

# Lutheran Church Herald

Vol. IV

Minneapolis, Minn., October 26, 1920

No. 43



MARTIN LUTHER IN MEDITATIONS

# Nelson Sunday School Scholars' Bible

American Standard Version

Containing the text Bible with practical helps and a new Bible Catechism especially designed for the Scriptural education and religious nurture of the young. Edited by A. F. Schauffier, D. D.

## MINION TYPE

Pocket Size, 4x6 inches.

### Specimen of Type

of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh nuts, and almonds; 12 and take double money in your hand; and the money that was returned in the

1 Heb. I shall have sinned against thee for ever.  
2 That is, pistachio nuts.



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American Standard Version

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Size, 4 3/4 x 7 inches.

### Specimen of Type

neighbor's vineyard, then thou mayest eat of grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. 25 When thou comest into thy neighbor's standing grain, then thou mayest pluck the ears with thy hand; but thou shalt not move a sickle unto thy neighbor's standing grain.

24 When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing

in her, that he shall write her a bill of divorcement, and put it in her hand; and she shall depart from his house unto another man. He that divorceth her from him, and she goeth and becometh a second wife, then shall he that divorceth her, and that first husband, be guilty of adultery. Thou shalt not be guilty of adultery. 25 And if a man have a wife and she be barren, and he have a concubine, which he hath bought with his money, and she bear him sons, then shall the first wife, which is barren, be hated; for she hath not borne him sons. 26 And if the first wife bear him sons, then shall the concubine and her sons be hated; for they are not his sons, because they are not born of him.

14 Jealousness unto thee before je-nô-vah thy God.

14 Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy sojourners that are in thy land within thy gates: 15 In his day thou shalt give him his hire, neither shall the sun go down upon it (for he is poor, and setteth his heart upon it); lest the cry against thee unto Je-hô-vah, and it be sin unto thee.

16 The fathers shall not be put to

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## AUGSBURG PUBLISHING HOUSE

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LUTHERAN PUBLISHING HOUSE, DECORAH, IOWA

# Lutheran Church Herald

VOL. IV

MINNEAPOLIS, MINN., OCTOBER 26, 1920

No. 43

OUR churches will again commemorate the Lutheran Reformation and be reminded of the great truths which Luther, this chosen man of God, brought back to the Christian world: 1. That the Word of God is the only infallible rule and guide of faith and life; 2. That the central truth of the Bible is that salvation is thru faith in Jesus Christ and His atonement; 3. That the Church of God is not an outward organization, but consists of the believers, the communion of saints, in whatever nation, tribe, or denomination they may be; 4. That church and state are separate institutions with each having its sphere of activity, and that they should not be confounded; 5. That the Christian is a free man with only one Lord, Master and intermediary, namely, Jesus Christ; but the love of Christ constrains him to be the servant of all in the service of the Master.

A pastor of one of the largest Presbyterian churches of New York in a recent address made the statement that the only church in Protestantism that is conforming its church methods to the needs of the times is the Lutheran Church.

ACCORDING to notices sent out by a committee consisting of Prof. Nils Flaten and Mrs. C. A. Mellby, there will be a meeting at Northfield Nov. 5th to form a federation of St. Olaf College clubs. This federation will take the place of the former St. Olaf Association, which, at the suggestion of its president, Prof. P. G. Schmidt, has been dissolved. This new federation will hold its annual meeting every 6th of November and every club is entitled to five delegates. The purpose of the organization shall be, according to the proposed constitution, to promote the interests of St. Olaf College, by keeping alive and strengthening the fraternal feelings among friends of the institution. November 6th is the anniversary of St. Olaf and every year brings an increasing number of the alumni back to Alma Mater to renew acquaintances, talk about the old college days, dream about the past, plan for the future, and revel in the beauties of Manitou Heights.

THE small college seems to be in demand all over the country. The denominational school with religious instruction is what the people demand for their sons and daughters. The talk about the state schools furnishing all the education from the kindergarten to the state university should be a thing of the past. We need education where religion, its most essential and important element, is not excluded. Destroy our denominational colleges, and you destroy the Church. We have this year a

larger attendance at our church schools than any previous year in our history. One of our colleges has been forced to turn away many students seeking admission. In the Presbyterian we read:

"The demand for education still exceeds supply so far as Presbyterian colleges are concerned. Reports received by the General Board of Education at the Board rooms, 156 Fifth Avenue, New York City, indicate that all of the sixty colleges aided by this board will be filled and overflowing for the present school year. A special illustration of how eager young people are for education and how inadequate are the means at the Presbyterian Board's disposal to meet this wish is shown in the case of Blackburn College, at Carlinville, Illinois. At this Presbyterian college, according to its president, Rev. William M. Hudson, there were so many applicants that after the best had been selected and every available space filled at the college, it was found necessary to turn away 175 prospective students.

"This is good report; but it greatly increases the responsibility of the Church to see to it that the eager young people are taught in the things which Christ commanded and are persuaded to embrace Him as God and Redeemer."

SOME may be inclined to look upon the neutral attitude of a church paper in a political campaign as cowardly and the editor as being afraid to tell the truth. A minister is also very often under a similar suspicion by strong party men who in the heat of the campaign become very dogmatic and positive in their claims. The official church paper would go beyond its program if it became a partisan political organ, and it would be impossible to open up the paper for political discussions giving all the parties a chance to air their views. This has been left to the secular press. Some time ago The Continent (Presbyterian) made a fierce attack on Governor Cox, opposing him on the ground that he had been divorced and re-married, and that it would be a disgrace to the country to have a divorced man in the presidential office. Immediately protests were sent in claiming that the editor was unfair. He should also have stated that Senator Harding was married to a divorced woman, so that in either case it would be 50-50, as far as this moral issue was concerned. We believe it the duty of the pastor to urge his people to perform their duties as citizens by studying the issues and exercising their right and privilege to vote, but in the heat of the campaign, instead of bringing the political questions into the pulpit, it is his duty to take his people aside from the turmoil and excitement of politics and help them to think of the one thing needful, to study the perfect Law of God,

and kneel in the quiet hour of the Sabbath morning at the cross of Jesus. Let the pastor magnify his office and work and not be swept away by the excitement of the moment. The one great question is after all: "What think ye of Christ?" The most important work any person can do in this world is to preach Christ crucified. That is the big business which God has called upon the Christians to do, and "The Gospel of this kingdom shall be preached as a witness unto all nations and then shall the end come."

**T**HE Synod of the Northwest met in Faith Church, St. Paul, last week. One of the main topics for discussion was Christian Stewardship introduced by Rev. G. Kellar Rubrecht, who emphasized the fundamental teachings of the Bible on this subject under the following headings: 1. God is the owner of all things; 2. We are His servants, stewards of these manifold gifts; 3. We are accountable to God for the use of all our possessions; 4. The proper understanding of this subject would bring startling results in our church work.

The Moravians are divided into two classes, those at home and those on the foreign mission-field. Two-thirds of them are in the foreign mission field and only one-third at home. Their contributions to mission work are way beyond those of any other church, because they have the right conception of Christian stewardship. If the Lutheran Church would follow the example of the Moravians in giving to missions, the result would be simply astounding. The present economic system of the world is pagan. It is the old Roman idea that whatever a man could get was his individual property without any recognition of God as the Supreme Owner. The Church must teach its members the system of Christian stewardship and individual responsibility to God, who is Owner of all things and who will call us to account for every thing we have received.

**T**HE Trustees of World Peace Foundation, the million-dollar endowment established in 1910 by Edwin Ginn, today made public a statement declaring that American entry into the League of Nations cannot be decided by the November election. The declaration says:

"The problem of the organization of the world for peace is greater than any man or any body of men. Altho the ratification of the treaty of Versailles, with or without reservations, was prevented by the failure of the President and the Senate to agree, nevertheless, whatever political party may come into power, it will find that the interest, the conscience, and the sense of duty of the American people will require the nation to take its part in the essential work of establishing and preserving the peace of the world.

"The World Peace Foundation was created to promote the organization of the world for the prevention of war. The Trustees of this Foundation believe that the only practical way of achieving that result is by joining the existing League of Na-

tions, with such modifications, if any, as the wisdom of our statesmen may think proper for the welfare of the United States. We have assurance that foreign governments will welcome the United States with any modifications as it may think necessary."

The declaration, which was unanimously voted at a special meeting of the Board of Trustees, including both Democrats and Republicans, is signed by William H. P. Faunce, president; George W. Anderson, Sarah Louise Arnold, George H. Blakeslee, Stephen Pierce Duggan, A. Lawrence Lowell, Samuel W. McCall, Bliss Perry, Albert E. Pillsbury, George A. Plimpton, and Joseph Swain; and Edward Cummings, general secretary.

**T**HE Twin City Luther College Club had its annual banquet at Our Savior's Church the 14th of October. Covers were laid for about 175. Rev. Thore Eggen, president of the club, introduced the speaker of the evening, a class mate of '79, Rev. Isaac B. Torrison of Decorah, Iowa. Pastor Torrison first told interesting stories about the old school days at Luther, and paid a high tribute to another classmate, the late Dr. J. N. Kildahl, shedding additional light on the character of this much beloved teacher. While attending college, Pastor Torrison said, Dr. Kildahl memorized the rules of order and lived up to them conscientiously, especially did he believe in the first rule laid down, that the fear of God is the beginning of wisdom. Among the students Dr. Kildahl had a reputation for being "fair," and when in their interclass games they were looking for an umpire whom all could implicitly trust, they elected Dr. Kildahl. This idea of fairness he lived up to all his life, and even those who were opposed to him in the controversies of the Church, would never question his fairness and honesty. When before the last union some felt that they could not conscientiously join the new Church, it was Dr. Kildahl and another man who came to Decorah and finally succeeded in arranging and working for an agreement which made it possible for them to join, and by this plan was possibly laid a foundation for future unions in the Lutheran Church. The speaker did not believe in coeducation at Luther College and considered the present classical course as the best preparatory course for the ministry. The speech was listened to with much interest and received very favorable comment.

Prof. C. M. Weswig brought greetings from the Twin City St. Olaf Club and spoke in a humorous vein about the early baseball contests between the two colleges and expressed his gratitude that the two schools now were working together in the same Church. Consul Bjelland of Portland, Ore., was called upon and responded with a short speech and brought greetings from Norway. Hon. L. S. Swenson read a letter from Dr. H. G. Stub, who was on his way to New York and Washington. After the formal program was over, some of the old college songs were sung under the leadership of Mr. G. B. Wollan, the vice president of the club, who also is the author of the classic Luther Col-

lege song, "To Luther," composed for an entertainment of the Irving Lit. Society, Feb. 22, 1897. The song with an etching of the author from a sketch by Mr. Wing was placed as a souvenir at every plate. During the social meeting several mentioned that they would enjoy a joint meeting and banquet of the St. Olaf and Luther Clubs. Why not?

THE following amendment to the constitution of the state of Michigan will be voted on at the coming election:

Section 16. All residents of the State of Michigan between the ages of five and sixteen years shall attend the public school in their respective districts until they have graduated from the eighth grade; provided that in the districts where the grades do not reach the eighth, then all persons herein described in such districts shall complete the course taught therein.

Section 17. The legislature shall enact all necessary legislation to render section 16 effective.

To many this may seem to be a very innocent amendment, merely providing for compulsory education. But a little careful analysis will show it would work havoc with the public and private schools of the state. In the first place it would order 130,000 extra pupils into the already overburdened public schools which at the present time are short of buildings and competent teachers. It would cost the state between \$50,000,000 and \$70,000,000 merely to provide the additional school buildings. But the main reason why we oppose the amendment is that it would close all the parochial schools of the state, and that is undoubtedly the object of the law. It would prevent parents from exercising their natural rights to educate their own children according to the dictates of their conscience and deprive them of a part of that free exercise of their religion which the constitution of the United States guarantees. To try to prevent parents from giving their children a religious education is un-American and opposed to our best traditions safeguarding the democracy and freedom of our country. The religious education of the future American citizen is the mainstay of our whole civilization. We feel sure that the church people of the state will see the danger lurking in this amendment and defeat it with an overwhelming majority.

WE have heard much about "one language" for America. In the sense that all Americans should know the American language and that every immigrant should be given the opportunity to learn this language, we have no objection to this slogan. There must be one official language thru which the Government can communicate with its citizens and be understood. But some have taken this to mean that if a person talks or studies another language, he is to be looked upon with suspicion and his American loyalty is at least to be questioned. This view, which was encouraged by such foolish proclamations as that of Governor Harding of Iowa, is

putting a premium on ignorance and working havoc with our educational system. But we have not yet read of any prominent educator who has stultified himself by taking this narrow view. The views of the average American citizen is voiced by the Modern Language Association of America in the following resolutions:

"Whereas the results of the war have brought this country more closely into relation with foreign countries than was previously the case, be it resolved:

"1) That, in view of the fact that many more Americans than hitherto will visit foreign countries on diplomatic, commercial, economic, scientific, educational, and other errands, and that many more foreigners than hitherto will come here on similar errands, it is exceedingly desirable that a much larger number of Americans than hitherto be trained to understand and to speak the languages of the foreign countries with which we shall be most closely associated; and

"2) That, in view of the fact that the educated men and women of America should henceforth seriously endeavor to understand the psychology, the problems and the achievements of the main foreign peoples, it is exceedingly desirable that a large proportion of high school and college students should secure for the main foreign languages that thoro reading knowledge which will enable them to gain such understanding:

"And whereas at the present time a very large amount of elementary linguistic instruction is given in college, while the amount of advanced linguistic instruction is relatively small, be it further resolved:

"3) That in the opinion of the Modern Language Association, elementary instruction in foreign language falls in general properly in the field of the high school and not in the field of the college; and

"4) That in the opinion of the Modern Language Association the study of a language must in the case of the average student be pursued for at least two years for any permanent value to result therefrom."

