

Lutheran Church Herald

Vol. IV

Minneapolis, Minn., October 5, 1920

No. 40



EDITOR J. M. SUNDHEIM

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For Teachers' Training and Bible Classes

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sociation, which requires that the standard teacher-training course shall consist of not less than fifty lessons, at least twenty of these being devoted to the study of the Bible, and at least seven each to the study of the pupil, the teacher, and the Sunday school.

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VOL. IV

MINNEAPOLIS, MINN., OCTOBER 5, 1920

No. 40

THE appointment of Rev. J. M. Sundheim as editor of *Lutheraneren* to succeed Editor Eggen, who resigned to take charge of the Lutheran Brotherhood, has met with general satisfaction. Past. Sundheim was born in Aurdal, Valdres, September 24, 1873, is a graduate of St. Olaf College and the United Church Seminary and has served congregations in Rindal and Fertile, Minn. At the union meeting in St. Paul, 1917, he was elected president of the Northern Minnesota district, a position which he seemed eminently qualified to fill, but at the urgent request of his congregations he resigned, altho unanimously re-elected for a second term.

We extend to him a hearty welcome as member of the editorial family of the church papers and feel assured that we shall be able to work together in harmony for the best interests of the Church.

CHRIST'S words: "Render unto Caesar the things that are Caesar's," demand that a Christian shall do his duty as a good citizen. This means that he shall pay his taxes and do everything which the state demands, not in conflict with his duties to God. One of the main duties of citizenship in a democracy is the right and privilege of voting. It is his duty to study the platforms and policies of the various parties and cast his vote according to his best judgment. The Church as such has no duty to dictate to its members how to vote. While the divine law of God teaches righteousness and justice, the application of these principles to political issues of the day is a matter which must be left to individual reason and judgment after a careful investigation. No one can here speak with divine authority and demand obedience. The questions are to be settled by majorities according to our constitutions, and the loyal citizen will abide by these decisions.

WOMAN'S suffrage has been adopted by the nation. Many have been opposed to this for various reasons. Is it interfering with any natural law or divine order? Is it advisable to place this additional burden upon woman, who already has more than enough to do, if she is to rear a family and take care of the home? While it is consistent with the principle of majority government, is it not merely adding one discrepancy to another? But whatever we think of it, we now have it, and the privilege and duty also placed upon woman to vote. The Bible does not prescribe any particular form of government. Forms of government are manmade, but are nevertheless to be considered powers ordained of God and demand obedience in

everything not contrary to the Word of God. Our women of voting age should therefore consider it their duty to exercise their right of franchise and go to the polls and cast their vote for the party and men which in their judgment will be to the welfare of the state and nation.

PSYCHIC knowledge of an impending disaster is as feasible as tho it were "picked up" by a radio operator, whose instruments chanced to be "tuned," or within receiving range of a wireless message, according to Dr. Walter F. Prince, acting director of the American Institute for scientific research, founded by the late Prof. James H. Hyslop, authority on psychology, we read in an Associate Press report.

Dr. Prince declared that the assertion of Edwin P. Fischer, detained at Hamilton, Ont., that his postcard warnings to friends here of the Wall Street explosion last Thursday were inspired by psycho phenomena "were highly within the realm of possibility."

"It is reasonable to suppose that Fischer's mind being 'tuned' in harmony with the workings of the minds of those who planned the disaster, received the important fact that such an occurrence was to happen," he said, "but misread the signals as to the exact time."

Science has made wonderful progress, but this wireless mental telegraphy will have to be relegated to the realm of unfounded speculation and conjecture. A shrewd mind may be able to some extent to read the minds of others, as there are stunts of mind reading performed which are astonishing; but it still remains true as stated by Paul: "What man knoweth the things of a man, save the spirit of man which is in him?" It is not God's will that man shall be able to read the future, except in so far as He in a general way has revealed it to us. That door is closed, and no man can open it.

REV. J. M. MYRVANG has just returned after a three months' visit at his home in Norway. Much money was made during the war, he said, but is freely spent, often on unnecessary luxuries. Influenced by the liberal theology at the Christiania University, many of the young pastors are rationalists. Some of them have rejected the Bible as the rule of faith, and each one is to select from the Bible whatever he considers right. The rule of faith is the individual conscience and judgment. Christ is our Savior, not thru redemption as we understand it, but as an example, and when we follow Him we shall also conquer sin and thus work out our own redemption. Many of these liberal

pastors are supported by the teachers in the schools, who tell the children that they need not believe all of the Bible, because much of it is fiction. While many have quit going to church, giving as a very good reason that the pastors themselves do not believe the Bible, there are a great number of true and earnest Christians who are longing to hear the old Gospel. He had met people who in early life, when he knew them, did not care much for the Church, but now openly confessed, after listening to these dry moral discourses, and commenced to understand and appreciate the value of the Gospel which was preached to them before. "We must pray for the Norwegian Church," said Pastor Myrwang, "it is in distress."

MR. G. B. WOLLAN of St. Paul, speaking at the afternoon meeting on the day of the dedication of the Glenwood church, expressed the opinion that there was an increasing interest in the Church among men. He pointed to the numerous men's clubs recently organized, the Lutheran Brotherhood of America, the Luther Union, now called the Lutheran Brotherhood, as proof. Mr. Wollan said in part:

"I regard it as one of the most significant and inspiring signs of the times that the men of today—the business, professional, and laboring men—are becoming more active in church affairs. Not only is there a growing tendency toward greater personal interest and activity in religious matters, but I have noticed—and to me this is equally significant—that there is a decreasing tendency on the part of men to apologize for their churchly interest and activity. Men today are not so prone to deny their church affiliations. They are beginning to attend church more regularly and do not hesitate to accept the responsibilities of office in the congregation. They are becoming more willing and generous with their financial support. Only a few years ago it seemed 'quite the thing' for a man to say that he 'carried his religion in his wife's name.' One does not hear this expression so often now. Neither do men today so generally, as formerly regard church membership and activity as a 'sign of mental weakness.' Many Sauls of yesterday are among the Pauls of today.

"Much of this change of attitude and of heart can no doubt be ascribed to the recent holocaust of war. The Word War stirred men's heart, stripped off the cloak of hypocrisy and selfishness, brought men face to face with the big elemental things of life, caused men to realize as they never had before what Christianity has meant and must mean to the world. The crisis of war bared men's souls to one another. 'The Fatherhood of God and the Brotherhood of Man,' became a thing of life, of reality, instead of a more or less empty phrase. It came home to men that Christianity—as exemplified by the Church—is, after all, the firm foundation, the vital, life-giving force of modern civilization. Men awoke to the fact that patriotism means more than mere hurrahing, waving of hats and singing 'The Star Spangled Banner.' They found that it means love and sacrifice and unselfish ser-

vice to their fellow men, to their country, and to their God. Thru the waving folds of the starry 'flag of the free' men came to see more clearly the bold and firm outline of the Cross of Christ, symbol of Christianity, hope of the world emblem of true freedom—freedom from Sin and Death Eternal."

OUR experience with the licensed saloon in American cities taught us that the saloon element would control the city thru the election of the council. This council would often protect the saloons in their lawlessness and employ men to do city work who faithfully would spend their earnings in the saloon and thus help them to get back their license money as soon as possible. There was a temptation to graft and corruption and the best interests of the city were not looked after. This was the rule in the cities, and the same system of saloon control was attempted in state legislatures and even in Congress. We therefore believe that the Prohibition amendment is one of the best things that could happen to improve our city, state, and federal government. This opinion is strengthened by a report of Miss Wintringer, who has spent some months in Europe and investigated conditions. She writes:

"It is useless to talk about 'making safe for democracy' a world whose governments are dominated by drink, and whose people have brain and will benumbed by alcohol. This does not refer alone to spirit enslaved countries.

"Spain is being ruined past reclamation by cafe life. The Spanish people are spending their days in cafes, drinking. They do not think even of material improvement. Dulled by drink, they do not ask for electric lights or water in the home, and go about the streets at night with a lighted stick. Italy is the same. Men and women are willing to beg for a living if they may have time to drink. As long as the government allows free and unrestricted drinking, the people ask nothing more. Progress is stifled and ambition killed.

"In the face of the present shortage of food, France is using her land for vineyards, and England a million acres of fruit for brandy. Poland knows nothing of prohibition. Men and women and the few children left drink. Germany forgets the late war and thru the beer glass sees herself still an unconquerable nation. Under such conditions, how can democracy thrive?"

PRAISE FOR THE LIVING

Let us bring to the living the roses,
And the lilies we bind for the dead,
And crown them with blessings and praises
Before the brave spirit is fled.
As springs in the desert, as shade from the heat,
To the soul of the toiler the words will be
sweet. —Emma Huntington Miller.

Unclean Tyrant. I grant him bloody, luxurious, avaricious, false, deceitful, sudden, malicious, smacking of every sin that has a name.—Shakespeare (Macbeth).

Nineteenth Sunday after Trinity

Matt. 9:1-8

"Son, Be of Good Cheer!"

WHAT is it for a Christian to be of good cheer? Christian cheerfulness or boldness contains joy, peace, the courage to approach God. It is the opposite of being discouraged, anxious, and fearful. Jesus says: "Son, be of good cheer!" In spite of the fact that it is Jesus who speaks thus we find people giving many reasons why they can not be of good cheer. Here is a list: I have been sick, I have pains, I am in straitened circumstances; I am lonely and deserted, all my dear ones are in their graves; I ought to believe that God does all things well, but it is almost impossible; I am meeting opposition on every hand, everything goes against me; I am disappointed, I have been deceived and cheated by my friends; when I look at my own past life I see so many sins that I am greatly grieved; there are spiritual dangers on every hand; how can I be of good cheer?

The enemy of our souls would take away from the Christian his boldness, but in spite of all it is the will of Jesus that believers shall rejoice. In the twenty-third Psalm, David gives expression to his trust in God; Paul says, "as sorrowful yet rejoicing!" and in the midst of opposition Luther sings, "A mighty fortress is our God." They had boldness to go to the throne of grace.

The cheerfulness of the Christian rests upon a sufficient and secure foundation. Without the right foundation, cheerfulness is only fleshly security, presumption; spiritual death. If we are to be cheerful in the worst circumstances we must have a reliable, sure foundation for our cheerfulness. Jesus says: "Thy sins are forgiven;" the Christian pastor says: "By the authority of God and of my holy office I declare unto thee the gracious forgiveness of all thy sins in the name of the Father and of the Son and of the Holy Spirit." This is the foundation of Christian boldness. As sin and the consciousness of guilt drive boldness away, so the word of Jesus forgiving sin gives boldness and a place as a child in God's family.

How is this good cheer or boldness obtained? What is the way or means? It is given thru Baptism, the Word, and in absolution. Rom. 10:6-10: "But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead). But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

So if you want Christian cheerfulness and boldness in the midst of any kind of circumstances you may by faith find Jesus in the means of grace. There He is mightily present. Now as nineteen hundred years ago He says to penitent sinners who hunger and thirst for righteousness, and He says it

in evil days as well as in good. "Son, be of good cheer: thy sins are forgiven." Amen.

Olaf Lysnes.

Applied Science Must Be Made Safe for Humanity

L. A. Vigness

THE caption at the head of this article is a sentence used by Dr. Norman E. Richardson, professor of religious education in Boston University, in an address delivered at the annual session of the Sunday School Council in Toronto, Canada, January, 1919.

This is an age of science. In our educational institutions there is among students a large stream toward the scientific lecture rooms and laboratories. The comparatively recent progress in scientific research has stimulated human interest in, and enthusiasm for, the continued conquest of nature to an unprecedented degree. The discoveries and inventions that have marked the period of the last generation or two have brought about so large a number of improvements in the conditions of human life that we as a race have almost come to think that our scientific achievements will redeem us from our troubled state.

Scientific, as well as all other, education, however, is an instrument that can be used for evil purposes as well as for good purposes. Note this sentence, quoted by the same author: "Physics, with chemistry helping, gave us the submarine assassin; chemistry (gave us) the murderous gasses; and biology furnished the germs to poison man and beast. Yet these things, devilish as the uses to which they were put, were not in themselves necessarily evil."

Physics, chemistry, biology — three leading sciences — look attractive and interesting on the pages of our school and college catalogs, are valuable studies that no student should altogether omit. They lie at the foundation of much of our modern temporal life. They are exceedingly useful. And yet, behold, what fearful destruction and murder have recently been wrought by their aid.

Why?

Because there was in the minds of men behind and underneath this intellectual, scientific mastery and skill too much of the conscienceless, egotistic spirit, too little of conscience enlightened and reenforced by the person, teachings, and spirit of Christ.

Great enlightenment in world wisdom with little or no "fear and love of God" will only make human calamity all the greater. The recent war with all its frightfulness is impressive proof.

Where is the Church of Christ? Shall we be slothful in our call to instil a vital sense of responsibility to God into the hearts of young men and young women while they are studying the branches of secular learning? God forbid. Ours as a Christian Church is the lofty task to see to it that the knowledge accumulated by the coming generation shall be made safe for humanity by interfusing it with a reverential regard for the laws and ordinances of the living God.

Bible Teachings and Meditations

Dr. J. N. Kildahl

3. The Attributes of God

(Continued)

HE knows all things. God has a perfect knowledge both of Himself and of everything outside of Himself. He knows the past, the present, and the future. Therefore we read in the book of Job that He is perfect in knowledge (Job 37:16). Perfect is that which cannot be improved on, that to which nothing can be added. We cannot inform the Lord of anything which He does not already know, and we can keep nothing from coming to His notice. "There is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do" (Heb. 4:13).

We are conscious of the fact that there are some things that we do know. We know something about ourselves, and we know something about that which is outside of us. But we are also conscious of the fact that our knowledge is very limited. There are so many mysteries, so many riddles and enigmas. We so often have to say, "I do not know, I do not understand, I am not able to grasp it." We do not understand ourselves, our being, our physical and mental makeup. We do not know what mind is; we do not know what matter is; we do not know what life is; we do not know what death is. We so often fail to understand God's ways and dealings with us. We think that we understand something about the world in which we live. But the fact is, we know very little about that. We really do not know what the laws of nature are; we do not understand the process by which a little seed is developed into a radish or how it happens that the beautiful flowers come out of the ground. And the more we learn the more we realize how little we know, and how imperfect the knowledge that we do have really is. God never has to say, "I do not know, I do not understand." He has a full, complete, and perfect knowledge of all things in heaven and on earth, in the world of matter and in the domain of mind. "O Jehovah, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; Thou understandest my thoughts afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Jehovah, Thou knowest it altogether" (Ps. 139:1-4).

But if the Lord knows not only my downsitting and my uprising, if He is not only acquainted with all my ways, if He does not only know every word in my tongue, but also understands all my thoughts afar off, then I better be careful as to what kind of thoughts I entertain in my heart. We may deceive men, we may pretend that we are good and morally clean, at the same time that we permit sinful and filthy thoughts to hold forth in our hearts. But we cannot deceive God, for He sees right thru us, and He is not misled by the outward appearance. He sees the most secret thoughts and desires that you and I have thought or desired when we were alone in our bed. And He shall some day "bring

to light the hidden things of darkness, and make manifest the counsels of the heart" (1 Cor. 4:5). "For God shall bring every work into judgment, with every hidden thing, whether it be good, or whether it shall be evil" (Ecc. 12:14). The wicked may feel safe and boldly look other people in the face, no one knows anything about certain things which he has done, and because no one has read the thoughts of his heart. But there is One who knows it all; there is One who reads every human heart, as we read an open book. "The darkness hideth not from Thee, but the night shineth as the day. The darkness and the light are both alike to Thee" (Ps. 139:12).

But if God knows all things, then He knows also the longings and the yearnings of the children of God. He knows how they hate their own sinful and depraved nature, how they hate their love of sin. He knows how sorry they are over the fact that they are so far from their ideal of a Christian man or woman, that they have so little faith, that they are making so little progress in their daily renewal. He sees their longing for a closer fellowship with Christ. He knows that in spite of all their shortcomings and mistakes there is no stronger desire in their hearts than the desire to live in fellowship with God. He understands them much better than they understand themselves. He understands the needs which they often have a vague and indefinite feeling of, but which they are not able to formulate into words. And He knows all their needs, physical needs and spiritual needs, temporal needs and eternal needs. Our heavenly Father knoweth what things we have need of, even before we ask Him (Matt. 6:8).

A Convert from Spiritism

AS an interested reader of your Christian paper I would like to write about the dangers of Spiritism, which is sweeping the country. Highly educated men are lecturing to the public, newspapers are printing these, and books are written concerning communion with the spirit world.

Millions of innocent people attend these so-called "seances," seeking information of mediums, and meddling with the ouija boards.

In olden times communion with spirits was strictly forbidden, and people that were caught in the act were often put to death—so great did our forefathers consider the dangers of Spiritism.

