church depends a great deal on the local pastor. Usually the sacraments are there considered only symbols. I could write a column about the awful spiritual condition of the Congregationalists. But I shall not do so just now.

Instead let us ask, Where are the fruits in the lives of those Lutheran people? The fruits of the true gospel? 2 Peter 1:8: "For if these things are yours and abound, they make you to be NOT idle NOR unfruitful." James 2:20: "But wilt thou know, O vain man, that faith apart from works is barren?" James 2:26: "For as the body apart from the spirit is dead, even so faith apart from works is dead." Jesus says in Luke 12:48: "And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more."

We claim that much has been given and committed to us in the purity of word and confession. Much has been given in money and lands. What does the Lord require?

—AMICUS.

Religion at our Church Schools

By O. M. Norlie

II

SOME SUMMARIES

1. As to Courses of Study

THE schools mentioned in last week's issue are attempting to teach 18 different religious branches. The academies offer courses in 12 branches, the ladies' seminaries in 8, the normal schools in 8, and the colleges in 13.

The schools differ from one another greatly as to the number of subjects offered. Some give courses in only three subjects; others in as many as seven or eight.

They differ also greatly as to the kind of subjects taught. About two-thirds of the schools give instruction in Church History and the Catechism; one-half of the schools teach Bible History; one-third give courses in Bible exegesis; and one-fourth of the schools teach Bible Introduction and Catechetics.

Seventy-five per cent of the courses offered belong to these six subjects. The remaining 25 per cent are distributed among the other 12 subjects.

The schools differ in a third respect—as to the grade of subjects offered. There seems to be no standard except that the New Testament in Greek should be of-

Table 2.

School	No. of Books used (Bible not included)	Lutheran	Non-Lutheran	Not specified
1. Albion	3	2	1	1
2. Brulat	3	2	1	1
3. Clifton	2	2	1	2
4. Gale	4	1	4	4
5. Luther (Decorah)	5	1	4	4
6. Luther (Albert Lea)	4	1	3	3
7. Pacific	4	2	2	2
8. Park Region	5	5	5	5
9. Willmar	4	2	1	2
10. Augustana	5	2	1	2
11. Camrose	6	2	4	4
12. Columbia	3	1	2	2
13. Concordia	3	1	2	3
14. Outlook	3	1	2	1
15. Pleasant View	4	3	1	1
16. Scandinavia	4	4	4	4
17. Spokane	4	2	2	3
18. Waldorf	4	1	3	5
19. Jewell	5	3	2	5
20. Red Wing	5	3	2	2
21. Augsburg	5	3	2	3
22. Bethania	3	3	3	5
23. Wahpeton	2	1	1	3
24. Red Wing Ladies'	6	3	3	6
25. Oak Grove Ladies'	8	8	8	8
26. Madison	1	1	1	1
27. Sioux Falls	2	2	2	2
28. Augustana	10	2	5	3
29. Concordia	3	2	1	1
30. St. Olaf	5	4	1	1
31. Luther	5	4	1	1
32. Augsburg	5	4	1	1
Total	137	53	13	71

Nos. 1-23—Acad., 24-25—Ladies' Sem., 26-27—Normals, 28-32—Coll.

Table 1.

	Bible Exegesis	Hebrew O. T.	Greek N. T.	Bible Introduction	Bible History	Bible Biography	Bible Geography	Church History	Catechism	Augsburg Confession	Symbols	Ethics	Apologues	Homilies, Pericopes	Pastorals	Catechetics	Hymnology	Evangelical	Unclassified	Total credits course	Total credits religion	Per cent credits religion
Academies	.8			.7	1.3	.3*	.1	.9	1.3	.1	.1	.1			.1	.7			1.3	91	7.7	8.5
Ladies' Seminaries	3.1				2.7	.6		1.3	1.3	.6						.1	.2			77	9.3	12.0
Normal Schools	5.0				1.5			2.5	6.0		.5			1.0		4.0	1.0			111	21.5	19.4
Colleges		1.1	1.5	.7	.3	*.6		1.6	.7	.6	*.5	*.5	1.3			.3		.3		64	8.4	13.1
Total	1.2	.2	.3	.6	1.4	*.4	.1	1.2	1.6	.2	*.1	*.1	.2	.1	.1	1.2	.2	.1	1.2	87	10.0	11.5

* Not required

ferred to college juniors and the Hebrew shall be an elective for college seniors.

Grouped by grade of schools into four classes, the number of hours for each course is as shown in Table 1.