### TRUE FREEDOM

Is true freedom but to break  
Fetters for our own dear sake  
And, with leathern hearts, forget  
That we owe mankind a debt?  
No! True Freedom is to share  
All the chains our brothers wear,  
And with heart and hand to be  
Earnest to make others free!

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.

James Russell Lowell.

## What Forgiving Costs

Matthew 18:23-35

**I**T cost the king of our parable ten million dollars to forgive one of his servants. Did it cost the servant anything to be forgiven? We are told that he fell down and worshipped the king saying, "Lord, have patience with me, and I will pay thee all." He simply asked his lord to be patient, and promised to pay all. The sum was so large that he never could have repaid it. But his lord saw the servant would accept forgiveness, a cancellation of the debt, and so he released him and forgave him the debt.

The ten million dollars represent the debt that we are in to God because of our sins of commission and omission. Six per cent interest on \$10,000,000 is \$1,638 each day. Do you think the king's servant had much chance to pay off the debt? The \$1,638 represent our daily transgressions: do you think we stand much show of taking our sins away by our own power and might?

The Savior purposely named so tremendous a sum in order to make it abundantly plain to all that it is impossible for us ever to settle our accounts with God by all of our good deeds. Instead of reducing our debt it would grow by leaps and bounds every day.

But God offers forgiveness as a free gift to all who will accept it for Christ's sake. Don't think that this does not cost God anything. It has cost Him the atoning suffering and death, all the redemptive work of His only begotten Son. We can not buy, or earn, or deserve our forgiveness in any manner or degree. It is a free gift. When God forgives a penitent and contrite sinner it is purely an act of grace on His part. He forgives for Jesus' sake.

Does it cost you anything to remain in God's favor? Yes. Is it possible to lose forgiveness once received? Yes. God expects His children to do the work of His Kingdom. But what this Gospel points to is that to retain God's favor, to have daily forgiveness, the believer must forgive others, must be of a forgiving spirit. A man would be a fool to plunge himself into a debt of ten million dollars in order to collect a debt of seventeen dollars. That is what the servant did.

The \$17 represent the sum total of other people's sins against you. As it would have been wise for the servant to forgive his fellow-servant the \$17 to keep out of the ten million dollar debt, so it is the part of wisdom that you from your heart forgive everyone who has sinned against you, that God may not bind your sin and guilt upon you and punish you eternally.

But while human wisdom can reason thus, it does not regenerate the heart, nor does it sanctify and preserve the heart that is forgiven. That is accomplished by the grace of God alone. Remember the enormity of the debt that God forgave you, remember God's mercy, pray for a meek and humble heart; ponder what Jesus has endured for your sake; seek God's grace thru the appointed means. Forgive your brother. Amen. O. L.

## Executive Committee Meets

**A**T a meeting of the executive committee of the English Association held Sept. 27 the status of the presidency of the Association was considered. Dr. Solberg informed the committee that he had entered upon his duties as president of Augustana College, Sioux Falls, South Dakota, and offered to resign as president of the English Association. The other members of the committee believed that for the present it would be best that Dr. Solberg continue as president of the Association, giving as much time to this work as his duties at the college will allow. The committee will call a meeting of the Association in February, when the vacancy can be filled. In the meantime Dr. Solberg will give such time to the work of the Association as his other work will permit. In view of the fact that for the ensuing months the English Association will not have the full time of its president the committee also respectfully suggests to the presidents of the several districts that they in this interim give additional thought and time to the specific English needs of their respective districts. Dr. Solberg will serve without salary until such time as his successor has been provided.

Hartin Anderson, secretary.

## JENNY LIND AND THE BIBLE

Jenny Lind was found one day by a friend sitting on the beach observing with rapt face the sea and the glorious sunset. "Why," asked the friend softly, "did you leave the stage at the very zenith of your career?" "When every day made me think less of this," replied Jenny Lind, referring to the Bible, "and nothing at all of that," pointing to the sunset, "what could I do?"

"There is no career," says her biographer, justly, "which can leave a deeper impression of the entire supremacy, over all the world can bring, of the spiritual motive. She is given everything, and yet all is as nothing, if it does not leave her free to sit alone by the seashore, and to look at the sunset, and at the old Lutheran Bible, with the pure eyes that can see God."

"Enjoying himself" is what F. L. Seely, a wealthy layman of Asheville, N. C., says he is doing in establishing a hospital for children. He learned that 200,000 American boys and girls go limping, hobbling, and crawling thru life because of physical defects that surgeons can remedy. "I make more money than I need," he said. "These little folks need it, so I am going to build a hospital for them; it is going to be my way of enjoying myself." The hospital will cost \$50,000 to erect and equip, and \$30,000 a year to maintain; and arrangements have been made to add to its accommodations.

**There was a time** when I had no care or concern for the heathen; that was the time when I had no care or concern for my own soul.—Alexander Duff.

## EDITORIAL

### The Future of the English Association

WHEN Dr. C. O. Solberg accepted the position of president of Augustana College and Normal School, the English Association was left without an active leader. He was the only officer giving all his time to the English work. He traveled far and wide, organized a number of congregations, and found that there was a great demand for distinctively English congregations in every district. Dr. Martin Anderson reports that the executive committee has met and that Dr. Solberg will remain as president until the Association meets after New Year. Some time ago the Church Council appointed a committee to suggest a reorganization of the English Association, and the Association also at its last meeting appointed a similar committee for the same purpose. These two committees have planned to have a joint meeting, but no meeting has yet been held.

There has been some objection to the present organization and it has been suggested that instead of a separate organization with a president, the English work be carried on thru the regular officers and boards of the Church. That men especially interested and qualified be appointed as members of the home mission boards who are to look after the English mission work. The English work would then be under the direct jurisdiction of the district presidents and the home mission boards. English conferences could be held where those especially interested in this work could come together and discuss their special needs and make recommendations to the regular conventions of the Church. This would mean quite a radical change, but we believe the members of the Association would consent to this provided they were assured that the work would be continued. Instead of one man working to establish English congregations, the time is at hand when we need one in every district. Canada, Rocky Mountain, Pacific, and N. Minnesota now have traveling mission superintendents, and some arrangements should be made to have field secretaries, or whatever they may be called, to look after the English work, organize congregations, and serve them temporarily until regular pastors could be called. If the work is carried on, the Association is not particular under what form of organization.

But there is one great difficulty in the adoption of this plan, which practically means the dissolution of the English Association. The 150 congregations exclusively English would have no opportunity to attend the regular conventions of the Church conducted as they still are in the Norwegian language. They have no church records to read, because these also are printed in Norwegian. The whole question would be solved immediately, if the official language was changed and the language used which could be understood by all. We have very few newcomers attending our conventions, and even some of these

have studied English in Norway, or are at least interested in learning the American language when they come here. This change would not prevent anyone from using the Norwegian language at the meetings just at the English is now used. It would not interfere with the individual congregations and their use of the language which they prefer in the home congregation. It would mean a little more English at the annual meetings. At the last meeting the majority of the reports were in English, and we had sessions when the presiding officer conducted the meeting in our own language and did not seem to cause any annoyance. There was not a man present who would stand up and confess that he did not know the language of the U. S. In fact, our church people everywhere have meetings conducted in the American language, and it is only when it comes to congregation and church meetings that they believe they should use the Norwegian. By making this change our 150 English congregations could send as representatives men of other nationalities, and it would open the door for those of our young people whose Norse education has been neglected, but who nevertheless may be interested and should be made more interested in the work of our Church. This would be a forward step which must be taken sooner or later. Let us make it now and help to keep the coming generation in the Church. Let us look forward and plan for the future.

The other day we had a conversation with our neighbor, Dr. William Stearns Davis, the author of the *Friar of Wittenberg* and for many years a professor at the Minnesota State University. He said that he had often thought of visiting our publishing house, but he did not happen to be able to read Norwegian, and presumed that the books we carried were chiefly Norwegian. This is the general impression everywhere—that we are a foreign church; our meetings are conducted in a foreign language and our annual reports are printed in Norwegian, and they have no access to receive information about us thru these official channels. At the Seminary we have a course in English. We suggest these matters and submit them to the proper authorities for consideration. We hope the two above named committees will soon meet and give us a working plan.

### I KNOW A WAY

(Done into English after the Norwegian of M. Falck Gjertsen, by Peer Stromme)

I know a way of tears and sorrow,  
A weary road our whole life long;  
But on this way is heard the song  
Of faith and hope and heaven's morrow.  
A way of storm and stress and strife,  
Till we obtain the crown of life,  
Inherit bliss eternal.

I know a Friend, of all the dearest,  
The while I draw this fleeting breath;  
He fails me nor in life nor death;  
When need is greatest He is nearest.  
A Friend so true beyond all ken,  
The fairest of the sons of men;  
He never will forsake me.

I know a robe of richest fashion,  
Which hides my every sin and vice;  
The Savior bought it with a price,  
And paid with His atoning passion.  
And alway shall this robe endure,  
And make our soul's salvation sure;  
It covers every blemish.

I know a time when, weak and weary,  
We shall be summoned to our rest,  
And dwell for ever with the blest,  
When summer follows winter dreary.  
Then, every storm and peril past,  
The flower unfolds itself at last—  
A flower that never withers.

I know a home in joy unending,  
The children's happy home on high;  
The Father's mansions in the sky,  
To which our Lord was seen ascending.  
From north and south, from west and east  
They gather at the wedding feast,  
All safe at home for ever.

## Educational Notes

L. A. V.

**P**LEASANT VIEW LUTHER COLLEGE has been making considerable improvement on its campus. The old Matson house has been moved from its central location to a spot south of the ladies' dormitory, and the grounds have been beautifully levelled. The plan followed provides for the traditional quadrangular arrangement.

Prof. H. M. Blegen acts as superintendent in the boys' dormitory.

\* \* \*

Park Region Luther College reports (Oct. 11), an enrollment of 132 students. This is a fine increase over last year's enrollment, at the corresponding period. The faculty for the current year consists of the following: Francis Peterson, president, Rev. D. G. Jacobson, Olav Sæter, Ragnhild Quien, Martha Kleppe, Alma Hogenson, Ottelie Hugelen, Carsten E. Sperati, Frederick Zilliox, Mary A. Erickson, Delia Hallum, Rev. S. J. N. Ylvisaker, Rev. S. C. Simonson.

Recently Mr. H. R. Holand gave a lecture on the Kensington runestone. Mr. Holand has given a great amount of study and research to the questions connected with this stone and is of the opinion that it is a genuine Norse product.

\* \* \*

Outlook College has opened its school-year. The enrollment has not yet reached the full number. "The exceptionally fine fall weather," writes President Gronlid, "is no doubt keeping the boys at home on the farm. When the fall freeze-up comes, however, the boys are going to be in evidence."

\* \* \*

Reports from schools thruout the nation indicate that the popular mind everywhere has been imbued with a sense of the importance of training the children in their civic relations. In other words, the American child is a part of the American nation that it is a genuine Norse product.

part in the American national ideals of life the child must have a definite training looking to that end.

This is correct. It is for us as a Church to keep in mind and put in practice the same principle. Our children should be instructed in the fundamentals of our Church, its organization, purpose, methods of work, fields of work, etc.—should early be made acquainted with our own work in all its departments.

\* \* \*

The United American reports the following from Gale College:

Gale College opened its doors for its 20th year under Lutheran church management on Wednesday afternoon, Sept. 15, at 2:00 p. m. As usual, an informal program was arranged for the opening. In addition to the students, several members of the board of trustees and several visitors were present. Remarks were made by Rev. L. S. J. Reque, J. A. Berg, and Prof. H. F. Swanson, in which the students were urged to profit from their unusual opportunity. Miss Alice Jacobson also favored the audience with a vocal solo.

The enrollment at this writing is 92. The present attendance is also that figure. From indications it appears as tho the total attendance for the year will reach the record of last year.

During the summer months many improvements were made, the most extensive of which was the moving and enlarging of the commercial department. This department is now located in the former chapel, where there is ample space for the new and the old equipment. A Dalton adding machine, a mimeograph, and an up-to-date filing cabinet are among the new appliances. With its present equipment the commercial department can give complete and thoro training in all the courses it offers.

On Sunday afternoon, Sept. 19, the faculty tendered a reception to the students and members of the board of trustees and their families. On this occasion a new Edison talking machine recently purchased by the school, was used. Several choice selections were played. After refreshments games of various kinds were played on the campus.

