

LUTHERAN CHURCH HERALD

EDITORIAL

Ten Thousand Lutherans Gather in Minneapolis. "I feel the Need of a God Such as Jesus Christ." Hoover's Greetings to the Lutherans. Luther Advocated Separation of Church and State. Augsburg Confession Defines the Issue. The Confession Warns Against Confusion of Church and State.

Elementary Christian Education

A Statement

By COMMITTEE ON SPIRITUAL LIFE

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"Joy to the World."

Lutheran Church Herald

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ST. OLAF GIVEN HIGH RATING

The officials of the Association of American Universities, Dr. Adam Leray Jones of Columbia University, and Professor Chas. B. Lipman of the University of California, have notified President L. W. Boe that at the meeting of the Association on October 25, 1930, St. Olaf College was placed on the "Accepted list of Colleges of the Association of American Universities."

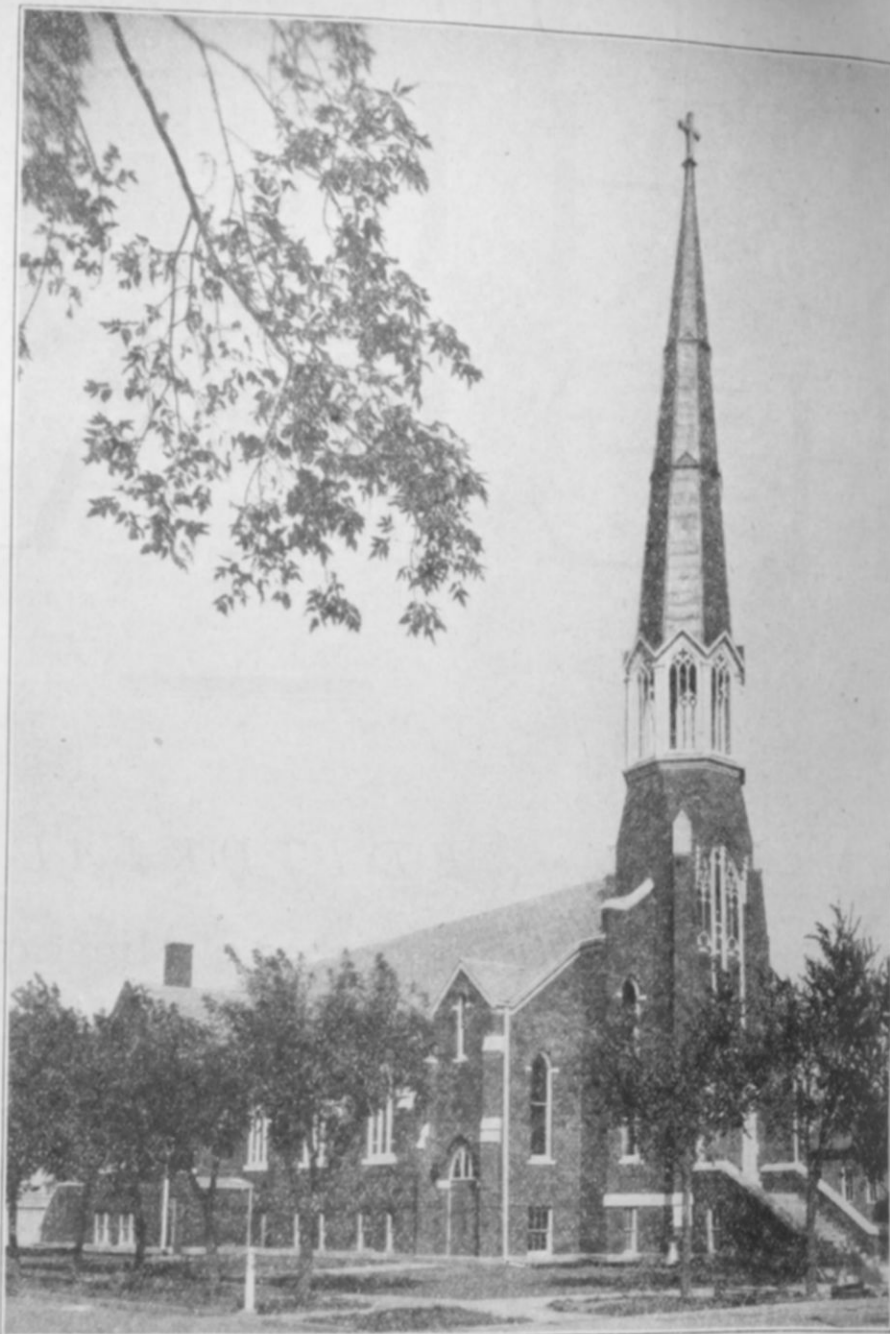
This recognition, which comes primarily because of the good work done by the graduates of St. Olaf College in professional and graduate study, will be of real value, not only for those who are studying at universities in the United States, but especially for those who plan to study abroad.

St. Olaf was accepted into the North Central Association in 1915 and into the American Association of University Women in 1927. The college is ranked by most of the state educational departments as a standard college, and the University of Illinois some years ago, after an investigation, gave an "A" rating to St. Olaf.

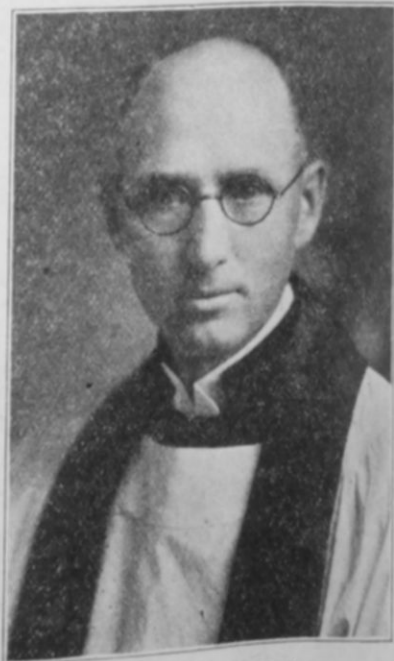
ST. OLAF LUTHERAN CHURCH DEDICATED

The \$50,000 church at Devils Lake, N. Dak., was dedicated by President Stoeve of the North Dakota District on the 19th of October, 1930, assisted by Rev. K. O. Raftshol, Churches Ferry, Rev. O. H. Elstad, Minnewaukan, Rev. A. M. Bus-

lee, Starkweather, Rev. A. O. Nessel, Leeds, Rev. H. M. Aanestad, Esmond, and Rev. Edwin Erickson, Fillmore. The congregation was addressed in the afternoon by Rev. G. R. Estrem of Mad-dock, who spoke about the work of the laymen in the church. The evening sermon was preached by Rev. J. Fjeldstad. The first missionary work in the district was done by Rev. O. H. Aaberg, who was in the vicinity of Devils Lake as early as 1881. Rev. B. Harstad organized congregations in this district, and in 1884 Pastor Aaberg was called to serve the St. Olaf Church. The first church was finished in 1902 during the pastorate of Rev. A. O. Fonkalsrud, and dedicated in that year by President T. H. Dahl. The beautiful new church just dedicated has a seating capacity of 625, and completely furnished in every way. It is served by Rev. Geo. O. Loftness.



St. Olaf Lutheran Church



Rev. George O. Loftness

Lutheran Church Herald

VOL. XIV

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EDITORIAL

THE meeting to celebrate the 400th anniversary of the Augsburg Confession brought out the largest crowd of Lutherans ever gathered in Minneapolis. Before the time of meeting, the auditorium

Ten Thousand Lutherans Gather in Minneapolis

was filled to the last gallery seat and hundreds were turned away and had an overflow meeting at Central Lutheran Church, presided over by Dr. Stub, where addresses were made by Rev. Christensen, Mayor Kunze, and Governor Christianson. The churches affiliated with the National Lutheran Council, some over 50 in number, had cancelled their evening services and invited their members to attend the celebration. Lutheran hymns were sung by a choir of over 1,000 singers. The large audience was addressed by Dr. Paul H. Roth of Northwestern Lutheran Seminary, who in his excellent address reminded his hearers that they had assembled primarily for a re-expression of their religious beliefs. Dr. Roth reviewed for them the principles of the Augsburg Confession, and dwelt on the developments that have grown out of it.

"Lutherans who know their religion," he said, "never say that Lutheranism is the only religion. It is not founded on a form of government, or on specific ceremonies and rites. It merely puts the Gospel in the foreground.

"The Lutheran church produced nothing new. It simply restored something old."

By simply and concisely setting forth the principle that church and state should function as distinctly separate entities, and that the traditions, rites, and ceremonies of Christianity need not be alike everywhere, he said, the Augsburg Confession became the mother of all Protestant religions.

"Religion should not be confined to church-going and psalm-singing, but should be seen in the daily walks of life," he said. "The most useful thing a man can do is to do his duty in the place where God put him. That is not lowering religion. It is letting religion out to permeate all life. Out of that principle sprang our public schools and our republic."

Concluding his address, he read a message from President Hoover, expressing "cordial greetings to the Americans of Lutheran faith who are celebrating the anniversary of the Protestant Reformation and of the reading of the Augsburg Confession."

Mayor Kunze claimed that it is the religious minded people who make secure our existing form of government. Governor Christianson said:

"The Church saved civilization, and has done more than any other institution to preserve civilization. The Church probably is undergoing some changes, but time has not essentially altered it, and it will never outlive its usefulness as the stabilizing factor in our civilization."

"I Feel the Need of a God Such as Jesus Christ"

NEWS dispatches from China recently reported that the president of the Chinese Republic, Chiang Kai-shek, was baptized. The news report reads:

"Appearing unexpectedly in Shanghai late today, President Chiang Kai-shek of China went to the home of his mother-in-law, Madame F. T. Soong, and was baptized into the Christian faith by sprinkling, according to the rites of the Methodist Episcopal Church South.

"The ceremony was performed by a Chinese minister, the Rev. Z. T. Kuang, a graduate of the Southern Methodist Episcopal Mission University at Soochow. The mission's headquarters is at Nashville, Tenn. Chiang explained his action in these words: 'I feel the need of a God such as Jesus Christ.'

"The president's conversion was a distinct surprise to Shanghai. Only a few intimates, mostly relatives, attended the ceremonies after the chief executive came from the capital at Nanking.

"Christian circles heralded the Baptism with great joy and said it struck a blow at communism. Communists have been directing attacks at foreigners recently and particularly at Christianity as being representative of foreignism.

"Pastor Kuang said he did not expect Chiang to take an active part in church affairs as he is too busy with government duties, but 'he and the spirit of Jesus Christ within him will go marching on.'"

It is known that his wife, the former Meiling Soong, and Mme. Soong, her mother, have been devout Christians for years, as have other members of the family. How much this will mean to Christianity in China is difficult to estimate. Pastor Kuang said about his presidential convert: "At this time, when anti-Christian agitation is particularly rife, General Chiang's act required the highest moral courage."

Hoover's Greetings to the Lutherans

PRESIDENT HOOVER sent the following message to the Lutherans gathered at Milwaukee on the 2nd of November:

"I send cordial greetings to the Americans of Lu-

theran faith who are celebrating on October 31 the anniversary of the Protestant Reformation and the 400th anniversary of the reading of the Augsburg Confession from which date so many of the changes in point of view from older conceptions both of religion and government.

"The effects of these historical events are reflected in our national and life and institutions, in religion through the predominant numbers of adherents of Protestant faiths and in government through the principle of separation of Church and State. It is fitting that we should commemorate the persons and events from which these mighty forces have sprung."

This message met with the disapproval of the executive secretary of the Catholic Welfare Conference, Rev. John Joseph Burke, who protested in the following manner:

"It is altogether in order for President Hoover to send a message of congratulation on the civic work done by Americans of the Lutheran faith. But in the actual message which President Hoover sent to them, for the celebration of Reformation Sunday [Nov. 2], the President clearly violates the spirit, if not the letter, of his oath of office as President of the United States.