2. As to Hours of Recitation

The academies require four years of study toward graduation. Each year the student has 22 or 23 recitation periods, a total of 91 for the four years. The recitation periods in religion are a trifle less than two per week, or 7.7 for the four-year period. This is 8½ per cent of the total requirements. The ladies' seminaries require 9.3 credits, or 12 per cent of the total. The normal schools require 21.5 credits, or 19.4 per cent. The colleges require 8.4 credits, or 13.1 per cent. The average for all of the schools is 10 credits, or 11½ per cent of the total. See the table in No. 41 of the "Lutheran Church Herald."

The 18 subjects in the above list can be readily divided into four classes—exegetical, dealing with Bible reading and interpretation; historical, dealing with the Bible story, and the history of the Church; systematic, dealing with the doctrines of the Church; and practical, dealing with various church activities, such as singing, teaching and missions. From the accompanying table it will be seen that the historical subjects lead all of the other classes.

Thereupon follow in turn the systematic, the exegetical and the practical.

The recitation hours listed are, with the exception of electives, required of every student in the regular courses. Very few schools offer elective courses. The minimum academy requirement of two hours per week in religion is also the maximum requirement.

This table shows that less than one-half of the text books in use are named in the catalogs. It would be interesting to know what books have been used in these classes. Of the Lutheran text books mentioned by name the Catechism occurs about 20 times and Vogt's "Bible History" seven times.

(To be continued.)

Table 3.

	Exegetical	Historical	Systematic	Practical	Unclassified	Total
Academies	1.5	2.6	1.6	.8	1.3	8.5
Ladies' Seminaries	3.1	4.6	1.9	.3		12.0
Normals	5.0	4.0	6.5	.6		19.4
Colleges	2.6	2.5	3.6	.6		13.1
Average hours per week	2.2	3.1	2.3	1.7	1.2	11.5
Total hours for all schools	73	102	77	43	31	*326

* 326 less 12 electives = 314.

The Muskego Jubilee

SEVENTY-FIVE years ago, September 13, 1843, 69 pioneers of the old Muskego settlement signed a call to C. L. Clausen, then their parochial school teacher, to become their pastor. He accepted and was ordained. The seventy-five-year jubilee has just been celebrated by the same congregation, whose official name is Norway Lutheran, Racine County, Wis.

In writing this synopsis of the jubilee the undersigned wishes first to make due appreciation of courtesies extended, and to complement the congregation on substantial progress. Three years ago the parsonage burnt. Now a parsonage with modern equipment has been built at a cost of \$5,000 on the old familiar ground. Long may it stand, for surely Muskego has had many parsonages. Much has also been spent on renovating the church. Just before the jubilee a fine finishing of the whole interior was accomplished. Not long ago the commodious basement became a fact. Church membership has kept very well up. Back in Clausen's days some 600 souls belonged. In the days when the undersigned lived and worked in that locality, there were 600 in the whole charge: Norway, North Cape and Vernon. Now 516 souls belong to Norway alone. The Sunday school, under Elmer Jacobson's leadership, still has not waned. The Ladies' Aid is patriotically liberal to the Red Cross. And the story of the Cross is listened to by more hearers than ever, especially now in the language of our beloved United States.

The celebration was conducted in Norwegian all day Friday, the 13th of September, and in English on the following day. The sun shone full on sere September woods, and silos and granaries were getting satisfaction of corn and grain. Only one minor chord in the harvest harmony—many boys already in military training or combatant service,—21 from Norway, 15 from North Cape, 4 from Vernon. May the boys return victorious! One Norway girl has enlisted as Red Cross nurse.

The first speaker in the forenoon of Friday was Dr. H. G. Stub, president of the Norwegian Lutheran Church of America. His father followed Pastor Clausen in the early days. And the professor was born in Old Muskego in 1849. His text was Ps. 90: 1, 2: "Lord, thou hast been our dwelling place in all generations," etc., a reminiscent comprehensive dissertation. What trials, what sacrifices fell to the lot of those pioneer people and pastors! Those were days that tried men's souls. In the midst of sorrow and remorse may we behold with ever increasing radiance the glory of Him who became flesh and dwelt among us.

The speaker for the afternoon was Rev. J. Norby, La Crosse, Wis., president of the Eastern District of the Norwegian Lutheran Church, who spoke on Naboth's answer (1 Kings 21: 3) to Ahab, who wanted to buy his vineyard: The Lord forbid it me that I should give the inheritance of my fathers unto thee. The spiritual estate and inheritance of a congregation—how could anyone be willing to barter it away? The greatest good in a community, back of every work of social welfare. Can you then sell your birthright for a mess of pottage?

Rev. L. L. Masted, of Milwaukee, president of the Milwaukee Circuit, followed with Ps. 118: 24. This is the day which the Lord hath made; we will rejoice and be glad in it. An appropriate text. A forceful sermon. Telling illustrations.