Student activities are in full swing. Athletic contests of all kinds have been arranged, class games for both boys and girls arousing much interest. The literary society has also had one meeting. The program was arranged on very short notice, but it was well rendered nevertheless. Our religious organizations, the Luther League and the Gale College Christian Association, have each held two very successful meetings. The musical forces, under the able supervision of Misses Jacobson and Gutru, are diligently at work preparing a special musical program for the 17th of this month. A "hiking" club, a girls' club recently organized, has had two successful outings. Miss Nyseth is the leader of this organization.

The faculty for this year consists of Prof. H. F. Swansen, D. O. Skar, L. S. J. Reque, and Joseph Rokke and Misses Nyseth, Jacobson, and Gutru. All of these teachers have had experience. Prof. Swansen, Miss Gutru, and Miss Nyseth are new this fall.

# WHAT OTHERS SAY

## Come to God's House!

### Don't Forget Your Immortal Soul!

OUR Lutheran churches are open to all who desire to seek God, hear His Word, sing His praise and otherwise be together with those who—in all humility—try to worship and serve their God. Come for your own sake: "Seek ye the Lord, while He may be found" (Is. 55: 6). Come for your child's sake, Woe be unto "those, who offend one of these little ones" (Mat. 18: 6). Come for the sake of other Christians: "Not forsaking the assembling of ourselves together" (Heb. 10: 25). Come for the testimony to the world: "Ye also shall bear witness" (John 15: 27). Come to get God's blessing: "We have blest you out of the house of the Lord" (Ps. 118: 26). Come!

The Messenger.

## Will the United Church Stand the Test?

WE have reason to believe that this question is running thru the minds of many Lutherans not connected with The United Lutheran Church. We have seen it in some form or other in Lutheran print and we have heard it expressed in words. We have heard it even within the United Church itself. Putting the question in more specific language, it reads thus: Will the United Church stand as a unit on the old foundation in its faith and practise? or will it swerve to the left into some sort of spineless, flabby, and free-for-all American Lutheranism?

We do not resent having this question put to us. If Lutheranism in its oldest and most intensely Americanized form cannot stand the test, it will need to be called upon to give an answer. Its answer has found its way into the constitution of the United Church. There is its declaration as to where it is pledged to stand. It is no evasive declaration. The three bodies that have now become one knew what they were subscribing to before they formed the union. Any swerving to the right or to the left now would be a step backward and would prove that we are, after all, only a "merger Church," as some Lutheran doubters on the outside insist on calling us, and not a really united Church. We think we know the spirit and the trend in this body well enough to believe that an answer to the above question will be given which will ring true to all that the confessions stand for and demand.

But the Washington convention will be looked upon as furnishing the real answer. Its spirit and its actions will go far to convince some doubting mind, both within and without the United Church, whether we are really only a "merger Church" or a truly united Church, and whether the future of a true and genuine evangelical Lutheranism is safe in our hands. That convention must, however, not be expected to give an answer in the stereotyped form in which it was clothed in a day which had a language of its own. We are face to face with a

new age and a new spirit, and forces hostile to the Truth will simply smile at the outworn artillery of a generation or two ago. The ammunition is still the same—for our reliance is in the Word of God and that alone—but our artillery must show some adaptability to conditions of modern warfare. Right here is where we believe the main roots of doubt and distrust and differences of conviction are to be found. It is not so much what we are to fight as with how we are to fight, not so much with knowing who the real enemy is as with what strategy and with what method of attack he can best be dislodged. Watch the Washington Convention and see whether the United Church is only a merger of three armies, or a united single army, with the same goal in its eye and the same means in use wherewith to reach it.

—The Lutheran.

## When Advertising Fails

THE church and the minister that look upon the elaborate use of printer's ink as the only requisite for successful church work are bound to fail, and deserve to fail. Those who pin their hopes on newspaper ads and announcement cards as the sole means of building up a church are doomed to bitter disappointment. Church advertising is but one means to an end. We have never urged it as a labor-saving device or as a get-big-quick scheme. Church advertising is not a means of grace nor a substitute for arduous church labors. If intelligently and persistently carried on it does bring results. It will bring the Church to the attention of the unchurched and a certain percentage will respond to the insistent appeal. But it is only after this response that the real work of the Church begins. She must "deliver the goods." She has "the goods" as far as the intrinsic preciousness of her message is concerned, but she must "deliver" also regarding the form in which "the goods" are presented. The goods of a storekeeper may be of superior quality, but if they are done up in soiled and leaking packages, if the premises are untidy, if the store does not open on time, if the proprietor is slovenly and the clerks are inattentive, that store may spend large sums of money on advertising without permanent results. The prospective customer will come once but probably never again. In "delivering the goods" in the Church the responsibility rests not only upon the minister. The faithful pastor will "deliver." The Sunday sermon will reflect painstaking effort and will be clothed in the best form of which he is capable. There will be flaws, but they never will be those of carelessness and indifference. The minister who specializes in advertising at the expense of his sermons is unfit for the ministry. His pulpit efforts must ever represent the best that is in him. But a minister may "deliver the goods" and see his efforts to a great degree neutralized by his members. Irregular attendance, tardiness, inattention to duty

on the part of the officials, slovenliness in the business affairs of the Church, the disregard of the newcomer within the gates, untidiness in the church auditorium, the general evidence of lack of real interest on the part of the members are all things which are bound to repel the stranger and utterly spoil the effect of the preacher's message. The advertising efforts of such an organization will naturally be quite barren of results. It will be accorded the same response as received by the bald-headed barber who sings the praises of an unfailing hair-restorer he has invented.

What are "the goods" that a congregation is expected to "deliver"? The stranger within our gates has the right to expect to find us faithful in the use of the means of grace, to find in us a highly developed sense of duty and responsibility regarding our appointed tasks in the Master's vineyard, a buoyant joyousness of service and devotion, an evident desire to carry on our Father's business to the very best of our ability. He has the right to expect church members to be in their general life and conduct glowing, living advertisements of the efficacy of the things they profess. That, after all, is the best advertisement and one for which an ad in the paper will never serve as a substitute. We are ardent exponents of the liberal use of printer's ink and deplore the diffidence of so many churches regarding the use of publicity methods, but—the church must "deliver the goods."

American Lutheran.

### Inter-Church Brazenness

THE following news item appeared in the public press of September 20:

"The Inter-Church World Movement has been re-organized and is solvent, Bishop Thomas Nicholson, of Chicago, chairman of the committee of fifteen appointed to effect the reorganization, announced recently. More than one million dollars has been paid into the organization by the denominations which undertook to underwrite the original \$1,000,000 campaign, Bishop Nicholson said, and pledges due will provide sufficient funds to pay all debts of the old organizations and furnish the budget of the new organization until January 1. Conferences will open in New York within two or three weeks, he said, looking to a new organization on a permanent basis, with all the international bodies of the Protestant Church participating."

We are not able to discover the authority for this report, but if it is true, then the presumption it exhibits is amazing. After this enterprise has sunk about \$8,000,000, without giving any returns for it, after it has been openly and emphatically repudiated by the church, for it to say that it is solvent indicates either its morality is hopeless, its intelligence departed, or English has lost the power of expression. If it be an actual fact that this organization has become solvent and has \$1,000,000 to the good, then the Presbyterian Church should be released from paying the one million dollars under which it is now chafing. This wild-cat finance, this mania for management, should be avoided like a case of Asiatic cholera.—The Presbyterian.

### Need a Woman Tell Her Age?

THE first question raised after the woman suffrage amendment became a part of the organic law of our land, was the question, both sentimental and practical, whether women in registering shall be required to state their ages for record by the registrars. This is a requirement to which men are obliged to submit, and they do so without hesitation. But it is well known that women, especially when they have reached or passed middle life, dislike to disclose their age. When, therefore, women after a struggle of years attained the suffrage, their first demand was for a special privilege—an immunity from the obligation to disclose their age to the board of registrars. One of the contesting candidates for the Presidency in a public speech declared that his party, if successful at the polls, would establish a requirement for women in registering, that they need only state the age to be more than twenty-one. Some of the prominent suffrage leaders in Massachusetts have clamored for such a provision, but have gone no farther than an expression of desire. It has been reserved for Maine to establish a precedent in this matter, which not improbably may be followed by other States. In that State Mrs. Elizabeth Alden Holman refused to disclose her age on demand of the registrars. Whereupon the board refused to place her name on the voting list. Mrs. Holman insisted that it should be sufficient for her to declare herself to be above twenty-one years of age and brought the question before the supreme court of the State for adjudication. On Monday of last week that tribunal upheld the contention of Mrs. Holman and issued a writ of mandamus, ordering the board of registrars to enroll the name of Elizabeth Alden Holman upon her declaring herself to be beyond the legal age required for voters. The writ is returnable on October 6, at which time the registrars may, if they so wish, be heard in opposition to the order. It is probable that the refusal of the board of registration to enroll the name of Mrs. Holman was based upon their interpretation of the law governing registration and not upon any personal desires of their own, and that they will regard the decision of the supreme court as final. We may therefore expect that in the future this peculiar feature of the feminine mind will be respected.

Zion's Herald.

Wise is the man who is able to conceal what he doesn't know.

The Great Commission is also a great permission; its divine command to preach the Gospel to every creature being not less a divine warrant for drawing upon the treasury of heaven for all necessary funds for carrying out this command.—Gordon.

Forced Upon Him. A young bridegroom was told at his wedding supper that he must say a few words. Finally, as he got up, he laid his trembling hand upon the shoulder of his bride and said with evident sincerity: "This thing was forced upon me."

The harvest truly is plenteous, but the labourers are few, pray ye therefore

## Missions

the Lord of the harvest, that he will send forth labourers into his harvest!

REV. J. R. BIRKELUND, *Editor*

425 SOUTH 4TH STREET

MINNEAPOLIS, MINN.

### MY TRUST

Lord, Thou hast giv'n me a trust,  
A high and holy dispensation,  
To tell the world, and tell I must  
The story of Thy great salvation.  
Thou might'st have sent from heaven above  
Angelic hosts to tell the story,  
But in Thy condescending love,  
On men Thou hast conferred the glory.

Thou hast commanded us to go,  
O never let our hearts betray Thee.  
And Thou hast left an awful woe  
On all who lightly disobey Thee;  
O let us feel and fear that woe,  
As we would guard our own salvation,  
And let us answer to that "go,"  
As witnesses in every nation.

We are all debtors to our race;  
God holds us bound to one another;  
The gifts and blessings of His grace  
Were given thee to give thy brother.  
We owe to ev'ry child of sin  
One chance at least, for hope of heaven,  
O by the love that brought us in,  
Let help and hope to them be given.  
A. B. Simpson.

### Map of Madagascar

THE mission field of the Norwegian Lutheran Church in Madagascar is located in the southern part of the island, as may be seen on the map on page 940. The distance between our country and Madagascar is about twelve or thirteen thousand miles, and the best route to travel is by way of France, thru the Mediterranean Sea, the Suez Canal, the Red Sea, and the Indian Ocean to Ft. Dauphin, the only harbor in that part of the island.

The larger map shows our field, which comprises all of the province of Ft. Dauphin, the area of which is about the same as that of West Virginia, about 23,000 square miles. The population is comparatively small, being about 300,000, and living somewhat scattered, the province being divided by two lofty and desolate mountain ranges, one of them extending in a northerly direction between Ste. Luce and Ranomafana and the other from Manambaro and northward thru the island. Westward from this range the country is partly desert land, and the people are found on the low, fertile

land along the ocean, in the valleys, and between deserts, where rice, cattle, etc., can be raised.

There is but one railroad in Madagascar, a short line between Tamatave and the capital city of Madagascar, Tananarive. (See the smaller map.) Horses can not be used, at least not on our mission field, the climate being too hot. It is hard even for mules to stand the heat. The only means of conveyance that can be used successfully is the automobile. And as soon as the boulevards, which the French government is building, have been completed, automobiles can be used especially in Androy, the western part of our mission field. As it has been and still is, the only way to travel is by sedan chair—sunshine, rain, or heat. Cold and even cool weather is unknown in Madagascar. It is warm and even hot all the time.