"It may matter little that the message is an insult to many millions of American citizens. It may matter little that the statement is historically inaccurate. Luther was not a champion of the separation of church and state, but a most arbitrary defender of state absolutism.

"It does matter very much to the whole constitutional structure of our country and its institutions that the President of all the people, who is called by virtue of his great office to respect the religious rights of all, congratulates one particular religious body on the changes it introduced from older conceptions of religion and government and declares that we as a nation should commemorate the Protestant persons and the events from which 'these mighty forces shaping our country have sprung.'"

Luther Advocated Separation of Church and State

WHILE it might be possible to raise objections to the propriety of the president sending greetings to any church organization, we do not believe that the principle of separation of Church and State should be carried to such ultimate conclusions. It is to the interest of the Church that the president calls attention to the value and need of spiritual forces, and that all in some manner contribute to improve citizenship and thus aid the state. If the Catholics find it necessary to object to Hoover sending greetings to the Lutherans and stressing certain things which this church contributes, we could with equal grace come back and say that we object to the president's indirect endorsement

of the idolatry of the Catholic Eucharistic Congress in Omaha, when he speaks of it as contributing to uphold "the foundations of social order and enduring political institutions." But what we do object to is the statement of Secretary Burke, that Hoover's statement is "historically inaccurate," and that "Luther was not a champion of the separation of Church and State." Luther started the movement against papal absolutism.

The Nation, which sometimes undertakes to instruct the Church about its duties, but invariably betrays a lack of knowledge on this subject, takes for granted that the Catholic statement is correct and proceeds to lecture the president and winds up by saying: "Assuredly there must be someone in his battalion of assistants and counsellors who could have kept him from making so bad a break as that of identifying Luther with 'the principle of separation of Church and State!'" It is to be deplored that these great men who undertake to instruct others in church history and the teachings of Luther do not consider it necessary to read what Luther has said on the subject of separation of Church and State. It is a matter of history which would hardly escape the attention even of the superficial reader, that the supremacy of the Church over the State during the Catholic rule in the Middle Ages, was changed by the Reformation to emphasize the separation of Church and State. For three centuries the popes ruled by divine rights over all kingdoms and repeatedly emphasized they had absolute power—*plenissimam potestatem*—over the whole earth in matters civil and ecclesiastical. It is this extravagant claim which Luther opposed in his treatise on civil power when he said: "God has ordained two governments, the rule of God under Christ and the rule of the world under the civil magistrate, each with its own laws and rights and the laws of the worldly realms extending no further than the body and the external affairs of earth. Over the soul, God can and will allow no one to rule but Himself alone." Calvin gave the civil government power over the Church, but Luther did not.

Augsburg Confession Defines the Issue

WE are this year celebrating the four-hundredth anniversary of the Augsburg Confession. Much has been said about it, but it is possible that many have not taken time to read the document and continue to remain in ignorance of its rich contents. The popes have consistently and persistently maintained the papal absolutism over everything on earth and condemned the theory of separation of Church and State. The doctrine of perpetual infallibility has made it impossible to retract any of these statements, consequently they still stand as the orthodox Catholic doctrine in opposition to the first amendment of the American constitution. While Luther did not write the Augsburg Confession, he was consulted and strongly endorsed it

as his own teachings. The 28th article makes a plain statement on the separation of Church and State. We quote:

"There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the pontiffs, emboldened by the power of the keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world, and to take the empire from the emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth."

"But this is their opinion, that the power of the keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His apostles, John 20, 21 sqq: As My Father hath sent me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Mark 16, 15: Go, preach the Gospel to every creature."

The Confession Warns against Confusion of Church and State

WE cannot quote all of the 28th article, which is quite extensive and complete, but we shall quote a little more to show that this question was thoroughly understood by the Lutheran reformers. We need not rewrite the Confession of 1530 to make it conform with the Constitution of the United States, because it is in full agreement with the principles of religious liberty, as we now understand it. It is rather strange that these men were able to present this involved question with such clearness at that time. They are entitled to due credit. We continue the quotation from the 28th article:

"This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling, either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1:16: The Gospel is the power of God unto salvation to every one that believeth. Therefore, since the power of the

Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace."

"Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the commonwealth. As Christ says, John 18:36: My kingdom is not of this world; also Luke 12:14: Who made me a judge or a divider over you? Paul also says, Phil. 3:20: Our citizenship is in heaven; 2 Cor. 10:4: The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations."

Sermon

Matthew 16:1-4

What Signs Do We Need?

THE lower in the scale of intelligence people are, the more they are inclined to believe in superstition and to ascribe definite meanings to various signs in nature about them. Every autumn the newspapers publish predictions from old Indians and other reliable observers about the oncoming winter. At least one-half of these forecasts prove to be wrong. Among the professed believers in the Christian religion, too, there are groups busy warning the rest of us with their interpretations of signs found in the Bible and in the starry heavens.

Miracles are called signs in the Bible. The Pharisees and Sadducees did not agree in theology, but the leaders in both groups were agreed in their enmity toward Jesus. When they asked Jesus to show them a sign from heaven it was not because they were lacking in human intelligence. Apparently they had at least two possibilities in mind: either Jesus would be unable to do as they asked; or, He would be unwilling to comply with their request. In either case they would feel justified in denying that He was their Messiah. This outcome would also give them material in their propaganda against Him among the common people.

Jesus called them an evil and adulterous generation, said that they were unable to discern the signs of the times, and promised them the sign of Jonah. How much are our unbelievers like the Sadducees and Pharisees of the text?

Unbelieving people are not satisfied with the Gospel, nor with the way of salvation set forth therein. In the

Gospel Jesus asks us to believe Him and His Word, to confess our sins, humble ourselves, and obey Him. That does not suit the unregenerate heart. So the unbeliever wants to try some other way. And the root of this asking for signs by the Pharisees and Sadducees and the dodging and inventions of our own unbelievers is the same: the root is unbelief and hostility toward Jesus.

When the people who are covetous, selfish, and very indifferent to the commands of Jesus complain that their church life is ruined because they are asked to give money to further the Kingdom, there is only one fair and charitable conclusion to draw, namely, that these people imagine that they would repent and become praying, rejoicing Christians if they were asked for no more money, but left at peace in their idolatry. Everyone knows that that is a false imagination and a lie.

Likewise you hear unbelieving people talk about the great life there would be in the Church if we could now walk on the water, cause fruit trees to wither by a word, or do some of the other recorded miracles. Others postpone their repentance by waiting for lesser signs such as serious illness or a death in the family.

Our saving faith does not rest very heavily on any one or more particular miracles. Our faith rests on miracles because we believe in an almighty God who can hasten or retard the processes of His own creation as He wills. The connection between saving faith and miracles is that miracles are bound up with Christ. Because He is divine we expect miracles from Him. So in a large way miracles can be said to be two: the one is the miracle of Jesus Christ: His birth, life, acts, words, death, resurrection, ascension, and kingship. The faith that does not see and rejoice in the miraculous Christ is not worth much. And you unbelieving people mentioned in the foregoing confess by your own subterfuges that you are lost sinners. The thing for you to do is to believe in the miracle Jesus Christ.

But that is the other miracle. And the miracle of faith in the human heart is accomplished not by the might and power of man, but by the Spirit of the living God. And the Holy Spirit works this faith through the Gospel. So do not ask for other signs, but pray for the miracle of regeneration in your own heart—and believe the Gospel. Amen.

—OLAF LYSNES.

A Statement

IN concluding its work, the committee, appointed by the Church Council and charged with the duty of arranging for a Conference on Spiritual Life, in accordance with a resolution of the Church, adopted at its eighth general convention, wishes to make certain acknowledgments which seem in order and to submit to the Church, as growing out of the Albert Lea Conference, a statement of concrete and positive recommendations with a view to making effective throughout the Church the objectives of this Conference.

In humble gratitude to God for blessings richly bestowed we record to His glory the assurance that the Word of truth spoken at this Conference shall not return unto Him void, but shall prosper in the thing whereto He sent it (Is. 55:11).

To First Lutheran Church of Albert Lea and its pastor, Rev. J. C. K. Preus, we express our apprecia-

tion of their painstaking efforts on behalf of the Conference as its hosts.

We also gratefully acknowledge the wholehearted co-operation of those who were assigned parts on the program. The effectiveness of the Conference was undoubtedly in a very large measure due to the conscientious preparation of the speakers, a preparation which we believe not only involved a thorough study of the subject matter of their addresses, but also a preparation of themselves through prayer.

In this connection it is only fair to the different speakers to mention that they were all assigned very specific topics, which were definitely related to the program as a whole. Each speaker was requested by the committee to confine himself strictly to his own topic so as to avoid overlapping. Every address must be understood and considered a part of the program as a whole and supplementing the others.

RECOMMENDATIONS

This Conference was intended, not to be a thing apart, but rather to mark the beginning of a more intensive concentration upon the distinctive spiritual problems of the Church in view of present-day conditions. Time did not permit of anything like an exhaustive discussion of the topics assigned to the different speakers. The purpose was rather to direct the attention of pastors and congregations to conditions and problems which require continued and prayerful consideration. The committee therefore recommends that the work begun at Albert Lea be continued through special conferences, where that may be thought wise, but also through pastoral conferences, circuit meetings, and local congregational meetings. Our committee as such will now disband, since it has completed its assigned task, but its members individually stand ready to render any assistance possible in the continuation of the work.

However, the committee feels very strongly that there are three or four topics upon which a direct and intensive appeal may profitably be made at this time.

1. "Preach the Word." Speaking in the name of the Church and her divine Master, we appeal to our pastors to give themselves by the grace of God most intensely and devotedly to the preaching of the Word. Do not let minor interests absorb your energies at the expense of this supreme task. In this pleasure-loving age, and in view of the intense competition of the world, there is today a distinct and imperative demand for a strong and courageous preaching of "the whole counsel of God." This applies not only to the subject-matter of preaching, but also to the method of presentation, and above all to the enduing power of the Holy Spirit. Be much in prayer to God and in meditation upon His Word, until He by His Holy Spirit places the burden of His message upon your heart and conscience!

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine" (2 Tim. 4:1-2).

2. The Sacraments are God-given means of grace, which cannot be neglected, undervalued, or misinterpreted without serious loss. To counteract present tendencies of this nature pastors are urged to intelligently and conscientiously stress true scriptural doctrine and practice in regard to Baptism and the Lord's Supper.

3. Rebuild the family altar! The spirituality of the Church will always be relative to the spirituality of the

constituent homes. Both are sanctified by the Word of God and prayer. "Let the Word of Christ dwell in you richly in all wisdom," not only in your houses of worship but also in your homes. Pastors and congregations are urged to take such steps as may seem most effective for rebuilding the family altar. In this same connection something could also be done to provide the homes with suitable Christian literature.

4. The teaching agencies of the Church, which should be made as effective as possible, are not intended to serve as excuses for parents to neglect the sacred duty of bringing up their children "in the nurture and admonition of the Lord" (Eph. 6:4). Parents cannot, without most serious loss to themselves, to their children and to the Church, shift to other shoulders the responsibility which God in His Word has placed upon them as parents. It is our conviction that this tendency has already gone far, and has brought about most serious consequences. We therefore urge upon pastors, teachers, and congregations to do everything possible to awaken parents to a renewed sense of their individual responsibility in teaching their children the truths of Christianity and in exercising Christian discipline in the home.

"Finally, brethren, be strong in the Lord and in the power of His might" (Eph. 6:10). In the face of powerful and insidious tendencies that would secularize and humanize the Church, let us not be discouraged, but let us in child-like faith go forward trusting in the inviolate promises of God, that He will build His Church and endue it with power. If we are but obedient to the heavenly vision and use faithfully the means which He has entrusted to us, our labors in the Lord shall not be in vain.