For the evening on Friday it was arranged that the

former pastors who still live should speak. They were all invited. They are in the order of their service:

Rev. M. Fr. Wiese, Cambridge, Wis.; Rev. Wm. A. Rasmussen, Decorah, Iowa; Rev. O. E. Schmidt, Decorah, Iowa; Rev. Th. M. Bakke, Chauvin, Alberta, Canada; Rev. Osmund Johnson, Bemidji, Minn. Of these, Rev. Bakke alone was present. He prefaced his remarks with a commemorative ode, then spoke briefly on Gal. 4: 26. But Jerusalem which is above is free, which is the mother of us all—celebrating the peace, the high birth and station, the freedom, etc., which the church as the mother of believers represents. Indeed, glorious things are spoken of thee, O city of God! And many are they in sister or daughter congregations the continent over who rejoice to pay high tribute to Old Muskego on this, her 75th anniversary, for what she has been for them all.

Rev. N. C. A. Garness, of Whitewater, Wis., was in attendance, and on request spoke on 2 Tim. 3: 14, 15. A continuing steadfast in things learnt from respected teachers can never be too much emphasized. May his remarks revive past fond feelings of love and reverence—the high hope of noble masters, and the greatest reward by responsive hearts.

Rev. M. P. Ruh, of Elroy, Wis., was also present and welcomed the opportunity to speak. In immigrating to America his way, like that of so many others, lay through Muskego. The old church had been built 12 years before. His mother was at a later date laid to rest south of the old church.

After him the pastor loci, Rev. J. L. Kildahl, read the history of the congregation. It was well written and did justice to the salient features of the long story of cheerful church construction, withering epidemics, hopeful reconstruction, chronology and administration. Rev. Kildahl is himself strongly and progressively organizing and leading the work.

On Saturday forenoon we were pleased to hear Dr. J. N. Kildahl, of our Luther Seminary, St. Paul, speak on Mark 1: 22-34, his theme being: "What beneficent results follow when men accept Jesus in the church, invite Him to their homes, and speak of Him among their neighbors." We all feel the spell of Landstad's hymn No. 124—may no one to the peril of his soul resist that spell. It is a treat to hear Prof. Kildahl, and the jubilee would not have been full-voiced without him, the father of the local pastor, and Vice-President of the Norwegian Lutheran Church.

The speaker for Saturday afternoon was Rev. L. Harrisville, of Chicago. His text was fittingly Luke 5: 1-11, the miraculous draught of fishes. Indeed, if the winning of souls is followed up as Jesus wants it done, miracles will take place. And what else is Muskego Church on Indian Mound standing for from generation to generation?

And with this the program of celebration ended to the full satisfaction of all who were fortunate enough to be in attendance. We had been royally entertained both spiritually and bodily. Dinners had been served free by the ladies in the basement. It remains to say that we are very grateful to pastor and people for every evidence of friendship. And they were many. God be praised for virtue and brotherly love. And should most eyes close in the long sleep before Mother Muskego gets to be a hundred years old, we hope to meet again as members of one family in the temple not built with hands, eternal in the heavens.

—TH. M. BAKKE.

Chauvin, Alberta, Canada, October 15, 1918.



CHURCH NEWS

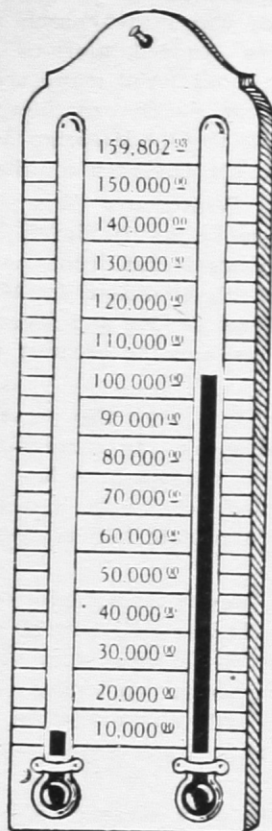


GENERAL TREASURY

November 1, 1918

Income
\$13,560.31

Expenditures
\$105,645.52



General Treasury

Expenditures ..\$105,645.52

Income 13,560.31

Deficit\$ 92,085.21

Foreign Missions

Expenditures ..\$120,440.06

Income 78,846.72

Deficit\$ 41,593.34

Home Missions

Expenditures ..\$ 82,121.24

Income 64,629.14

Deficit\$ 17,492.10

Charities

Expenditures ..\$ 34,448.10

Income 31,687.82

Deficit\$ 2,760.28

Total Deficit\$153,930.93

Rev. K. G. Nilsen, Slater, Iowa, has accepted a call from Emmetsburg, Iowa, and will be installed the 3rd of November by Rev. L. O. Wigdahl.