It is also forbidden in the Word of God. Thru our Christian papers we must ring out a cry of warning: Lo, beware of these works of the adversary! I am writing this from actual experience, having myself been deceived by Spiritism and fallen a prey to its awful power. I relate this awful downfall that others may not be led astray and become victims. My constant prayer is that my heavenly Father in loving mercy will blot out my transgressions in the cleansing blood of our Lord and Redeemer and give me strength and power to do His holy will. I have written these lines in lovingkindness that it may warn others from these treacherous works of the adversary.

A subscriber.

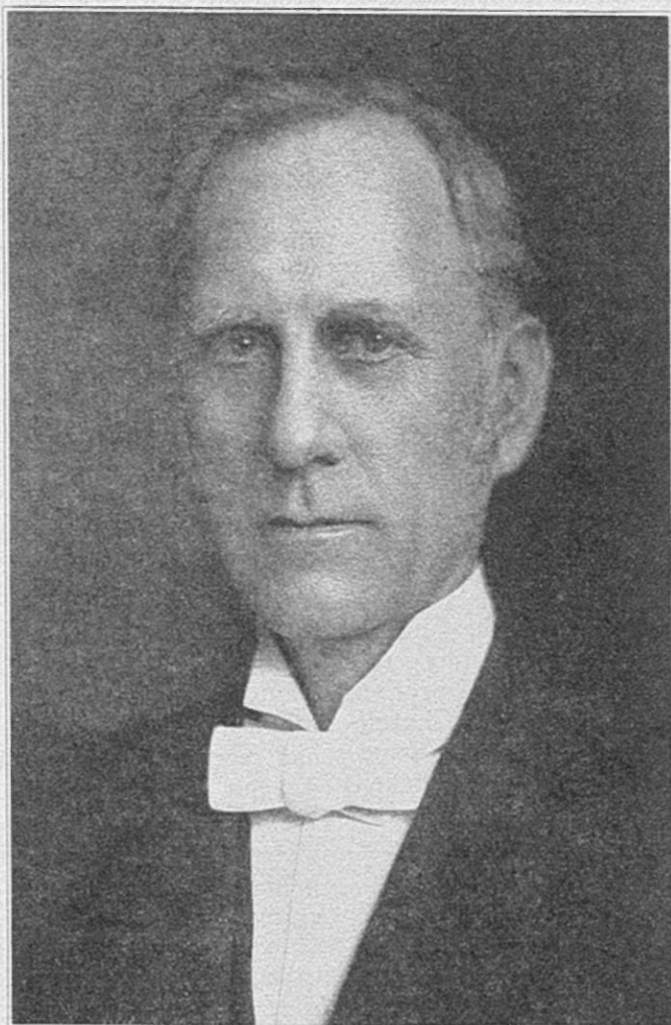
EDITORIALS

Dr. J. N. Kildahl

THE death of Dr. J. N. Kildahl takes away from the services of our Church a man who, from our point of view, could not be spared, and at this time, as far as we understand, cannot be replaced. But we bow in humility to the will of God, and know that also this shall under His divine providence serve His purposes. Dr. Kildahl was a

ways willing to help and serve. Thru this desire to serve he forgot to look out for his own physical well-being, and in his zeal he wore himself out, until finally the overburdened body broke down under the strain. The Lord whom he so faithfully served has taken him home to his eternal rest.

John Nathan Kildahl was born near Trondhjem, Norway, January 4, 1857. With his parents, John and Nicoline Kildahl, he came to America in 1866; graduated from Luther College in 1879 and from Luther Seminary in 1882. His first charge was in Goodhue Co., serving Vang and Urland congregations from 1882-89; Bethlehem Church in Chicago, 1889-99; the Northfield Congregation,



DR. J. N. KILDAHL

pronounced, energetic, aggressive Christian personality. His very presence was a sermon and a reminder to everyone who knew him of the necessity and value of a true Christian life. By his strong and pronounced personality he exerted a great influence among the theological students and inspired them with a desire to serve and sacrifice. As a sermonizer he ranked among the very best. His discourse was marked by simplicity, perspicuity, and spiritual force and power acquired thru earnest prayer and consecration. A good, earnest, kindhearted soul, always thinking of others, al-

1899-1903; 1885-86, president of Red Wing Seminary; president of St. Olaf College from 1899 to 1914, when he was called as professor to the theological Seminary at St. Anthony Park. He was vice president of the former United Church and was at the time of his death vice president of the Norwegian Lutheran Church. He has written pamphlets; a book on Baptism; a story, When Jesus Enters the Home; a sermon collection, Sin and Grace; and this last year a treatise on the Work of the Holy Ghost. He received the doctor of divinity degree from the board of education of the Min-

nesota Conference of the Swedish Augustana Synod, and was also made Knight of the Order of St. Olaf by King Haakon of Norway.

The funeral took place on Tuesday, the 28th of September. The sermon at the Seminary was preached by Dr. M. O. Bockman, prayers being offered by Dr. O. E. Brandt and Prof. M. O. Wee. The theological faculty were pall bearers. At the Bethlehem Church, Dr. H. G. Stub preached in Norwegian and Prof. C. M. Weswig in the English language; the seminary students, directed by Prof. John Dahle, served as choir. Prof. E. Kr. Johnsen opened with prayer, and Dr. T. H. Dahl, the venerable former president of the United Church, offered the closing prayer. There was a profusion of floral tributes from private individuals and institutions who sent their representatives, but time would not allow all these to speak. Concordia College, was represented by its president, Prof. J. A. Aasgaard, and Luther College by Prof. C. K. Preus and Rev. I. B. Torrison, a classmate of the deceased. There were over a hundred pastors present.

Dr. Stub preached on the text, Phil. 1:21: "For to me to live is Christ, and to die is gain." Shortly before his death Dr. Kildahl had said to his brother: "It makes no difference to me whether I live or die, for whether I live or die, I am the Lord's." The words of the text, Dr. Stub said, were his motto; the greatest which could be said about the departed was to call attention to the sincerity and intensity of his relation to his Savior. There was nothing he loved more than to preach, and he preached Christ crucified in all his sermons and by his life. His last sermon was at the dedication of the Ebenezer Old People's Home, Sept. 5th, and his text was: "The same mind be in you as was in Christ Jesus."

Prof. Weswig's sermon delivered in the English language gives quite a complete biography and pays a tribute to this much loved departed brother which voices the sentiment of all in our Church, and this sermon will be printed in our next issue.

On Wednesday the 29th the remains were taken to Northfield, where funeral services were conducted at the Hoyme Chapel. Short sermons were given by Dr. C. A. Mellby, Dr. Martin Hegland, President Cowling of Carleton College, and President L. W. Boe. After the services the body was escorted to the St. John's Church by the students of the college led by the band and choir. Pastor Kleven had charge of the services, and the sermon was preached by President C. J. Eastvold, followed by a brief address by President Boe.

Interment took place at the Northfield cemetery, where the body rests near the monument of Prof. Th. N. Mohn, the first president of St. Olaf College.

The Mennonite Exodus

MENNONITES, about 10,000 in number, are preparing to leave Saskatchewan and Manitoba and enter the United States, because they claim that the Canadian government interferes with their private schools. According to the Minneapolis Journal, Governor Burnquist has sent a

personal representative to Canada to invite them to come to Minnesota and assured them of religious liberty. The Journal questions this action of the Governor, stating:

"It is important to know whether the official assurances thus given touched on the matter of language. If Mr. Brown did not make it clear to these sectarians that in Minnesota no other language than the English may be used in giving instruction, he certainly should have done so, and the state administration should not be led into the mistake of inviting them into Minnesota without a full understanding on this and other related points.

"The fact is that the desirability of the Mennonites as immigrants is questionable. Their history in Canada and elsewhere is that of a sect whose purpose it is to maintain themselves aloof from all others, a peculiar people set apart from the citizens of the country that gives them shelter, protection, and opportunity. They were conscientious objectors in the war.

"Any sect may legally maintain its own schools in Minnesota, provided they keep certain standards and give instruction in English."

While we are continually advocating the use of the English language both in church and school, we cannot subscribe to this demand that "no other language than English may be used in giving instruction," and that failure to live up to such a demand is a danger to the state and makes such persons undesirable citizens. As far as we know there is no such law on the Minnesota statutes today. Thousands of children in Minnesota are today receiving instruction in foreign languages in Catholic and Protestant schools. We believe that these churches would gain very much by giving the instruction in the language of the country, but we see no danger to the state in the use of a foreign language as a means of instruction. In fact it may be necessary for some time as has been the case in the past. The fact that thousands of children had received some instruction in foreign languages did not make them disloyal during the war. The Mennonites may have some peculiar religious views, as for instance the sect among them which believed it to be sinful to wear buttons on their clothes and insisted on hooks. These were called Hooker Mennonites, while the other faction was called Button Mennonites. But as we understand, they are moral and religious people and should not be barred because they are not ready at once to reject their native tongue as a means of instruction. If they come and settle here the inevitable result will be that the children of the second generation will learn English and the third generation is apt to speak it exclusively. The English language, or American, if you prefer, is fully able to take care of itself. Persistent effort to perpetuate another tongue in school and church work will work to the disadvantage of the organization doing so, and if persisted in stubbornly too long, will be the undoing of the denomination. The inexorable laws of environment will protect the American language; it is not necessary to become excited or hysterical and try to interfere with the natural laws of racial evolution.

Conflict Between Individual and Social Aims and Standards

By Dr. G. M. Bruce

(Continued from last number)

LIBERTY, Authority, Law, and the Individual. To the popular mind the term liberty stands for absolute freedom to do anything one pleases without the least restraint. Any restraint imposed upon one's free action is regarded as a violation of one's personal liberty. Liberty without certain necessary limitations becomes license, and the person who lives and acts licentiously becomes a slave to his own passions, moods, and whims, or the impulses and dictates of some other person or persons. He does not become free, as he had hoped, but slavishly bound to the destruction of his own personality and individuality. Liberty is the state of being free to act according to the determination of one's own mind or will without external restraints or compulsion. Civil liberty is "a state of freedom or liberty, abridged only by the restrictions and regulations established under the form of law for the protection of the nation, society, or state. It is a state of exemption from the arbitrary will of others, secured by established laws, by which each member is protected against injury on the part of others" (Modern World Dict.). Liberty cannot exist without personality and authority. The dumb brute does not act in liberty, but in accordance with instinct. Man cannot act in liberty except as a conscious, self-determining personality and in harmony with authority and law. It is only as the individual comes to feel in harmony with the spirit of authority and law in his own consciousness that he is really free and can act in liberty. This is equally true whether we consider civil or moral law. As long as the individual feels and wills contrary to the law, he is not free, nor is he exercising the powers of his individuality and personality. The criminal feels that authority and law are a menace to him, restraining his personal freedom, while the upright man feels that not only are authority and law no burden or menace to him, but they are the very safeguard of his freedom. In either case the authority and law may be the same, but the two individuals feel differently toward them, not because of the restrictions placed upon freedom, but because of the different contents of their consciousness and their aims and purposes in life. Liberty is therefore essentially a psychological fact and cannot exist without authority and law. Authority sets before the individual's consciousness the ideal personality and the law furnishes a positive direction and guide whereby the individual may be led to a harmonious relation with that authority and thus realize the highest development of his personality and attain to the fullest enjoyment of personal and social liberty. Civil authority and civil law are only relatively ideal and absolute and are subject to change. For the fullest realization of the powers of one's personality, the highest attainment of perfection, and the enjoyment of the highest degree of personal and social liberty, an absolute Authority, eternal and unchanging, and an absolutely positive law

emanating from such an Authority, are necessary. Such an Authority we have in God, and such a Law we have in His revelation, and the possibility for living in harmony with this Law we have in the atonement of Christ. The Christian religion therefore points the way, yea, is itself the way, to perfect personal and social liberty, and furnishes furthermore the basis and sustaining power of such liberty. "In Christian religion, independence is not the way to authority, but authority to independence. We do not first become our own moral masters and then accept the Savior. We do not cultivate the spiritual virtues and then mark and admire their consummation in Christ. That is Stoicism patronizing Christ. It is Christ's authority as Savior that gives us to ourselves, and His service makes us our own freemen. Christian obedience means actual obedience to an authority we have found, and found only because it first finds us; it is not merely a willingness to obey if our authority could be found. To obey Christ thus is better than to be free; it is the only way to be permanently free, individually or socially; and without such obedience freedom is a curse. Absolute obedience is the condition of entire freedom" (Forsyth: Principle of Authority, p. 307).

In every society we find some authority and more or less liberty, depending upon the particular society's state of civilization and culture. The highest principle of authority we have given in the Word of God, which is equally applicable to the individual and society. "Under God the people rule," is not merely a pious sentiment; it is an historic as well as a religious truth. Societies are formed, governments established, and with them authority and law; but these historic processes do not take place by mere chance, but are merely different links in the divine plan of the ages. Altho God is an absolute Authority, He permits man in relative independence of Him to carry on his social and political activities, dealing with man as personality with personality. The more fully man comes to realize the directing hand of God in the affairs of men and his dependence upon Him, the greater becomes also his self-consciousness and his social consciousness and the more exalted and clear become his ideas of humanity. With increasing consciousness of God, self, society, and the rights of humanity, comes also a higher conception of and respect for authority and law, and the more harmonious becomes the relation between authority and liberty and less severe the conflict between individual and social aims and standards, for they tend to merge into one. Authority, tho it may extend its sphere, increase its power, exert itself more firmly, and touch the individual life on an ever increasing number of points, thus tends to become less felt, while liberty becomes wider and deeper, less restrained, and more fully acknowledged.

8. The Spheres of Conflict Between Individual and Social Interests.—When we come to inquire regarding the spheres of the conflicting interests of the individual and society, we find that the sphere of conflict embraces the whole field of man's social relations and activities. This conflict makes itself first felt in the economic sphere. It is here that individual first clashes with individual, group with

group, and nation with nation. The struggle of the races, a social and historic fact upon which Gumpowicz built a whole system of sociology, has primarily an economic basis, for one of the first activities of man is to provide for himself and those dependent upon him food, clothing, and shelter. But his desires are not satisfied with the satisfaction of these essential wants; he soon learns to know that the possession of goods means increased comfort and happiness and social power and influence. He is therefore led to increased activity to obtain more goods. Labor produces wealth, wealth satisfies desires and may in turn be used as capital to assist labor in producing new wealth, and that on an increasingly large scale. The struggle for existence thus soon becomes a struggle for wealth, and man's desire for wealth becomes the chief motive of his activities. Realizing that he can cheapen production as well as greatly multiply it by associating himself with fellowmen who have similar interests and are engaged in like pursuits, he forms combines and trusts and monopolizes both production and distribution of commodities. With his increasing wealth, comes also his increased political and social power, and with his self-interest as the chief motive power for his activities, he uses his social and political power to further his own selfish interests. This entails suffering on the part of a considerable portion of the members of society, for as his wealth increases, theirs may decrease, as his advantages multiply, their diminish, as his power and independence increases, they become more and more weak and dependent upon him and those who are in similar situations. This condition brings about a cleavage in society, which, as it increases, tends to exalt the few and oppress the many. Want, suffering, injustice, brutality, bondage, and social decay follow. Can such conditions be permitted to continue? The individualist says, "Certainly; for it is merely the working out of the law of the struggle for existence and the survival of the fittest, and society has no right to interfere with individual initiative and private interests." The socialist answers: "These conditions are wrong, they are immoral. The poor are ground to pieces under the iron heel of the rich. Society has the right to interfere, for all wealth is social wealth, not private, and every individual has a natural right to life, liberty, and the pursuit of happiness under state protection and guidance."

"This immediately carries the conflict into two other spheres, the ethical and the political. Has an individual an inherent right to pursue, unguided and unhindered, the objects of his own selfish interests to the detriment of his fellow-men and society in general? The individualist, unable to find support for such doctrine in the teachings of the Church, must first go in quest of a new religion and then a new system of ethics. His new religion he finds in naturalism, and a basis for a new system of ethics he finds in the "light of nature" and the "light of reason." A new science of economics and politics also arises, as well as a new sociology. The "economic man" is to be firmly established upon the throne by the combined forces of a new religion, a new system of ethics, and a new system of politics and government. To

him all must bow, and to his interests all must yield. The "ethics of selfishness" becomes the prevailing philosophy of the day. Many great prophets arise, chief among them being Herbert Spencer. The individual must be let alone that he may realize fully the ends of his existence, which is happiness of the egoistic type. This end is prescribed by "the immutable dictates of reason" and must be recognized. Freedom of action is essential to the full and harmonious development of the individual. Interference with his development by the state weakens and destroys his character. Sound scientific principles are violated if the activities of the individual are interfered with, for self-interest is a fundamental and universal principle of action in human nature, and man is always the best judge of his own interests and his own welfare. Furthermore, allowing the struggle to go on preserves the strong, who are the fit to survive, and eliminates the weak or unfit, thereby ultimately improving society. This condition also rests upon sound economic principles. The free play of self-interest on the part of producer, distributor, and consumer, and free competition between producers and distributors will redound to the best interests of all parties concerned. Therefore keep hands off, "laissez-faire."