—J. A. AASGAARD,
J. R. LAVIK,
C. B. YLVISAKER,
G. O. PAULSRUD,
A. E. ANDERSON,
committee.

Why Not the Laity?

WHEN a pastor and a layman make a railroad trip of 282 miles at their own expense, to attend a circuit finance board meeting; another layman drives a car 204 miles; several others 180 miles, and so on down: That proves a deep interest and concern for raising our church budget. This actually took place Nov. 2nd in Billings, Montana, Rev. G. H. Nerison's charge, when Rev. Amon Johnson of Bozeman and the fin. secy. of Billings circuit called this meeting. The pastors present were: Rev. A. A. Holbeck, Amon Johnson, T. S. Stockdal, O. M. Simundson, O. T. Haugen, A. B. Cornelson and G. H. Nerison. At our circuit meeting this fall it was decided that each congregation should be represented at this meeting by one layman. The following came: Matt Landoe, Bozeman; H. B. Tetlie, and Geo. Rostad, Big Timber, H. Sylten, M. P. Ramsland, and Harold Madsen, Absarokee; Leo Lorenz, Laurel, and H. A. Sampson, Billings.

Some of the "dry farming" area in this large circuit has its second year of total or near crop failure, so it will be a hard struggle to raise our quota for the circuit. However, the prospects seem hopeful, for the

congregations represented pledged a 100% from their own churches and whatever more they can raise. And remember that these are mostly home mission churches.

One notable point in this meeting was the launching of a movement whereby the laymen of our circuit assume a responsible role in raising funds for the budget as well as for local church purposes. This is very important, for is it not right here the *financial responsibility belongs?* According to the letter of call, the pastor certainly does not assume it, but too often he is the goat. These laymen all realize this fact, and consequently chose two of their own number to head this movement. They are H. A. Sampson, with 26 years' experience as a banker, and Harold Madsen, for 16 years a traveling salesman. These men are already at work organizing the laity, shifting the financial burdens from the pastor's shoulders. God bless their efforts in reaching our budget's goal.

—G. H. NERISON,
sec'y pro tem.

"Our Other Pastor Was So Much Better—"

ALL right, let's go back to the days of that "other pastor." What did we do for him while he was still with us? Did we—all of us—support him in his work while he was with us? "Support"? You say, "why, he didn't need support, he just did things—oh, he was just splendid. Why, he'd do most anything and everything, he'd even—"

Perhaps you know by this time what this is about. A pastor needs the individual support of all of his flock. God has placed him as a shepherd over the congregation to watch for their souls. It doesn't help your present pastor one bit if you keep telling about the "wonderful qualities" of the former pastor. Find your present shepherd's good qualities. He has many.

Did you ever think of the nature of his work? He is one who must "give account" for souls entrusted to him. Have you ever tried to make his work such "that he may do it with joy and not with grief?"

Let us start now. A young man of the congregation just came to the writer asking, "What can I do around the church, is there some work?" That is a good spirit of co-operation. Finding fault with our minister is much easier than correcting our own. Faithful preaching of the Word of God is the one outstanding virtue that we shall look for in our pastors.

Are we always listening to that word? Or has the minister made sermon upon sermon that we never heard because we weren't there? Helpful criticism is always beneficial and, as a rule, very welcome, even to a pastor. However, let us not lose sight of the sacredness of their office and their position as ordained ministers of Christ. The Lord tells us that "it is unprofitable for you"—the church members—if they must do their work with grief.

Perhaps "another pastor" had certain qualifications which the Lord showered as a blessing upon you. But now you have need of just that kind of pastorate which the Lord has placed in your midst.

For all of us that pastor is the best whom the Lord has given us by His call. Let us support his work to the best of our ability. There's a wonderful value in it.

—M.

Elementary Christian Education

By DR. M. REU, of Wartburg Seminary,
Dubuque, Iowa

(In his introduction Dr. Reu gave some very significant statistics on the crime situation to show that the state of morality called for better Christian education. As causes of this condition he referred to the public libraries, the press, the movies, the state school without religion, and the broken homes. The remedy lies in the building of Christian homes through the preaching and teaching of the Church, and in the support of Christian schools.)

IN a Christian home regular church attendance is the rule. We should never grow weary of admonishing the parents to take their children with them to church. It is true, such children do not as yet understand everything, but that matters not, because there is so much that speaks to their souls and makes deep impressions upon them. G. Hodges is right when he says, "The very building of the church is a very helpful factor in the moral and religious development of the child. The dignity and beauty of its architecture, the loftiness and spaciousness of its walls, the suggestion of pulpit and Communion table, of font and altar, all beget a sense of solemnity and awe, of wonderment and of hushed expectancy that awakens and develops the moral obedience and the intelligent worship." To this add the singing and praying congregation, now bowed down in penitence, now standing jubilant in praise and thanksgiving, and the herald in the pulpit proclaiming the message of sin and grace. You can not make me believe that all this makes no lasting impression with the child, especially when it sits at the side of father and mother in the family pew participating with heart and soul in the service, not to speak of the church-going habit that is thus formed in the child.

The Sunday School is the second agency of Elementary Christian Education. Time does not permit to speak in detail of its methods and work, but a few things must be mentioned. The Lutheran Sunday School is and ought to be an institution distinctly different from the Sunday Schools round about us. While it should not overlook the factor of worship, it should not become a children's church, serving more or less as a substitute for the church proper. It has its aim not in itself but in the preparation of the child for intelligent participation in the church service. Its main feature, therefore, must lie in the instruction given to the children, instruction in Bible History and Catechism, in the Bible and hymnbook. From that follows that the time assigned for the instruction must not be too short—I would say not less than fifty minutes, since I know of no law that the whole can not be prolonged to from sixty to seventy-five or eighty minutes—and that children must be expected and trained to prepare their lesson at home. The whole selection of lesson material is to be governed by the material principle of the Reformation, the justification of the sinner by grace for Christ's sake through faith—in laying down this rule we exclude the International Lesson System with its one-sided emphasis upon everything that in Dogmatics we call Law. The method of

presentation and discussion certainly should be psychologically correct, but since here we have to deal with facts and truths that rest upon supernatural revelation and since these tend to the creation and preservation of heavenly life, the standards of common teaching, even those of the Teachers' College connected with Columbia University, can not simply be taken over into a Lutheran Sunday School without causing much harm. An excellent manner of presentation, in accordance both with the supernatural character of the material and with the best standards of teaching, is to tell the story of the day with that vividness and concreteness that make visible the hidden motives of the acting persons. Henry James wrote to his friend Robert Louis Stevenson criticizing the latter's "Catrion": "The one thing I miss in the book is the note of visibility—it subjects my visual sense, my seeing imagination to an almost painful underfeeding." The novelist may perhaps retort with Stevenson, "Death to the optic nerve!" but the teacher of children never. That the narration of the story is to be followed by discussion need not be said.

The Sunday School ought to be supplemented either by the week day vacation school, or by the Saturday school, or by the weekly period given free by the public school. Brethren, if this is not done, I really do not see on what grounds you can expect a Lutheran Church in the future that stands upon and holds fast to the faith of the fathers, and I do not know how you can answer to the heavenly Judge in the hour of the last reckoning. I have so far not found a single valid excuse for not keeping this kind of week-day school. It can be kept in town and country alike, in the smallest congregation as well as in the largest, in the poorest districts no less than in the richest. Even this kind of a week-day school is only a makeshift, but a makeshift that can help a great deal.

The ideal week-day school still is the regular Christian day school. This is a subject that is touched upon even in some quarters of the Lutheran Church with some reserve or not at all. To some the Christian day-school is an un-American institution—these I would advise to study the history of elementary education in our country—to others it smacks of Rome and spells religious or sectarian fanaticism—they should learn to distinguish between enthusiasm born out of God-given religious conviction and enthusiasm born out of egotism and excessive desire for power; still others think of the many shortcomings of the parochial schools in the past—these shortcomings I do not deny, but I question the right of basing a general judgment upon a few individual cases. Where the teachers of the Christian day-school understand their duty, faithfully fulfill it and are themselves imbued with the Spirit of Christ; where the pastor visits the school diligently, is in closest touch with its life and supervises all school activities, where he pleads for the school in his sermon, in his pastoral work and in the congregational meeting as a vital factor in the congregation's life, and where by such loyal co-operation of pastor and flock the congregation learns to recognize the great blessings

of its school and freely entrusts the children to its care—there a constant stream of blessing will flow from such a school, and the question of Elementary Christian Education is as a rule better solved than by any other way. Let us try to understand the idea in all its bearings: For six days in the week our children are exposed to the views of the natural man, and—perhaps—perceive a little of eternity's breath in the Sunday School on the seventh. Which is bound imperceptibly to gain the upper hand, especially where the home does not counteract the influence of the public school and does not build a strong protective wall around the soul? It will be well for us to pause on our way and ask ourselves whether it really is impossible again to open Christian day-schools.

Elementary Christian Education finds its climax in the instruction preparatory for confirmation. A few words must here suffice. Do not allow any one to shorten this period of instruction. In my home congregation, St. John's in Dubuque, no child is confirmed without having attended the confirmation class for two years, five hours each week, from the first of October till Easter. By no means cut down the time, and in every hour give the best you have. It is work for life, yes, for eternity, that you are doing.

Home and church—church service and church school—these are the agencies of Elementary Christian Education, these are the foundation for the future of our Church, these are the pillars of our nation.

What can the American Lutheran Conference do to help safeguard and strengthen both? Much. In conventions such as this it can open our eyes again and again to see the urgent necessity of Elementary Christian Education; it can arouse our consciences, it can urge us on and encourage us never to grow weary; it can enkindle in us that enthusiasm which is necessary to fulfill this difficult task. Burning coals, heaped together will make a bright hot fire, separated they will soon go out. If all our church papers would again and again stress the need for Elementary Christian Education and, if in the pulpits and congregational meetings throughout the Church this need were consistently held up before the eyes of our people, then a Lutheran consciousness of the need of thorough Christian instruction would develop in our congregations, a consciousness that would become the fruitful source of many blessings; then it would in time become impossible that parents to whom the Christian instruction in their own congregation seems too lengthy and thorough can be received with open arms in other congregations in the vicinity where a shorter course of instruction is given.

It will be possible to produce better literature for the home and the school because of the possibility of larger sales. For the individual synods, f. i., it was difficult to obtain first-class, large-sized pictures for their schools; united we shall be able to do this.

By this I do not mean to recommend the same lesson material for all our Sunday Schools. I do not believe in one uniform for all, nor would I put a check upon individuality. Besides a common ground there must also remain room for freedom of thought and action. In all larger cities with a number of larger congregations institutes for Sunday School teachers can be held to train our future teachers by giving them good courses in Bible History, Catechism and the fundamentals of pedagogical psychology. This is even possible in smaller cities that are surrounded by a number of country congregations. In larger city congregations the pas-

tor is often overloaded with work; such a pastor ought to be assisted by a parish worker. These parish workers ought to be trained for their work. The individual synods again are hardly able to undertake the task of schooling them; working together we shall be able to do this. This also holds true of the Christian day-schools. It is no easy matter to open a parochial school today. We need good buildings with modern equipment, we need good teachers with the necessary certificates, and in sufficient number. There are not a few cases in which all these difficulties could be overcome, if several congregations would join in the endeavor. What Missouri does, we can do likewise, if we only have the same courage to undertake the work, the same vigor to keep at it, the same deep-rooted conviction of its necessity. Here in Minneapolis, in St. Paul, in Detroit, in Toledo—to mention only a few—there ought to be Lutheran high schools. What is possible in Milwaukee and Chicago, should not be impossible in the cities just mentioned. In Fond du Lac, Wis., there is a single congregation that has a large parochial school and a Lutheran high school.