In making a short visit to each station we start out from Manantenina, located in the northeastern corner of the field, where Rev. J. K. Krogh is stationed. In a southerly direction from this place we come to the next main station, Ste. Luce, and it takes two days' travel from one place to the other. At Ste. Luce the girls' boarding school is located. Rev. David Løvaas superintends the work in the station district, and Miss Nellie Dahl has charge of the school. The distance from Ste. Luce to Ft. Dauphin is a day's journey, starting early in the morning and traveling till late in the evening. At Ft. Dauphin is located the boys' school, corresponding to our graded schools; an academy and normal school, where native workers are being trained; a school for the children of the missionaries, and a summer resort for the missionaries. Manantantely, a farm consisting of between two and three hundred acres of land, is located a short distance to the northwest from Ft. Dauphin, and to this place the boys' school is being removed. The following missionaries are working in Ft. Dauphin: Reverends P. A. Bjelde, K. F. Braaten, and Alfred Picard, Mr. Henri Donze, the Misses Ingara Nakling, Anena Christensen, Celia Thompson, and Sister Anna Stenseth. Ranomafana, the next station, is located across the above named mountain range towards the northwest from Ste. Luce, and it takes nearly two days to travel from the one place to the other. Rev. R. C. Cartford is supervising the work in the district, and Sister Oline Egesdal has charge of the work among the women and at the old people's home, "Rasmussen's Memorial." It takes between two and three days to travel from Ranomafana towards the northwest to Tsivory, where Rev. Chr. Pederson is taking the place of Rev. Nesdal



temporarily. And still further to the northwest is Bekily station, which is taken care of by the missionary at Tsivory. Traveling about four or five hours to the west from Ft. Dauphin, we reach Manambaro, the next biggest station in this field, and where Rev. Birger M. Schroder is supervising the work. The next station in this part of the field is Behara, where Rev. S. Tverberg and Sister Mette Hagen are working. Behara is reached from Manambaro in less than two days. And finally we have to the southwest from Behara the ninth and last station in this field, Ambovombé, where Rev. G. Torvik has started work.

Other places where main stations ought to be opened are Tanimora, Tsiombe, and Beloha.

The information given above about the missionaries working in this field proves that there is only one ordained missionary at each station, excepting Behara, where no missionary has been placed. And there are lady missionary workers at only 3 stations, all of which proves that our missionary staff in this field is insufficient. And taking into consideration that the Malagasy, not being civilized as the Chinese people are, need special care and supervision, the number of workers is so much more insufficient. And finally, adding to all this the oppressive climate and fever, which makes overexertion only so much worse, the lack of missionaries is simply deplorable.

Consequently, Madagascar needs our sympathy, prayers, and support financially, and as far as workers is concerned no less than our other fields.

M. S.

### From Dr. Nellie Pederson

WE are indebted to Mrs. Gertrude Hanson, Madison, Minn., for sending some interesting excerpts from letters received from her sister, Dr. Nellie Pederson, who went to China last fall as a medical missionary in our mission. We are glad to quote some of these excerpts, and feel certain

that many readers would enjoy to have more of this kind from the same or similar sources. They are Dr. Pederson's first impressions. Some of these may change or be considerably modified during the coming years, but we hope and pray that her love and enthusiasm for the Master's work may be new every day.

Shanghai, December, 1919.

From 5 to 6 we were at a Y. M. C. A. meeting conducted by a Chinese secretary; they had a choir of eight Chinese young people and a pianist, a young girl, and best of all, an audience of about 250 bright Chinese students. Mr. Black from Seattle, Wash., gave an address on A Christian In Business. The Shanghai Business Men's Club gives fifteen scholarships every year to Chinese boys. To watch the faces of that intelligent group of Chinese was an inspiration to me. To hear them all sing "Come Thou, Almighty King" — oh, I cannot de-

scribe the effect it had on me. You'd have to be here to understand it. The soloist, with the clearest, sweetest voice and as pretty a face as anyone I know, is a Wellesley graduate. It seemed a prophecy of the future—these leaders-to-be of the nation-to-be asking the Almighty King to come to them. The meeting closed with the Lord's Prayer.

Miss Mc Neely, Dr. Husman, and I were invited by Mr. Mattson to his Rickshawmen's Mission after supper. We went by rickshaw way out to the slums, where they have a building that is open day and night for the "human beasts of burden." Our refined friends back there would be frightened into hysterics at the sight of some of them. They are dirty, untidy, ragged, often with bare chests and have queues of long hair or pugs, ignorant, just like animals (such a contrast with the Japanese in tidiness). The building, about the size of a country schoolhouse, was filled by these men standing packed like sardines. We sat on the platform, and the sight I saw from there would soften the heart of the biggest hypocrite in existence, I should think. Around the railing were little children, and near by a few of the wives. The meeting opened with a few songs by the children, who knew them too well to watch the chart. A few in the audience could evidently follow along as the pastor pointed to the characters. One eight-year old chap played the organ and sang: "I am so glad that Jesus loves me," both in English and Chinese. You should have seen the expression on those upturned faces. I'll never forget it as long as I live. I've never seen a better behaved audience or anyone more attentive to both songs and talks. Oh, what a lesson. I'll never cease thanking God for sending me to a people who apparently hunger for just what we can give them.

Kioshan, Dec. 18, 1919.

The day after I arrived in Kioshan one of their most important Chinese families called me in to see the lady of the house. She is now at the hospital, and is feeling better. The next day, while I was watching Dr. Behrents doing a skin graft, in came Dr. Fedde with word from the mandarin to come to see his wife. He had sent a sedan chair and four carriers—so I rode in state! On arrival I found that he wanted both his wives looked after! It was fun to see the attending women stare, and pry into whatever I did.

I believe I could burst of happiness if I only could speak to these miserable natives, and help them a little bit. It all seems much more worth while than I had ever dreamed!

Peking, May 8th, 1920.

There is never an end, it seems, to the things one would like to write about. Today was Mr. Wang's wedding, our favorite teacher. His bride was a teacher at the Presbyterian school for girls. She being a Christian and he a semi-Christian (you know the type, for most of the civilized nations are full of them), they had a semi-foreign or Christian wedding. We arrived at 11 a. m., just as the chair-bearers and band (?) were leaving to go for the bride. The trumming and racket were rather amusing. At twelve o'clock we foreigners were served an elaborate meal of about a dozen or more



varieties of dishes. Practically everything was good. At two the bride arrived in a sort of enclosed chair; draperies of red satin heavily embroidered on all sides. This was brought up to the very door, and those outside could not see for some time what was going on. Miss Beaty, a friend of mine, told me later the details, for she had only arrived a short time before and happened to be right in the bridal chamber at this time. When the bride came out of the chair she was covered entirely with a red robe and head shawl so that she couldn't see; her two attendants led her to the next room, where Mr. Wang was awaiting her. The two (bride and groom) then got upon the k'ang or bed and bowed to each other a couple of times; he then removed the thing that covered her head. The maids-in-waiting then removed her red shoes and robe and dressed her over again in a pink silk affair and combed her hair differently too, before she was ready to reappear with the groom. All guests were outside in the courtyard so they marched out and went thru a regular Christian marriage ceremony.

Peking, May 30, 1920.

Do any of you think you know what the word "poverty" means? I don't believe any of my American friends can conceive of it as it is here. . . . You may think I'm "off" if you wish, but I'd rather see these ignorant poor worshipping clay idols than educated, intelligent Americans worshipping mammon. The former is not nearly so hopeless a case! . . . It seems to me that I'd give anything if I could exchange places with some of my friends back home for a while so that they could taste some of my happiness. It doesn't seem quite fair that I should get so much of it, and others more worthy haven't even an opportunity of knowing what they are missing. . . .

You would have enjoyed seeing a fire the other night! The Chinese always put up a fireflag first of all to scare the demons away! Then they turned two-inch hose on the fire spirits in the air! . . . I'm getting anxious to go into the field to work, but I realize the language study is absolutely essential.

Peking, June 12, 1920.

Last night the language school bunch went to the "Temple of Heaven" for picnic supper. We stood on the Altar of Heaven and sang "Praise God From Whom All Blessings Flow." It was wonderful.

Peking, July 9, 1920.

As you already know by the papers, war has been declared between the North and the South—so we are finding it very difficult to travel. The Anfus are backed by the Japanese and have aeroplanes, gas, etc., furnished by the Japs, of course. In spite of that the war isn't considered serious. Warfare doesn't appeal to the Chinese, as a rule—even tho looting does! . . . I met Dr. Archie Watts and a Mr. Dillon, who have been doing Red Cross work in Siberia. The latter said the Japs are practically in control there.

Dr. Braafladt is telegraphing trying to find out if we can't get to Kikungshan in some round about way safely enough. They told me at headquarters

that all telegraph lines are cut, and no passenger trains running.

Peitaiho, July 22, 1920.

It was not possible to get thru to Kikungshan this morning for the Lutheran Conference as we had planned, so I've returned to Peitaiho. There are soldiers here, a U. S. cruiser and three men-of-war out in front, so we're very safe. There are perhaps two thousand foreigners here, so you may be sure no one will dare attack this place. We are near Shanghaiwan, Chihli, which is a good harbor, so if it comes to leaving for safety we can go by water to safer places. No one here imagines that that will be necessary. I'm just telling you so you will have no reason to worry. Except for wild newspaper reports you wouldn't know we were having war. . . . The more timid Chinese are coming into the various church compounds.

Peitaiho, Aug. 25, 1920.

My station is to be Siangyang,\* not far from dear Miss Groseth. I'm very glad I'll be stationed at the Union Hospital there, for then we will be among the Chinese where harmful Western influences have not been felt much. Oh, if only the Chinese could get Christianity as it was intended to be taught. I expect to have a glorious time in Siangyang, for Rev. and Mrs. Joseph Tetlie are there too. . . . This is the biggest opportunity in the world—and I would trade work with no man!

### CHINESE SURGERY

In the so-called Imperial Medical School in Peking there is a bronze figure of a man pierced all over the body with several hundreds of small holes. Each of these holes has its name, and the student practises until he is able, thru a garment placed over the manikin, to insert a needle into any given spot merely by the sense of touch. When called to treat a patient, having located the seat of pain, he must remember which of the little pinholes in the manikin corresponds to this locality, and then follow the directions given to him for sticking in the needle at the particular place. So the witch is released.

A woman in childbirth in India is considered very unclean. She is given the oldest, dirtiest clothes to put on. The poorest little cot, or perhaps just a few rags on the floor, will do for a bed. This is placed in the dirtiest corner of the darkest room in the house. A fire is made of cow dung and wet hay to smoke the evil spirits away, the doors are closed, and there are no windows. The native midwives inherit their profession and an old rusty knife from their mothers or grandmothers. The knife is never washed, but is taken from one case to the next, and many a baby dies of tetanus the fifth day from germs carried on this sacred emblem of the midwife's profession.

### ADDRESSES

Mission Treasurer: Rev. Peder Tangjerd.

Mission Secretary: Rev. M. Saterlie.

Field Secretary: Rev. J. R. Birkelund,

425 South 4th Street, Minneapolis, Minn.

\*) Siangyang is located on the Han river, across from the city of Fancheng.—Editor.

# YOUNG PEOPLE'S LUTHER LEAGUE

## Twenty-Third Sunday After Trinity

### ANTIPATER AND HEROD

Psalm 2

The Rev. John Kopp

#### Topic Study (Historical)

**ANTIPATER.**—At the close of the Old Testament history, about 63 B. C., we find Judea in control of the Romans, who had conquered the territory from the family of the Maccabees, faithful and God-fearing, who had ruled nearly a hundred years, and coming down to about 45 B. C., Julius Cæsar, as one of the triumvirate, is holding successful sway over the wide dominions of Rome. Finally, Julius Cæsar, as the last survivor of the triumvirate, became the sole ruler of the Roman Empire. It was at this time that Antipater, an Idumæan by birth, a man of cunning and determination, because of his services to Cæsar, became procurator of Judea. Antipater did not enjoy his procuratorship very long, for the following year he was poisoned. Three years after we find his mighty patron, Julius Cæsar, assassinated in the senate at Rome.

**Herod.**—In the subdivision of the empire among the new triumvirs, and after his subsequent marriage to the beautiful Maccabean princess, Mariamne, he went to Rome and there pictured the vile, corrupt, and wretched condition of Palestine to Antony, adding that he alone could restore order and tranquillity; thereupon, about 40 B. C., the Roman Senate conferred on him the office and dignity of King of Judea. Thus we find the Idumæan, or Edomite, a descendant of Esau, in complete mastery of this domain. By inhuman cruelty he sought to fortify his throne, and by all kinds of connivances and machinations strengthened his hold and influence over the whole of Judea, constantly dreading death and the loss of the last shreds of his waning power. Thus in dread day and night, almost driven to insanity, he put to death the last of the family of the Maccabees, also his wife Miriamne, her mother, father and grandfather, and drowned her brother in a bath. Even his sons Alexander and Aristobulus were strangled by his orders. No wonder he became known as a monster of iniquity. In order to allay the hostility of the people he began to foster measures of important improvements in his kingdom.

He rebuilt Samaria, which had lain in ruins for a long period; an amphitheater and a theater were erected by him in Jerusalem; a great seaport was constructed and called Cæsarea. The chief improvement, however, was the rebuilding of the temple at Jerusalem, which had stood the ravages of time and wars for about five hundred years, and to rescue it from decay it became a dire necessity to renew the structure. It took about forty years to complete this great undertaking. A thousand wagons were employed to convey stone and timber; ten thousand

workmen and a thousand priests, who had charge of the architecture, were required to complete the work. All these schemes of improvement added to the glory and splendor of the kingdom, but in no sense added to the personal security of the king.

His conscience and the dread of a usurper arising gave him no rest or peace of mind. Once more driven to desperation, he had certain ones under suspicion of conspiracies put to death. These bloody and cruel deeds were enacted a year or two before the advent of the Christ Child, and had much to do with his state of mind when he ordered the massacre of the babes of Bethlehem in order to rid himself of the thought that now had come He who was to take from him his kingly prerogatives. He failed in this, his last attempt, for he was dealing with God and not with man.