Opposed to the doctrines of the individualist comes now the socialist. His program is in the main given by the father of modern socialism, Karl Marx. In his Manifesto of the Communist Party, he states these as follows:

1. Abolition of property in land and application of all rents of land to public purposes.
2. A heavy progressive or graduated income tax.
3. Abolition of all right of inheritance.
4. Confiscation of the property of all emigrants and rebels.
5. Centralization of credit in the hands of the state, by means of a national bank with state capital and an exclusive monopoly.
6. Centralization of the means of communication and transport in the hands of the state.
7. Extension of factories and instruments of production owned by the state; the bringing into cultivation of waste lands, and the improvement of the soil generally in accordance with a common plan.
8. Equal liability of all to labor. Establishment of industrial armies, especially for agriculture.
9. Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country, by a more equal distribution of the population over the country.
10. Free education for all children in public schools. Abolition of children's factory labor in its present form. Combination of education with industrial production.

This was a radical departure from the theories of individualism. The socialists claim for their system principles of justice, science, economics, and politics. Land is the gift of nature to all the people alike, and it is robbery on the part of a few to deprive the many of its benefits, and this robbery leads to other injustice toward the weaker. Socialism will produce a higher type of individual

character, for it will not foster selfishness, greed, materialism, dishonesty, and unfairness as the individualist system does. Socialism, like individualism, has produced its ethics, its economics, its sociology, its history of philosophy, the materialistic conception of history, and even its religion. Bax in his *Religion of Socialism*, says: "Socialism has been well described as a new conception of the world presenting itself in industry as a Co-operative Communism, in politics as International Republicanism—in religion as Atheistic Humanism, by which is meant the recognition of social progress as our being's highest end and aim. The establishment of society on a socialistic basis would imply the definitive abandonment of all theological cults." In a letter to the editor of the *Duluth (Minn.) News-Tribune*, under date of June 9, 1913, Moses Baritz, one of the leading socialistic agitators, says: "Permit me, sir, as a socialist—one who has made some considerable experience of the propaganda on both sides of the Atlantic Ocean, and both sides of the border—to say, that if the Bemidji socialists want to debate this question I will be willing to take up the subject and affirm 'That a Man Can Not Conscientiously Believe in a God or be a Christian and Remain a Socialist.' First of all, the whole idea of Christian salvation is to a socialist nothing more or less than a farce. The sooner the socialists of the United States realize this and clean up their ranks of those who worship Christ, the better."

Both individualism and socialism tend to produce the same ultimate result, anarchism and chaos in all spheres of human life and activity. They both tend to the overthrow of true religion, a system of ethics founded upon positive authority and law, redemption, true liberty, and the constitution and destiny of man, and a social and political order conducive to the best interests both of the individual and society. Both tend to produce personal irresponsibility, one of the individual and the other of the mob type. Speaking of the growing spirit of individualism in this country as one of the main causes of the increase in divorces, Dr. Ellwood, in his *"Sociology and Modern Social Problems,"* says: "By individualism we mean here the spirit of self-assertion and self-interest, the spirit which leads a man to find his law in his own wishes, or even in his whims and caprices. Now, this growing spirit of individualism is undoubtedly more destructive of the social life than anything else. It makes unstable all institutions, and especially the family, because the family must rest upon very opposite characteristics. Our democratic government, the development of our industry, and our education have all been responsible to some extent for making the individual take his own interests and wishes as his law" (p. 124). And socialism tends in the same direction. Liebknecht says: "It is our duty as socialists to root out the faith in God, nor is any one worthy the name who does not consecrate himself to the spread of atheism" (*Materialist Basis of History*, p. 42). Religion and religious sanctions and authority must therefore be destroyed, according to socialist philosophy. The institution of family must likewise go, for it, too, is a menace to human liberty. Bax declares monogamic marriage

a failure, and asserts: "We ought to combat by every means within our power the metaphysical dogma of the inherent sanctity of the monogamic principles." "Free love" is to take the place of the institution of marriage. Says Bebel: "In the choice of love she is as free and unhampered as man. She woos or is wooed and enters a union prompted by no other consideration but her own feelings. This union is a private agreement, without the interference of a functionary. No one is accountable to any one else and no third person has a right to interfere" (Quoted by Tolo in *"The Other Side of Socialism,"* pp. 84-85). Hillquit says: "Marriage should be a voluntary association, dissoluble by either party at pleasure"; and "most socialists stand for dissolubility of the marriage ties at the pleasure of the contracting parties" (Tolo, op. cit. p. 70). Fundamentally both individualism and socialism rest upon atheism, egoism, and anarchism and consequently cannot help but aggravate the opposition between individual and social aims and standards instead of dissolving it.

9. The Solution.—There are elements of truth both in individualism and socialism, and when these are sifted out and put together into a system of social, moral, and political philosophy in their right relations and upon the proper foundation, we shall have a means for solving the difficulties and vexing problems involved in the opposition between individual and social aims and interests. The true, complete, and harmonious development of character and personality cannot be brought about without personal liberty, life in society, and authority and law, and the best interests of society cannot be served except by enlightened, free, self-conscious, and self-determining personalities. Rightly understood, the interests of the individual and society are not antithetical, but our inability to see their unity and harmony make them appear so, and since our conception of life and the things round about us determine our attitude to them, we also come to feel the opposition between our own individual interests and the society of which we are members. Christianity is the only religion which emphasizes the unity and harmony of individualism and collectivism. It is also the religion which provides the means and the methods for the dissolution of the opposition between individual and social interests; it safeguards the rights of the individual and protects the rights of society; it promotes the true well-being and happiness both of the individual and of society, and makes the individual a live and active factor in promoting the teleological purposes of society and the society a powerful factor in furthering the best temporal and spiritual interests of man and aiding him in attaining to his high destiny. Christianity experienced, lived, and practiced; Christianity as the basis of our philosophy of life in all its varied activities and relationships, socially, religiously, morally, economically, and politically; Christianity as the standard of life, individually and socially, and the source of our power and light, is the only means for the satisfactory and permanent settlement of the controversy between individual and social aims, interests, and standards.

Dedication of the Old-New Homme Home for the Aged

HOMME Orphanage, Homme Home for the Aged, and Wittenberg, Wisconsin, are familiar names and inseparably associated with the work of mercy of our Church.

In 1881, Rev. Even Johnson Homme came there. He founded the village of Wittenberg in the midst of the primeval forest. He gave the village its name, he founded and managed the Homme Orphanage, the Homme Home for the Aged, a printing establishment, an academy, and a normal school. He also edited and published "For Gammel og Ung," one Norwegian and one English Sunday school paper, the "Waisenhus Kalender," and the Christian Youth, and in this way he became a pioneer in many of the activities which are considered indispensable by us for the advancement of God's kingdom on earth. Pastor Homme died June 22, 1903, but his memory lives and his works do follow him.

Wittenberg has been the scene of many dedications of church and charitable institutions. The last dedication took place Sunday, September 12th, and it was the old, yet new, Homme Home for the Aged that was dedicated.

This building has a long and interesting history. It was originally erected in 1883 by the German Missouri Synod as a Lutheran high school. In 1885 it was remodeled and utilized for a children's home, but in 1898 the Missouri Synod moved all the children to its orphanage in Milwaukee, and the buildings were unoccupied until 1901, when the Wittenberg Academy Corporation, consisting of members of both the Missouri Synod and the Norwegian Synod, took them over and opened the Wittenberg Academy. In 1912 the academy was discontinued, and the Norwegian Synod moved its Indian Mission into the buildings. This mission had previously been conducted a few miles from Wittenberg. The Indian Mission was conducted in these buildings until 1918, when the mission was moved into the Government Indian Mission, which is located on the other side of the village. This institution was purchased by our Church from the government. Then our Church decided to remodel the old building into an Old People's Home. This has been accomplished and is already filled with inmates who rejoice over their new and cozy home. If one did not know it, he would hardly suspect that this is an old remodeled house.

The main building is a good, substantial, brick-veneer structure, with dining hall, kitchen, cellar, ice room, and furnace room in the basement, which is entirely above the ground on the east side of the house. The first floor contains room for the inmates, office, sitting room, and chapel. The second floor contains rooms for the inmates, and a commodious sun parlor on the south end of the main building.

The old gymnasium building, located a few rods from the main building, has also been remodeled for inmates. The capacity of the institution is 50 inmates.

The 12th of September was an ideal day, and

the people from far and near gathered to attend the dedication of this building, which has been dedicated so often. In the forenoon Pres. H. G. Stub preached on the text, I Corinthians 13:1-3, and dedicated the building. Rev. B. J. Larsen, manager of the Skaalen Home for the Aged, Stoughton, Wis., conveyed the greetings of his institution.

After dinner, a program was carried out with short addresses by Arne Johnson, Prof. C. M. Westwig, Rev. H. J. Holman, Hon. L. O. Thorpe, Rev. O. O. Søyde, Auditor O. A. Ulvin, Prof. Carl Jacobson, Executive Sec. J. O. Estrem, L. Schlambush, Rev. L. L. Masted, and the undersigned.

Rev. E. K. Erdahl succeeded Rev. Mr. Homme, and managed the institutions one year. Then Rev. C. G. Bjelland managed them from 1905 to 1911, and from that time Rev. J. A. Wang has managed both institutions, and his good wife has been the matron for the Children's Home. In these positions they have served conscientiously and with signal success. They are still in charge of the Children's Home, and it is to be hoped that the good Lord may give them strength and patience to continue in this service for many years to come. The managers and matrons of our institutions of charity are about the hardest worked people that the Church has in its service. Indeed it can be said of them that they are all things to all men.

The Board of Charities came to the conclusion that it would be advantageous for both institutions that they be separated, therefore, the Board called Rev. and Mrs. N. Lunde as manager and matron for the Home for the Aged, with the understanding that for the time being he should devote himself to the collection of funds for the remodeling of the Indian school for the Home for the Aged. Pastor Lunde has collected about \$26,000, which pays for the remodeling, furnishing, and equipment of the institution.

Prof. Axel Jacobsen, manager of Bethany Indian Mission, has had charge of the rebuilding and has again demonstrated his wonderful ability in that respect.

What Wittenberg in Saxony was for the establishment and development of the Lutheran Reformation, our Wittenberg has been for the establishment and development of the charity work of our Church, and as there are "Mountains round about Jerusalem," so there are hills round about Wittenberg. On one of these hills, 1½ miles northeast of the village, the Homme Children's Home looms up like a medieval castle. Within its walls 100 orphaned, neglected, and otherwise dependent children are brought up in the fear and nurture of the Lord. Here they are gathered like a large family to be educated, taught to work, and to worship God, and there hymns of praise and thanksgiving arise to the Stay of the widow and the Father of the fatherless.

On another hill in the southwestern part of the town is located the newly dedicated Home for the Aged, surrounded by lawns and apple orchards, while the peace of God seems to rest upon the institution; and when the morning or evening sun illumines its windows, it seems to beckon lovingly to the poor, old, and worn out wanderers.

The Bethany Indian School rests as a crown up-

on the third hill in the northwestern part of the town. Here 200 of the children of the surrounding Indians have found refuge. Their ancestors have roamed these forests hunting man and beast, while their war whoops sent the terror stricken pioneers for refuge to the nearest stockade, but now their descendants are sending their children to the Mission in order that they may be instructed in the Christian faith, and the baptismal certificates of their children replace the scalps of their enemies on the walls of their huts. Indeed we may apply the words of the Psalmist, "The Lord is round about His people from henceforth, even for evermore," and from one end of the land to the other, we can behold His wonderful works, and we rejoice over the progress of His Kingdom and thank God that we are privileged to labor in His vineyard.

—H. B. Kildahl.

Lord, If Thou Hadst Been Here

In Memory of a Young Man

(N. N. R.)

WHEN the brother was taken seriously ill, the two sisters sent a touching message to the Master: "He whom Thou lovest is sick." Having helped so many whom He scarcely knew, the Master would of course hurry to the bedside of one of His best friends.

Hours passed by when He might have been expected, but He did not come. Days full of distress and nights full of fear came and went. Still He came not. Now one sister, now the other, would climb the stairs leading to the flat roof or run down to the street and look for Him. With heavy hearts they returned to the chamber where the shadow of death was deepening on the brother's face.

Finally He came—but too late.

Was it the spirit of reproach or was it the voice of faith that spoke, in this hour of utter anguish, "Lord, if Thou hadst been here, my brother had not died."

How often we are tempted to add, "And Lord, why **wast** Thou not here?"

And then we find ourselves face to face with the hardest question in life, the rock of offence on which many have lost their faith and lost their soul: Does the Lord ever interfere with natural laws for the benefit of those who love Him, and if not, why not?

The hailstorm beats down the ripening grain of the saint and passes by the field of the sinner. The cyclone crushes the house of worship and leaves the temple of mammon untouched. Consecrated, promising young people are struck down, while imbeciles, invalids, thieves, and murderers reach an old age. The laws of nature seem blind and without the slightest consideration or mercy. There seems to be no sense, no plan, no purpose to the whole business.

Whether the Lord ever nowadays does interfere with or suspend the laws of nature, I do not know. At the same time I am loth to believe that He does not do it.

But of this we may be very sure, there is a high-

er law, the law of love, and that law operates always and everywhere to the benefit of those that love God. Of this there is no serious and lasting doubt in the heart of a Christian.

And the law of love is this, that "All things work together for the good to them that love God."

We may not understand how it works. Sometimes we cannot see how it is possible. But it must be so. It is so. Otherwise there is no God of love and trust God even when it seems that all one thing left—dark despair, eternal night.

The law of love is not only a matter of faith, it is also a matter of observation. Thousands of men and women throughout the world will bear glad testimony to it. It is the only thing that gives life meaning, and what a glorious meaning it gives life!

"All things"—there is no exception, be it joy or sorrow, riches or poverty, the brightest prospects or the most discouraging outlook. "All things work together for the good." Sometimes openly, in clear daylight, that all men may know it. More often, in secret and silence, so that no human eye can discern it. The promise is only to those who love and trust God even when it seems that all things work together for their hurt and harm. Their fondest dreams may be shattered; the work of a lifetime crumble to dust; prosperity take wings; health fail and weakness and pain come over night, and they may be stripped of all that life holds dear—still they know full well, that all things work together for the good to them that love God, and with their hearts, if not with their lips, do they sing, "Rock of Ages cleft for me, let me hide myself in Thee," "Jesus, lover of my soul, let me to Thy bosom fly," "For earth has no sorrow that heaven cannot cure." And wherever they turn in their Bible, in every nook and corner, in the most unexpected places, they find lurking the most comforting promises. The law of love is the law of life. It is firmer than the foundation of the world. It is stronger than death. It is strong as God himself. For God is love.

The message of his death came with a sudden and staggering blow. "Oh, almost anyone but he! Oh, no, surely not he! Lord, if Thou hadst been there! Thou who didst calm the angry waves and still the raging storm in days of old; Thou who stretched forth Thy mighty hand to the disciple who was sinking, why didst Thou not help Thy young friend?" And then comes the sweet and gentle voice of the Master above the tumult of rebellious thoughts, and a peace which passeth understanding floods the soul: "What I do thou knowest not now, but shall know hereafter."—"All things work together for the good to them that love God."

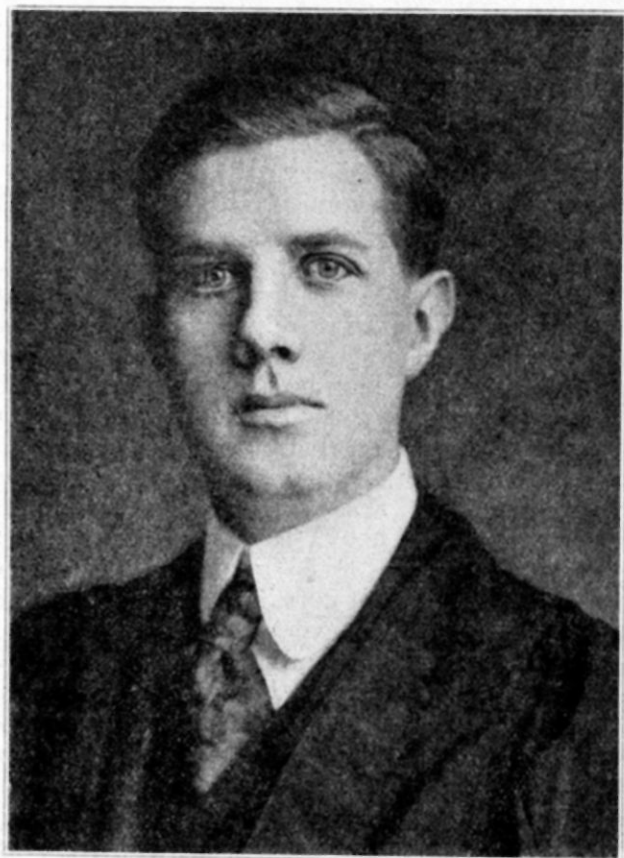
Being born in China, learning the language and customs of the natives as a boy, graduating from one of the universities of Canada, beloved leader among the young people in Christian work, talking as frankly and enthusiastically about the kingdom as ordinary men talk about their business, ready and eager to go to the mission field—the scene of his parents' early labor and his mother's final rest-

ing place—he was suddenly cut off as a flower in the early summer days.