There are many possibilities indeed, opening before us, if we only have the vision to see them and the necessary faith in the Lord's cause to turn them into realities. O Lord, give us faith!

Towards the close of his "Sermon on the duty of sending children to school," Luther wrote in true prophetic words: "Ought not God be angry? Ought not famine to come? Ought not pestilence, toil, the French and other plagues to find us out? Ought not savage tyrants to reign? Ought not war and strife to arise? Ought not bad government to prevail in the German states? Ought not Turks and Tartars to plunder us? Yea, it would be no wonder if God should open the doors and windows of hell, and let all the devils loose upon us, or if He should rain fire and brimstone from heaven and sink us all in the abyss of hell as He did Sodom and Gomorrah. For if Sodom and Gomorrah had possessed and heard and seen as much as we have been blessed with, they would still exist at the present day. For they were ten times less guilty than Germany is now; for they did not have the Word of God and the ministry as we have them—but alas! in vain, since we act as if we wished that God, His Word and all discipline might perish."—Now, since God has led us together in His grace and thereby strengthened us to greater works, believe me, He certainly will find us out if we do not take up and carry through with greater vigor, with better understanding and united forces, the God-given work of Elementary Christian Education.

"Spongers"

"I can be as good as anyone even though I do not belong to or attend a church."

That is true so long as a large percentage of people do support and attend church, carrying out from that church into the world, Christian living.

Every person is able to lead a good life because society is leavened by the Christian ethic. Eliminate the church and see how long a good life could be led by anyone.

And one who takes advantage of this fact, without assuming responsibility towards the institution which makes it possible "spongers" on the efforts of others.

Don't be a "sponger." Attend some church tomorrow and support it."—REV. DON FRANK FENN.

Gale College

EVEN before Gale College was taken over by the Norwegian Lutherans, its students were made up largely of Norse stock, it was revealed by a study made by A. F. Giere, secretary of the board of trustees of the Galesville, Wisconsin, school.

While Gale College was owned and operated by Presbyterians, a large percentage of the students were of Norse descent. The records of an old Norse language society dating back to the eighties shows that 13 students were enrolled in a "Nora" society. This society carried out all its business in the Norwegian language, and scores of debates were held.

With a total enrollment in the school the year 1885-1886 of 61 students, there were 18 who took part in the Nora society. The largest enrollment the society showed was the year 1882-1883, when 28 turned out to debate and speak in the foreign language society.

A school catalog of the year 1897 shows that Norse was taught by Professor Martin L. Tuve, B. A., of Augsburg Seminary (a brother of the widow of the late Rev. M. Saterlie).

Between the fall of 1886 and 1889 this lone society conducted 84 debates in the Norse language and held 67 literary meetings.

Some of the names include a number of students who later went into the Lutheran ministry. Prof. M. K. Bleken, who is now dead, was at that time a member of the society. After taking theological training he served as a teacher at Luther College, Decorah, Iowa. Rev. Christian Haugstad of Manitowoc, Rev. J. O. Saeter of Fosston, Minnesota, and Rev. M. C. Waller, of Eau Claire, are men who were included as members of the early society.

An enrollment of 72 students at Gale this year demonstrates that it is possible to get students even under adverse conditions. The present enrollment is an increase of twelve students over the enrollment a year ago.

Of the 72 now enrolled, 38, or more than one-half were obtained through efforts in the field last summer. If this same percentage of students is added each year, the enrollment will soon be above the hundred mark.

Authorities at Gale are taking a determined stand that academy training of a Christian type be maintained in the Norwegian Lutheran Church. This school stands unique among the subsidized schools of our Church. It is now the only school doing strictly academy work. All the others have branched into Normal or Junior college fields.

Gale serves her own locality by offering a special course in parochial methods for summer school religion teachers. Each summer dozens of Gale trained teachers are busy teaching in the many summer religion schools. Not only does she train teachers for summer religion schools, but she also gives a thorough course in Bible study. All the religion and parochial courses are taught by President T. H. Megorden.

Besides the regular religious instruction in classes, Gale operates with daily chapel exercises. Each day the students of the school may hear the Word of God.

That Gale has been an active force in the work of the Church is attested by the number of pastors she has sent into the Lord's work. Since 1901 this small school has about a dozen pastors in its alumni roll.

Gale offers everything a modern high school offers, plus religious instruction, plus a sincere loyalty to the Savior and the Church which carries on His work.

—NORMAN HIMLE.

The Seminary of Today

REV. O. S. REIGSTAD

Address at the Installation of Dr. T. F. Gullixson

THE Seminary of today is a composite group, representing the finest intellectual, cultural, and spiritual assets of Norwegian American Lutheranism. The union of 1917 merged the severed groups and united for one common and uniform effort, the talent, the tradition and tenacity of a mighty segment of our American people. When the final chapters are added, the story of our people will be a real factor, romantic and thrilling.

It is reasonable to assume that the most fruitful laborer in the Kingdom of God is the one who appreciates the good in his ancestry. We are deeply grateful for all that is good and virtuous in the history, the traditions, and the ideals of the people from which we have sprung, and with due reverence for the achievements of the past, both in strife and harmony, we acknowledge that if we can see farther and more clearly than did our forefathers, it is because we stand upon a footing which they have helped to build. What an impulse in the vision which sent the boys and girls from the land of fjords and mountains with romance and dreams in their hearts, into strange lands and unfamiliar seas. There came with them across the sea an heritage of civic righteousness; an undaunted political courage and devotion to freedom; lofty spiritual aspirations and high moral standards with thrift and industry sufficient to win for them a place in the pioneer movements and the subsequent development of the great Northwest.

From this rock has the charge been hewn which is entrusted to your keeping Mr. President. These men are a product of almost a century of Norwegian American Lutheranism. The priceless heritage has been preserved, and the rugged spirit of pioneer heroism is still aflame with the Word of God and shall continue until frontiers recede and barriers are surmounted or removed. The best and finest of our manhood, consecrated to a noble task would rather die under the ruins of the fortress of truth than surrender to the enemy. It is for you, Dr. Gullixson, to guard and nourish this most noble and virile service of the Church.

II. We are deeply moved at the thought that you are the chosen one of God, selected to become the active head of Luther Theological Seminary, for it represents the climax and culminating point of our Christian instructional function. The position must be regarded as the highest in the special teaching service of the Church, and upon its leader is thrust the responsibility of framing the religious concept, the theological thought, and the biblical interpretation of our Church. And we are still more profoundly moved at the thought that, measured by the normal life curve, this task has been entrusted to your keeping for the next generation. It opens a large door of responsibility, but it also opens wide the door of service in the proclamation of the Will of God, and in the ministry of mercy to the countless unchurched and unfortunate everywhere. Mr. President, it is your privilege to work with the finest men of the Church, keen minds, warm hearts, trained in Lutheran homes and churches; lettered and cultured in our efficient colleges. The product will be commensurate with the material given you. Burnish and prepare them to reflect the light and glory of Jesus Christ. You will maintain and perfect the idealism of Dr. Bockman

and his eminent colleagues, who through these difficult years have harmonized the various element in the merger of 1917.

But problems there are, for they were not peculiar to the pioneer church alone.

(a) May I dare to suggest that the problem of today is not securing more students, but to maintain the present level, for it seems to be adequate for the need of our Church. It has been apparent for some time that our Synodical Body has with difficulty absorbed the large classes graduating every year. There are more clergymen than parishes, and the natural consequence is early retirement. That claim is abundantly supported by the prevailing conditions, in which so many men scarcely past middle age find it difficult to secure a call. Would the invocation of a more rigid selective system to raise the intellectual and spiritual standards be in order? As is the Seminary, so will the parish be. The Church will never rise beyond its ministry unless God by some incisive, extraordinary intervention lifts it.

It is easily conceivable that this problem will reverse itself. Will men continue indefinitely to consecrate themselves to a task where the period of usefulness is so short and the prospect of indigence and poverty overwhelms? Thank God for the Christian schools which have provided such abundant numbers of men who are willing, prospects notwithstanding, to devote their lives to this sacred call. What will happen should the American school system, by adding junior and senior colleges to the high schools in every community, obviating the need of our church colleges except as graduate and professional schools? Yes, God will take care of the situation; but He calls upon human agencies to assist in the solution of such difficulties.

(b) It will also be the task of the new president together with his staff of workers to guard and fortify against the coming of rationalistic philosophy under the guise of modernism. Thank God that we have been spared thus far. But we are not optimistic enough to dare hope that the wave of rationalism with its attendant apostasy will spend itself and leave us untouched. Lutheranism in Europe, to wit.

(c) The burden of adding equipment to the present institution is eminent in order that the professors and students may not be forced to work under a constant handicap. Extracurricular courses should be stressed, making possible intensive graduate study and research work, to prepare men in special fields and to provide a pulpit ministry that shall meet the raised intelligence standards of the pew. Until recently, the college and university men in our congregations were few in number, today in many congregations they are the leaders.

III. As the acorn holds the oak, so does the Seminary hold our Church of tomorrow. In its bosom lies our future. Such an institution must command and demand and deserve our most earnest and sympathetic interest. We assure you, Mr. President, of our deepest affection and our single and wholehearted devotion to you and to the Seminary.

Department of Charities

THE GODLESS STATE INSTITUTIONS

By H. B. KILDAHL

WE have often heard the expression "The godless State and county institutions." Of course, the State or county can not conduct religious instruction at their schools or other institutions, so that in

the strict sense of the word the expression, "Godless institutions," is correct; but in another sense it is not correct. They are just as godless as the Church permits them to be godless. Our experience with superintendents of such institutions is that they are very much interested in having religious work done for their inmates, and that they are very willing to co-operate in facilitating such service.

Rev. N. Lunde visited 25 prisons and other state institutions last year, and was met with kindness and co-operation by the superintendents of all of them, and was even invited to stop at the institutions as their guest while he was there.

Rev. J. B. A. Dahle, who ministers in the state hospital for T. B. patients at Dunseith, N. D., reports the finest kind of co-operation by the superintendent and his helpers.

The superintendent of the state reform school for girls at Sauk Center, Minn., asked that our Church station a pastor there to minister to the Protestant girls, with the result that the Board of Charities engaged Rev. J. A. Johnson, Osakis, Minn., to devote part of his time to this service. He has large Bible classes, and confirms large classes every year.

Mr. Vasaly, superintendent of the state reform school for boys at St. Cloud, Minn., asked that our Church place a pastor there to minister to the Protestant boys of that institution. The Board of Charities engaged Rev. Roy E. Olson to devote part of his time to this service. The Protestant pastors of St. Cloud took turns in preaching to the boys. Mr. Vasaly was not satisfied with this arrangement; so on his recommendation, the state board of control established the position of Protestant Chaplain at the institution, and Rev. Olson was chosen for this position. He conducts Sunday service regularly and has a large Bible class, and the management does everything to facilitate the service, which is also evidenced by the following letter from the superintendent. Rev. Olson has proposed a lecture on the subject "The Responsibility of the Church in the Solution of the Crime Problem," which he intends to deliver in Protestant churches. Before doing so, he consulted with the Board of Charities and the superintendent of the school, who wrote him the following letter:

"I heartily approve of your purpose and plan to bring to the various Protestant denominations—all of which you represent as Protestant chaplain—by addresses to gatherings of the clergy, seminarians, and laity, some idea of the problems and responsibilities concerning inmates of the Reformatory, with particular reference to the place which the Church has had and should have in their lives. Your experience so far and your earnest desire to be of help to our men makes you well fit to carry such a message, and it should be productive of great good. As time goes on, I am more and more convinced that a live religious faith is the finest foundation on which to build lasting reform, as well as the greatest factor in prevention of evil doing. For these reasons mainly, I approve your wish that the facts be more generally known, and am sure the addresses will be highly successful."