Revs. O. Skilbred and **J. Aarthun** have recently organized a new congregation at Repelji, Mont. Repelji is the last station on the new railroad extension from Billings. The new congregation has already decided to build a church in town.

Rev. O. Brenna, from near Jewell, Ia., has accepted calls extended to him by Blue Earth City congregation and the English Lutheran congregation at Winnebago, Minn., formerly served by Rev. E. Duca. Rev. Brenna expects to move to his new field in December.

Prof. C. M. Weswig of Luther Theological Seminary has been granted a leave of absence from the 1st of November to the end of the school year to accept a call from the Lutheran National Commission as Civilian Chaplain at the Great Lakes Naval Training Station, Ill.

Rev. H. Thorgrimson, pastor of the First Lutheran church of Grand Forks, has resigned to become field agent for the Ministers' and Professors' Pension fund of the Norwegian Lutheran Church of America. He will take up that work within a short time, though continuing his residence in Grand Forks.

Rev. H. G. Fatland was formally installed in his new charge, Nidaros Lutheran Congregation, Claresholm, and Balfour Lutheran Congregation, Stanley, Alberta, Canada, on Sunday, October 13, 1918. Rev. M. B. Anderson, the former pastor, officiated. The new pastor took as the text for his installation sermon at Claresholm, Matt. 13:44-50 and in the Balfour Congregation, 2 Cor. 5:14-21. Good attendance at both services.

George W. Murphy, who recently died at Colorado Springs, has bequeathed the bulk of his estate valued at between \$40,000 and \$50,000 to the city of Northfield for a city hospital. The will also contains this clause: "If for any reason, the foregoing bequest to said city of Northfield shall fail to take effect then and in that case I give, devise and bequeath all of said residue of my estate to St. Olaf College at Northfield, Minnesota."

Rev. John J. Maakestad has moved to Norge, Virginia, and will have charge of congregations in that locality. Before leaving Suttons Bay he dedicated a service flag in the First

Lutheran Church with 27 stars; all of these young men have been baptized and confirmed by Pastor Maakestad, who has served the congregation for 36 years. Two of the stars are gold stars: one for Martin Gunderson, who died in action, and the other for Peter Beresfjord, who died of disease.

The Augsburg Publishing House has received the following letter from Prof. Adolf Hult of Augustana College:

"A brief review of Dr. Norlie's excellent book, 'The Open Bible,' has been sent to our A. Bk. Concern. It will no doubt reach its real readers best through the Lutheran Companion, which is read by all pastors and by the young. Personally I wish to felicitate the Publishing House and the author on this work. It fills a grave need just now. We have too much Reformed material in our academies and colleges and Sunday schools. Dr. Norlie possesses an astounding fertility of mind. My only point of suggestion would be, that in the absence of any really dependable chronology, it might have been well not to urge the Ussher chronology quite as much. It seems, perhaps, doubtful if Ussher will go home to hearts today. But, all books have some point for critics to work on! It will make an ideal Bible School Manual. It will be the book for Bible Classes. All our Lutheran Academies should use it. Many Colleges would do well to put it on their curriculum."

St. Olaf College.—St. Olaf College numbers at the present time an enrollment of 550 students. Mr. J. R. Tetlie assists as a teacher in the department of chemistry. He is an alumnus of St. Olaf, belonging to Class '06. During recent years he has worked as a mining engineer in Nevada. Mr. Si Shou Ling from Iyaung, Hunan, China, has enrolled as a student at the institution. According to present plans, he expects to spend one year at St. Olaf College and two years at Luther Seminary, St. Anthony Park, whereupon he will return to China to teach in the Union Theological Seminary at Shekow. Rev. O. R. Wold, who returned last year from his furlough in America to resume his missionary activities in China, is the rector of this seminary. Prof. F. M. Christiansen devotes the chapel period of every Thursday morning to drilling the students in singing hymns found in The Hymnary. Prospective visitors to St. Olaf should time their visit in such a way that they can attend a Thursday morning singing rehearsal. It may

give them much pleasure. The S. A. T. C. men were inoculated against typhoid fever on last Wednesday. In a week or two Dr. N. Flaten will go to France to enter the service of the Y. M. C. A. He is a versatile linguist. He speaks more languages perhaps than any other man in the Church. During all his bicycle travels a few years ago, in England, Norway, Sweden, Denmark, Germany, France and Italy, he conversed fluently with the natives in the language of the country to which they belonged, no matter in what country he happened to ride. He is the head of the departments of Latin and Romance languages at St. Olaf College.