Reason refuses to listen, but faith and love murmur: "All things work together for the good to them that love God."

And in his case we do know that it will work for the benefit and blessing of many. Verily, I believe that the Lord will be able to accomplish more thru his death than he would have been able to do even thru a long life.

May we not believe that scores of young men and women who have heard the call to become foreign missionaries but who have been reluctant in following it, will now step forward like true soldiers of the Cross and say, "Here am I, send me!"



MR. NELIUS RONNING

May we not believe that many of the young people to whom he testified in words and by example, will consecrate themselves more fully to Christ?

May we not believe that hundreds of the friends of his parents and of himself will cheerfully increase their gifts for the advancement of the kingdom?

May we not believe that his childhood's friends in China, who have been waiting for him, will more faithfully take up the unfinished task?

Yes, we may believe all this, and more: that he himself has entered into a field of larger usefulness in the presence of his Lord.

And the mere fact that a young man remains true to his Christ from earliest childhood, and keeps his record clean, in a wicked and perverted generation, is itself a most heartening and beautiful testimony to the influence of a Christian home.

His life, tho brief, was not lived in vain. Down thru the years his memory will float like a sweet song and will come like a benediction to all who knew him and loved him.

* * *

Since the above was written, the brother of the young man writes to one of his uncles: "You know how we were all so wrapped up in his going out to China to take up the missionary work begun by our father and mother. We think of hundreds of Chinese friends who were looking forward to his return to the land of his birth to take up his life work. Then I felt that, tho the missionary idea has never for a moment been absent from my mind, I should do something soon to complete my preparation and accept the mantel from my brother to 'carry on' in China."

The above article was written in memory of Nelius Ronning, who recently drowned in Great Slave Lake.

—Editor.

Grace Said at Restaurants

THE arrangements in our restaurants and cafeterias do not offer any opportunity for a cessation of the noise and bustle so as to permit a person to say grace aloud. Many would not care for it, and so those who believe in thanking God for His blessings will have to do so in silent prayer. But we read about a restaurant in London where this practice has been kept up for many years. It is a small restaurant in Bird-in-Hand Court, Cheapside, in the heart of the city, where a "Fish Ordinary" served as it was in 1793 grace is always said before the meal commences.

A courtly old gentleman of 86 receives the customer at the door and punctually at 1 o'clock he "takes the chair." When everyone is seated this white-bearded old man, Mr. Henry Shelton, rises from his seat, raps on the table and says quietly, "Ladies and Gentlemen, grace please." Then there is silence, he bows his head reverently and adds: "For what we are about to receive may the Lord make us truly thankful."

When everyone is served, (he carves the three courses of fish himself) he looks down gravely from his high-backed oaken chair, and if one has the honor of knowing him he will raise his glass and drink with you.

At the conclusion of the meal he raps the table again and says, "Ladies and Gentlemen, grace please. For what we have received may the Lord make us truly thankful."

Every day for 24 years he presided over this meal table and it is claimed that this is the only restaurant in London where grace is said before and after meals.

What souls there be that only see
The mending and the bread.

Josephine Preston Peabody.

A man can never do anything at variance with his own nature: he carries with him the germ of his most exceptional action.—George Eliot.

YOUNG PEOPLE'S LUTHER LEAGUE

Twentieth Sunday after Trinity

OCTOBER 17, 1920

Topic: Elijah, A Great Man of God

Text: 1 Kings 18:16-40

"ELIJAH means 'Jehovah is my God.' There is often much in a name. It is a history, sometimes the summing up of generations; it is sometimes an inspiration, recalling memories that stir the soul to high daring. There are two places called Tishbi, one in Gilead and the other in Galilee. Elijah belonged to the former. Sometimes character is mysteriously and very deeply affected by country. Gilead was a wild and mountainous district, bordering on Arabia, and consequently half Arab in its customs. There was a wonderful similarity between the man and the region: stern, bleak, grand, majestic, and awful were they both. And no mild man would have been equal to the occasion" (Joseph Parker).

His Times.—The people of Israel to which he belonged and to whom he had been sent had fallen away from God. The true worship of God had been abandoned and various idols and substitutes were being worshipped. Baal, the Sun-god, was worshipped by the large majority of the people. The total apostasy of the Ten Tribes of Israel was almost accomplished.

His Task.—It was Elijah's task to bring the Israelites back to their old faith in God and the true worship of Him. There were things about it that made it seem an impossible task. How could he or any man alone hope to accomplish such a thing as this, with all the people against him and with the rulers of the nation setting the pace in wickedness and idolatry and opposing him to the utmost? It might have seemed easier to have won a people for God that had never known Him than a nation like this that had received so many signal blessings at the hand of God and had been given so many true revelations of Him and His will. They had known God but had grievously forsaken Him, and now Elijah is sent to call them back—Elijah alone.

His Courage.—He dares to stand up as the prophet of the Lord in a degenerate land and declare that Jehovah is God and to protest against the abominations of Israel and her king. Without flinching he stands before the king and lays bare his sins and the sins of the people.

"Imagine the two men standing face to face, Ahab the dissolute king, and Elijah the faithful prophet. Probably there is no finer picture in ancient history. Terrible indeed is the national crisis when king and prophet came into collision. There is not a combat between two men. Mark that very closely. It is Right against Wrong, Faithfulness against Treachery, Purity against Corruption. Look at them as they face each other! Consider the boldness of the prophet! Religion is never to be ashamed of its own testimony" (Joseph Parker).

But more sublime even than his courage is his faith.

His Faith.—Mid the vast difficulties and discouragements that beset him on every side he always leans upon God. He believed that the God who sent him would be near. He had no one upon earth to lean upon, but he believed in the truth of the statement that "one with God is a majority." God was to him supreme—both to be obeyed and trusted. Because he had this great faith in God he was willing to go wherever God sent him, and he believed also that he would not be sent in vain. Witness his great faith as he issues the great challenge to the priests of Baal! There had been a terrible drought lasting for three and a half years. Elijah now makes the daring challenge that the priests of Baal on one side and he on the other shall each make an altar and offer sacrifices on it; and the god that answereth by fire should be God. The challenge was accepted and the great contest was on. "There were 850 of the prophets and priests of Baal together. I fancy I can see them all, going up in a grand procession, with the king at their head." "Fine-looking men, aren't they?" says one man to another as they go by. "They will be able to do great things up there on the mountain."

But there Elijah marched, all alone—a rough man, clad in the skins of beasts with a staff in his hand. No banners, no procession, no great man in his train! But the man who could hold the keys of heaven for three years and six months was not afraid to be alone.

Now Elijah says to his people: "How long will ye halt between two opinions? Let the priests of Baal build them an altar and offer sacrifice, but put no fire under, and I will do the same; and the god that answereth by fire, let him be God."

So the priests of Baal build their altar. I am sure that if God had not held him back Satan would have brought up a little spark out of hell to set that sacrifice on fire. But God would not let him.

Then they begin to pray: "O Baal, hear us!"

After a long time they began to get hoarse. Poor fellows! They haven't any voice left. So they begin to pray in blood. They now cut themselves with knives and lift their streaming arms and heads to Baal. But no fire comes down. It is getting toward sun-down.

The prophet of the Lord builds an altar. Mind you he does not have anything to do with the altar of Baal. He builds a different one, on the ruins of the altar of the Lord which had been broken down.

And after twelve barrels of water had been poured over the altar, Elijah prayed: "O God of Abraham, and of Isaac, and of Jacob, let it be known this day that Thou art God in Israel."

He did not have to pray very loud. God heard him at once, and down came the fire. It burnt up the sacrifice—burnt up the wood, burnt up the

water and all. Jehovah is God. Nobody can halt any longer.

Ah, but some of you say: "I, too, would have decided for God if I had been on Mount Carmel that day." But Calvary is far more wonderful than Carmel. The sacrifice of Christ on the cross is more wonderful than the sacrifice which was burnt on that altar.—D. L. Moody.

It was his courage, his unbounded faith in God and the faithfulness with which he applied himself to his task that made Elijah great. He stands as one of the greatest and most heroic figures of Old Testament history. God grant that there might be more of such greatness in the world today!

Lessons: 1) Heroic faith makes a hero. 2) True faith and trust in God is never made ashamed. 3) The need of being a faithful witness of the Lord.

Iowa District Y. P. Convention

(By Rev. Richard M. Vordale, assisted by Miss Della Nelson of Mason City)

(Conclusion)

REV. H. C. HOLM, president of the Iowa District, should have spoken on the theme, "My Country, Today and Tomorrow," but was prevented from being present. A letter to Rev. M. E. Waldeland explained matters in full. He was greatly missed.

The Friday afternoon session was honored by the presence of Congressman G. N. Haugen from the fourth district of Iowa. He has served his district for twenty years. His address was most inspiring, of a general nature. He not only touched upon things pertaining to the work of the Church, but spoke at length concerning the accomplishments of the American people, the need of the hour, and the duty of every loyal and patriotic citizen. He said in part: "The Church has been instrumental in bringing about the marvelous achievements of the American people. Religion has made them intelligent and law-abiding. The Gospel of the Prince of Peace has brought sunshine and happiness into their homes. It has made them to shun evil and harbor truth and stand for justice and righteousness. This is a country of equal opportunities. The pioneer Lutherans and citizens at large, have been most successful and fortunate in developing our natural resources. Providence has been kind. We are living in the very bread basket of the world. As such it takes both brain and physical power to improve and develop it. There is always room for improvement. The farmer must know something about the seed and the soil. The housewife must know considerable about the preparation of food and the things man needs for his physical welfare. Men in industrial work need to expand and be faithful in their service. We hear much about unrest today. This comes thru the indifferent mind of man. It is a most deplorable thing to acknowledge that we have in this nation idle men, selfish, self-centered, so much swindling and gambling. The supply of our raw materials is unlimited. What we need today most of all is men who will devote their lives in an unselfish service. Work honorably done is a credit to any individual

and nation. He who does not work should not eat. By the sweat of thy brow thou shalt eat thy bread, so say the Scriptures. You reap what you sow. The idle brain is the devil's workshop. As Christian Lutheran citizens we should take the initiative in national affairs; not as a church, but as individuals. We need to teach the young men and women of today how to do things, how to be loyal to American institutions and principles. Men should be diligent and faithful to the Church. They should live, work, and pray for their country. Be honest, just, and upright in all things."

Professor Henry E. Weisel came with greetings from the Red Wing Lutheran Ladies' Seminary. This institution was burned to the ground several months ago. But the citizens of that place are going to rebuild it. It is the only school for girls exclusively in our Church Body.

Prof. Eitrem of Jewell College led the meeting in singing Lutheran hymns. A very profitable half hour was enjoyed.

The Friday evening session was in the form of a model league, in charge of Miss Emma Knudson of Jewell, with Rev. C. C. A. Jensen presiding. Rev. H. O. Okdale, president of Jewell Lutheran College, read Scripture and offered prayer. The subject discussed at the model league program was, "Utilized Forces in the Church." The subject was divided into four parts. The first, "Where is the Vineyard?" was discussed by Rev. Iver Iversen of Ames. The second, "Where Did He Find the Workers?" by Miss Rachel Vangsness of Story City. The third, "What Would Have Been the Consequences to Themselves and the Vineyard had They Not Accepted This Call?" by Mamie Christensen of Story City. The fourth, "The Reward of Grace," by Mrs. C. C. A. Jensen of Clear Lake. Miss Birgum of Jewell Lutheran College and Mrs. Lars Kloster favored the audience with splendid vocal solos.

"The Question of Entertainment and Amusement," was discussed by Miss Ellen Rorem of Roland. She had written several ministers regarding this subject, and as such, her paper answered many important questions.

Rev. C. S. Thorpe, topic editor of the Luther League page in the Lutheran Church Herald, and pastor of Hope Lutheran Church, Minneapolis, spoke on the subject, "The Topics." He said in part: "The league topics which are used by our Church Body have been compiled by the executive board of the Luther League of America. The reason we should use them is because they offer us an advanced course in Bible study. The topics give us an incentive to use the Bible. We have three distinct types of Luther leagues. We have the strictly rural Luther league with its peculiar problems. In cities we have local leagues, some purely social and some devotional. The rural is of course the country league. Here the young people from many miles around gather to enjoy a social meeting with probably devotional exercises in connection with it. The social league is the league where nothing but social times are enjoyed, while the devotional league, on the other hand, has nothing but religion. The problem before the Church

today is to combine these leagues, especially the social and religious into one league. Some ministers have had difficulty along this line, and the problem is not yet solved. The league topics will eventually be the remedy in solving the problems of the league. The ministers, as a rule, have hobbies. They have their favorite hobbies. That is why the Lutheran Church has given a definite text for each Sunday so that all the different sides of the Gospel can be heard. The same system has been followed in regard to the league. It is hoped that the young people will get a greater insight into the Scriptures by attending the Luther league and studying the Luther league topics. The young person as soon as he is confirmed thinks that he knows all. He has studied his catechism and especially his Bible history. What more should he learn? But this is where the mistake is made. After confirmation the young people should continue with Bible study. The purpose of these league topics is to give the General Luther League a greater interest in God's Kingdom, by showing them some definite system to be used in studying God's Word."

Prof. C. B. Helgen, president of Waldorf Lutheran College, Forest City, gave an address on the subject, "Fear and Its Cure." He said in part: "A slavish fear causes misery, pain, and sorrow. The individual who allows fear to rule him becomes a slave to sin. Men fear because they have transgressed. They become cowards, deceitful, jealous, and unreliable. The cure for this slavish fear is fidelity and trust in God, a saving knowledge of the truth, and a faith that lays hold upon Christ and His promises."

The Saturday morning quiet hour period was in charge of Rev. J. J. Lee of Radcliffe, Iowa. His text was recorded in Matt. 9:35. He said in part: "The harvest is great, but the laborers are few. We are in need of hundreds of laborers in the Church. The Lord tells us to pray. I wonder if we all truly pray. Some people pray, and yet their prayers do not go beyond their lips. They are not sincere in heart. Isaiah prayed and at the same time said, 'Here am I, send me.' May we go and do likewise. When doing the Lord's work, let us be sure that we have the right working spirit. We must love our work, and pray that blessings may come from on high. We must pray unceasingly." Others also took part in this quiet hour period.

Miss Mildred Hanson, treasurer of the Choral Union, reported that there was a balance of \$330.13 on hand. The treasurer of the Luther League, Eli N. Nelson, reported a balance of \$857.78. Reports were also given by Rev. M. E. Waldeland, president, and Rev. C. C. A. Jensen, secretary of the Y. P. L. L. There was no election of officers this year as the term of office is two years. The removal of Rev. Martin Norstad from the district left a vacancy in the executive committee of the Choral Union. Mr. Thompson of Ellsworth, Iowa, the vice president, thereupon became president. Rev. S. J. Fretheim, Scarville, was elected to the office of vice president. A committee to draft a constitution for the Choral Union was elected, as follows: Rev. Richard M. Vordale, Mason City; Mr. E. G. Fardal, Stanhope; and Rev. G. Storaaslie, Northwood.

The commercial club of the city of Ames tendered delegates and visitors an outing to the world-known agricultural college. Dr. R. A. Pearson, president of this institution, gave a splendid address on the subject, "The Changing World." The Luther College Concert Band was there to make things still more enjoyable.

A band concert was given Saturday evening at the pavilion by the Luther College Concert Band, with Prof. Carlo A. Sperati as director.

Services were held in the different churches and the pavilion Sunday morning. Those who took part in the services were:

Collegiate Presbyterian Church—Sermon delivered by Rev. N. M. Ylvisaker, executive secretary of the Y. P. L. L. of the N. L. of A.

Pavilion—Sermon delivered by Prof. O. A. Tinglestad; altar service by Rev. G. Storaaslie; special music by the Luther College Concert Band.

Baptist Church—Sermon was delivered by Rev. O. R. Sletten; altar service by Rev. T. J. Severtson; special music by the Roland Trio.

Methodist Church—Sermon delivered by Rev. Prof. H. A. Okdale; altar service by Rev. Hans Fosness; special music by Emmetsburg Choir.

Congregational Church—Sermon was delivered by Rev. Prof. M. Hegland, Ph.D.; altar service by Rev. Chr. Heltne; special music by the Story City Choir.

Christian Church—Sermon delivered by Rev. Theo. Lerud; altar service by Rev. T. Saetveit; special music by the Des Moines Choir.

The Choral Union Concert was given Sunday afternoon at the pavilion.