When we speak about "The godless state and county institutions," let us stop to consider that they are just as godless as the Church permits them to be. Let us also bear in mind that more institutions could be made more godly if the budget for the Department of Charities were larger, so that more workers could be engaged to work at more institutions.



FOREIGN MISSIONS

REV. J. R. BIRKELUND, *Editor*
425 South Fourth Street, Minneapolis, Minn.



Call to Prayer

The situation in China still remains precarious. Roaming bandits are burning cities, capturing people, and holding them for ransom. Our workers, the Reverends Bertin Nelson and Kr. Tvedt, are still held by the bandits, as far as we know today, November 11th.

The representatives of our government and the authorities in China are working for their release. Soldiers were sent after the bandits, but stopped on the way waiting for reinforcements. According to reports in the press, the American School has been moved from Kikungshan to Hankow. No doubt we all want to help. What can we do? If we believe in Almighty God and His promises, we can do much. WE CAN PRAY.

We send this call to prayer to individuals, societies, churches, and pastors throughout our whole Church, and set November 23rd as a day of prayer for China, for our workers out there, and especially for the captured ones.

God says: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." God's promises stand.

From China

MRS. MINA HELLESTAD writes from Fancheng, Hupeh, September 18th:

When last we wrote we were refugees in the inner city of Sinyeh, a huge force of mutineer soldiers threatening to take the city. They did get into the outer city before help came. Among the refugees pouring in from the surrounding villages they had managed to smuggle in their agents. These set fire to some of the buildings in the city, and when the men on the wall saw the fires, they thought that everything was lost and fled for their lives. The gates were opened by the robbers within, and there they were. From where we were, in the inner city, we heard the shooting and the commotion, and could easily guess what had happened. And we saw the fires. There were many prayers sent up to the mercys seat of God that night.

The fires and the commotion in the outer city finally died down, and we knew that we were safe for the time being. But how we worried and how we prayed for the friends in the outer city! And the first reports did not tend to calm our fears. One after the other was reported missing. They must have been carried off by the bandits then! Imagine our joy and gratitude when one after the other of those reported missing turned up, safe and unharmed. They had

managed to flee out of the city and escape across the river. At last we were able to say, as we said after the robber raid of last November: "Not a single one of our prayers has been unanswered." There were some wonderful escapes, but every one of our acquaintances who had put their trust in God, was safe.

Old Mrs. Chi, a former Bible woman of Sinyeh, had rather an interesting experience. She was separated from her husband as they fled, and finally found herself outside of the city wall and on her way to the river but with strength all spent so that she was unable to go any further. Terror-stricken, she cried to God to save her. And her cry was heard! Along came a man, a perfect stranger to Mrs. Chi, and what should he do but pick her up and trot off with her on his back, down to the ferry to safety.

Then there's the cook's brother-in-law. It is only a few months since he came in touch with Christianity for the first time. Of late he has been suffering from a boil on his arm. Unable to do much work, he has been hanging around the mission station where his wife and his sister have been attending the reading course. He has attended schools in his childhood, and now he has been reading what he could lay his hands on—tracts, the Bible, the epitome and the Bible history. When the robbers entered the city he must have slept, for he was not aware of anything unusual till a band of them was right there in the yard. He spoke to them, not realizing that they were robbers, and was roughly told to keep his mouth shut. It wasn't long till he saw what they were, and then he cried to God from the depth of his heart: "O God, save me! O Jesus, Savior, save me!" was what he had kept on repeating from the depth of his heart.—The robbers made a hasty search for money and valuables, and then hurried on. He hurried with them, but not one of the bandits made any attempt to lay hands on him. They did not seem to notice him. Probably they took him for one of their number. Out through the city gate they thronged, he with them. Outside, however, he was able to separate himself from them and to make his way to the river. There he plunged in to wade across. The water was deep and the current swift. Could he make it? Holding the arm with the open sore on it up out of the water, he struggled on. Soon the water was up to his chin. He could go no further, and he dared not go back. But just as everything seemed lost someone took the hand that he was holding above the water and helped him over till his feet again stood firmly on the sand bar. "I shall never know who it was that helped me across," he said. It was touching to see him the day he returned after his wonderful experience. As he appeared in the door of the room where his sister and a number of other refugees were staying, he caught sight of a New Testament lying on one of the beds, and made a dash for it.

Clasping the book between his hands, he said: "Oh, how I tried to remember something from the Bible when the robbers came! But I couldn't think of anything except what you repeat on Sundays: 'I believe in God, the Father Almighty, Maker of Heaven and earth, and in Jesus Christ, His only begotten Son, our Lord!' I just kept repeating that, and begging for help." To him it was so clearly an answer to prayer, and he did not forget to return thanks for his deliverance. As soon as he returned to the mission station he knelt and worshiped God—the true God—the God who hears prayers and has power to save.

The bandits kept on plundering the villages about Sinyeh and threatening to revisit the city. We were penned up as refugees for ten days. There was no way of setting out on our trip to Hankow, not unless we tried to tramp it. We felt that we could not make it that way, at least not now, with bad roads and summer heat. One day the situation was especially tense. Reinforcements were not coming, they claimed, and the ammunition was gone so that the handful of soldiers in the inner city had no way of protecting us. Neither did the people trust them. The mandarin, too, was not to be trusted. The report was that he had left the city. Either he had fled, or he was out to sell the city to the robbers. There was no way of getting at the truth. People were leaving the city as fast as they could. We had better try to get out, too—set out walking and make the best of it. But before setting out, we closed our door and asked God to guide us. If the move we were about to make was not for the best, He must prevent it. And He did prevent it. "It is too late! The gate has been closed! Nobody is allowed to get out!" That was what the panic-stricken messenger said. There was nothing to do but to wait. But it wasn't long before the outlook brightened. Reinforcements did come and ammunition, and we spent another restful night, in place of tramping about without food and bedding.

ON THE WAY TO HANKOW

When we finally were able to set out on our journey to Hankow, it was by wheelbarrow. That practically means footing it; for what able-bodied person wants to rattle along on a rickety wheelbarrow, over rough roads, with the wheelbarrow man sweating and puffing and groaning? The first day's journey brought us only about ten miles on our way, and then there was a delay of five more days. The roads were unsafe. Nobody dared to venture out. Here—at Sintienpu—there was another robber-scare one night. I am afraid that I am more of a coward than ever, after my experience with the robbers last fall. It filled me with such a sickening dread. God calmed my fears very soon, however: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee!" The message stood before me so clearly, excluding everything else. And in place of the sickening dread came a feeling of peace and joy. I just know it came from God.

Again we set out with wheelbarrows. This day's march brought us to Shwangkow. The evangelist and the Bible woman we have there gave us such a hearty welcome that we almost forgot how tired we were. We were also much encouraged by learning that Miss Hodnefield, Mrs. Wold and Sister Thone Sandland had passed through on their way to Fancheng, returning from Kikungshan. The automobile road to the

East Field was open then. And Sister Thone was on her way to Sinyeh. How happy our Christians there would be!

It was considered quite safe to journey on to Fancheng by ricksha the next day, for soldiers were coming and going. Such a treat! The rubber tires rolled over the smooth road so easily, and we were tired enough after our long tramp to enjoy it. But that day's journey was not to be all enjoyment. We were held up and robbed. It was quite an up-to-date hold-up, however. The leader even called an apology back to us across his shoulder, as they were hurrying off with Mr. Hellestad's best clothes, his two pairs of glasses and about \$16 Mex. in cash. We hadn't even been frightened, and we could only thank God that we were not marched off or harmed in any way, and that we were allowed to keep the clothes we had on.

This all happened a week ago today. We are enjoying our stay with our fellow-workers here, where the schools are opened and the work in full swing. But they are looking for us at Hankow, and we should be on our way. There has been no way of moving on since we came, however, for both the river route and the auto route are closed by bandits. Miss Groseth, on her way back from Haishan, and Sister Thone Sandland are kept waiting here, too. May God soon open a way for us to get to our respective fields of work!

Back Again to Africa

IN the year 1883 Rev. (later Bishop) Nils Astrup forsook hearth and home to devote his life to the salvation of the Zulus in Africa's land.

This was 47 years ago. The undersigned was then a boy of but 11 years of age. He witnessed the ter-



rible trials and fierce hardships which faced his parents in their devoted efforts to carry the blessed Gospel light and life to the souls of the heathen. And he yearned to follow in the footsteps of such wonderful sacrifice and devotion.

It is now 40 years since he arrived in America. The stripling was determined to qualify for his future vocation, and under the guidance of Prof. Laur. Larsen he had the wonderful opportunity given him of completing his studies at Luther College and Luther Seminary.

And when his thoughts carry him back to the many sympathetic and loving friends of the old Norwegian Synod, his heart throbs with a mighty gratitude. God bless the memory of those that have gone hence, and may He be a recompense and a joy unto those that still are with us. Many souls won from heathendom will once meet them with heavenly anthems.

34 years ago he left with his young bride for far-away Zululand to assist his father on the mission field.

After 25 years he had his first furlough. He returned to America. He traveled about in the congregations and found that neither he nor his work was forgotten. Old friends stood by him and new friends were found regardless of old church affiliations. And the first love of the old Synod eventually became the love of the Norwegian Church of America.

The memory of that year warms his heart with deep and abiding gratitude. May God bless and gladden the many unforgettable friends that then stood by him and encouraged him and strengthened him.

Now 10 years have elapsed since that time. Again we have paid a visit to the wonderful land of the "free and the brave." Again we have traveled among our church people. Their homes and hearts have been wide open with sympathy and love, and churches and congregations have invited us to tell them about the great works of God on the mission field. And we have gladly held forth the Gospel of Jesus Christ as a power unto salvation in heathen hearts. We have witnessed what we have seen: We have seen the glory of God.

Our warmest thanks to ministers and congregations for the hospitality and kindness we have enjoyed. Grateful acknowledgments also to our Theological Faculty for the signal honor it conferred on me. I have taken it to mean not only a recognition of long service on the mission field but also as an acceptance of the confessional attitude which has been mine ever since I left Luther Seminary in Robbinsdale. I hope I shall remain faithful in "Gottes Wort und Luther's Lehr" all the days of my life.

Many thanks also to our Mission Board and the hardworking secretaries. And also grateful appreciation of the kind sympathy and help extended to us and to our work by young people's societies and by ladies' aids and women's federations and student associations and the host of individual friends we have met during our stay.

For the third time we return to our field of labor among our dear Zulus. We ask you all: Remember us in your prayers before the throne of grace: That we may safely reach our destination and that we may obtain new strength to continue the work of an evangelist among the heathen, so that many more may be brought into submission to the cross of Christ.

Remember us, dear brethren, give us, we beseech you, a helping hand in the name of Christ our Savior.

On behalf of my wife and myself,

—JOHS. ASTRUP.

Leaving Home To Go Home

HAROLD H. MARTINSON

WITH mingled feelings of sadness and joy we leaned over the railing of our ship, waving goodbye to our many friends and dear ones. There was an ache in our hearts as we bade farewell to our beloved home country, our numerous acquaintances, and all our home ties. But deep within there also welled up a joy and a peace from God which could not be mistaken. It was the joy and peace of those who in their weakness and unfitness still know that God is faithful, who has called them. Now in reality He was bringing us into our promised land, a land to which He had directed our gaze unswervingly through years of preparation. He

would now also supply the grace and strength necessary for the tasks. To me it was a matter of leaving home in order to go back home.