Omaha Ministerial Conference and Circuit met in Rev. P. J. Lunde's parish, Campbell, Neb., October 4th to 8th inclusive. The conference was presided over by Rev. J. B. Kilnes of Hemingford, Nebr. Lectures on Chiliasm, Pastoral Theology, Dogmatics, Hymnology, etc., were given by the pastors, which were educational, a benefit to us pastors in our work.

The circuit meeting began on Sunday morning. Introductory remarks by the president of the circuit, ev. Karl Xavier, who also gave the confessional address to the communicants at the Lord's table. Rev. J. M. Hestenes preached the sermon on the gospel for the day.

In the evening Rev. R. Ulvilden conducted services in the English language.

Monday Rev. J. B. Kilnes introduced the topic, "True Churchliness," which was discussed by the pastors during the day.

Monday evening a patriotic meeting was held. Speeches by Rev. Wareberg and the undersigned interspersed by a solo, "America My Country," by Rev. R. Ulvilden and other patriotic songs. The service flag of the congregation was dedicated by Rev. Karl Xavier.

Tuesday Rev. R. H. Wareberg introduced the topic, "Regeneration," based on John 3:3. He was requested to publish it in "Lutheraneren."

It was unfortunate Rev. P. Langseth of Hazard, Neb., could not be present with us, due to the serious illness of his son.

The pastors present were Karl Xavier, J. M. Hestenes, R. H. Wareberg, J. B. Kilnes, P. J. Lunde and the undersigned.

We extend thanks to Rev. and Mrs. P. J. Lunde and congregation

for the hospitality we enjoyed. May God bless and prosper them.

—O. C. Harang,
Conference Secretary.

Pacific Coast News: Influenza has had more "influence" on the coast just now for a month than anything else. Even the world's greatest war takes a back seat in conversation. We hope, however, that its force is spent, when these news reach the coast again.—Seattle has had its share. Nearly 6,000 sick and 200 dead. Doctors and undertakers working overtime, churches and all public places closed for a month.—Tacoma also had its share, and there it has invaded our parsonages, both at Ordal's and Holen's. Mrs. Ordal is at this writing still very ill.—The Free Church academy building at Everett has been used as an influenza hospital.—The Northern and Southern Puget Sound circuits postponed their meetings in Silvana and Seattle.—Ballard First Church, Seattle, has had unusually bad luck. First it prepared for the Y. P. convention, and it was given up temporarily. Then it prepared for the circuit and it must be postponed.—By the way, from the U. S. academy for naval officers at Annapolis, Md., at the other extreme of the states comes word that over half of the 2,000 midshipmen have had influenza; but fortunately comparatively few deaths occurred.—The Orphan Home at Parkland was unanimously given to the Norwegian Lutheran Church by the corporation at its meeting October 28th. The directors had so recommended. A new building is very much needed. Is there some one of means, that would erect some departed loved one a living monument in the form of a new main building? It is sorely needed.—The church at Silverton, Ore., served by Rev. G. Henriksen, sent \$80 to Rev. O. J. Ordal to be used for food for the orphans at Parkland. The Mrs. J. Christiansen, O. Hagoes and T. K. Skov were by the "Orphan Home Society" of "Our Savior's Church" appointed to carry out the wishes of the givers.—Rev. J. H. Brøno has been called permanently by Førdefjord parish of Poulsbo, Wash., where he through the summer has filled the vacancy caused by Rev. J. T. Norby's going to Bellingham.—The Lutherans of the Bay Cities of California seem active. Scandinavian Lutheran leaders of these cities gave a banquet in San Francisco to consider three measures: 1) An Orphan Home. 2) A Lutheran Headquarter especially for soldiers. 3) A summer resort for