The Ames Daily Tribune has this to say of the band concert and the choral union concert: "The technique of the Luther College Band as shown at Saturday night's grand concert as a whole was a revelation. Director Sperati at all times appeared in perfect control, and the response to his batonal commands was perfect. The band work was finely executed with rhythm, smooth, shading, clear tones and a really professional snap. The program as a whole was made up of selections that demand great skill in their rendition, especially so in the delicate shadings which the band played remarkably well. What Sperati accomplishes with this aggregation of almost fifty players, apparently made up of largely beardless undergraduates, is something to wonder at. Romnini's 'Semiramide' overture was played with a brilliancy and demonstrated what can be accomplished with real music in these days of jazz. In Rubinstein's 'Romance,' Director Sperati brought out a poetic feeling so subtle that his musicians could not but follow his directions as to shading. The overture from the 'Poet and Peasant,' which everyone is familiar with, was so played as to give an added beauty to this popular musical classic.

"The feature program of the four days' convention, however, was the Sunday afternoon's song festival, being the second annual concert of the Iowa District of the Choral Union. Handicapped in numbers, because of the lateness of the season, and the fact that many members are in attendance at denominational colleges, all of which opened from a week to two weeks ago, Director Sperati

worked hard with his chorus. The chorus sang with a precision that was remarkable when one remembers that music and song are not professionals with its members.

"Miss Jeannette M. Donhowe, daughter of Mr. and Mrs. A. N. Donhowe of Story City, soloist for Sunday's Choral Union Concert, is essentially a dramatic soprano, but her voice has a delightful mezzo quality and is pure and fresh. Her singing Sunday revealed sound musicianship—the promise of an exceptional artist. A lovely and animated singer, Miss Donhowe's song brought delight to her hearers. Her Handel's 'Largo' was exquisite, a number which while not demanding dramatic art, gave rare opportunity to her beautiful voice. Her appearances were met with welcoming applause and repeated demands for encore numbers. To the last she responded with a song which awoke instant response in the hearts of her hearers, 'When the Boys Come Home.' In her singing of Pearl G. Curran's 'The Dawn,' and her encore number, Miss Donhowe was accompanied at the piano by her mother, Mrs. H. N. Donhowe. Miss Donhowe has already won for herself an enviable reputation as a dramatic soprano. She appeared with the famous St. Olaf Choir on its recent eastern tour, which included successful concerts at Chicago, Cleveland, New York City, and other points.

"The Choral Union Concert closed with the audience and chorus joining in the singing of 'A Mighty Fortress Is Our God,' a fitting climax to one of the most complete concerts of its kind heard in Ames. The Luther College Band favored with several numbers and provided accompaniment for several others."

The Sunday evening session was opened with scripture reading and prayer by Rev. Edw. Duea. Rev. H. M. Normann spoke a few words in behalf of the Choral Union, thanking those who took part in the concert and those who have taken an interest in that particular work during the convention and during the past year. Rev. M. E. Waldeland delivered the closing remarks in behalf of the Y. P. L. L. He reminded the delegates of the things spoken by the speakers at this convention. He pleaded for consecration on the part of the young people and hoped that all would return to their places of work with new hope and inspiration. He thanked all for the part that they had taken in making the convention a success.

The sermon of the evening was delivered by Rev. O. L. N. Wigdahl of Badger. He took for his text Rom. 12:1. He said, "As a Luther league, we are desirous of giving God's blessing to others. At this convention the chief purpose has been to learn how to do this. Our church bodies have united, and we rejoice over the growing spirit of union and harmony, but there is great danger of losing the personal consecration to God in this great organization. The text says, that we should present ourselves as a living sacrifice to God, but things show that we are neglectful and hesitating. Missions ask for help and don't get it. Within our own congregation we hesitate to send men into the ministry and women to deaconess schools. We are willing to see our neighbor's girl or boy go, but there is no personal sacrifice. How many come and

say to the minister, 'What can I do, or where can I best invest my funds for the good of the Church?' There are sixty million people out of the Church today, besides millions of heathens. Everyone can help in the Church, but we must have leaders trained to take care of these conditions. It is not enough to be leaders of the Church Board or of the Mission Board. Let us pray for personal consecration for our young men and women."

Prof. Martin Hegland, Ph.D., in charge of the department of Christianity at St. Olaf College, made a few remarks at the closing of the convention.

The session closed by singing that beautiful hymn, "Savior, again to Thy dear name we rise," after which the benediction was pronounced.

"Where Our Young Leaguers Should Attend School"

WHEN Executive Secretary Ylvisaker asked the various presidents of the district young people's Luther leagues to each write an article on some topic, I was glad when I noticed my topic. As a county superintendent of schools dealing with public schools one might think I would advocate attendance at a public school of some kind. One of my duties as county superintendent is to see that the two high schools under my supervision are kept going. Then we have 119 rural schools and six graded schools running to ninth or tenth or eleventh grade. Can I conscientiously advocate attendance at any but public schools under such circumstances? The question resolves itself down to whether I am to be loyal to an institution or whether I am to consider the welfare of the young folks who are to be educated.

We can advocate attendance at both public and church schools and still be entirely consistent. Why? Because the question of what a young person intends to be in life should determine the school which he shall attend. If a young person makes up his mind to be a stenographer he should not attend an engineering school. Anybody will admit that. Such a statement seems almost as unnecessary as saying that the sun gives us our sunlight. Why is it that so many misfits are found in the world? Do people really look far enough ahead when they send their young folks away to school? Do they let distance from home determine the question which school shall be chosen? Do they let the question of high or low tuition enter in?

Many times it seems that least thought is given to the ambitions of the young man or woman. Too little is determined by the natural inclinations and abilities of the person who is going to be educated. Thus far we have talked over matters which might send a boy desiring to preach to a church school and a girl desiring to teach to a state normal school or to a county training school for teachers.

A young man wishing to be a mining engineer would be sent to a state university perhaps after attending a high school. A young lady desiring to become a stenographer would attend a business college.

Would it hurt the boy who is to be an engineer

to attend a church academy before going to the state university? No, I should say not. The religious instruction surely would be as necessary and a much more necessary contribution to his life than the engineering knowledge gained at the state school. The engineering would prepare him for this short life on earth, the religious instruction would go over into the eternal centuries.

Wouldn't it be a splendid idea for the young girl desiring to do stenographic work to take a commercial course at a church academy or college? No one believing in a God can answer that question but one way.

Why then is it that with so many young Lutheran folks our church schools are poorly attended? Some of them are overcrowded, but many of them plead for students, and the very life of some of them is nearly gone for want of scholars.

Is it because we do not realize the value of church schools? Is it because the church schools have been found wanting? Is it because our people can not afford to send their young folks to church schools because they have high schools right in the home village or city?

I feel that all the above reasons enter in. I feel that many people who realize the value of church schools cannot afford to send their children away where they must pay board and tuition. What else can they do? They haven't the dollars with which to give their children a church school education. The Lutheran Church has answered that question in a practical way to a small extent in that it has established funds which can be loaned to needy students, but it would take thousands upon thousands of dollars to carry such a program to any general extent thruout the precious field of young people in our Church.

There are a large number of people who could afford to send their children to a church school, but they do not have confidence in the work done at the school. Sometimes a little vanity enters in, the persons feeling it more honorable to attend a state school. What makes people feel that way? Would they change their feelings if chapel exercises were cut out? Is their real opinion, their everyday thought of religion that it is a "sissified something"?

Are the presidents, principals, and instructors in our church schools too narrow-minded (on things of the world)? Aren't they dressed "spiffy" enough? Does the fact that they pray make them less "man"? Aren't they "hardboiled" enough for our young fellows who seem to think that severe initiation shall consist of smoking, swearing, dancing, staying home from church, and laughing at Sunday school "sissies," contenting themselves because they have graduated from religion?

Aren't our church schools stylish enough? Aren't they lively enough? Are they too small? Are the buildings too cheap? Are the majority of students attending them too "slow"? Are their faces too long for our "classy" young folks?

Friends, you know that these things are cutting quite a figure. You know and I know several and perhaps many who feel "above" going to this or that academy. Such feelings are vain and therefore sinful. Gospel will cure that. Pure, clean,

strong Christian principles will cross out such foolishness. Mother's little sermonettes at bedtime will start the boy's life on a path which never follows such a course.

But friends, what about the efficiency of our academies, etc.? Can we honestly and fairly knock them on that score? If we can, who is to blame? Perhaps they haven't the money. How much have you given to church schools this year? You say the library hasn't enough good books? Why? Some one says: "Look at the poor science equipment." "Our high school has twice as much laboratory room as that old academy or college, I wouldn't go there."

Listen, folks, such things can be said because you and I are too stingy. That's where the shoe pinches. We are stingy. Our prayers must be accompanied with a part of what God has given us. Our church schools need money. It is extremely strange that they are as good as we find most of them. Devoted Christian presidents, principals and instructors, thru faith in Christ, have made them what they are. You and I have helped a little in prayer and contributions, but not enough. Directors and officers have been sweating, not perspiring, but really sweating while we have been criticising. We expect too much for our money.

Are we getting off the subject? Where shall our young leaguers attend school? I say they shall attend school where they are trained in the best manhood and womanhood. They shall attend where dancing at receptions and parties is not allowed, where God's Word is read at chapel, where the Gospel is studied. It won't hurt us to hear the Gospel on week days. Our nation, our world needs the Gospel. It needs civics or citizenship, as we more commonly say now, but worldly, logical, man-made citizenship has fallen down. Selfish love of country, like that of the Prussians, killed that nation. Man-made citizenship cannot end wars. The world needs love. Not a logically arranged love, but a heart-love, an old-fashioned love.

If schools where God's Word is taught cannot and do not promote that spirit, then there is no God and God is not love.

Shall our high schools, then, be empty? No, we need not worry. All cannot go to church schools. We haven't room. One of our high schools in this county will turn away a score of students this year. Our city high school is overcrowded. Scandinavia Academy, known from now on as Central Wisconsin College, is only a few miles away. That school is not superfluous then? No, and none of them are. God bless them, our church schools. God bless the state schools, too. Thank Him for such a land as this, where all may freely choose a creed, vocation, home, and station.

Let us pray for God's advice when we are to choose our school.

It is a big question, difficult for many of us to answer, and often answered wrong. The best thought to keep in mind in choosing is that seventy or eighty years of this life is followed by an eternal succession of centuries, measured not even by the grains of sand which make up the shell of this brief home of ours.

Lancelot A. Gordon, pres. Eastern Dist. Y. P. L.

The Young People's Need of the Church, and the Church's Need of the Young People

The Young People's Need of the Church

AS young people of the Church, we need the Church. In the Church only lies our hope of salvation. We are by nature sinful and unclean. We need to be cleansed from sin and unrighteousness. Our hope lies in the crucified Savior, and Paul says, "How shall they call on Him whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" The Church brings the preacher. The Church has for its only interest the saving of souls. It furnishes the things that will acquaint us with the Savior and draw us closer to Him.

The aim of the Church is indeed wonderful, but too little understood and appreciated, especially by the young people. For this reason the young people should receive more encouragement and more appreciation. Much responsibility rests with parents and sponsors, and their efforts should be supplemented by the pastor and leaders of the Church. Too often parents neglect their duties. Hence there arises the urgent need of better trained leaders in the Church. An efficient leadership lends courage, as well as proper direction of activities. The old fundamental truth still exists that lives are determined by ideals, and during the formative period of life is the time to instil ideals and to develop Christian character. Hence, leaders and teachers should be men and women with personalities that bespeak not only scholarship but also sympathy, sincerity, and industry. Sympathy lends power. The sympathetic leader strives to ascertain the feelings, the needs, and the means of reaching the heart of another and directing it the best he knows how.

The degree of sincerity with which a leader works with his class determines the amount of confidence the young people have in what he says and does. The sincere leader is serious, plans and directs well and conscientiously helps to shape a successful career.

The industrious teacher seldom fails to secure industry on the part of her class. The leader's personality determines the tone of each activity.

The young people ought early to be made to feel that they are in line with the older people of the Church and must share in the discharge of its responsibilities. The tactful leader will be on guard and assign duties that arise to such individuals as can best perform them, and not be slow to recognize the willingness and the faithfulness of the performer. The leader thus awakens and encourages a love to take part and to share in responsibilities. Especially should the young people be encouraged to help in business matters. This awakens a sense of responsibility and is likely to insure faithful performance of duty. It also instructs the boy in the business of the Church.

Along with the responsibilities of the Church the young people appreciate some diversions. Let

not this be overlooked. A few good times now and then will do much to offset the desire to frequent places that are not of the best. A wholesome entertainment, a song festival, excursions, attendance at conventions and various other activities may be made joyous as well as enlightening. These same activities will also tend to bring about a closer relationship among the young people of the Church and an appreciation of the Church and the things for which she stands.

The young people need the Church to escape the materialism of our day. The trend of affairs in the home and in society at large is to seek and accumulate wealth and to attend to things that satisfy the physical senses and please the outward world. Such a trend is tempting to the young people. The Church, thru its reading, preaching, and social activities, can save the young people from becoming absorbed in this distracting materialism.

The young people need the Church for their full development of character. The church thru its early instruction in the catechism has laid a good foundation for future religious instruction.

The young people, encouraged by the home folks and sponsors to continue to go to church, led by efficient leaders in the Church and given opportunity for participation in the various activities of the Church, find themselves absorbed in them, enjoy them, and look upon duty as a privilege, and little by little conform to the ideals of the Church and cease to consider the Church and her work lightly. They then see in the Church not an empty, human institution, but a divine institution, endowed with the privilege of dispensing the means of grace and the most blessed promises.

The Church's Need of the Young People

The Lutheran Church today is proud of her young people, for she sees in them vast possibilities for her future growth. Quoting Dr. Stub, "Every church body expecting growth in the future must look upon the young people as the main source of growth under our Savior and Heavenly King."

The Church, then, extends to the young people a call to service, and the call when heeded finds its expression in the term "loyalty." Today the young people understand the term loyalty better than ever before. The recent war placed much stress upon loyalty. We were reminded of the privileges we were enjoying and were aroused to a sense of our responsibilities as citizens of the United States. Loyalty to high ideals never changes. We want to be loyal—loyal to our Church. We know and admire her privileges. We are willing to take responsibilities. But what does loyalty to the Church consist in? Loyalty to the Church means to "carry on" the work of the kingdom in a cheerful manner. An incident is told of an officer in our army during the world war. About to make a charge he cried, "Let's go in smiling."

But how may the young people show their loyalty to the Church?

1) By attending divine worship regularly and punctually;

2) By diligently making use of the means of grace;

- 3) By willing participation in all church activities;
- 4) By living a consistent Christian life seven days a week;
- 5) By contributing regularly and generously to the support of the Church;
- 6) By speaking well of the Church and praying for it;
- 7) By continuing as faithful members even though there are things that do not suit us;
- 8) By reading church papers and church literature.

Loyalty to the Church means loyalty to God. May we as young people of the Lutheran Church heed the call of the Church, go in smiling, do all we can to stimulate interest, lend time and talent and thus help make the Church of God efficient and successful.

Paragraphs

REV. JOHN PETERSON, Clinton, Wis., has been selected by the directors of the Young People's Luther League as one of the associate editors of the Young People's Luther League Department. Pastor Peterson is a graduate of St. Olaf College and the United Church Seminary. From 1903 to 1913 he served the Moorhead Congregation and then moved to Clinton, Wis., where he still is pastor. For some time he edited the Children's Companion and wrote sermons for the United Lutheran. We are, indeed, highly pleased to add the name of Pastor Peterson to the staff of the Herald as a regular contributor; it will be good news to those who know him thru his edifying sermonettes, and we feel sure that all the readers of the Herald will soon learn to appreciate his contributions. Articles from Pastor Peterson will be signed "J. P." Rev. J. R. Birkelund, president of the Foreign Mission Board, will, beginning next week, furnish regular contributions for the Foreign Mission Department of the Herald.

IN that truly fascinating book, *Ungdommens Bog*, by the Danish pastor and Bible teacher, C. Skovgaard Petersen, the author says, "If Christianity has nothing for our young people, no power on earth can save it." And then he goes on to show that it has. In the story of the Church long ago we see an Origen, the holy Antonius, Benedict of Nursia, Ansgar, who brought the Gospel to the Scandinavians, Bernhard of Clairvaux, Francis of Assisi, Savonarola, and Luther, too—all were "taken" by what the Lord had done for them and what He was, in their 'teens, most of them, a few over 20. And the same is true in more modern times. Spurgeon, Rosenius, George Williams, who founded the Y. M. C. A., the missionaries William Carey, Robert Morrison, Hudson Taylor, Livingstone, were all under 20 when like Daniel the purpose of their heart became the power in their lives. And that shows that Christianity has something to give the young people. There is something in Jesus Christ that draws our young people, more, we believe, in youth than in those that are older. That does not mean that the young people heed this

drawing of the Lord always, but they feel it. And how would Christianity have continued and been the power it is, if it had not been for what it has done for those men of whom we spoke above and many others.

—J. P.