Soon after this Herod was stricken with a strange malady, which caused his body to putrefy before life was extinct—an object of loathing and despair. Thus ended the career of Herod the Great, who could have made his name immortal by bowing his knee to One who could pardon even him. His kingdom was divided among his sons—Archelaus received Judea, Samaria and Idumæa; Herod-Antipas, Galilee and Peræa; and Philip, the northern part of the land. By the banishment of his son, Archelaus, the entire country now became simply a Roman province ruled by Roman governors. The fifth of these governors was Pontius Pilate.

**Religion.**—The state of religion was at a very low ebb. Nothing that is pleasant meets our gaze. Israel had made void the Law by its traditions. Under a load of outward rules and observances its spirit had been crushed. The religion as well as the grand hope of the Old Testament had become externalized. And so alike heathenism and Judaism—for it was no longer the pure religion of the Old Testament—each following its own direction, had reached its goal. All were prepared and waiting. Waiting for the new and yet old religion to pass into the ancient world and the ancient world into the new religion. One thing was needed—the coming of the Christ. Far away the golden light of a new day was already breaking. Presently would the voice from out the wilderness cry, "Prepare ye the way, for the kingdom of God is nigh"; presently would it herald the coming of the King of Kings to establish the Kingdom of Heaven upon earth, where shall reign righteousness and peace for evermore.

**Conclusion.**—The interval between the Old and the New Testament consisted of a chasm about four hundred years in length, during which time there was neither prophet nor inspired writer among the Jews. Our knowledge of what transpired is derived to a large extent from the writings of Josephus, from some of the books of the Apocrypha, and from the notices of Greek and Latin historians. The seat of the empire passed from Asia to Europe, and brought vast social changes which have benefited the West to the detriment of the East. The family

of the Maccabees stand forth in bold relief toward the close of the Old Testament as champions of the true God. This spirit again looms up in the New Testament in the unique figure of John the Baptist, clothed with camel's hair, and with a leathern girdle about his loins; he ate locusts and wild honey. The word of God found him in the wilderness of Judea, and, being led by the Spirit of God, he spoke to all the people concerning Him whose forerunner he was, of God to be. When asked as to his identity, his only answer would be, "I am the voice of one crying in the wilderness; make straight the way of the Lord. There standeth One among you whom ye know not. He it is whose shoes' latchet I am not worthy to unloose."

This lonely herald, proclaiming to the world the greatest gift that God had ever bestowed upon man, preparing the way of the Lord into our hearts by repentance. Wonderful message. What gave him courage to so boldly declare the coming of the Messiah in this period fraught with so much calamity and bloodshed, sin and crime, licentiousness and idolatry? Boldly he stands on the shores of Jordan and by a heavenly commission, baptizing Him whose coming he had announced, amidst the opening of the heavens and a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased. Hear ye Him."

John the Baptist was later on thrown into prison because of his rebuke of sin in high places, and finally beheaded by Herod Antipas, to whom Christ alluded as "that fox," the son of Herod the Great.

Thus from Antipater, the father, to Herod Antipas, the grandson, there was carried on the eternal warfare against the coming of the Lord, only to find the impregnable truth in the saying, "If God be for me, who can be against me?"

(From L. L. Topics).

## Helps for Topics

By Rev. John Peterson

**D**URING the period between the Old and the New Testament the Jews were influenced by the rule of four different dynasties: 1) The Dominion of Persia, B. C. 536-333; 2) of Greece, B. C. 333-167; 3) of the Asmonæans or the Maccabees, B. C. 167-63; 4) of the Edomite Antipater, and Herod, B. C. 63-4.

**B**UT now the principal men among the Jews, when they saw Antipater and his sons to grow so much in the good will the nation bore to them, and in the revenues which they received out of Judea, and out of Hyrcanus's own wealth, they became ill disposed to him: for indeed Antipater had contracted a friendship with the Roman emperors: and when he had prevailed with Hyrcanus to send them money, he took it himself, and purloined the present intended, and sent it as if it were his own, and not Hyrcanus's gift to them. Hyrcanus heard of this his management, but took no care about it: nay, he rather was very glad of it: but the chief men of the Jews were therefore in fear, because they saw that Herod was a violent

and bold man, and very desirous of acting tyrannically. So they came to Hyrcanus, and now accused Antipater openly, and said to him, "How long wilt thou be quiet under such actions as are now done? Or dost thou not see that Antipater and his sons have already seized upon the government? and that it is only the name of a king which is given thee? But do not thou suffer these things to be hidden from thee; nor do thou think to escape danger, by being so careless of thyself and of thy kingdom: for Antipater and his sons are not now stewards of thine affairs. Do not thou deceive thyself with such a notion. They are evidently absolute lords, for Herod, Antipater's son, hath slain Hezekiah and those that were with him, and hath thereby transgressed our law, which hath forbidden to slay any man, even tho he were a wicked man, unless he had been first condemned to suffer death by the sanhedrim: yet hath he been so insolent as to do this, and that without any authority from thee."

**A**T this time Herod, now he had got Jerusalem under his power, carried off all the royal ornaments, and spoiled the wealthy men of what they had gotten; and when by these means he had heaped together a great quantity of silver and gold, he gave it all to Antony and his friends that were about him. He also slew forty-five of the principal men of Antigonus's party, and set guards at the gates of the city, that nothing might be carried out together with their dead, and whatsoever was found, either of silver or gold, or other treasure, it was carried to the king; nor was there any end of the miseries he brought upon them, and this distress was in part occasioned by the covetousness of the prince regent, who was still in want of more, and in part by the sabbatic year, which was still going on and forced the country to lie still uncultivated, since we are forbidden to sow the land in that year.

"At first they were only spectators of Herod's servants and acquaintance, as they were swimming, but after a while the young man, at the instigation of Herod, went into the water among them, while such of Herod's acquaintance, as he had appointed to do it, dipped him, as he was swimming, and plunged him under water, in the dark of the evening, as if it had been done in sport only, nor did they desist till he was entirely suffocated. And thus was Aristobulus murdered, having lived no more than eighteen years, and kept the high priesthood one year only: which high priesthood Ananelus now recovered again."

**H**EROD ANTIPAS (4 B. C.—39 A. D.), a son of Herod the Great and Malthace, was given Galilee and Perea and the title of ethnarch by his father's will. He is improperly called king in Mark 6:14, possibly as a reflection of the popular terminology, and correctly ethnarch in Matt. 14:1, Luke 3:19. He preserved the peace in his dominions, was tolerated by Augustus, and was a favorite with Tiberius. He loved display, especially in public buildings. He restored Sepphoris, the capital of Galilee, and built Tiberius near the hot springs of

Emmaus and erected there a palace. As part of the site was on a burial ground it was unclean for the Jews, who refused to settle there. It was therefore largely settled by foreigners. Excessively cunning (cf. Luke 13:32), shrewd and astute, a pagan at heart, he was superstitious and sensitive. In 27 A. D. he went to Rome, saw there the beautiful and ambitious Herodias, his own niece and already the wife of his half-brother, Herod Philip, and altho he had a wife living, he proposed marriage to her. By divorcing his wife, the daughter of Aretas (king of the Nabathean kingdom, s. and e. of Palestine, capital Petra) and marrying Herodias, he aroused the anger and caused the denunciation of John the Baptist and inflamed with anger Aretas, by whom some years afterward he was disastrously defeated (36 A. D.). When Jesus was brought before him for judgment, according to Luke 23:7-15, he avoided pronouncing decision, probably having in mind his own mental suffering after his execution of the Baptist (Matt. 14:1-3). On the advice of the ambitious Herodias, Antipas went to Rome to sue for the title of king. Agrippa anticipated his arrival there with charges of disloyalty to Cæsar in that he had provided equipment for 70,000 men in Galilee. This was really meant for a war of revenge on Aretas; but Caligula would hear no explanation, banished him to Lyons, and gave his territory to Agrippa (39 A. D.).

**T**HERE are two truths or lessons seen in this history as in all history.

The one is the reality of Providence. It surely seemed darkest before dawn, as we consider the terrible lives and awful cruelties of these two rulers among the Jews, Antipater and Herod the Great, just before Jesus was born. A divine Providence surely was needed to so take care of things at such a time that a Mary and a Joseph, a Simeon and an Anna could be kept. There is a God who lives and loves and rules and "he that trusteth in Him shall not be put to shame." And we see it set forth in the birth of our Savior and the way He was cared for. In Matthew 2:1-12, 13-15, 16-23, we see how the rage and murderous plans of Herod the Great, were thwarted. There is a God that cares.

The other lesson is that of the laws of right and wrong which we learn are working in the world. We do not always see it. But it is true that as men sow they shall reap. It comes back. These three Herods, Antipater, Herod the Great, and Herod Antipas—all did much wrong; but they all suffered much, too. In all three, the end was disastrous and miserable: Antipater was poisoned; Herod died at Jericho, B. C. 4, of internal ulcers; Antipas was sent into exile by the emperor.

#### **MOTTO (Phil. 4:8)**

Whatsoever things are true,  
 Whatsoever things are honest,  
 Whatsoever things are just,  
 Whatsoever things are pure,  
 Whatsoever things are lovely,  
 Whatsoever things are of good report;  
 If there be any virtue and  
 If there be any praise,  
 Think on these things.

## **Illinois Y. P. L. L.**

**T**HE third annual convention of the Illinois Young People's League of the Norwegian Church, met at Newark, Ill., Sept. 17-19, 1920. The theme at this convention was, To the Law and to the Testimonies.

At the business meeting held Saturday morning the following officers were elected: Rev. J. O. Tweten, Lee, Ill., president; Rev. B. A. Olson, Seneca, Ill., vice president; Miss Esther Varland, Ottawa, Ill., sec.; Miss Ella Murley, Platville, Ill., treasurer; Board of Directors: Rev. N. G. Peterson, Newark, Ill.; Mr. Armour Danielson, Seneca, Ill.

On October 12, the officers held a meeting at Pleasant View Luther College, Ottawa, Ill., to make plans for the coming year.

The topic chosen for the next convention is Matt. 12:30: He That Is Not for Me Is against Me. On Saturday afternoon a Round Table Talk is to be given, when one member from each league shall report on the work accomplished during the past year, and on Sunday the Choral Union shall give their program as usual. Many other good numbers are also being prepared to make the convention the best.

## **Did the Church Need a Reformation in the Sixteenth Century?**

**By Mrs. Jersing Thompson**

**I** KNOW of no better way to answer this question than by telling of the conditions that existed within the Church at that time; how the Gospel of salvation thru Jesus Christ was forgotten by the Church, and in its place were instituted a great many ceremonies and usages, which to us who know in whom we believe, are no more than empty mockeries.

We who today have the open Bible, do we appreciate to what extent we are blessed? Do we say with the Psalmist, "I waited patiently for the Lord, and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord. Blessed is the man that maketh the Lord his trust?"

To contrast with the trust in the Lord expressed in this Psalm, permit me to call to your attention a paragraph from "The Friar of Wittenberg," which gives the essence of the doctrine of Rome:

"Assent with the lips to the teaching of the Church, say the appointed Credo, profess reverence for all holy things, never allow doubt or question to pass from vague inquiry into heretical action—do this, and eat, drink, and be merry, enjoy all things human law does not too absolutely forbid; if then there be a hereafter for the soul, the Church you have served will care for it. The Church will deliver you in safety into the great Forever even as the skillful shipmaster delivers the passive freightage after the tedious voyage."

If we go back as far as to the first centuries of the Christian era, we find that the Word of God was then accessible to the common people, indeed the people were exhorted to read it from the manuscript forms which were scattered among them. But during the latter part of the fourth and the beginning of the fifth century, the custom of reading it began to be abandoned, partly from the incoming of barbarism thru invasions by the various Germanic tribes, and partly because the prevalence of allegorical interpretation created the feeling that a layman could not understand it. Thus gradually God's sacred Message to humanity was neglected and pushed aside; and with its exit, ignorance and superstition crept into the place which the Spirit of God should have occupied, the hearts and minds of men.

The lack of God's Word and erroneous inter-

were chosen guardians of churches, societies, and cities.

The adoration of the Virgin Mary became prevalent. She received the name, "Mother of God," and was elevated above all saints. "To her, and in less degree to the saints, the common Christians looked for that mediatorial sympathy which they dared not seek from Christ, whose humanity seemed lost in His exaltation."

Worship became nothing more than a succession of prescribed formalities. The more images and relics before which one could prostrate himself, the greater would be his spiritual benefit. The longer the prayer, the more effective.

The prevalence of ceremonial image worship and saint veneration made it possible for multitudes of heathen to pass from their old religion to that of the Christian Church by no other conversion



Luther's Break with Rome in "The Great Year," 1520—Burning the Papal Bull and Other Documents

pretation caused a low ebb in the moral conditions of the Christian world.