the city folks.—Back in the "olden days," when Prof. F. A. Schmidt was teacher at Luther College, there was an Iowa Synod pastor there, whose son now lives in Bend, Ore., and has missed Lutheran services for eight years. When Rev. T. L. Brevig arrived the old faithful Lutheran asked for English services and was glad that such were to be held, and a great-grandson of said pastor was baptized on the last Sunday of October.—Rev. T. Castberg and wife of Aberdeen, Wash., where they started work a few weeks ago, were lately surprised with a substantial token of appreciation.—Rev. P. Skartvedt has temporary charge of the late Rev. O. Glasø's field in Vancouver, Wash.—Rev. O. K. Storli similarly takes charge of the work at Coos Bay and Cushman left pastorless at Rev. R. O. Thorpe's removal to Canada.—As the Storli family has acquaintances from coast to coast, they will be interested to learn that one son, Oscar, has been appointed superintendent of schools at Burns, Ore., the other, Victor, is in the Signal Corps at Camp Lewis, while Miss Lydia Storli has "inherited" the position as teacher in Norwegian at the high school in Thief River Falls, Minn., formerly held by her sister, Ruth, who in August was married in Minneapolis by Dr. J. N. Kildahl to the Plummer (Minn.) banker, T. Reep.—The service flag of the Eugene, Ore., church (Rev. Storli) has six stars and one cross. The latter is for Miss Alma Nilsen, a Red Cross nurse.—Four were confirmed at Spencer Creek October 6th by Rev. Storli.—Mr. U. Hus, formerly Sunday school superintendent of our church at Fargo, is in Seattle looking for a position and home. The charm of the Sound. And such church workers are welcome everywhere. His family of eight is one of the installments towards Seattle's prospective million inhabitants.—The Ladies' Aid of "Our Savior's" Church, Bellingham (Rev. H. H. Holte), gave \$25 to Foreign Missions, \$50 for W. S. Stamps and decided to make Red Cross work a main feature.—Rev. and Mrs. O. B. Meyer after difficulties with passport regulations, in which both Senator Knute Nelson and the Norwegian diplomats at Washington were of assistance to them, finally left San Francisco October 17th for their life work in China. It now seems more difficult to get out of the land than into it.—Rev. C. M. Fosmark after weeks of search finally found a home in Seattle and now lives at 2900 3rd Ave. N.



J. N. ANDERSEN,
who planned the book.

THE OPEN BIBLE

A book for Bible readers

By O. M. Norlie, Ph.D., Pd.D., S.T.D., Litt.D., assisted by Rev. J. N. Andersen. 693 pages. 135 illustrations, maps and diagrams. Cloth, \$1.50. Published and for sale by Augsburg Publishing House, Minneapolis.



O. M. NORLIE,
who wrote the book.

The object of the book is to make young people interested in the Bible and to read it. The book is divided into 52 lessons, one for each Sunday in the year. As the Church schools offer only about two hours per week in religion, the book can easily be used as a text book at these schools. The lessons are grouped into six parts as follows:



O. E. BRANDT,
who criticized the book.

- I. The Character of the Bible.....10 lessons
- II. The Text of the Bible.....10 lessons
- III. The Geography of the Bible....10 lessons
- IV. The Chronology of the Bible...10 lessons
- V. The Antiquities of the Bible....10 lessons
- VI. The Interpretation of the Bible.. 2 lessons

Each lesson is provided with a set of questions and assignments. The book has several very systematic and comprehensive tables, besides an index of texts and subjects. The text index has about 4000 references to the Scriptures. There are about 1500 titles in the subject index.

We would advise pastors, Sunday school superintendents and other Bible class leaders to send for a sample copy, also to introduce the book into their Bible classes.

AUGSBURG PUBLISHING HOUSE
425-429 So. 4th St., Minneapolis, Minn.
LUTHERAN PUBLISHING HOUSE
Decorah, Iowa

DR. N. H. SCHELDROP

Surgeon

FAIRVIEW HOSPITAL - - 8 to 12
OFFICE HOURS - - - 2 to 5
313-320 Syndicate Bldg. - MINNEAPOLIS

ANNOUNCEMENTS

On account of the prevailing epidemic it will be necessary to postpone until some future time the ministerial conference announced to be held in Vermilion November 12, 13, 14.

—Olaf Lysnes.

Home Finding

Those willing to adopt children or place children for adoption, or board children temporarily for reasonable pay, please write to the following: In North Dakota, Rev. A. C. Barron, Devils Lake, N. D.; in Wisconsin, Rev. M. C. Waller, Wittenberg, Wis.; in Illinois, Sister Caroline Williams, 1138 N. Leavitt Street, Chicago, Ill.; in other states, the undersigned.

—H. B. Kildahl,
425 4th Street So.,
Minneapolis, Minn.

SUNDAY SCHOOL TEACHER'S TRAINING

(Continued from Page 710)

the difficulty of any task, the greater the need of strength and preparation.

Personal consecration is the first and greatest need of every Sunday school teacher. This can not be over emphasized. Without this all training and efficiency will prove a failure. But consecration alone will not make a teacher any more than it will make a preacher. Spirituality does not insure efficiency. The teacher is called to be a co-worker with the Lord in the Sunday school. He is not only to trust the Lord, but the Lord trusts him to the extent of calling him to be His helper in the shaping of human lives and immortal souls. Surely, then the teacher wants to make himself a real helper. He wants to bring to the Lord's service the highest energy, the best equipment, the most efficient methods that he possibly can acquire.

In our next installment we shall point out three ways in which we, to some extent, can satisfy the need of teachers' training in our church.

The man who is always on the job is traveling the main road to sure success.