THE Bible is still a sealed book to many a young man and woman. It is with reverence many regard it, and perhaps no little fear. And yet, if only we get acquainted we shall find a whole world in the Bible.

Let us mention only two things. The one, its broad and large views, prospects. It's like standing on a high place and looking out far, far away. There is something in this that cheers, ennobles. Take Isaiah 40:26, "Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking." And the oft repeated promise to Abraham, Isaac, and Jacob: "In thy seed shall all the families of the earth be blessed." As we follow and see how Jesus has become a blessing to nation after nation, and how today the Bible is printed, in part or whole in 625 languages, we get a firmer grip on the Bible as the Word of God. And what a view was that from the mountain top, when Christ sat down over against a lost world, and said to a handful of men, of no means and without the learning of the schools: "Go ye and make disciples of all the nations."

Another thing about the Bible that has taken hold of many of us is its men and women. They stand out, alive as never do many a hero and heroine in whom we were interested in modern novels. These we soon forget, though they may have been described with force and much detail. But how lively the men and women of the Bible stand out today to many of us: Moses, as he makes the choice when grown, not to be called the son of Pharaoh's daughter, but casting his lot with the people of God; Ruth, in her determined purpose not to leave her mother-in-law; Joseph, ever standing as the model of a pure life; Daniel, of calm and undaunted courage—they all come very near to us, much more so than many a modern hero and heroine.

—J. P.

THE Captain of our salvation has left us His orders in the Bible. If we carry them out they will be successful. The trouble is we too often fear that they are too difficult to execute. But it is only thus that we can overcome our threefold enemy—the world, the flesh, and the Devil. Colonel Requin, of the staff of Field Marshall Foch in the World War, tell of experiences he had in taking orders to Foch's subordinates in command. "It was a common experience of mine," he said, "to take an order to a division commander in the crisis of a fight, directing him to perform at once a well studied, typical maneuver. The troubled, busy general would take the order, read and re-read the clean, careful writing, and then turn to one and exclaim: 'Impossible! Why, that would be hard enough to do in maneuvers, but in battle—Here?

Now? It is impossible!" The general, of course, would perform the movement academically, under fire. "And," said Colonel Requin, "when he tried it, it worked out. And it was those things that won the battle that won the war."

Foch is but a finite man. Our God is omnipotent. Will we trust Him to give success, and implicitly trust and obey?—From the Sunday School Times.
—J. P.

THE story is told that a little girl was one day sitting at the edge of a clear pool of water. She had in her hand a string of pretty pearls. She nodded so sweetly to the little friend she saw reflected in the water of the pool — she, too, a smiling little girl with a string of pearls. The little girl took one of her pearls and dropped it into the pool. The reflection in the pool smiled so sweetly. Then she took another pearl—two, three, many of them. Both of the little girls were so happy. They smiled and nodded to each other. And then the last pearl was dropped into the pool. "Now it's your turn," said the little girl to the one in the pool, "Give me my pearls back again." But her friend looked only as if she expected to get more pearls from her. And soon the little girl in the pool began to look so serious and sad. She burst into tears. The tears shut out the view for a moment. When she had wiped her tears, the little girl saw in the pool a tearful face, but no pearls.

So it is in youth. Talk to a young man or woman about the shortness of life, and they will show you their string, full of pearls. The pearls are the many, many days that lie ahead of them. What do they do with their pearls? Most of them throw them away, one after the other. They've got so many left.—But then the day comes when all the pearls are gone. The lost opportunities, the wasted hours. We meet them sometimes and can hear them, see them, as they cry, "Give me my pearls back again!" But they are gone. The rich and mighty Queen Elizabeth of England on her deathbed cried, "A million for one more moment of life."—but she didn't get it. Why did the little girl want her pearls back again? To drop them into the pool again? Why do men wish for the days of their youth again? Surely, not to live as they have lived, but to live better lives. Watch your pearls!
—J. P.

BOOK REVIEW

Manual for Young People's Societies, by Prof. E. H. Engelbrecht. Published by Concordia Publishing House, St. Louis, Mo. Price, 75 cents, postpaid.

Prof. E. H. Engelbrecht, the author of this manual, has for some time been a member of the faculty at the Missouri Synod's normal school at River Forest, Ill. He has also been president of this Synod's young people's organization, the Walther League. At the Walther League's convention last summer he was elected field secretary, and will from now on devote his entire time to encouraging, organizing, and unifying the young people's work of the entire Synodical Conference.

Prof. Engelbrecht has in his manual given us a welcome and valuable contribution to our young people's literature. The book, while planned principally for the Walther League, will prove of practical value to anyone engaged in young people's work. After a few introductory paragraphs on the Importance of the Work, Purpose of Young People's Societies, Relation of the Society to the Congregation and Work of the Society, he gives a discussion of young people's work under the four general chapter heads: 1. Educational, 2. Active Work, 3. Social Activities, 4. Organization. The Walther League has not adopted any special topic system, as has our league. The chapter on the Educational Work is therefore planned to furnish suggested material in the line of Bible study, church and mission history, and practical theology, which should prove of great assistance to such societies as have not adopted the more systematic topic plan of study. The chapter on Active Work embraces a consideration of the field of service open to the young and pays especial attention to the problem of the newly confirmed and their relation to the older workers. The author encourages the establishment of Junior societies and gives detailed information as to the proper method of conducting this much discussed society. The chapter on Social Activities is full of splendid suggestions as to how to conduct the social meetings. There are 60 pages of suggestions for games and entertainments that have proven their worth. The chapter on Organization is quite general and lays down principles that will readily apply to any young people's organization. For instance, it gives instruction as to how rightly to conduct the league meetings.

Altogether, aside from any minor criticisms that might be leveled against it from the standpoint of language used, it should prove a very readable and instructive volume and should prove a valuable addition to any pastor's or young people's library.
—N. M. Y.

Fire Insurance of and by Lutheran Churches

WHEN a business enterprise has existed for 25 years, it is fair to ask: How does it stand now? The answer is fraught with a special interest when the enterprise or association thru its activity serves the Church.

The German Ev. Lutheran Mutual Fire Insurance Association was incorporated August 2, 1895, at Madison, Wis., and at once commenced to insure and has, therefore, existed a quarter of a century.

In this period it has paid 397 losses at \$89,048.32, all in full, with only \$188.14 adjustment expenses in an insurance field extending thousands of miles. It has never paid a dollar for court costs.

By its cheaper rates the Association in these 25 years has saved its members at least \$50,000.

Thru its indefatigable efforts, fully 100 of its churches are provided with lightning rods—without a single lightning loss—but \$30,271.10 light-

ning losses on other churches and only \$413.35 for lightning losses on other property.

The Association has introduced the practice of periodical fire inspection of its insured churches.

Its policies to pastors may remain in force at any place to which they may move.

The Association in its last annual report shows a surplus of \$18,633.97 for payment of future losses (not including re-insurance) and in addition thereto \$5,366.03 surplus over and above all liabilities. The Association has more than \$2,900,000 insurance. Of 20 mutual Wisconsin companies who have more than \$2,000,000 insurance in force, each, this Association takes rank as the 6th of these 20 companies; in other words, 5 of these companies have a greater surplus per \$1,000 insurance, and 14 of them a lower surplus. This indicates that its insurance is not only cheap but safe as well.

While the Association on the one hand endeavors to reduce its losses by fire as well as by lightning, has on the other hand succeeded in giving to its members much higher insurance on a single risk than formerly, a great advantage in insuring the churches. Formerly a policy was restricted to the amount carried by the Association at its own rate only. But for five years past the Association writes its policy at any amount desired by a member. Thru its connections the Association may re-insure in other reliable companies any amount in excess of its maximum, charging the higher rates for re-insurance to the members, of course, but nevertheless securing for them material advantages. Many members avail themselves of this, and the Association has issued its policies for \$5,000, \$10,000, and up to \$22,000 upon single churches, with re-insurance policies protecting the Association itself. There are 166 such policies for a total of \$568,825, of which \$304,865 are re-insured. Of this reinsurance, \$133,445, or more than 2-5, were written since last New Years, showing the increased interest the members are taking in re-insurance.

New buildings may be insured as soon as the roof is on. For lightning rod protection on churches the Association grants a reduction on its own rate.

In June last an examination of the affairs and business of this Association, the same as of all other insurance companies of the state, was ordered by the insurance commissioner of Wisconsin and made by a state actuary. The report of the latter thereon made to his department, among other things says the following: "A check has been made on the statement of 1919, and Income and Disbursements of the company for 1916, 1917, 1918, 1919, and 1920, and all items of entry found correct. The books of entry are in good shape. The affairs of the company appear to be handled in a conservative and business-like manner."

The flourishing condition of the Association and the loyalty of its members enable it to give a full guaranty of indemnity for loss by fire or lightning. The Association would seem to neglect a duty to our Lutheran churches and pastors did it not call their attention to its existence and activities, with an invitation to join its membership.

Madison, Wis., Sept. 1, 1920.

Herman Pfund, sec.

"Jeg ser dig, søde lam, at staa"

I see Thee stand, dear Lamb of God,
On Zion's hilltop fair;
But what a heavy, thorny road,
That Thou for us didst tread.
A burden great: on Thee it lay—
Of shame and vice, to pay;
Thy lot was sorrow, woe, and pain
That man can not explain.

How pitiful, Lamb innocent,
Thou suffered to be slain;
Thy wondrous love, Thy heart it rent
To raise us from despair.
Our deepest misery was eased,
Thy hands and feet were pierced;
Thou rose as lion from Thy grave,
From death we now are safe.

And now a host surrounds Thy throne,
Snow-white, with radiant eyes;
They praise our God and Lamb alone,
Who was the sacrifice.
And angels never sang a word
Which made their hearts accord
As this of God's Lamb's slavery
That made us glad and free.

Twelve times twelve thousand tune their
harps,
To God their homage bring;
Their forehead sealed, they show the mark
That Jesus is their King.
Like many waters sounds their voice
When they break forth, rejoice;
God's Lamb that won us Paradise,
Thanks to His name, and praise!

Sing praise to God for all His love
Toward the fallen race!
Our helplessness His heart did move
To save us by His grace.
Let every breath His name extol:
My strength, my heart, my all!
Yea, Lamb, for all Thy lowliness,
Forever be Thou blessed!

Translated by C. J. Nolstad.

Parting Hymn

(Brødre og søstre, vi skilles nu ad)
Brothers and sisters, we all now must part:
Go now with Jesus, with gladness of heart,
Walk in His way with His blessing!

Keep ye His Word in your heart and your mind.
Say, when the tempter an entrance will find:
Jesus our heart is possessing!

Amen, yea, amen, let this be our song:
Praise to the Lord, to whom praises belong:
Amen, hallelujah, amen!

Glory and honor, from angels and men,
Be to the Lamb, who for sinners was slain:
Amen, hallelujah, amen!

Vs. 1-2. Jens Larsen, ca. 1860.

Vs. 3-4. Frederik Boye, ca. 1750.

Tr. by Carl Døving, 1920.



CHURCH NEWS



Rev. L. N. Hoagland of Oslo, Minn., has accepted the call to Hingham, Mont., and will move to his new field in October.

The Lutherans have bought the largest hospital in Los Angeles. Dr. J. Lincoln, pastor of the Swedish church, has been called as manager.

Trinity, Macalester, and West Emanuel Congregations, St. Paul, have appointed committees to plan for a union of these three congregations.

Rev. Harald Farseth has accepted the position as traveling mission pastor in the "Inland Empire." His home will be in Spokane, a heretofore.

East Zion Lutheran Church, Pope county, Minn., served by Rev. Chr. Pederson, is building a new \$40,000 church to replace the one that burned down last spring. It will have a seating capacity of 500 with a complete basement for the societies. Osmond Johnson has given \$275 for memorial window in memory of his brother. Memorial windows have also been bought by C. M. Pederson and Carl N. Nelson.

Rev. J. B. Rognlien was installed as pastor at Campbell, Neb., by Rev. O. C. Hellekson, of Newman Grove, Neb., Sunday, Sept. 5. An offering of welcome was taken for the new pastor. On Sept. 19, Rev. Rognlien installed himself at Deer Creek Congregation, Cambridge, Neb. These congregations were formerly served by Rev. J. P. Lunde, who last fall moved to Niobrara, Neb. We invoke the Lord's blessing upon pastor and parish.

—O. C. H.

Impressive services marked the formal installation of Rev. G. Storaasli as pastor of the Northwood and Shell Rock Norwegian Lutheran congregations which were conducted both in the morning and evening by Rev. Waldeland of St. Ansgar. Throngs of parishioners and friends gathered at both services to witness the impressive ceremony and hear the strong, scholarly sermon. Northwood again welcomes Rev. Storaasli and his family to our midst.

Worth Co. (Ia.) Index.

Rev. N. M. Ylvisaker, executive secretary of the Young People's Lu-

ther League, leaves this week for California. He has been asked to attend the organization meeting of the California Circuit League at Oakland, Cal., October 24 to 27. He is also scheduled to speak in the interest of the young people's work of our Church at the following places: Hemet and San Diego (Pastor Ovri), Los Angeles (Pastor Hoff), Santa Barbara (Pastor Thorpe), Eureka (Pastor Borup), Santa Rosa (Pastor Shurson), Orland (Pastor Fuhr), San Francisco and Patterson (church dedication—Rev. Otto Lock). He will be gone till the first week in November.

Rev. H. Truman Gordon, a graduate of the Seminary this spring, was installed in the Bethesda congregation, Minneapolis, on the 26th of September by the editor of the Herald. The Bethesda congregation is located near Lake Nokomis and not far from Minnehaha Falls, a beautiful and growing business and residence district of Minneapolis. The church has already a good Sunday school, and various societies working for the welfare of the congregation. With this young pastor taking charge, we believe that the congregation will, by the grace of God, prosper and some time in the future be one of the large Minneapolis churches.

Norge, Va. Sunday, Sept 19, Rev. A. E. Gunderson of the Soudan mission, Africa, preached during morning service in the Norwegian and American languages, ably presenting the needs of the Dark Continent. During the evening he gave a stereopticon (70 slides) lecture on The Cause of Christ in the Soudan. Zion Church was packed by interested listeners. A free-will offering was taken, to be sent to Treasurer E. Waldeland for The Soudan, as needed. Pastor Gunderson sails for his distant field and urgent work in a few days. God's blessing be with him and his mission!

John J. Maakestad.

Sunday, the 12 of September, the Trondhjem Norwegian Lutheran Congregation of Sisseton Circuit, S. D., celebrated its 25th anniversary. In the forenoon District President N. Boe preached on Deut. 8:7-11. An offering to the church extension fund was taken. In the afternoon the

president had a short visitation, after which the former pastors of the congregation, Rev. Theo. A. Gunnarson and Rev. A. I. Hougen, addressed the congregation. Rev. G. N. Isolay, for 2 years pastor of the congregation, sent greetings. The local pastor read the history of the congregation and President Boe concluded with a brief speech.

A. Wichmann.

An unusual surprise was given to Rev. and Mrs. H. J. Stolee recently, when they received a good-sized check from their former parishioners. The present pastor of the charge, Rev. J. J. Jacobson, Highland, Wis., suggested to members of the ladies' aid societies that they send a gift to Mrs. Stolee. The members of the congregations decided to make it a "surprise party by mail" for the pastor and his wife. Such a token of good-will on the part of the Otter Creek charge and its present pastor, was very much appreciated by Pastor and Mrs. Stolee, who moved from Wisconsin to their present home in Sandpoint, Idaho, last fall.

H. J. S.

Sunday, the 19th of Sept., a surprise was given Rev. O. C. Hellekson and family by the members of Trinity Church, Newman Grove, Neb. The congregation wished to express its appreciation of the conscientious and faithful service of their pastor and his wife and invited them to the home of Gunder Thompson after the morning service, where a splendid dinner was served, whereupon a purse of about \$280 was presented as a slight token of esteem and good will towards the pastor and his family. Trinity congregation is enjoying a steady growth. May the Lord of the Church ever strengthen the bonds of faith and love, to the glory of God and the true welfare of His children.

A. M. Turmo.

Rev. P. A. Hendrickson was formally installed in Bowdon Luth. Congregation, Bowdon, N. Dak., on Sept. 5, 1920. Rev. Alf Kraabel of Fessenden, N. Dak., had charge of the installation. A very large and attentive congregation greeted the new pastor. The ladies' aid of the congregation served dinner during the noon hour in the church basement. At 2 o'clock P. M. Pastor Kraabel conducted English services. It so happened that Rev. A. Kraabel was the first one Pastor Hendrickson baptized when in 1896 he took up the work as pastor in the Clifford charge, N. Dak. Since Pastor Fimmeland died the Bowdon

charge has had only an occasional service, and the congregation is indeed fortunate in having secured such an able man as Rev. P. A. Hendrickson.