Humanity requires some mode of expressing its recognition of a Deity. When the Spirit-filled Word of God became lost to the people, they began to crave some visible object to which they could attribute supernatural power. Naturally they turned to the pictures and images of saints which adorned their churches, before which they prostrated themselves, and which the most ignorant actually worshipped. Miraculous powers were ascribed to these images, and legends of marvellous cures were related of them. In their wild imaginings, even relics were endowed with power to work miracles. A lock of hair purported to be from the head of Saint Elizabeth could cure diseases; a piece of bone from the arm of Saint Peter would annihilate the sins of him who possessed it.

The veneration of departed saints and martyrs became extravagant. Their intercessions were invoked especially for the cure of diseases. Saints

than a mere change of name. To them the Christian life seemed nothing deeper than a round of ceremonies and perfunctory duties.

This new form of idolatry was at first condemned by the church teachers, and yet its cause—the extravagant veneration of saints—was commended by them and vindicated against attack. By thus promoting these heathenish doctrines, the Church was destined to reap their immoral effects upon all classes.

"The pure and steady light of a true Christian life which should have shone abroad over the darkness and confusion of the world was dimmed by a formal and churchly piety, or made ghostly by an unearthly asceticism."

The doctrine of purgatory also had its origin during this period in the Church's history. Its introduction was due to a suggestion made by Augustine, that imperfect Christians might be purified in an intermediate state, from their remaining sins. His conjecture was converted into a fixed belief.

Since the second century, supplications for departed Christians had been practiced, but with the introduction of this doctrine of purgatory, a new motive was given for their use since they might shorten this period of torment.

We have taken a brief glance at the origin of the various false doctrines which prevailed thruout the Church in pro-Reformation times. But do not think that these false practises died in being born. No, we find them continuing, growing stronger and more corrupt thruout the centuries.

Give an institution encouraging corruption, hundreds of years in which to multiply its evils, and it will become thoroly corrupt. Bruise an apple, and the sore will spread not only over the entire surface, but will eat deeper and deeper into the flesh until it reaches the heart, and the whole fruit will be nothing but a ball of rotten matter.

Altho the clergy of the early Church sought to stifle the sensuous expression in Christian worship, we find them later teaching and encouraging its various forms. The bruise received from contact with barbarism, and by harboring contaminating vices, spread not only thruout the masses but reached the clergy, and the whole institution became steeped in error. Vices of various sorts were nurtured within the Church until it fairly reeked with corruption. Ignorance and superstition were shared alike by clergy and laity.

Political strifes in Rome drew the papal chair into their controversies, the party in power claiming the right to choose the pope. There was also a continual struggle for supremacy between the ecclesiastic and the temporal forces, sometimes the pope submitting to the emperor, at other times the emperor submitting to the pope. This tended to make the Church more and more a worldly power.

Love of money and power became the ruling passion of the heads of the church.

The practice of simony became common, ecclesiastical offices being bought and sold for money.

The sale of indulgences sprang from the mercenary greed of the pope and the archbishops. By the payment of money a person would receive a paper declaring him absolved from penance for any sin he had committed, was committing, or intended to commit.

Even the souls in purgatory were made a matter of money transactions. Thru the payment the dead in purgatory were released from the flames.

In 1517, John Tetzel, an agent of the pope, appeared in the neighborhood of Wittenberg in Germany. His business was the selling of these indulgences, the proceeds of which were to help pay for the building of St. Peter's Church in Rome. To persuade the people to buy his spiritual wares, he told them that as soon as their money clinked in the bottom of the chest, the souls of their deceased friends went up to heaven.

Great hardships were brought upon the ignorant people by these means, many of the poorer ones giving their all for the purchase of the forgiveness of sins, which has been purchased once for all by the sacrifice of Jesus Christ, and given freely to whomsoever will accept.

The blessed knowledge that we have today, that by faith are we justified, was not then possessed

by the people. In fact, the whole Word of God was withheld from them, and they were fed upon ceremonies.

They were taught that by good works they might earn their salvation. Also that all the saints and many pious people had merited more righteousness by their good works than they themselves needed. This surplus righteousness was left in the charge of the Church and for her dispensation. This also was made a matter of financial speculation, people buying portions of it to add to their own righteousness in order to give them enough for salvation.

The unnatural state of celibacy imposed upon the clergy gave rise to the grossest of immoral practices. For half a century the pope's chair was filled by the paramours, sons, or grandsons of two profligate women of Rome.

Truly these times are rightly called the Dark Ages. The light of the Gospel was so covered with ignorance, superstition, and vice that it was almost snuffed out.

But the Church of God is an eternal institution. It will live in spite of corruption and worldliness, tho they strive to smother it. "Truth will prevail." The Gospel truth of salvation will eventually shine out thru the darkest of clouds.

About the middle of the fifteenth century the Turks invaded eastern Europe and captured Constantinople. Many learned men from this Eastern Empire fled for refuge to the Western Empire, bringing with them old Greek writings and learning. This gave impetus to learning thruout the Roman Empire. Languages began to be studied; arts and sciences were reborn. The Renaissance had begun. Men awakened to see the errors and corruption under which they had been laboring.

Naturally then there followed a cry for the removal of these evils. Leaders in thought and action demanded reform.

Such men as John Wiclif, John Huss, Johan Wessel, and Savonarola prepared the way for the reformer greater than they—Martin Luther; the man whose eagle eye sought out the truth, whose fearless and unflinching spirit dared to expound it in the face of the gravest of personal dangers; the man whose iron hand broke asunder the chains which held bound the sacred Word of God, and who gave it to the people in their own language; the man to whom, above all other men, we owe the existence of our Church of the Reformation, and whose deeds we are especially this year commemorating, and thru whose works we may behold the Savior of the World, and in Him glorify our Father in Heaven.

By this brief survey of the conditions of the Church in the past, we can readily see that a reformation was needed.

But what of our Church of the present day? Is our condition as it should be, and as it could be? A sacred duty rests upon each one of us, that we not merely enjoy the benefits of the Reformation of the sixteenth century, but may thru faithful loyalty to our Church, and by the grace of God, help to bring about the transformation of the twentieth century.

## The Young People's Luther League in Its Relation to the Activities of Our Church

By Rev. N. M. Ylvisaker

(Continued from last number)

### Baptist Young People's Union of America

A UNION representing the various societies of young people connected with the Baptist churches in the United States and Canada. Its constitution states: "The object of this union shall be to secure the increased spirituality of our Baptist young people; their stimulation in Christian service; their edification in scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity thru existing denominational organizations." Active members take this pledge: "Relying upon Divine help, I hereby promise to strive to be true to Christ in all things and at all times; to seek the New Testament standard of Christian experience and life; to attend every meeting of the union, unless hindered by reasons approved by a good conscience, and to take some part in the services, aside from singing, if it is possible to do so with sincerity and truth." The local societies comprising this union numbered, several years ago, about 5,000, with a membership of 250,000. (Univ. Cyclop. 5,619.—1901).

**Young People's Christian Union:** A union of all the young people's societies within the church of the United Brethren in Christ, for purposes of denominational advancement. It was organized June 5, 1890. The union in 1900 comprised 2,008 societies. The total membership approximates 76,000. It has built a mission church in Los Angeles, Cal., and publishes a paper.

—The Watchword.

### Brotherhood of St. Andrew

An organization exclusively of men in the Protestant Episcopal Church. "The sole object of the brotherhood is," in the words of the constitution of the society, "the spread of Christ's Kingdom among young men, and to this end every man desiring to become a member thereof must pledge himself to obey the rule of the brotherhood so long as he shall be a member. These rules are two: the rule of prayer and the rule of service. The rule of prayer is to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the brotherhood. The rule of service is to make an earnest effort each week to bring at least one young man within the hearing of the Gospel of Jesus Christ, as set forth in the service of the Church and in young men's Bible classes." Any body of young men in any parish, mission, or educational institution of the Protestant Episcopal Church united under the name of the Brotherhood of St. Andrew, with the approval of the rector or minister in charge, and whose members pledge themselves to the objects of the order, is entitled to become a chapter of the brotherhood, and as such, to representation in its conventions, which are held annually. The convention appoints a council which is charged with

the executive direction of the general organization. The parent brotherhood was organized out of a young men's Bible class in St. James Church, Chicago, on Nov. 30, 1883, and the work was attended with such encouraging results that other parishes formed similar societies. There are now (1900) more than 1,200 acting chapters in the U. S. with a membership of nearly 14,000 men. The brotherhood has extended to other lands, having in Canada 230 chapters and about 2,000 members; in Scotland, 10 chapters and 150 members; in Australia, 40 chapters and about 500 members; it has been established also in England, the West Indies, and South America. There is a junior department of the brotherhood. (Univ. Cyclop. II, 609).

During the war, I met representatives of this organization doing work among its membership in the army camps of the South.

### Luther League of America

An organization first effected by delegates from six Lutheran societies in New York City. The various societies of the different Lutheran churches in the U. S., chiefly composed of young people who are working for the interests of the Church, are brought together in the League, the constitution of which declares that its objects are "to encourage the formation of the young people's societies in all Lutheran congregations in America, to urge their affiliation with their respective state or territorial leagues, and with this league to stimulate the various young people's societies to greater Christian activity and to foster the spirit of loyalty to the Church." The first national convention of the league was held in Pittsburgh, Pa., in 1895. At a national convention held in New York in 1898, 400 delegates were present, representing a membership of 80,000 in 15 states. (Univ. Cyclop.).

The Luther League of America recently celebrated its 25th anniversary at the Ft. Wayne, Indiana, convention. Mr. Alfred Klosterhaus, chairman of the committee on credentials, reported 201 registered delegates present, representing 96 local, 42 district, and 63 state delegates, from 17 states; 3 international delegates, 9 delegates at large, or a total number of 213 delegates, 112 visitors, making the total registration 325.

According to the report of its general secretary, Mr. Harry Hodges, the L. L. of Am., at the time of its silver anniversary, consisted of 658 senior organizations with a membership of 25,088; 15 intermediate organizations with a membership of 289; 121 junior organizations with a membership of 3,370. Total membership, 28,747. Of these organizations, 766 are known as Luther leagues, 28 are otherwise named. These subscribe for 3,500 Luther league reviews and 13,000 topic booklets.

The decreased membership, Mr. Hodges attributes to the withdrawal of the Canada League, which has organized itself into a Canadian League; the temporary inactivity of the California League, the weeding out of non-paying members—and, we might add, also the withdrawal of societies heretofore affiliated with the L. L. of Am., but now holding membership in and supporting their own synodical league.

The L. L. of Am. took a step of far-reaching

significance at this convention. It decided unanimously to become the official Y. P. organization of the United Lutheran Church of America. It ceases now to exist as an intersynodical society and becomes a synodical organization, pure and simple, on a level with our own League. This action came as a result of several contributing reasons, among which might be mentioned the organization of the United Lutheran Church of America, embracing synods formerly active in the Luther League. The statement was made at the Ft. Wayne convention, and verified by its officers, that 95% of the present membership of the Luther League belongs to the United Church of America. Then the organization of the National Lutheran Council was felt to make superfluous the peculiar aim of the Intersynodical Luther League. The organization of synodical leagues in such church bodies as the Iowa Synod, Augustana Synod, Norwegian Lutheran Church of America, Ohio Synod and Missouri Synod eliminated the intersynodical field and the step of affiliating with the United Church was therefore taken by the Luther League as a matter of self-preservation, as the United Church came with the ultimatum that unless the Luther League would accept the invitation of the United Church of becoming its young people's organization, the United Church would feel constrained, also, to organize its own synodical league and thus take away the only field left open to the Luther League.

As the official young people's organization of the United Church, the Luther League will, however, receive a new impetus and becomes a force to be reckoned with. It receives the backing of the powerful merger synod and the results are already evident. The Ft. Wayne convention took immediate steps toward making the L. L. the leading young people's organization in the Lutheran Church of this country, and its boast is that it intends to maintain its position of leadership it has gained thru 25 years of inter-synodical work. That it will have to be reckoned with is clear. It has thru 25 years of work established and found itself. It has perfected its organization. It has developed its separate field of literature. The United Church has been quick in recognizing the worth of the L. L. of Am., and it will therefore be more willing to give the Luther League generous backing. And by entering United Church of America as an organized body, the Luther League of America will move quickly and energetically and determinedly to overcome the seeming lead of other synodical leagues which are as yet, however, greatly handicapped by lack of organization or definite purpose. It is interesting to note that the Ft. Wayne convention adopted our budget system of financing the league work from now on.

Dr. L. M. Kuhns, for 25 years the general secretary of the Luther League of America, is more than any other man entitled to whatever credit there is for the Luther League movement, and its present day strength.

The Luther League of America publishes two periodicals: The Luther League Review, and The Luther League Topics, both of which have gained a wide circulation.

## St. Luke's Hospital Dedicated

SUNDAY afternoon, October 10th, St. Luke's Hospital, Mason City, was dedicated. The day was ideal. Shortly after noon, automobiles began parking near the hospital grounds and visitors thronged the building. Large numbers from Mason City and vicinity attended the dedication exercises. Delegations from Cresco, Lawler, Northwood, St. Ansgar, Kensett, Joice, Ellington Prairie, Thompson, Belmond, Bancroft, Ruthven, Rockwell, Clear Lake, and other places were present and took part in the exercises.