As the ship blew its warning blast and the gang-plank was removed, as the orchestra began to play and the paper streamers joining us to our friends were severed, as our ship began to move, and we looked into the upturned faces of our friends—a strange feeling came over us. Life seemed so short and so changeable. Oh, how serious we ought to be regarding this great and splendid enterprise called Life! God give us a vision that we may see the true values of existence in the light of eternity! God give us the mind which was in Christ Jesus!

From one of our friends we received this blessed greeting and promise from God's Word: "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands" (Isaiah 55:12). We are happy to know that all nature sings at the glad Tidings of Jesus and His love, and that we have been called to be His ambassadors of peace!

Our voyage could not help but begin pleasantly, after all that our friends did to make things cheerful for us. We received several large bouquets of flowers which brightened and perfumed our room for many days. Some fifty steamer letters and cards, besides several packages of presents, were calculated to keep us busy till the end of our journey. We thank our friends for being so gracious and kind towards us in every way. May God's richest blessings abide with them all!

As our ship carried us beyond the Golden Gate, the solemn realization came to us that an old chapter of our lives—our home, our schooling, our preparation days—had been closed, and a new chapter begun. With an expectant hope, and a trust in God alone, we launched out into the unknown future. Emerging from the bay into the ocean, we passed a prominent lighthouse built upon the jagged, treacherous rocks. It preached a sermon to us: "Even so let your light shine before men in a world of darkness and sin, that they may see, and not flounder upon the reefs of life's ocean." There it stood—the lighthouse—an impressive, solemn symbol of our God-given mission. God help us to fulfill our ministry!

(To be continued)

Birthday Calendar for December

PRAY FOR OUR MISSIONARIES!

China:

- 6—Miss Mary Nelson, Kikungshan, Honan, China.
- 10—Mrs. Thomas Lee, Suiping, Honan, China.
- 29—Dr. Casper C. Skinsnes, Sinyang, Honan, China.

Madagascar:

- 1—Sister Mette Hagen, Ft. Dauphin, Madagascar.
- 6—Rev. S. Nesdal, Ivory par Fianarantsoa, Madagascar.
- 21—Sister Oline Egesdal, Ft. Dauphin, Madagascar.
- 31—Rev. O. L. Hofstad, Ft. Dauphin, Madagascar.

South Africa:

- 3—Rev. Johannes Astrup, Untunjambili, Natal, South Africa.
- 4—Mrs. W. O. Rindahl, Untunjambili, Natal, South Africa.

Fourth Sunday In Advent—Dec. 21st

TOPIC: Christmas Joy to the World

TEXT: Luke 2:13, 14; Ephesians 5:19, 20

JOHN PETERSON

Daily Bible Readings

Monday—Luke 1:46-55

Tuesday—Luke 1:67-79

Wednesday—Luke 2:1-20

Thursday—Luke 2:25-35

Friday—Psalm 96:1-13

Saturday—Psalm 98:1-9

GOD, EARTH, MEN—these words from Luke are inclusive. They take in much, all our world. And Christmas is especially the festival of joy. But it is saying a great deal to claim that in Christmas there is joy to the whole world. There is, however, for it is God who has visited the earth, God Himself. Why then do we say Christmas does bring joy, joy enough for all the world?

2. Because it brings a remedy for that which robs men of joy as nothing else, the great joy-killer, namely, sin. Cures for disease, relief measures for poverty and material need, opportunities for training and development—these may be found, and yet the heart may not, will not, know true and lasting joy. A remedy for, deliverance from, the guilt and power of sin, that is what can make glad as nothing else.

That was the reason for the *suddenly* of our text. The *heavenly host*, it seems, could not refrain from breaking forth into songs of praise and joy. God's angel messenger had just made known to the shepherds, that

There is born to you this day a Savior,

and that they knew was the one remedy needed for earth's troubles and sorrow, its poverty and need, all caused by sin.

A beautiful story is told of the church father Jerome, who made his home in Bethlehem where Christ was born. In his old age he tells us that as he looks on the birthplace of the Savior, his heart converses with the Child Jesus. "Oh, dearest Jesus, how poor is your manger bed. How shall I repay Thee?" Then he seems to hear the Child answer, "I want nothing. Do you only sing, Glory be to God in the highest." Then Jerome says, "But dear Child, I must give you something. I will give you all." The Child answers, "Heaven and earth are mine. I need nothing. Give it to the poor." "Yes, I'll gladly give to the poor," Jerome says, "but I want to give you something." Then he says, he hears the Child answer, "Since you are so anxious, I'll tell you what you may give me. Give me your sin, your bad conscience, and your condemnation." "O you dear Child Jesus, how you have touched my heart! I thought you wanted the good things I have, but you want the evil. Take then what is mine and give me what is yours, then I'll be free from sin and sure of life eternal."

3. But Christmas brings joy to all the world, because (a) it meets the needs of those poorest in worldly goods. It brings them a joy in their poverty that enables them to bear their burdens and be content with such things as they have.

It was to shepherds out watching their flocks by night that the angel came from God, and not to the great ones of the earth. And Christmas brought a great joy into their lives, so they went back to their work, glorifying and praising God, doing just what the angels had done. The shepherds had "caught" the strain. Their lives were richer.

One of Dr. Campbell Morgan's stories relates to a poverty-stricken fish-wife who was found on Christmas Day eating a Christmas dinner which consisted of a piece of bread and a toasted herring. Her visitor said something to her of the poverty of the fare, and the old woman, with face aglow, replied: "Poor fare? Dear heart, don't you see the Lord has laid tribute on sea and land to feed me this blessed Christmas Day?"

(b) And Christmas also brings true satisfaction to those who are rich in this world, who have much, as we say. Think of it! It made even angels sing; they who know heaven's joys said this was a *great joy* which Christmas brings. "Oh, this is heaven!" we may hear people say, more or less seriously; but here is a joy, that in Jesus the Savior, of which those who know the joys of heaven say it is great. And it is.

A wealthy man said once, a Christian man: "You talk of money making a man happy. I never knew what happiness was until I began serving God with my money."

A story is told of W. T. Stead, who perished on the "Titanic": Towards the end of his life he gave up a paying position on the press for conscientious reasons. "Can you afford to do this?" a friend asked him. "Well, you see," he said, "I have a very wealthy partner." "Who is he?" "God Almighty!" was the reply.—*The Christian Herald*.

4. If at any season of the year there is singing, it is during the Christmas festival. In all the world you hear singing at Christmas time. At no time do the stores sell so much music. There is a reason. It is Christmas.

The angels sang for joy. It is a heavenly chorus we hear; it is a song from heaven we have in our text:

*Glory to God in the highest,
And on earth peace among men in whom
He is well pleased.*

And as we read through the first and second chapters of Luke, it is as if we hear the sound of angel wings and hymns of praise.

The story is told of Jenny Lind, the great Swedish singer, that "during one of her visits to America she called on John Ericsson, a fellow-countryman who had settled in the United States and won great fame as an inventor. He lived a secluded life and denied himself to visitors. Jenny Lind sent up her card, but Ericsson, apparently not recalling her identity, did not appear. Then the songstress began to sing one of the ancient Swedish lullabies with which mothers in Scandinavia sing their children to sleep. The closed door opened at the sound of the golden notes, recalling childhood's happy days, and out came John Ericsson, with tears in his eyes, to greet and thank Jenny Lind. It was one instance of how music can open the door of the heart."

5. Christmas brings joy to all the world because it

teaches men what is the secret of happiness, a grateful heart. Our text from Paul in *Ephesians* speaks of *giving thanks always for all things*. A great deal, we feel. But we must not stop there, for then we cut the connection, *in the name of our Lord Jesus Christ*. Just think for a moment of the youth David going to meet the giant Goliath, *I come to thee in the name of Jehovah of hosts, the God of the armies of Israel*; and of Peter addressing the lame man at the gate of the temple, *Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth walk*. The power is in Jesus, in Him as we know Him, have His name, learned it, so to speak; or otherwise, have so much in Jesus we feel we can begin to give thanks for all things.

See Paul and Silas in the darkest hole of the prison, singing hymns at midnight. Their spirits were not bound. They were free and glad at heart. How so? It was all because of Jesus. *I have learned, in whatsoever state I am, therein to be content*. And as he says in Romans 5: *We also rejoice in our tribulations*. The true and great joy at Christmas is that about which the angels sang and the shepherds rejoiced, the Child in the manger. Of Him we sing,

*Thou, O Christ! art all I want;
More than all in Thee I find.*

The joy in Him fills us so we make less of other things and we make more of them, so the least gladdens us.

We can use the following incident from the life of a medical missionary in China, Dr. Gillson of Hankow, as it shows what thankful joy will do:

A man came to him totally blind, with cataracts on both eyes. The doctor operated on him, restoring his sight. In great joy he returned to his home, two hundred miles away, telling everybody he met the story of the opening of his eyes by the wonderful Jesus Christ man. When he reached his own village he called all the blind people together and started with sixteen of them, roped to one another, on the long journey to the hospital. It is difficult to estimate the far-reaching influence of our medical missionaries in these lands where suffering abounds.

Rev. Henry W. Frost, in the *Sunday School Times*, tells as follows: "Nothing so pleases God in connection with our prayer as our praise, and nothing so blesses the man who prays as the praise which he offers. I got a great blessing once in China in this connection. I had received bad and sad news from home, and deep shadows had covered my soul. I prayed, but the darkness did not vanish. I summoned myself to endure, but the darkness only deepened. Just then I went to an inland station and saw on the wall of the mission house these words 'Try Thanksgiving.' I did, and in a moment every shadow was gone, not to return. Most people pray little, but praise less. If other things have seemed to fail, let us 'try thanksgiving.'" Our text says, *Giving thanks always for all things*.

6. Notice how God always uses messengers to bring this joy of Christmas to others. He must send His angels to make known the great things that happened in Bethlehem; and they in turn telling the shepherds, use them to get the message on to others, to Mary and Joseph, to those they met. We can never really be effective, willing, cheerful workers for the Lord unless we have tasted the great joy of Christmas.

7. Why not let the League make a Christmas party of this meeting, to make some one glad, a group, say, of children, or shut-ins, or old folks.

Why not have a tree, a program with the "old, old story" and songs, some little gift, if only a card, and some refreshments.

8. "If we love only where there is love in return we are immediately subject to the reproof of Christ, 'What thank have ye?' Sinners, who are without His spirit, do that much. In doing good, and in lending, we are to think only of others' need. Christ Himself was neglected. There was no room in the inn that He might have a respectful ushering into the world. He had no place in which to lay His head. From experience He appreciated the needs of the poor, and for them He made His plea. The Christmas message of J. R. Miller is a safe rule: 'Be sure that you make some one happy who but for you would not have a joyous Christmas.' The one who thus gives himself in service will, through bringing joy into another life, have more joy in his own Christmas."—*Outstanding Days*.

Junior Topics

TOPIC: "Joy to the World."

TBXT: Psalm 95:1-3.

JOHN PETERSON

A Verse or Two for Every Day

Monday—Psalm 92:1

Tuesday—Psalm 96:1-4

Wednesday—Psalm 98:1-4

Thursday—Psalm 100:1-5

Friday—Psalm 105:1-2

Saturday—Psalm 106:1

IN the familiar Christmas hymn that begins with the words of our topic, and also in the words of our text, we are given good reasons why we should sing and be glad at this blessed Christmas time.

When we get something we like or when we see somebody we like, we easily break forth into song or some expression of the joy of our hearts. We've got to. We feel it. We must tell it out in some way. Just think of the boy getting a dandy new knife or kodak or tie or gloves, and the girl getting a new scarf or book or kerchiefs. You usually hear from them.

That's the way God's people have been, as we see in our text and learn from the hymn. They just had to sing it out,

For Jehovah is a great God.