St. Olaf College. 748 is the number of students that have passed thru the registrar's office at the present writing. The enrollment for the same time last year was about 690. During summer, from material found in the registrar's office, statistics were gathered to ascertain the number of students that return year after year in their respective classes. The figures disclose that 71% of the Freshmen return as Sophomores, 80% of the Sophomores as Juniors, and all of the Juniors as Seniors, plus an additional number of several individuals who for some reason had to drop out in previous years. St. Olaf College learnt from this compilation of figures that its students return in larger numbers to finish their college course at the institution than do the students of most of the other colleges. — Miss Agnes Larson, an alumna of St. Olaf College and at present a teacher of history in the Northfield high school, has just returned from a trip thru Europe. She visited the lake district of England, the home of Burns and the scenes of Scott's books in Scotland, the war zone of France, the Alps of Switzerland, and the classic shrines of Italy. She was shocked at the intemperance of Europe. In Glasgow she read posters which bore such words as these: "Prohibition destroys freedom," "Kill the snake prohibition." —Cor.

A Monument to Dr. Kildahl. Permit me as one of the many friends of Dr. Kildahl to suggest that the Alumni and ex-students of St. Olaf College erect a fitting monument on his grave. I believe that as a Church we should do something to perpetuate to coming generations the memory of him who by the grace of God was permitted to render such great and lasting services to our people and whom many of us looked upon as the greatest man in our Church. Perhaps, as a Church, we might establish a fund in his memory. As Alumni and ex-students of St. Olaf College we are also intensely interested in contributing toward a monument that will perpetuate the memory of this consecrated and Godfearing man, and help to inspire others with that same spirit of fairness that gained for him the respect and esteem even of his opponents, his singleness of purpose, his devotion to

duty and to his God, which in such a preeminent degree characterized Dr. Kildahl. I would suggest that the officers of the St. Olaf Alumni take steps to call a special meeting in the near future, and that we raise the necessary funds before next spring. I believe that the great majority of the Alumni are in fact anxious to get an opportunity to contribute toward such a monument. We should get busy now. —Harald Farseth.

Luther College. President C. K. Preus represented Luther College at the funeral of Dr. J. N. Kildahl, Tuesday, Sept. 28th. Dr. Kildahl was one of the college's oldest living alumni, having been graduated with the A.B. degree in 1879. His last visit to the college was in 1919, when he gave the commencement address and spoke at the alumni banquet.—Consul General G. Bie Ravndal of Constantinople, Turkey, spoke at the college on Wednesday, Sept. 22nd, after the regular morning chapel exercises. After having spent the whole period of the war in Europe, Mr. Ravndal is still convinced that there will be a workable League of Nations when the reaction against the present wave of Bolshevism sets in. Two of Mr. Ravndal's sons were graduated in the class of 1920.—Rev. John Linnevold, '90, of Glenwood, Minn., visited in Decorah last week, speaking at Symra on Friday night and preaching at the First N. E. L. Church on Sunday. On Monday morning he conducted the morning

devotions at the college.—The Concert Band has been reorganized with an enrollment of over 50 men. Practice is held daily at 11:20.—Prof. K. O. Eitrem filled the pulpit at Clermont, Iowa, last Sunday.—The enrollment is still on the increase. At present there is an actual attendance of 215, with a college Freshman class of 58. It is hoped that the enrollment at the beginning of the second semester will bring the number to 60. —Carl W. Strom.

Park Region College opened the fall term with registration on Sept. 14. A total of 76 had registered at the close of the day, which is about twenty more than on the opening day last year. The model school has 24 children; Miss Hugelen is again in charge. There are nine Senior girls in the Normal Training year; also this year Miss Martha Kleppe is the supervisor. In the enrollment so far girls are very much in the majority; boys have to stay away to work for some time yet. The Freshman class is large. Prospects are good for a large enrollment; undoubtedly there is going to be an increase over last year's good attendance—total 230. The building has been thoroly overhauled. Some fifty rooms—mostly students' rooms—have been kalsomined. In every way things are looking fine. The teaching staff is largely the same as last year. There are four new teachers. Miss Inez Bolstad of Detroit, Minn., will instruct in short-

PASTORS!

Order Your Supply of the Annual Report for 1920 Now

The official report of the first triennial convention of the Norwegian Lutheran Church of America at Minneapolis, Minn., from June 10-17, 1920, is a book which should be in every Lutheran home. It is an interesting book—it is an instructive book. It is packed with information about the great work of our Church. Read it—study it. The business of the Church is your business.

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hand and typewriting; she is a graduate of the Lutheran Ladies' Seminary in Red Wing. Besides her school training, she has had two years of actual office experience. Miss Estelle Grindeland, daughter of Judge Grindeland in Warren, Minn., teaches voice and piano; she, too, is a graduate of the Ladies' Seminary; also graduate of the Northwestern Conservatory of Music. Miss Grindeland is a soprano. Already she has a good number of pupils. Mr. Carsten Sperati, son of Prof. Sperati of Luther College, Decorah, will direct the musical forces. He is a graduate of Luther College and has had several years of teaching experience. Mr. Olav Saeter of Fosston, graduate of Park Region College—the big pitcher of some years ago—will instruct in History and Norwegian. He will also be disciplinarian and coach athletics. Already he has had some basket ball material out on the floor and considers that prospects for a good team are very promising.

The Rev. Paul E. Scherer of Philadelphia is to be the new pastor of the Holy Trinity, Central Park West and 65th Street, New York, according to an announcement just made by the officials of the church. The Rev. Scherer succeeds the Rev. Charles J. Smith, D.D., who resigned to accept the presidency of Roanoke College in Virginia. The new pastor will preach his introductory sermon Sunday morning, September 12. During the past year the Rev. Scherer has been a member of the faculty of the Mt. Airy Theological Seminary at Philadelphia. Previous to that time he was associate pastor of the Holy Trinity Church in Buffalo, being associated with the Rev. F. A. Kaehler, so widely known in the Lutheran Church in America. The new pastor of the Church of the Holy Trinity is originally from Charleston, S. C. He was graduated with highest honors from the College of Charleston in 1911, where he held a Boyce scholarship. He is a graduate of the Mt. Airy Seminary, where after his graduation he held the leading fellowship. He was ordained to the Lutheran ministry by the Ministerium of Pennsylvania in 1916. About a month ago the Rev. Charles J. Smith, D.D., the former pastor, actively entered upon his duties as president of Roanoke College, his alma mater. He had given the Church of the Holy Trinity a pastorate of nearly twelve years, serving since 1908 in what is commonly

CONTRIBUTIONS FROM SEPTEMBER 5TH TO 11TH, 1920

Pastor and Congregation	State	Education	Foreign Missions	Home Missions	Charities	Miscellaneous	Total	Women's Missionary Fund
EASTERN DISTRICT								
Bugge, J. P., V. Green Valley	Wis.		26.31	26.32			52.63	
Holum, J. O., Coon Prairie	Wis.				100.00		100.00	
Holum, J. O., Norw. Ev. Luth., Coon Prairie	Wis.			323.43			323.43	
Holum, J. O., Norw. Ev. Luth., Coon Prairie	Wis.		150.00	180.67			330.67	
Eastern Milwaukee District, Y. P. League	Wis.					60.00	60.00	
Grefthen, E. A., Edgerton N. E. L.	Wis.			66.50			66.50	
Svde, O. O., Scandinavia	Wis.		203.31	203.52			406.83	
Personal, Westby (N. J.)	Wis.	2.00					2.00	
Hammer, L. F., Viroqua Norw. Luth.	Wis.				6.55		6.55	
Siljan, O. G. U., Big Hollow	Wis.	40.75	73.35	52.98	36.67		203.75	
Lawrence, John, Apple Grove	Wis.		3.00				3.00	
Hougstad, C., Immanuel	Wis.			15.25			15.25	
Hougstad, C., Immanuel	Wis.		32.25				32.25	
Hougstad, C., Immanuel	Wis.			6.75			6.75	
Johnson, S. Aaron, Bethany Ev. Luth.	Ill.				30.00		30.00	
Borge, D. J., Liberty (C. S.)	Wis.		5.00				5.00	
Borge, D. J., Liberty (L. F.)	Wis.		26.00	26.00			52.00	
Johnson, J. C., East Jordan	Mich.		64.25				64.25	
Johnson, J. C., East Jordan (F. L.)	Mich.					10.00	10.00	
Olsen, Engel, Sand Creek	Wis.			100.00			100.00	
Syrdal, P. R., 1st N. Luth. of Eau Claire	Wis.		73.97	51.41			125.38	
Skandinaviske Luth., New Brighton, L. I.	N. Y.			5.30			5.30	
Maakestad, John J., Betania, Norge	Va.	13.46	12.75	9.22			35.43	
Maakestad, John J., Zion	Va.	13.46	12.75	9.21			35.42	
Hammer, L. F., Viroqua (B. B.)	Wis.		30.00	25.00			55.00	
Wilhelmsen, W. O., Wiota	Wis.		154.25				154.25	
Rosenqvist, H., Baldwin	Wis.			16.50			16.50	
Thollehaug, S. K., Mt. Sterling	Wis.		227.56				227.56	
Halvorsen, H., Holum, J. O., N. E. L. Coon Pr.	Wis.			46.45			46.45	
Total		240.42	940.70	1148.01	173.22	70.00	2572.35	
NORTHERN MINNESOTA DISTRICT								
Carlson, K. P., Faaberg	Minn.				25.00		25.00	
Leirfallom, S., Nazareth	Minn.					12.34	12.34	
Belgum, A. H., Chippewa	Minn.		50.00	50.00			100.00	
Belgum, A. H., Chippewa	Minn.		30.00	100.00		50.00	280.00	
Hagen, H. H., Pine Creek	Minn.				16.50		16.50	
Hagen, H. H., Concordia	Minn.				11.85		11.85	
Hauge, S. G., Lysne	Minn.		25.00	25.00			50.00	
Estfem, H., Baxtevoel (O. G.)	Minn.			35.00			35.00	
Livingston, Edw., East Moe	Minn.		36.45	36.44			72.89	
Aasen, O. G., Underwood N. Luth. (O. S.)	Minn.		10.00				10.00	
Sweger, T. E., Trinity	Minn.			93.07			93.07	
Skogerboe, A. N., Erskine (B. K. R.)	Minn.		50.00	50.00			100.00	
Stensgaard, O. M., Red Lake River	Minn.					75.00	75.00	
Floren, L. J., Marsh River	Minn.				66.85		66.85	
Hagen, T. A., Concordia	Minn.				30.00		30.00	
Houkom, A., Augustana	Minn.				24.00		24.00	
Houkom, A., Østre Marsh River, W. M. F.	Minn.					13.49	13.49	
Svare, H. O., Big Grove (N. E. M.)	Minn.		25.00	25.00			50.00	
Sæbø, E. O., St. Petri	Minn.			22.65			22.65	
Linnevoel, J., Glenwood	Minn.		300.00	225.00			525.00	
Total		30.00	596.45	662.16	174.00	150.83	1613.44	12.6
SOUTHERN MINNESOTA DISTRICT								
Nervig, Edw., Le Sueur River	Minn.		10.62	7.38			18.00	
Hauge, C., Our Saviors	Minn.			24.50			24.50	
Trelstad, John, Bethlehem	Minn.		5.00	2.50		2.50	10.00	
Rasmussen, Gerhard, Greenfield	Minn.		177.49				177.49	
Rasmussen, Gerhard, Fremont	Minn.		80.25				80.25	
Personal, Worthington	Minn.					1.00	1.00	
Johnson, Edw., Swan Lake	Minn.				22.70		22.70	
Lund, L. P., Trefoldighet	Minn.	72.00	40.00	24.00	17.00		162.00	
Rasmussen, Gerhard, Greenfield	Minn.		30.00				30.00	
Mathiesen, Jens, Land (T. H.)	Minn.					25.00	25.00	
Lokensgaard, O., Yellow Medicine	Minn.		50.00	50.05			100.05	
Rachie, C. L., Medo	Minn.				9.15		9.15	
Froiland, H. J., Trinity	Minn.					137.15	137.15	
Njus, N. J., First East Norway Lake	Minn.			100.00			100.00	
Moström, Otto, Garfield, W. M. F.	Minn.		3.70			2.00	5.70	
Sunday School Children, Mankato	Minn.				21.50		21.50	
Froiland, G. S., Trinity	Minn.					135.05	135.05	
Total		72.00	406.06	208.43	70.35	302.70	1059.54	1.0
IOWA DISTRICT								
Fretheim, S. J., Immanuel	Iowa		59.00	41.00			100.00	
Johnson, J. M., Blakjær (W. S. and A. J.)	Iowa		66.68	66.66	66.66		200.00	
Heltné, C. P., Immanuel	Iowa			50.00	102.17		152.17	
Kvammen, M. A., Springfield (A. B.)	Iowa					5.00	5.00	
Koren, Paul, Calmar	Iowa			25.00			25.00	
Heltné, C. P., Crane Creek	Iowa				71.25		71.25	
Fretheim, S., N. Prairie	Iowa		40.00				40.00	
Hanlontown	Iowa		42.27	29.38			71.65	
Kvamme, Kr., Ossian N. E. Luth.	Iowa		65.59	70.13			135.72	
Smedal, G., Roland, W. M. F.	Iowa		12.50			12.50	25.00	
Arvesen, N., Norway	Iowa		228.45				228.45	
Lundy, E. T., Strand	Iowa				45.00		45.00	
Total			514.49	282.17	285.08	17.50	1099.24	

Pastor and Congregation	State	Education	Foreign Missions	Home Missions	Charities	Miscellaneous	Total	Women's Missionary Fed.
NORTH DAKOTA DISTRICT								
Anderson, H. L., Douglas and Springfield.....	N. D.				40.00		40.00	
Langemo, J. T., Immanuel	N. D.		15.85	15.85			31.70	
Langemo, J. T., Urland	N. D.		5.25				5.25	
Buckneberg, A., Bethlehem	N. D.			14.90			14.90	
Endresen, M., Norman	N. D.		128.75	128.75			257.50	
Anderson, Thos., Zion (Parochial School)	N. D.				27.00		27.00	
Wisnaes, R. J., N. Pleasant	N. D.		450.00	25.00			475.00	
Wangberg, J. O., Libanon	N. D.		9.15	9.10			18.25	
Ness, O. T. (personal O. A.), Grafton	N. D.		25.00	25.00			50.00	
Larsen, Th. H., Bethel	N. D.		5.00				5.00	
Personal, Nome (I. J.)	N. D.		80.00				80.00	
Personal, McLead (R. S.)	N. D.					10.00	10.00	
Total.....			719.00	218.60	67.00	10.00	1014.60	
SOUTH DAKOTA DISTRICT								
Personal, Bethesda Home, Beresford (A. S.).....	S. D.		10.00				10.00	
Distad, A. E., Emmanuel (A. H.)	S. D.		50.00	50.00			100.00	
Langseth, P., Round Valley	Neb.			31.64			31.64	
Arne, K. J., Lily	S. D.				25.00		25.00	
Evenson, A. J., Zion	S. D.		72.21				72.21	
Thoresen, L., Vienna	S. D.				72.37		72.37	
Langseth, P., Konnismo	S. D.			25.45			25.45	
Langseth, P., Konnismo	S. D.		20.00				20.00	
Lövseth, P. O., Bethania	S. D.					1.00	1.00	
Larsen, Ditman, Bethania	S. D.		20.00	20.00			40.00	
Arne, K. J., Vor Frelers	S. D.				36.60		36.60	
Stensby, O. L., Norway	S. D.				40.30		40.30	
Stensby, O. L., Bethania	S. D.				15.00		15.00	
Dahle, Elmer H., Garfield	S. D.		110.67				110.67	
Brodland, O. H., Salem	S. D.		75.00	50.00	25.00		150.00	
Total.....			357.88	175.00	214.27	1.00	748.24	
ROCKY MOUNTAIN DISTRICT								
Rockne, J. B., Our Saviors	Wash.				81.50	165.52	247.02	
Kjer, L. P., Zion	Mont.	7.50					7.50	
Ebenezer, W. M. F., Kalispell	Mont.		25.18				25.18	25.00
Rockne, J. B., Our Saviors, W. M. F.	Mont.					2.00	2.00	2.00
Total.....		7.50	25.18		81.50	167.52	281.70	27.00
PACIFIC DISTRICT								
Lock, Otto, Vor Frelers	Cal.		25.15	30.00		5.00	60.15	
Storli, K. O., Trinity	Ore.			40.00			40.00	
Gornitzka, Odd., First N. Luth., W. M. F.	Wash.		28.20			2.00	30.20	32.20
Personal, Tacoma (C. E.)	Wash.		20.00				20.00	
Rasmussen, L., Sterling	Wash.		8.50	13.50			22.00	
Total.....			81.85	83.50		7.00	172.35	32.20
CANADA DISTRICT								
Voldal, H., Salem	Can.		21.90	21.90			43.80	
UNCLASSIFIED								
Ev. Luth. Synod of Iowa and other States.....						27.72	27.72	
RECAPITULATION								
Eastern District		240.42	940.70	1148.01	173.22	79.00	2572.35	
Northern Minnesota District	Mont.	30.00	596.45	662.16	174.00	150.83	1613.44	13.49
Southern Minnesota District		72.00	406.06	208.43	70.35	302.70	1059.54	5.70
Iowa District			514.49	282.17	285.08	17.50	1099.24	25.00
North Dakota District			719.00	218.60	67.00	10.00	1014.60	
South Dakota District			357.88	175.00	214.27	1.00	748.24	
Rocky Mountain District		7.50	25.18		81.50	167.52	281.70	27.00
Pacific District			81.85	83.50		7.00	172.35	32.20
Canada District			21.90	21.90			43.80	
Unclassified						27.72	27.72	
Total.....		349.92	3663.51	2799.86	1065.42	754.27	8632.98	103.39

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Minneapolis, Minn., September 11, 1920.