If you are not already using **HOLSTAD'S**, try a pound the next time you buy coffee. We are confident that you will like it. Most people do. It has the right strength and flavor. It is guaranteed to please you, or your money will be refunded.

Sold Only Through Retail Dealers

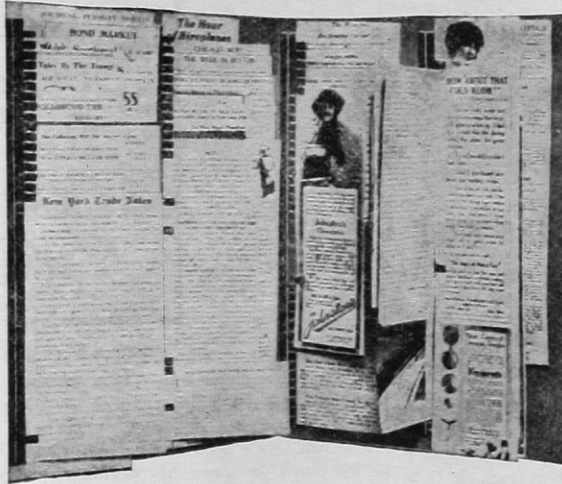
S. H. Holstad & Company
Coffee Roasters and Wholesalers
MINNEAPOLIS

LUTHER UNION WISHES TO COMMUNICATE WITH

1. Church societies willing to reorganize so as to become local branches of Luther Union.
2. With prospective local agents—men or women
3. With societies or individual persons interested in Sick Benefit as an activity to be taken up.

LUTHER UNION, 938 SECURITY BLDG., MINNEAPOLIS, MINNESOTA

U-FILE-M SCRAP BOOK



A closer study of this illustration will show what wonderful possibilities this new scrap book has both as to arrangement and capacity.

This idea of "binding" the clippings makes this scrap book a more convenient and adaptable file than any other book on the market.

We carry in stock the following styles and sizes:

TAB FOLDERS (LETTER SIZE)

No. 51. Capacity 44 sheets, price.....	6 cents per folder
No. 53. Capacity 88 sheets, price.....	10 cents per folder
No. 54. Capacity 110 sheets, price.....	12 cents per folder
No. 54 B. Cap. 132 sheets (much stronger), price.....	30 cents per folder

SCRAP BOOKS 9 1/4 x 11 1/2 (FOR CLIPPINGS)

No. 410. Expansion eyelets, 20 pages, 4 page index, capacity thousands of clippings, cloth binding. Price per book.....	\$1.50
No. 412. Expansion eyelets, 10 pages, 4 page index, drab press board binding. Price per book.....	0.75

SCRAP BOOK 11 3/4 x 16

No. 405. Expansion eyelets, 20 pages, page index, capacity 18,000 of clippings, any width up to 11 inches, fabrikoid binding. Price.....	\$2.50
--	--------

Binder strips can be furnished for any style at small cost.
Buy an inexpensive number and try—you will be delighted.

God Be With Our Boys Tonight

is another beautiful and stirring war song. Words by Fred. G. Bowles, and music by Wilfred Sanderson. The last verse running thus:

O, waiting heart, I can not tell
How dark and long the lane!
Only I know that time will bring
Our dear ones back again,
Safe to a home of peace and light
Across the furthest sea;
May God be with our boys tonight,
Wherever they may be.

SOLO, low, medium or high.....	30 cents net
LADIES' VOICES.....	15 cents net

AUGSBURG PUBLISHING HOUSE

425 So. Fourth Street

Minneapolis, Minn.

PARK REGION LUTHER COLLEGE

FERGUS FALLS, MINN.

An 18-Week Business Short-Course

Nov. 11, 1918

TO

March 29, 1919

*A Great Deal
In a Few Subjects
In a Short Time*

AND WHY PAY MORE?

We'll be very glad to give you full information.

FRANCIS PETERSON,
President.

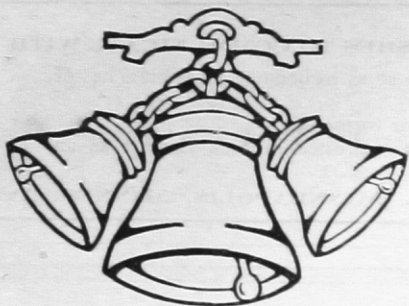
DR. J. R. PETERSEN

Physician and Surgeon

OFFICE HOURS: 11—12 A. M.; 1—5 P. M.

302 Physicians & Surgeons Bldg.
MINNEAPOLIS MINN.

BLMYER CHURCH BELLS
Bring people to church. Their clear, beautiful, sustained, far-reaching tones are a power for good. Your church should have one. Durability guaranteed. Inexpensive. Art catalog & buying plans free.
The Cincinnati Bell Foundry Co. Dept. B-98 Cincinnati, O.