2. Let us look at our text:

(a) *O come, let us sing unto Jehovah.*

In a political campaign, we have songs for the candidates; in ball games, we may have songs for our school or team or men. It is the subject that inspires to make music, to make melody, to write words. So the angels sang first at Christmas time:

Glory to God in the highest.

Unto Jehovah—the Psalmist says. The thought of what He is and what He's done, stirs him to song.

(b) *Let us make a joyful noise to the rock of our salvation.*

A joyful noise—the Bible speaks of different kinds

of noise, some pleasant, others unpleasant. So do we; although we usually think of noise as something disagreeable. But it is a very agreeable noise to hear our team at school celebrate or for mother to hear the children playing in the home after they have been sick. The noise of a falling rain in a dry summer season is very enjoyable. So let us make, with instrument and voice, a joyful noise unto the Lord.

(c) Why? He is Jehovah, the Lord of all the earth; He is *the rock of our salvation*, the Rock of Ages. You can build on Him confidently. He is a *great God*, in His might and mercy, and *above all*.

3. Let us look some at the hymn:

Joy to the world! the Lord is come:

This is one of many fine hymns by Isaac Watts, one of the best of English hymn-writers. It was published first in 1719. It is said to be based on Psalm 98 in the Bible. It is a grand, an uplifting hymn of praise, so well-suited for Christmas.

The Lord is come!

That is reason for joy, and for singing. That is why the angels and shepherds and Simeon sang; that is why we sing. And let us sing—over and over, our fine old Christmas songs.

The Savior reigns!

That is reason for song. He does rule. Even as a Babe, the wicked ruler Herod tried to kill Him. But the One who sent the heavenly host, also sent His angel to bid Joseph flee with the young Child.

*He comes to make His blessings flow
Far as the curse is found.*

That is far, in every land, innermost Africa, and in Washington, D. C., in your little village or in the city, and in every human heart and life, the curse is found, some imperfection, yes, and much more.

But

He comes to make His blessings flow—

just so far. That is what our missionaries in China, in Madagascar, in Zululand, are at, bringing this blessing. Men are laying pipes, hundreds of miles long, to bring natural gas from Oklahoma and elsewhere to the big cities. The blessings of Jesus must flow through the hearts and voices and lives of men and women, girls and boys. Are you in this work?

*He rules the world with truth and grace,
And makes the nations prove—*

a most comforting and uplifting truth, a grand view. The story of the centuries shows God does rule. There is suffering, punishment, for injustice and wrong. There are

Wonders of His love,

in the history of our own land, in the preservation of the Jewish nation, in what other nations have done for mankind.

4. Sing many of our *old* Christmas hymns.

5. Give three reasons why you think there should be joy to the world at Christmas.

What difference would it make to us whether we set our hearts on bringing joy to the world, or sit waiting for joy to come to us from the world?

BOOKS YOU OUGHT TO READ

MANY GODS OR ONE GOD—Which Is the Older Belief?
by N. J. Lohre.

To believers, the Genesis of the Bible is a satisfactory Genesis of Religion. Evolutionistic speculators teach that religion is man's life and religion as a social force springs from fear and fancy which, by the aid of experience and imagination, has evolved religion. Religion has risen from animism and fetishism through manitouism (or by other still more crooked paths) to the heights of the monotheistic Jewish and Christian religions. This fanciful, fictitious fable is believed by teachers and taught by aid of textbooks as sure science. Under this pressure young and old surrender their spiritual selves so as to seem more scientific. So to say: Selling their souls to a speculative "Science."

The victims, as a rule, are sincere in their intellectual impulses. What they need is some teacher or textbook which will set forth the bare facts in their right relation.

Thanks to Prof. M. J. Stolee, D. D., Th. D., of Luther Seminary for his splendid monotheistic apologetic, "The Genesis of Religion."

In this book remotely ancient and recently modern witnesses testify in the interest of truth. Listen! The Pygmies of Central Africa have a vague but lofty conception of a "one God," of which the Bentu, Ba-Ila says: "Leza is getting old. Today Lesa is not as he is wanted to be. Long ago he was the One who could be urged to do well, but today he has left off doing so." (Page 120).

The Santals speak of Thakur, the one true God who created everything by His word. He created the first pair of human beings. They were happy and served Him. (Page 96). The Malagasy say: "Long, long ago, when the land was young and the sun just born, Andriamanitra was near our ancestors; they were very happy" (Page 127).

From Egypt comes the hieroglyphic voice from over 4,000 years before Christ: "Tum is the One God. He existed when there was as yet no earth; when there were as yet no men; when the gods were not yet born; when there was as yet no death" (Page 111).

From America the Zuni Indians bear witness: "Before the beginning of the Newmaking, Awona-wilona (the maker and container of all, the All-Father) solely had being" (Page 131).

What does Dr. Stolee scientifically prove by these witnesses?

(1) That the evolutionists, in order to make things conform to their theory, have placed last what should be first. If evolution is true, polytheism must be first. If the Bible is true, monotheism is first. **ANCIENT RELIGIONS PROVES THE BIBLE TO BE TRUTH AND EVOLUTION TO BE ERROR.**

(2) That religion has two realities back of it: (a) A faculty, conscience, or what you may call it, in man (Rom. 2:14-16; Acts 17:23). (b) That at the beginning of our race God revealed Himself, as witnesseth the facts given above.

(3) That polytheism is the dusk and not the dawn of religion.

(4) That the story of Eden and the Fall which is reflected from Santalistan (Page 96). Madagascar (Page 127) and other races, are testimonies to the truth of the Bible Genesis.

"Genesis of Religion" should be read by all our pastors, and its conclusions should be made clear to our young people to strengthen them against the irreligious thinking of our day.

Dr. Stolee, well done! May I suggest a second volume dealing with:

(1) How the monotheism of the Christian Church—true to your theory—developed into the Mary-olatry and mediation of Saints of medieval and modern Catholicism.

(2) How the rejuvenated monotheism of the Reformation in our day is sinking back into a materialistic polytheism.

THE INGATHERING

NOVEMBER 10, 1930



CHURCH NEWS

SYNODICAL BROTHERHOOD ORGANIZED

A representative gathering of Lutheran men met at the Curtis Hotel, Minneapolis, the 10th and 11th of November and organized a synodical brotherhood for our Church. The following were elected officers of the Brotherhood: President, Judge Lewis Larsen of Sioux Falls; first vice president, Hon. Herman L. Ekern of Madison, Wis.; second vice president, Carsten E. Ronning of Chicago; secretary, Randolph E. Haugan of Minneapolis; treasurer, Carl Hanson of Decorah, Iowa. We shall give a complete report of the meeting in our next issue.

Solem Congregation, located eight miles southwest of Lake Park, Minn., dedicated its new church Sunday, October 19. Rev. I. T. Aastad, who officiated, was assisted by the following pastors: H. H. Knudsvig, C. W. Aanestad, C. M. Grimsrud, and the local pastor, A. J. Anders. In the afternoon Rev. S. T. Sorenson spoke. Music was furnished by the local choir and a male quartet from Concordia College.

Solem Congregation was organized in the autumn of 1873 by the Rev. K. Bjørge. The following year a log church was built where the congregation worshipped until 1891, when a larger church was erected. This was the church home

of the congregation until November 17, 1927, when it was destroyed by fire.

The new church is built of brick at a cost of \$15,000.

During the fifty-seven years of its existence the congregation has been served by the following: K. Bjørge, 1873-1888; H. Nodshilder, 1889-1894; B. J. Larsen, 1894-1919; A. J. Anders, 1920-.

—A. J. ANDERS.

SEATTLE SEAMEN'S MISSION DEDICATES NEW HOME

On November 7th a four-story structure in the heart of the commercial district of Seattle was dedicated as the new home of the Seattle Seamen's Mission. The festival opened at 7:30 p. m. with an introduction speech by Dr. C. S. B. Hoel of Minneapolis, executive secretary of the

Home Missions. Dr. J. A. Aasgaard, Minneapolis, president of the Norwegian Lutheran Church of America, delivered a sermon and officiated at the dedication.

The following represented various church organizations: Rt. Rev. J. A. E. Naess of Tacoma, president of the Pacific District, represented the district; Rev. H. A. Stub of Seattle, the Lutheran pastors of the city; Dr. C. R. Swanson, the Swedish Augustana Synod; Rev. A. Sørensen, the Danish Lutheran Church.

The consuls of Norway, Sweden, Denmark, Finland, Great Britain, and Germany represented their respective countries in person. Mr. Fred M. Lathe, United States Shipping Commissioner, represented shipping; Mayor Edwards, the City of Seattle; and Mr. L. J. Coleman, the business men of the city.

Rev. C. B. Slettedahl is superintendent of the Home.

The records of the Seattle Seamen's Mission and Home for the past seven years, from 1923 to 1929, show:

That there were 143,362 letters received and given to as many seafaring men who make Seattle a port of call.

That there were 34,942 letters received at the mission which were forwarded to seamen to all parts of the world.

That there were 1,092,305 seafaring men who have visited this institution during that period.

The Seattle Seamen's Mission and Home has obtained 5,672 jobs for seafaring men—without cost to the men or to the companies where the men were placed.

There were 242 lost seamen found by the Seattle Seamen's Mission and Home, many of these not heard from by their relatives for over twenty-three years.

The Seattle Seamen's Mission and Home gives a dinner every Christmas and Thanksgiving to several hundred seafaring men who are without home or friends in Seattle.

The Seattle Seamen's Mission and Home gives relief to seafaring men who are in need of hospital care, doctors and nurses, when they are unable to care for themselves, and aids the seaman in a hundred different ways.

INSTALLATION SERVICE

Rev. Reinhart Ulvilden, who succeeds Dr. T. F. Gullixson as pastor of the First Lutheran Church of Minot, was installed on Sunday, November 2. The Rev. J. N. Otte of Minot, officiated. A record attendance was on hand to welcome the new pastor to his new field of labor.

The service was in charge of Rev. J. N. Otte with Rev. R. Ulvilden preaching his sermon of installation. Music for the morning service was most effectively

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Eastern	1451.58	1711.60	1980.97	1030.34	6174.49	123.00	754.04
Northern Minnesota	463.81	629.14	761.02	309.18	2163.15	25.50	319.50
Southern Minnesota	689.14	594.63	874.02	889.67	3067.46	321.57	200.36
Iowa	486.89	504.02	605.14	284.58	1970.63	46.29	1036.52
South Dakota	465.17	645.21	613.87	234.76	1959.01	195.20	114.76
North Dakota	169.71	264.14	371.15	97.21	902.21	108.77	62.37
Rocky Mountain		114.84	93.12	1.35	209.31		154.66
Pacific	70.00	25.00	65.00	15.00	175.00	2.00	15.00
Canada	13.61	14.70	16.34	15.50	60.15		
Total	3749.64	4163.28	5470.63	2267.59	16651.14	822.33	2647.21

Minneapolis, Minn., November 7, 1930.

H. O. SHURSON, Treasurer.

rendered by the large vested choir of the First Lutheran Church.

The festive day closed with an evening worship at which the new pastor again occupied the pulpit. In connection with this an appropriate song service was held with anthems by the vested choir and the men's chorus. The vested choir was directed by Miss Martha Reishus, and the men's chorus by Rev. J. N. Otte.

Over \$300 has been donated to Gale College by Luther Leagues in the vicinity of Gale College, according to a recent survey made by President T. H. Megorden of the Galesville school. These funds have been donated or pledged since September 1 and are the result of programs given by faculty and student talent of the school.

Of the Luther Leagues reported to date, the average league contribution has been over \$30. So far ten leagues have either donated or expressed their willingness to help the Lutheran school which serves their locality.