At the dedication services, Mr. A. M. Schanke, president of the North Iowa Lutheran Hospital Association, presided. After the singing of a hymn, Rev. Thor Sigmond of Kensett led in Scripture reading and prayer. Thereupon, Mr. A. M. Schanke delivered a short address of welcome in which he extended to all a hearty welcome to the dedication of St. Luke's Hospital, in its temporary quarters.

Rev. Wm. F. Engelke, Rockwell, Iowa, delivered a short address speaking of the beginnings of other Lutheran hospitals, in particular the hospitals established by Dr. Passavant. He pointed out the valuable services rendered to humanity.

Rev. M. E. Waldeland, St. Ansgar, Iowa, spoke of St. Luke's Hospital, its policy, and plans. The speaker referred to the fact that St. Luke's Hospital is not erected to put any other hospital out of business, nor to interfere with any other institution, but is established in order to meet the needs and render the services that is asked of it. It wants to be cordial in all its relations to the public, and St. Luke's Hospital will always aim to serve the people who may seek its aid.

The Hon. Rev. L. O. Wigdahl delivered the dedication address. He called attention to the opportunity of service, service in the name of the Lord. He held forth the ideals and the plans of St. Luke's Hospital. He said we are setting aside this building for the Lord. It is not our building in this sense, but the Lord's. It is to be used for the glory, the honor of God, and to relieve suffering humanity. He, thereupon, dedicated St. Luke's Hospital as an institution of mercy in the name of the Father, the Son, and the Holy Spirit.

Hon. G. N. Haugen, Northwood, Iowa, member of Congress, was also present. He is a member of the Board. He delivered a stirring address on the necessity of building a hospital and an institution of mercy in this part of Iowa. He called attention to the fact that Mason City is situated in a large Lutheran community. Here we should have a hospital that will be of service to the public in general. He said that we all should welcome the opportunity of having a part in erecting the hospital and serving the community.

The choirs from Clear Lake and Hanlontown were present and helped to add to the festival by their well rendered anthems.

At the closing of the dedication exercises the people were invited to the basement, where a luncheon was served in cafeteria style. They were also invited to visit the building and make an inspection of it. There were many expressions of general satisfaction and pleasure at what had al-

ready been accomplished. Great interest was manifested and all were looking forward to the time when they could meet for the dedication of the new building.

As darkness came on, the hospital lights were lit, and the building presented a magnificent sight. At 7.30 o'clock an informal program was given. Rev. C. C. A. Jensen, Rector of St. Luke's Hospital, presided. Board members and visiting pastors were called upon for addresses. Among the speakers were Rev. J. M. Jensen, Rev. M. E. Waldeland, Mr. Chris Behrmann, Mr. E. H. Rich, Mr. E. B. Stillman, Rev. O. Mall, Rev. Paul S. Spaude, Rev. R. M. Vordale, Mr. Hugh M. Gilmore, Dr. A. C. Achternacht, Dr. Fraiser, Mr. A. M. Schanke, Hon. Rev. L. O. Wigdahl. These men gave short addresses of about five minutes, each dealing with various phases of hospital work, but thru all these talks there was an expression of joy and satisfaction.

Hospitality, good feeling, and good fellowship was very evident during the entire day and evening. The Board of Directors feel that they have the good will and the hearty co-operation of the public in this worthy enterprise. St. Luke's Hospital is a reality.

After the evening program, the executive committee had a short meeting, at which some matters pertaining to the hospital were taken care of.

Members of the Board belong to the Norwegian, Iowa, and Augustana synods.

## Luther Was a Very Great Man

SO said a Roman Catholic priest to his people one Sunday. He went even further and said that he was the greatest man that the sixteenth century had produced; that he did the Roman Catholic Church a great service by crying out against certain evils that needed reformation in his day. But he was careful to offset this by calling attention to the disorder and anarchism his reformation had inflicted upon the Christian world. One of our pastors informs us that similarly a liberal priest had said to him that between Methodism at the one extreme and Roman Catholicism at the other, the Lutheran Church came nearest to offering the solid ground upon which the unity of Christendom might be made possible. He claimed that the strength of the Roman Catholic Church consisted in this—that it stood for order and for reverence. He doubted, however, that it could, in its present form, win back to the fold the many sects that are the offspring of the Reformation.

Some priests say in private what they would scarcely venture to preach from the house tops. But there are priests and priests. Those who have an open mind realize that Luther's Reformation was conservative as compared with that of the other reformers, tho they reject what Luther taught and regard him as guilty before God of the worst schism in history. One thing they have yet to learn, and that is that Luther was not responsible for the schism. A corollary to that is, that no sects have sprung from the Lutheran wing of Protestantism. The Church of England was the fertile ground in which the sects have sprung up like weeds, and

America is where they flourish and multiply endlessly.

As to the need of order in the Church and of the spirit of reverence and devotion, it must be confessed that in many Protestant churches there is a serious lack of both, and the sooner a healthful change for the better can be inaugurated the better. Much levity and lack of dignity in the pulpit is responsible for the irreverence so common among Protestants.—The Lutheran.

## BOOK REVIEW

**The Great Renunciation, Leaves from the Story of Luther's Life**, by W. H. T. Dau, Concordia Publishing House, St. Louis, Mo.

Professor Dau of St. Louis has specialized in the study of the Lutheran Reformation and within the past few years has written two books, *Luther Examined and Re-examined*, and the *Leipzig Debate*. This new book, *The Renunciation*, deals with the important event of 1520, when Luther burned the papal bull of excommunication and severed his connection with the Church of Rome. The new book shows a great deal of careful and conscientious research work, arranged logically and made attractive by the lucid style and excellent English of the author. The author has produced a book which will stand any test and must be considered a most valuable contribution to our English Lutheran literature in America. We hope that it will receive the circulation which it deserves. Price \$1.75.

**The Valid Administration of the Lord's Supper**, by Herbert C. Bell.

This pamphlet is a reprint from the *American Lutheran Survey* and is an exegesis of the words of the institution in an effort to settle some of the important questions relating to the sacramental elements. Among other questions answered is that of fermented or unfermented wine, leavened or unleavened bread, the common or the individual cup. We believe the author answers all these questions in accordance with the scripture texts and our Lutheran confession.

Price 10 cents a copy.

**Robert Barnes, Luther's English Friend**, by William Dallmann.

This neat little book of 112 pages with forty full page illustrations makes very interesting reading. Those who are familiar with the books of Pastor Dallman know that he can write a book on any subject and make it fascinating. Robert Barnes is a very interesting historical personage of whom Luther says: "Our good, pious table companion, this holy martyr, St. Robertus."

The book gives some very interesting historical information about the introduction of Lutheranism into England and how the work was frustrated chiefly by the ungodly King Henry the VIII. It contains a chapter of Lutheran history with which we all should be familiar, and will shed some light on present day events.

Binding, full cloth, 50 cents. By Concordia Publishing House, St. Louis.

For the above books, send orders to Augsburg Publishing House, Minneapolis.



# CHURCH NEWS



**Rev. R. Malmin** is preparing a book, a memorial to the late Dr. J. N. Kildahl. It is expected to be ready before Christmas.

**East Writing Rock congregation**, near Grenora, N. D., Rev. S. Strandjords charge, laid the cornerstone to its new church the 14th of October. The services were conducted by President Ylvisaker, assisted by the pastors of the Williston Circuit, who had their fall meeting at the time.

**The mission offering** Sunday, Oct. 17, in Elk Creek Church, Worth Co., Iowa, Rev. Thor Sigmond's charge, amounted to \$2,147. Rev. M. Saterlie preached the mission sermon. Rev. A. H. Gjevne, Rev. H. Fosnes, Rev. O. Amdalsrud, Prof. R. Hall, and Mr. Botolf Johnson also took part during the meeting.

**Recently** a mission meeting was held at Trinity Lutheran Church of Spring Grove, lasting three days. The speakers were Revs. C. S. B. Hoel, Eugene Rateaver, and Prof. Albert Anderson. The ladies of the congregation served luncheon all three days. The total receipts were \$1,670, which will be divided equally between the home and foreign missions.

A. O. J.

**The teachers' meeting** at Madison, Minn., was attended by 25 teachers, 9 pastors, and 5 professors. The following were elected officers: Laurence Olson, president; H. Lindland, vice president; Clara Tolefson, secretary; Emma Anderson, treasurer; and S. Hattlestad, field secretary. A committee of two in every district was elected to arrange for meetings to further the cause of primary education.

**Miss Sofie Malmin**, daughter of Editor Malmin and last spring a graduate of Concordia College, Moorhead; Deaconess Lillian Groh; and Deaconess Flora Moe left the 18th of October for Seattle, Wash., where they will meet Miss Berliot Evenson and there embark on the Fushima Maru for Yokohama and thence go to China to take up the work in our mission. They expect to reach their destination by Thanksgiving Day.

**The cornerstone** for Our Savior's Lutheran Church in West Salem, Wis., was laid with appropriate ceremonies Sunday, Oct. 3. Rev. Eikja-

rud preached the sermon. Pastor Ottersen, the local pastor, assisted at the exercises. The L. A. S. of the church served dinner to about 400 persons. The pastor of the church delivered a sermon in English in the afternoon.—The church will be finished during the winter. —O.

**Rev. Finn Magelssen** from Alpena, Mich., was installed as pastor in the Lutheran church at Rushford, Minn., Sunday, Oct. 17, to take the place of Rev. E. Jaastad, who resigned.

**Rev. C. E. Tiller** of the Bethlehem church, Minneapolis, has been advised by his doctors to quit work and take a vacation for a year. He is suffering from low blood pressure. Pastor Tiller was elected president of the Twin City Pastoral Conference at its last meeting.

**Rev. Peter Hesby** was pleasantly surprised by his congregation in Lewistown, Montana, a short time ago. Rev. Hesby had just returned from the circuit meeting at Hardin, when a big crowd entered the house and presented him with a big purse of money. Mr. L. Olson, the secretary of the congregation, delivered the speech of presentation. A musical program was given and a delightful lunch served. A pleasant time was enjoyed by both the pastor and the congregation.—Cor.

**The Northeastern Montana Pastoral Conference** held its annual meeting at Scobey, Mont., Oct. 5th to 6th. Pastor Aaberg gave exegesis on Gal. 3: 21-29. Pastor Kjer presented a paper on The Need of a Deeper Spiritual Life Among the Clergy. Pastor Akre discussed the subject, Positive Preaching, and Past. Hendrickson gave a lecture on Spiritism. Wednesday evening Pastor Livdahl introduced for discussion the subject, The Comforting Doctrine of the Forgiveness of Sin.—Corr.

**Fifteenth Sunday after Trinity**, Leech Lake Congregation celebrated its annual mission festival in Mr. Geo. Byerdorfer's grove, the usual place for such gatherings. There were many present, and the beautiful weather that day added greatly to the festivities. In the morning there were Norwegian services, and in the afternoon a short service in the English language. An offering was taken for

the Home Mission, a nice offering for so small a congregation. Many of the Walker Congregation crossed the bay by boat to help the sister congregation celebrate.—H. Magelssen.

**President Skindlov** of the Rocky Mountain District dedicated a church at Savage, Montana, the 19th of September. The church is served by Rev. K. Bodin. — Rev. Peder Hesby has accepted a call to Deary, Idaho. — Rev. L. N. Hoagland goes to Hingham, Montana, and Rev. E. T. Rogne will serve congregations in Clayton and Warly, Wash.—Rev. Overt Skilbred will remain at Billings, Mont. Rev. O. B. Tufte has resigned at Miles City, which will form a separate charge. He continues to serve Glendive and Deer Creek. Rev. A. Halleck temporarily serves Big Timber.

**The Wild West.** We are wont to think of the West as something wild and rather ungodly, but here is something that points the other way. In Rhame, N. D., there is a little congregation of 40 confirmed members that pays alone in pastor's salary \$650. It is quite refreshing to get such wafts of Christian interest. When small congregations in the West, with crop failures and hardships, can do this, what could not our large, rich congregations with good crops and plenty, do, if they felt like it. Rev. L. Dordal is the pastor, and at the persistent request of the congregation he recently returned a call from Montana. —Cor.

**The first convention** of the young people of the Sioux City Circuit was held in Sioux City, Ia., Oct. 10. At this convention a constitution was adopted and the Sioux City Circuit League organized. A business meeting and miscellaneous program took up the session at 3.00 p. m. in St. John's Lutheran Church, and at 7:30 p. m. a splendid musical program and the convention address were given in St. Peter's Church. A convention chorus of 40 members sang at both sessions. The following officers were elected: President, Rev. M. A. Holl, Sioux City, Ia.; Mr. Norris Trohow, Olson, Soldier, Ia.; sec'y, Miss Ida M. Vigen, Sioux City, Ia.; treas., Mr. Selmer Naglestad, Inwood, Ia.; board of directors: Miss Nellie Dorum, Sioux City, Ia.; Mr. Norris Trohow, Sioux City, Ia.; Miss Grace Nelson, Irwin, Ia. —I. M. V.