Christmas Programs

with songs and recitations

1918

are ready in three different editions, size and style as before.

BY THE CHRISTMAS TREE

English songs and recitations for the Sunday School festival.

16 pages, price 5 cents

JULEN ER KOMMET

English and Norwegian songs and recitations for Sunday school festivals.

16 pages, price 5 cents

VED JULETRÆET

Norske sanger og recitationer til bruk ved søndagsskolens juletræfest.

16 sider, pris 5 cents.

Back numbers of all three can be had for the last eleven years, and discount will be given in quantities of at least 10 copies.

Order sample copies and get supply in time for early practice.

Honor Rolls

with space for:

27 names, price.....\$0.80

50 names, price..... 1.50

100 names, price..... 1.50

All postpaid.

Church Treasurer and Financial Secretary

This is a new and ideal record book which we earnestly desire to see introduced. Read Dr. O. M. Norlie's review in this issue.

Every church treasurer using our Duplex Record book reduces the amount of work

comes his accurate, ready-made "statement", one for every contributor.

Study this illustration, which is a miniature reproduction of the first quarter statement filled out. Each book has space for 250 contributors, also 1,000 duplicate sheets

WEEKLY PLEDGE													NUMBER
CURRENT	50	50	50	50	50	50	50	50	50	50	50	50	112
MISSIONS	50	50	50	50	50	50	50	50	50	50	50	50	
SPECIAL													
SUNDAYS	1	2	3	4	5	6	7	8	9	10	11	12	13
CURRENT	50	50	100	50	50	50	50	50	50	50	100	50	50
MISSIONS	100	50	50	100	100	50	50	100	50	50	50	50	50
SPECIAL													
Amount Due This Quarter	6.50												6.50
Amount Due Last Quarter	2.50												2.00
Total	9.00												8.50
Amount Paid This Quarter	7.50												8.50
Amount Now Due and Unpaid	1.50												1.00

This is an exact duplicate of your account as it now appears on our records. Kindly report at once any apparent error. Make your payments promptly.

necessary by nearly 50%, which is well worth while nowadays. This he does, because every time he writes a word in the book, he writes it twice, once with his pen and once with his carbon sheet. His first sheet becomes his permanent record, his second an exact duplicate, which when removed at the end of each quarter, be-

comes his accurate, ready-made "statement", one for every contributor. On the other hand, if you have 500 givers, you will need two books; if 750, three; and so on.

This record book is a great improvement. It is well bound in full cloth. Price \$4.00 net, postpaid.

THE NATIONAL ANTHEMS OF THE ALLIES.

Contents: United States, Great Britain, France, Belgium, Russia, Japan, Serbia, Italy, Rumania, Portugal, and Cuba.

Full music and text to each anthem.

Size of the book 9x12. Beautifully designed cover.

Price 25 cents net, postpaid.

"A MOTHER'S PRAYER."

This is a beautiful song, the text of which runs:

"The trumpet sound. I hear the shouts of men:
'Fall in!' I shall not kiss his lips again
Nor stay the soldier's step, not halt the hand
Of him who marches off at war's command.
But, God, 'twas only yesterday, it seems.
I dried his baby tears and soothed his dreams.
So now this simple prayer to Thee I make:
Bring back my boy to me, for Jesus' sake.
Do Thou his heart keep true, his honour whole
Unscathed his body and unsear'd his soul;
Thus bring him back, if such Thy will may be,
But bring him back, O, Lord, bring him back to me!"

The music is also very appealing, making this song a very attractive number at the present time.

Price 60 cents. Special price to our customers, 40 cents, and 4 cents for postage.

The Epistle of St. Paul to the Romans

Explained by

PROF. F. W. STELLHORN, D.D.

"The reader will find this work to be a practical commentary, based on the original text, trying to furnish all the information necessary for the proper understanding of it, both linguistically and doctrinally; but no more. It is simply meant to be a reliable assistant of theological students and practical pastors; and we hope they will be able to recognize it as such."

302 pages, cloth binding \$1.50 net.

Your Flag and My Flag

Patriotic Addresses

by

ANDREAS BARD, D.D.

"Dr. Bard, who is touring the country on a speaking campaign for the government, several times moved every man in the audience to his feet. He is a forceful speaker, leaving an impression not easily forgotten. His book will be a welcome addition to any man's library, who is called upon occasionally to deliver such addresses."

122 pages, cloth binding \$1.00.

AUGSBURG PUBLISHING HOUSE
425 South Fourth Street MINNEAPOLIS, MINNESOTA
LUTHERAN PUBLISHING HOUSE, Decorah, Iowa