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America. His welcome to the pastorate of the Church of the Holy Trinity will have an added feature in the presence of his father and mother, whose memberships have been there since making their home in New York.

ANNOUNCEMENTS

New Address: H. B. Thorgrimson, 1415 Boulevard Ave., Grand Forks, N. Dak.

The annual mission festival for our congregations at Badger and Vincent, Oliver L. N. Wigdahl's charge, will be held Oct. 8-10. Rev. K. O. Lundberg and Rev. Daniel Nelson and Miss Kulberg will assist at the meetings.

Oliver L. N. Wigdahl, pastor.

A mission meeting for the benefit of the Kurdish mission will be held in Bethania Church, Rev. O. M. Hanson's charge, at Frost, Minn., Oct. 8-10. Rev. I. A. Johanson from Duluth, Minn., will give the opening sermon and Rev. E. E. Espelien from Oconomowoc, Wis., will introduce the topic for discussion, Matt. 28:16-20. Prof. M. O. Wee from the Seminary will preach on Sunday, and several other preachers will be present. Those who intend to come to the meeting may go either to Frost or Bricelyn, Minn., where some one will meet them.

O. M. Hanson.

The annual meeting of the Teachers' Association will be held at Madison, Minn., October 8-11. The meeting will be opened Friday night, the 8th, with sermon by Rev. L. P. Thorkeven. Program for the meeting in the next number.

Magnus Johnson.

A meeting of the young people of the Sioux City Circuit will be held in Sioux City, Ia., Oct. 10, for the purpose of organizing the Sioux City Circuit Young People's Luther League. All societies in the circuit are urged to send delegates to this meeting. Delegates please notify Miss Millie Dorum, 1005 Seventh St., Sioux City, of their coming.

Miss Millie Dorum,
Miss Ida M. Vigen,
organization com.

The Omaha Circuit meets for its regular fall meeting October 10-12, in Immanuel Congregation, Rev. O. Turmo's charge, Bradish, Neb. The subject for discussion is Baptism, in-

troduced by Rev. R. Ulvilden. The Omaha pastoral conference meets at the same place Oct. 8-9. All pastors and delegates should announce their arrival to Rev. O. Turmo, Bradish, Neb. There will also be a meeting of the financial secretaries of all the congregations within the Omaha Circuit. More detailed announcements later.

Rev. O. C. Hellekson, pres.,
Rev. R. Ulvilden, sec.

The fall meeting of the Glenwood Circuit will be held in the Chippewa Falls Church, near Terrace, Minn., Rev. A. H. Belgum's charge, Oct. 12, 2 P. M. to Oct. 14th, inclusive. Theme for discussion, Prayer, will be introduced by Rev. G. Forde. Rev. C. G. Eidness will preach the mission sermon. Each congregation within the circuit must be represented by two delegates.

H. O. Svare, pres.

W. M. F. to be organized in Windom Circuit. All pastors' wives and all ladies who are members of any ladies' aid within Windom Circuit are urged to meet at Odin, Minn., during our district convention Tuesday P. M., Oct. 12, 1920.

Mrs. N. Flaten,
Pres. of S. Minn. Dis.
Mrs. T. J. Knutson,
V. Pres. of S. Minn. Dis.

The Windom Circuit will meet in St. Olaf Congregation, Rev. L. P. Thorkveen's charge, Oct. 12-14. The meeting opens on the 12th at 10:30, with a sermon. Circuit theme: The Third Commandment, by Pastor Swalestuen. Congregational theme: Eph. 4:1-16, by Pastor Johnson. Please notify T. P. Laingen, Odin, Minn., of your coming. Automobiles will meet the trains at Odin on Oct. 11th.

L. P. Thorkveen, pres.,
F. O. Fredriksen, sec.

Madison Circuit of the Eastern District will hold its annual meeting in Liberty Congregation, Deerfield, Wis., Rev. D. J. Borge's charge, Oct. 13-15. Rev. L. L. Nesvig will preach the opening sermon. Communion service, Rev. O. G. U. Siljan. The first topic, Second Commandment,

will be introduced by Rev. Jno. Halverson. Second topic, Absolution, introduced by Rev. E. A. Grefthen. Ministers and delegates who intend to attend the meeting are requested to notify Rev. D. J. Borge.

M. H. Hegge, pres.,
J. N. Walstead, sec.

A devotional and mission meeting will be held in the Frost Church, Frost, Minn., Rev. C. S. Halvorson's parish, Oct. 15-17. Theme: 1 Peter 2:1-10, introduced by Rev. O. M. Hanson. The Mission Board promises us one or two men to assist.
C. S. Halvorson.

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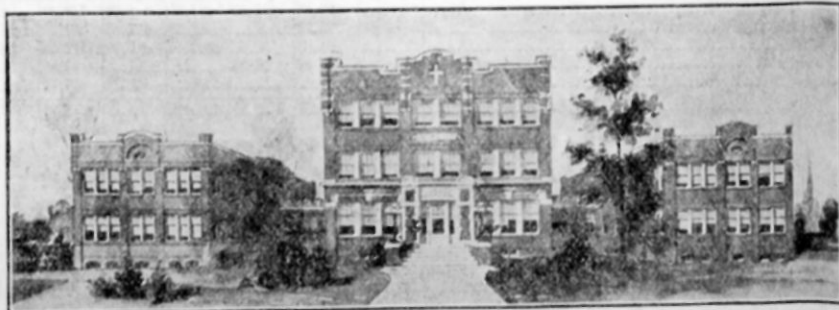
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God willing, the autumn meeting of the Scandinavia Circuit will be held at Nelsonville, Wis., Rev. S. L. Thompson's charge, Oct. 26-28. Convention theme, Barneopdragelsen. Congregations kindly elect delegates. Program to be announced later.

T. S. Kolste, president.

Gerhard Peterson, sec.

St. Ansgar Circuit will hold its regular fall meeting in Bethania Church, Joice, Ia., Rev. O. Amdaisrud's charge, Oct. 19-21, beginning Tuesday forenoon with service conducted by Rev. S. J. Fretheim. Theme, Psal. 2, will be introduced by Rev. O. O. Andvik.

Joh. Granskou, pres.

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Lutheran Church Herald

Official Organ of the Norwegian Lutheran Church of America

Published weekly by

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SUBSCRIPTION PRICE

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New subscriptions will be accepted at \$1.50 until January 1, 1921.

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Subscriptions, remittances, change of address, advertisements, and applications for advertising rates, must be sent to Augsburg Publishing House.

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

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

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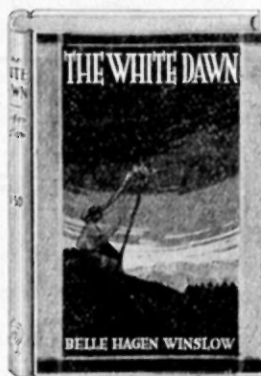
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Helpful Books for Pastors and Sunday School Teachers

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CATECHETICS OF THEORY AND PRACTISE OF RELIGIOUS INSTRUCTION, by M. Reu.

This textbook on Catechetics was originally published in German. Since it was introduced by three Lutheran seminaries, the desire was often expressed for an English edition. This desire is now fulfilled. The treatment of the subject is fresh and along lines which will commend themselves to teachers. The purpose of this book is to furnish to the Sunday school teacher—without special training and whose time for study is limited—a simple, definite plan for lesson building. 723 pages. Price \$2.50 net.

TEACHING AND TEACHERS, by H. Clay Trumbull.

The special characteristic of this volume on the Sunday-school teacher's work, in contrast with the many other books on the same general subject, is its attempt at completeness in a systematic order, with the avoidance of purely technical terms. Its style is adapted to the ordinary teacher's comprehension, and its aim is to be readable. The writer has had some advantages for this service, in that he has had not a little experience in Sunday school teaching in both church and mission schools, in city and in country, and has long had occasion to study and write on the principles and the methods of teaching. 387 pages. Price \$1.25 net.

HOW TO TEACH IN SUNDAY

SCHOOL, by Theodore E. Schmauk.

This book is issued at the close of twenty-five years' experience in Sunday-school reconstruction in the Church, and is dedicated to our pastors and teachers and writers, our fellow-laborers in effort and in patience. It is written from an evangelical standpoint. For a short and effective teacher-training course, there is no better book. It gives a concise outline of (1) The Art, (2) The Method, (3) The Material, (4) The Act. 296 pages. Price \$1.50 net.

CATECHISATIONS ON LUTHER'S CATECHISM, by H. J. Schuh.

These catechisations are completely worked out in questions and answers and are intended as a teachers' helper for the catechism department of the school. It is intended as an illustration of how to teach the catechism in the Sunday school. 357 pages. Price \$1.50.

THE PRIMARY TEACHER, by J. Sheatsley.

The Primary Teacher is intended to be an aid to teachers who use the Biblical charts and pictures. A picture can present only a certain incident, phase, or certain stage of progress in a narrative. Many lessons would, therefore, be rather meager if only that were pre-

sented which appears upon the chart. Hence, the whole narrative must in some way be brought out and taught in connection with the central idea of the chart. The wise teacher will endeavor to do this.

152 pages—Old Testament, 158 pages—New Testament. Price 90c net.

THE TEACHER'S GUIDE, by J. Sheatsley.

What the average teacher needs above all else is a guide pointing out the facts presented in the lesson and the line of thought running thru it. This is what this book aims to do. The paragraphs of the narratives are taken in their order and each paragraph is divided into its leading facts or thoughts. 196 pages. Price 90c net.

TO MY SUNDAY SCHOOL TEACHERS, by J. Sheatsley.

A series of short papers in popular form on teaching in the Sunday school. These papers are face to face talks with Sunday school teachers about some of the things they need to know and to think about, if they wish to be efficient and faithful in their work. This little book is an excellent help to Sunday school teachers. 112 pages. Price 35c.

TALKS WITH THE TRAINING CLASS, by Margaret Slattery.

Many teachers are anxious for the sort of helps that will enable them the better to teach. This is one of them. It is full of helpful and stimulating ideas from beginning to end, and the teacher who masters it will have been taught much that will make the mind fuller and the life richer. We recommend this attractive little book to such teachers as desire to improve in their teaching, yet thru want of leisure or opportunity cannot attend a teacher-training class. It is both a generator and a skilful director of Sunday school interest. 95 pages. Price 60c net.

WORLD STORIES RETOLD, by William James Sly.

Just the book for the parent, the pastor, the teacher—for anyone to whom a child turns with the plea, "Tell me a story." It is an aid to parents in introducing their children to some of the best stories in the world. It will be of greatest value to Sunday school teachers and pastors. 306 pages. Price \$1.25.

TRAINING THE DEVOTIONAL LIFE, by Luther Allen Weigle and Henry H. Tweedy.

This little book on training the child in the art of devotion is a perfect example of what a text book should be. It tells simply and clearly in ten brief chapters how to develop the devotional spirit in children. The following list of

chapter titles reveal the scope of this model training handbook for superintendents, teachers and parents: The Meaning of Worship, Teaching Children to Pray in the House, Teaching Children to Pray in the School, Worship in Music and Song, The Devotional Use of the Bible, The Memorization of Worship Materials, Worship in the Church and School, Family Worship, Church Worship, and The Goal of Devotional Training. 96 pages. Price 75c net.

TALKS TO SUNDAY SCHOOL

TEACHERS, by Luther Allen Weigle.

In a series of informal talks the author presents a concrete picture of outstanding stages in the moral and religious development of children and young people, and a suggestive exposition of the newer pedagogical ideals for the Sunday school. Parents as well as workers in the Sunday school and all who have to do with the training of youth will find here help in the solution of many of their most vexing problems and the inspiration which comes from contact with the mind of a master teacher. This book is in wide use as a text book for teacher training classes. 188 pages. Price \$1.25 net.

LUTHERAN TEACHER - TRAINING SERIES FOR THE SUNDAY SCHOOL, Book Two, The Pupil and the Teacher, by Luther Allen Weigle.

These books have been made, not because there are not already many excellent books on teacher-training, but because none of them covers all the ground we deem requisite. Nothing needs to be more carefully guarded than the character of the literature we give to our Sunday schools. Especially is this true of the helps for the study and teaching of God's Word. The responsibility of the Sunday school in teaching the child is the responsibility of the Church. The teacher, therefore, should know, not only the laws of child thought and the best methods of influencing the unfolding soul, but he should know what his church stands for and what it teaches. We believe it will be found adapted to the better equipment of our Lutheran teachers. 217 pages—price 35c (paper covers), 50c (cloth binding).

THE CHALLENGE OF THE SUNDAY SCHOOL, by Charles P. Wiles.

A book of utmost interest and importance to everyone connected with Sunday school work. It should be read by every pastor, Sunday school teacher, and worker, because it shows—perhaps more clearly than ever has been shown before—just what a Sunday school should aim to be, and how it can attain its end. Its inspirational value is incalculable. 185 pages. Price \$1.10.

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Helpful Books for Pastors and Sunday School Teachers

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THE TEACHER THAT TEACHES, by *Amos R. Wells.*

There are teachers that do not teach. There are multitudes of scholars that are not learning; and where scholars are not learning, teachers are not teaching. The only evidence that a teacher has taught is a scholar who has learned. A teacher that does not teach may be entirely able to teach, if that is any satisfaction to anybody. There is much talk about the difficulty of getting Sunday school teachers; but that talk is foolish. We have teachers in abundance, if they all taught. Now every teacher wishes to teach. Not in all the earth is there to be found a set of men and women more earnestly desirous of doing Christ's will than the loyal army of Sunday school teachers. It is not a matter of the will, but of the way. They want to teach; that is, they want to get results in their scholars' growing knowledge, power, and character; but they do not know how. In these chapters, the author aims to do the one thing that chiefly needs to be done in all Sunday schools—namely, transform the teacher that does not teach into the teacher that teaches.

95 pages. Price 80c net.

SUNDAY-SCHOOL SUCCESS, by *Amos R. Wells.*

This is a book of practical methods for Sunday school teachers. In these pages the author describes the methods of the most successful teachers and Sunday schools. A large part of the book is the direct fruit of his own experience in Sabbath and secular schools. It sets forth, as every teacher will understand, what he has learned from his failures rather than from his successes. It presents with frankness the methods found helpful by an average teacher, who never had charge of a large school or a large class, but in a small Sunday school has struggled with the practical problems of a teacher, and in some of them, at least, has found a way.

300 pages. Price \$1.25 net.

BIBLE HELPS

THE BIBLE: A GENERAL INTRODUCTION, by *Herbert C. Alleman.*

This book lays due emphasis upon child-nurture from the viewpoint of our church teaching, that baptized children are members of the Church of Christ. The responsibility of the Sunday school in teaching the child is the responsibility of the Church. The teacher, therefore, must know not only the laws of child-thought and the best methods of influencing the soul, but he should know what his church teaches. The aim of

this book is to furnish the teacher of our Sunday schools with a working knowledge of the Bible as a book and as the message of God to men.

161 pages. Price 50c net.

BIBLE LITERATURE, AN INTRODUCTORY VIEW OF THE BIBLE AND ITS BOOKS, by *John A. W. Haas.*

This book is a popular introduction to the Bible, written by a scholar familiar with every phase of ancient and recent Biblical criticism; and yet firm in adherence to the orthodox doctrine of the Word of God. The Bible, in its external form, is a book, or rather a whole library of more than fifty books produced by a large number of different authors, and with different purposes and ends in view. In order to understand the Bible as a whole, and as its writers intended to be read, long before the various books were separated into chapters and verses, it is necessary to have some clear knowledge of each one of the books of the Old and the New Testament. This concise introduction to the Bible presents such a knowledge, both of the purpose of the inner contents as a whole, and also of the outer nature and form of the book in question.

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We believe that this book is of lasting value. It is the product of our own men. It is conservative and refreshing. It is adapted to the needs of our own young people. It is in a class by itself.

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JOHN'S GOSPEL, THE GREATEST BOOK IN THE WORLD, by *Robert E. Speer.*

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pacted. A careful analysis of the Gospel, suggestive comment, with depth, warmth, and with a close spiritual application. The author of this book is a man whose far-reaching influence is one of the great formative forces of religious life in America. For class use and for private reading and study, we know nothing better on the Gospel of St. John.

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