These leagues have donated or pledged the following amounts:

French Creek League (Rev. Olson), \$16.79; Halfway Creek League (Rev. Smeby), \$16.71; Eau Claire League (Rev. Wik), \$15.00; Strum League (Rev. Hjembøe), \$33.75; Viroqua League (Rev. Kleven), \$50.00; Hardies Creek League (Rev. Reque), \$25.00; Hale Luther League (Rev. Halvorson), \$15.00; Beaver Creek League (Rev. Sweger), \$35.00; Pigeon Falls League (Rev. Christopherson), \$50.00; Galesville League (Rev. Reque), \$50.00. Total, \$307.25.

Gale is making an active campaign in the territory she serves in order to obtain funds necessary for the current expenses of the school. Authorities of the school believe that the school can operate without a deficit this year if funds from local organizations continue to come in throughout the year as they have been coming in during the fall months.

The Twelfth Annual Convention of the W. M. F. of the Madison Circuit of the Eastern District, was held on October 23 at the East Koshkoning Church of Rev. Henry Thompson's charge, Cambridge, Wis.

The meeting was opened at 10 a. m. The president, Mrs. S. Turmo, Stoughton, Wis., was in the chair.

Scripture reading and prayer by Rev. A. J. Lee, Deerfield, Wis. After a short business session, Dr. Johannes Astrup, supt. S. African mission, gave a graphic description of his labors among the Zulus.

The afternoon session was opened with Scripture reading and prayer by Rev. G. A. Sundby. A paper on "Church

Going" was read by Mrs. A. A. Erickson of Morrisonville.

Rev. Wm. Trygstad, supt. Madagascar mission, spoke very interestingly on his work in Madagascar. Mrs. F. Falk, circuit historian, gave her final report. Music was furnished by the local organist, a ladies' trio, and Miss Helen Melaas.

An assortment of Indian baskets was sold for the benefit of the Wittenberg Indian Mission.

A "Scripture Quilt" was also sold for the benefit of said mission, and the quilt sent to Rev. and Mrs. Axel Jacobson at Wittenberg, supt. of the mission, from the W. M. F. The quilt was made and donated by Mrs. Jacob Olson, De Forest. An offering of \$163.32 was laid on the altar.

Mrs. Y. S. Topness, Stoughton, Wis., was appointed cradle roll secretary. Mrs. S. L. Jacobson, Dane, Wis., was appointed self-denial secretary.

The following officers were elected for the ensuing year: President, Mrs. M. H. Hegge, Stoughton, Wis.; Vice President, Mrs. J. Walstead, Madison, Wis.; Secretary and Treasurer, Mrs. Melvin Lewis, McFarland, Wis.

—Mrs. S. TURMO, *pres.*

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Church News and Announcements for our church papers must be in the editors' hands for the "Lutheran Church Herald" Tuesday morning, for the "Lutheraneren" Thursday morning.

ITINERARY OF THE LUTHER THEOLOGICAL SEMINARY GLEE CLUB

Twenty-Fourth Annual Tour—1930
Nov. 18, 8:00 p. m., Mason City, Iowa, Rev. O. L. N. Wigdahl, 220 2nd St. S. W.
Nov. 19, 3:00 p. m., Belmond, Iowa, Rev. B. Guldseth.
Nov. 19, 8:00 p. m., Dows, Iowa, Rev. E. Duea.
Nov. 20, 3:00 p. m., Jewell, Iowa, Rev. Hans Oppdal.
Nov. 20, 8:00 p. m., Story City, Iowa, Rev. W. B. Scarvie.
Nov. 21, 3:00 p. m., McCallsburg, Iowa, Rev. H. N. Bakke.
Nov. 21, 8:00 p. m., Roland, Iowa, Rev. M. O. Sumstad.
Nov. 22, 8:00 p. m., Slater, Iowa, Rev. E. R. Rorem.
Nov. 23, 11:00 a. m., Eagle Grove, Iowa, Rev. T. J. Severtson.
Nov. 23, 3:00 p. m., Bode, Iowa, Rev. E. C. Haavik.
Nov. 23, 8:00 p. m., Forest City, Iowa, Rev. J. A. N. Hinderlie.
Nov. 24, 3:00 p. m., Lake Mills, Iowa, Rev. O. R. Sletter.

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The Cooperstown Circuit will hold its fall meeting in Valley Grove Church, Kloten, N. Dak., November 18-20 inclusive. The opening sermon will be given by Rev. O. J. Ovrebo. The theme will be introduced by Rev. M. B. Ordahl on James 2.

—S. S. WOLD, pres.
MARCUS TUFTLAND, sec.

"FRIENDSHIP," by Dr. O. E. Brandt, Professor, Luther Theological Seminary. 51 pages. Price, \$1.00. Augsburg Publishing House.

During the coming weeks the air will be literally full of all kinds of suggestions for gifts for friends at Christmas time. It is a well known fact that, as a people, we are in grave danger of merely commercializing this glorious "gift season." Attention of our readers is called to a type of gifts which are designed to promote the true spirit of Christmas, namely, books that breathe the spirit of the Christian religion and have been published for the one purpose of glorifying the Lord Jesus Christ.

Particular attention is called to a little Augsburg publication which bears the name, "Friendship," by Professor O. E. Brandt, D.D. At a time when the friendship of heaven toward lost men is emphasized throughout Christendom, what could be more appropriate as a Christmas gift than a book which extols the spirit of friendship among men, a book which breathes the very spirit of Christ?

The moment one begins to read the introduction to this little book of fifty-one pages, he will be so fascinated that he will continue to read at one sitting the three parts into which it is divided under the following heads: "What Is Friendship?", "What Is the Value of Friendship?", and "How May We Attain to Friendship?"

Every one who purchases copies of this little book and gives them to his friends at Christmas time is very likely to experience the joy of a poet who once said:

*I planted a seed by the side of a path
And went on in my busy way,
'Till chance or fate, I shall not say which,
Brought me one summer's day
Along that selfsame path, and Lo!
A flower had blossomed there,
As fair as eye e'er rested upon,
And as sweet as it was fair.*

—T. A. HOFF.

Dates of Meetings CIRCUIT MEETINGS

Max Circuit, Douglas, N. D., Nov. 18-20.
N. Calif. Circuit, San Frisco, Nov. 17-20.

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Thief River Falls Circuit, Silverton, Minn., Nov. 24-25.

Texas Circuit Mission Meetings:

Norse, Nov. 23.

Waco, Nov. 24-25.

Dallas, Nov. 27.

Clifton, Nov. 30.

Cranfills Gap and Waco, Dec. 7.

Brookings Circuit, Sinai, S. D., Nov. 18-20.

Cooperstown Circuit, Kloten, N. D., Nov. 18-20.

Y. P. L. L. MEETINGS

Forest City-Estherville Y. P. L. L., Forest City, Iowa, Nov. 21-23.

OTHER MEETINGS

Brotherhood Norw. Lutheran Church, Curtis Hotel, Mpls., Nov. 10-11; 60-Year Anniversary, San Francisco, Nov. 16-23.
Church Dedication, Hoyt & Sheldon Aves., St. Paul, Minn., Dec. 7.

PASTORAL CONFERENCES

Ia. Dist. Pastoral Conference, Jewell, Ia., Nov. 18-20.



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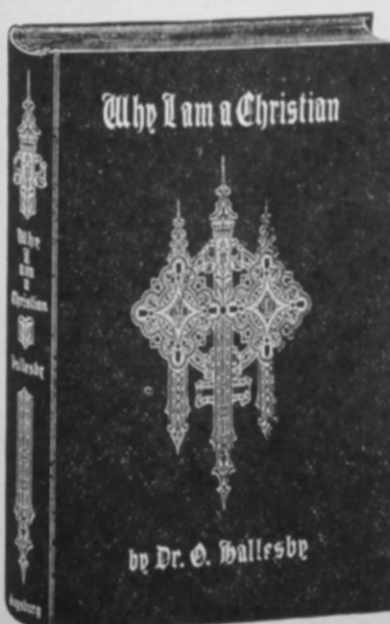
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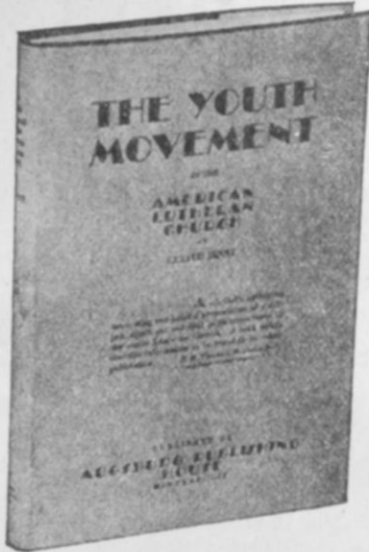
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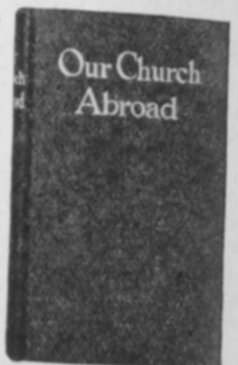
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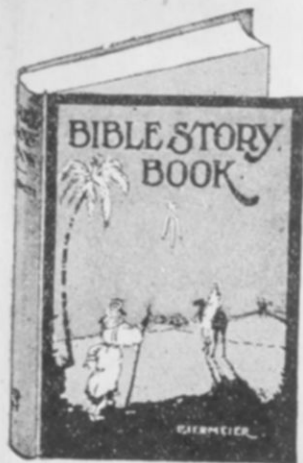
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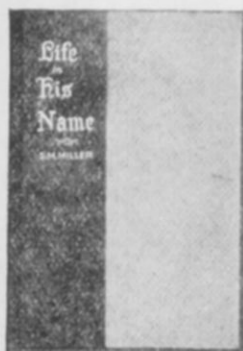
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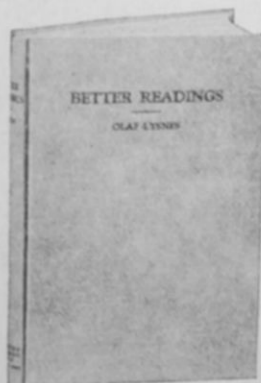
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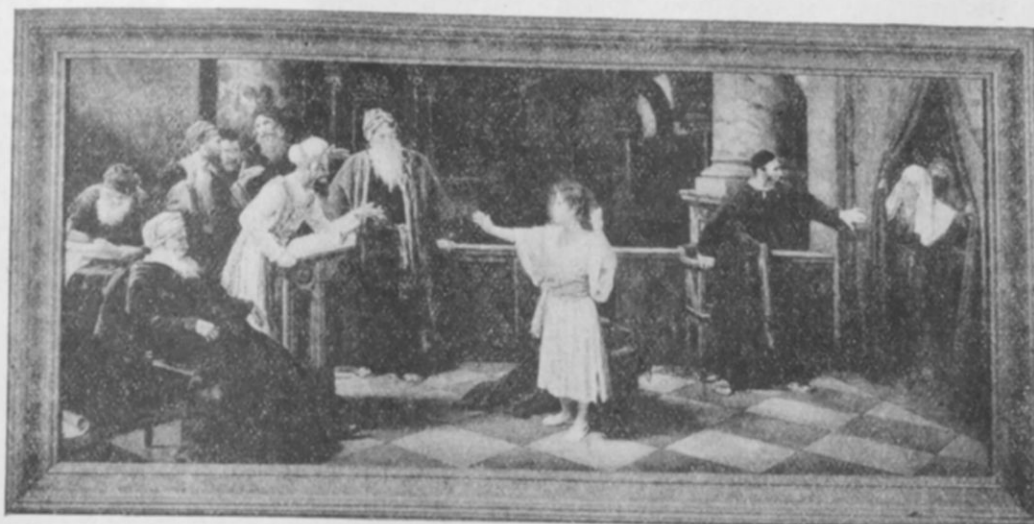
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