**An edifying devotional meeting** was held in Zion Congregation, Maskell, Nebr., Oct. 12-14. Rev. H. K. Sumner

gave the opening sermon on Regeneration (John 3:1-17). Rev. A. J. Bergsaker introduced the first theme, Luke 10:38-40. He was given time to develop a most thorough explanation of Jesus' visit in Bethany. Wednesday afternoon Rev. J. L. Johnson gave an interesting explanation of the Fifth Petition. He used the English language. The same evening Miss Grace Soderberg spoke on China Is Awakening. Shall Christ give her light? The young people rendered several good selections each evening. Miss Nora Leitru of Wakonda sang several solos in English and Norwegian. The meeting closed Thursday afternoon. —Cor.

**The Eidfjord and St. Olaf churches,** Rev. P. A. Thoreson's charge, at Hannaford, N. D., were dedicated October 17th and 18th, respectively, by District President I. D. Ylvisaker, assisted by Reverends S. S. Wold, V. E. Boe, E. C. Tollefson, O. J. Ovrebø, T. S. Hanson, H. O. Bach, S. Olson, D. Swennungson, and P. A. Thoreson. Pastor Wold gave the introductory address at the Eidfjord Church, and Pastor Tollefson at the St. Olaf Church. The St. Olaf Church Choir sang at both festivals. About four years ago both these congregations lost their churches by a storm, and these two new beautiful churches are now built in their places. Pastor Thoreson, who has served the congregation for 32 years has resigned, and the charge will be taken care of by Rev. Geo. S. Natwick of Williston, who has accepted the call.

**St. Olaf College.** Dr. L. O. Grondahl, who for a number of years was a teacher in the Carnegie Institute of Technology at Pittsburgh, Pa., and is now a director of rehearsal with the Union Switch and Signal Company of that city, will be the principal sixth of November speaker at this year's St. Olaf College Foundation Day celebration. Dr. Grondahl belongs to the St. Olaf graduating class of 1904 and received his Ph. D. degree at Johns Hopkins University, his major being chemistry. He took a prominent part in oratory during his college days.—The St. Olaf teaching staff now contains 56 members.—Miss Alpha Lindaas, who for years delighted St. Olaf audiences with her wonderful soprano voice, was recently married to Mr. Neil George Gregeresen of Everett, Wash.—The St. Olaf Choir will make a two-week trip before the end of this school year. The itinerary will embrace such cities as

St. Louis and St. Joseph, Mo., and will be made for the purpose of promoting Lutheran choral singing.

**Montevideo Circuit** met in Louisburg Congregation, Rev. E. S. Belgum's charge, October 4-6. Rev. J. O. Wrolstad, Granite Falls, preached the opening sermon. Rev. John Walseth of Ortonville conducted the altar service. Subject for discussion, Luke 14:16-24. Outline: The Great Supper. 1) The Preparation; 2) The Invitation; 3) The Invitation Refused; 4) The Consequences. Undersigned led the discussion, which was lively thruout, and followed with manifest interest. The meeting was well attended at every session, showing that the people appreciated the visitors coming to Louisburg. Rev. S. M. Moe of Clinton was received into the circuit and welcomed by the president, Rev. Giere. Following are the officers for the coming year: President M. J. Ericksen; vice president, Theo. Bergee; secretary, S. M. Moe; treasurer and financial secretary, E. I. Strøm. The circuit budget was given proper consideration. Mission sermon by Rev. Eidesvik, based on Daniel 2, Nebuchadnezzar's dream. Offering taken for foreign missions. Meeting closed with Communion service conducted by Pastor Giere. Most beautiful weather graced the meeting from beginning to end. Good attendance. Generous hospitality. We left Louisburg fully assured that our meeting was blessed. The next meeting of the circuit, God willing, will be in Big Bend Congregation of Rev. Bergee's charge.

C. J. Quill, sec.

**Not all the readers** of the Lutheran Herald know that the state of Minnesota has a sanatorium for the cure of tuberculosis at Walker, Minn. The sanatorium is located near the city of Walker on the shores of Leech Lake and commands a beautiful view among the pines and evergreens. The institution was built 12 years ago at a cost of about \$800,000. At present there are about 300 patients. Being a state institution it is but natural that people of many nationalities and creeds are found here, consequently many Lutherans among them. The undersigned conducts services there besides visiting the sick, and it would be very desirable if pastors would notify me on the coming of members of their congregations, which would help me locate them more readily than is often the case now.

Recently an ice-cream social in honor of the nurses at the sanatorium was given by the pastors L. J. Jerdee and H. Magelssen. Invitations were also extended to the doctors, the steward, and their wives. A short program was rendered. Addresses were delivered by both pastors; piano solos by Miss Adele Magelssen; vocal solos by Mr. Drexall, accomp. by Mr. Thiseth, book-keeper at the sanatorium, and guitar solo by Mr. Campbell. Ice-cream and cake were then served. The nurses are doing a sacrificing work and need encouragement.—Let me add—cheerfulness and contentment adds greatly to the improvement of the sick, and you who have relatives and friends at the sanatorium, remember them in your prayers as well as by letters and other tokens of love.

May the Lord bless His Word upon the hearts of these unfortunates.

H. Magelssen.

**Lutheran Orient Mission.** The Lutheran Orient Mission Society, doing missionary work among the Mohammedan Kurds in The Near East, held a mission conference in Rev. L. L. Nesvig's congregation at Stoughton, Wis., September 17-19. The meetings were well attended, and the appeals for missions were interesting and inspiring. On Sunday the congregation further manifested its interest for missions by generously contributing a liberal offering for this mission. The following visiting pastors spoke at the meeting: I. A. Johanson of Duluth, A. M. Rusten of Muskegon, Mich., E. E. Espelien of Oconowoc, J. P. Heede of Chicago, J. H. Stender of Akron, N. Y., and Prof. M. O. Wee of St. Paul. On Monday the executive committee met in Chicago. At this meeting it was decided to send three more workers into the field as soon as the five that are now in the Near East report that travel is safe. Rev. L. O. Fossum is now district commander of the Near East Relief at Erivan, (at the foot of Mt. Ararat), Armenia; Miss Fossum and Miss Schonhovd are actively in the relief service at Ichmiadzin, a few miles from Erivan. Rev. and Mrs. Geo. Bachimont of Alsace, France, the Hermannsburgers representatives in the field, are also at Erivan. The society in America has taken over the support of these workers. This last communication bears date of August 19. The recent reports lead us to believe that they now may be in Soujboulak, the main

station of the mission. The executive committee for this mission consists of the following officers of the society: Rev. N. J. Lohre, pres.; Prof. M. O. Wee, vice pres.; Rev. H. Mackensen, secretary; John H. Stender, treasurer.

Park Region College has had about ten more students from day to day than last fall at a corresponding time. The total registration is now 135. New students and teachers have adjusted themselves very nicely, and things have settled down to a good routine. The classes have organized and there is much planning for the various class functions. The Juniors have already conducted one sandwich sale to raise money for the Junior-Senior affair. There is good, healthy rivalry. The students' boarding club has elected its officers: Fred Pederson is president and Clarence Lysne treasurer. Prof. Saeter, who will have charge of athletics, has helped reorganize the athletic association. It is fortunate that the school has his splendid services; the students appreciate his efforts and show much interest. Already both boys and girls are playing basket ball. The material for a boys' team is very promising. There is likely to be a real championship team.

Last week Mr. H. R. Holand delivered a very interesting lecture before the students and teachers on the famous Kensington Runestone. To many it was a new topic; however, it was very interesting to hear it discussed by the man who has undoubtedly given the matter more study than any one else. Mr. Holand insisted that all objections brought against the genuineness of the stone have been refuted; and many of the arguments urged against it have now become some of the very best evidences for it. Mr. Holand had just returned from Lake Cormorant, near Lake Park, Minn., which he believes is the lake referred to on the runestone as the one with the "two skerries" in it. This is the very scene of the massacre of the ten Norsemen as chronicled on the stone, Mr. Holand believes. He even thinks that he has actually discovered the very stone to which these Norse explorers tied their raft while fishing there. There are apparently some sunken graves on the shore of the lake. Mr. Holand went on to Barrett, Minn., to examine the skeletons found there by Mr. Lars O. Hjelle not long ago. He received permission from Mr. Hjelle to

send the skulls to the Smithsonian Institute in Washington, D. C., where experts in anthropology will be able to determine whether these skeletons are those of white men or of Indians.

The cornerstone of the new sanctuary of St. Paul Lutheran Church, Union Co., S. Dak., was laid by the district president, Rev. N. N. Bøe, Sunday afternoon, Sept. 26th. Rev. J. M. Hestenes, Rev. A. E. Distad, and pastor loci, Rev. A. J. Bergsaker, assisted in the reading of the prescribed Scripture passages. The history of the congregation, written by Mr. Halvor Knutson, was read by Mr. Lewis Ranum. This ceremony had been scheduled to take place in the forenoon, but was postponed until afternoon, owing to bad roads. The Rev. N. N. Bøe conducted the regular morning service. After the cornerstone laying ceremony pastors and audience proceeded to the old church located about 50 feet behind the new structure, where the Pastors Distad, Hestenes, Bøe, and Lysnes spoke on the various phases of our mission work. The evening program was intended especially for the young people. Accordingly, the first two speakers, Kilness and Hestenes, directed their remarks especially to them. The address of Rev. Olaf Lysnes was in the form of a memorial to Dr. J. N. Kildahl, news of whose death had just been received. The speaker dwelt especially on the sincerity and humility of the deceased. Pastor Bøe first paid a tribute to Dr. Kildahl and then passed on to admonish the young people to be loyal to their mother church. In conclusion pastor loci admonished his flock to remain faithful to Christ, the Chief Cornerstone. The dimensions of the church to be built are 48x76. When completed it will be one of the largest and most beautiful country churches in South Dakota. The material used is brick and tile and the cost will be \$70,000. The present pastor is A. J. Bergsaker. May God bless pastor and congregation.

J. B. Kilness.

### MISSIONARY FOSSUM PASSES AWAY

In the inscrutable wisdom of the Lord of the Harvest, the crucial hour of our mission has come. May He give us the strength necessary to bear the burden, and to say with trust in the Lord: "Thy will be done".

Just now I received the following sad message, which speaks for itself:

New York, N. Y., 1 P. M., Oct. 18, 1920. Cablegram just received from director Yarrows, Caucasus, contains the following sad news quoted; Fossum died, October tenth. Nervous exhaustion, and convulsions. Inform Lohre, the president of Mission Board, and relatives. Unquote: We have not informed relatives, since we have no information concerning them. Sympathy.—Near East Relief.

I am leaving immediately to bring in person the sad news to Mrs. Fossum and to confer with her in regard



to her wishes. I have wired Prof. Wee, the vice president, to accompany me to Mrs. Fossum, and with him I shall confer in regard to what steps we as a mission board must take. Mrs. L. O. Fossum lives at 2608 Pillsbury Ave., Minneapolis.

Brethren, let us not be discouraged. Fossum had done a big day's work for the evangelization of the Kurds. Now he has heard the Master's summons: "Well done, thou good and faithful servant, enter thou into thy rest."

Bachimont is there with the ladies, and they will look after things as best they can, and will enter the field as soon as the road is open.

N. J. Lohre.

### IN MEMORIAM

WHEREAS the Heavenly Father in His infinite wisdom and love has taken away from this life His servant, Dr. John Nathan Kildahl, a sincere Christian, a loving husband and father, a true shepherd of God's flock, a scholarly and warmhearted Christian educator, a brother trusted and beloved in the congregation of believers; and, Whereas, while rejoicing in Dr. Kildahl's steadfast keeping of the faith to the triumphant end of his earthly course, we, together with the whole Church, mourn the loss of one of our foremost leaders; be it resolved:

That the Red Wing Seminary expresses its deepest sympathy with the

bereaved family; its keen sense of the loss sustained by the Christian pulpit and school, especially within the Norwegian Lutheran Church of America; and its sincere thanks to God for the blessed testimony of the departed brother's life and death in the Lord.

The Red Wing Seminary feels itself especially and directly affected by Dr. Kildahl's death as it still cherished the memory of his consecrated service during the year spent by him as president of the school, and it joins the whole Church in praying that his memory may long be a blessing and an inspiration among us.

In behalf of the Red Wing Seminary,

Herman E. Jorgensen,  
G. O. Brohough.

### RESOLUTION OF CONDOLENCE

Whereas, it has pleased God in His unsearchable wisdom to remove from our midst our former president, Dr. John Nathan Kildahl;

And whereas, Dr. Kildahl was for fifteen years president of St. Olaf College, and by his able and self-sacrificing service did much to make the institution what it is;

And whereas, by his noble ideals and his beautiful devotedness to the principles of Christianity and of Christian education he exerted an immeasurable influence, and won a deep place in our affections, so that the memory of his devotedness will remain for us an inspiration and a challenge;

Be it hereby resolved that we, the students of St. Olaf College, do express to the bereaved relatives our sincere sympathy, and our hope that God, who alone can give true comfort, will comfort them in their grief.

Be it further resolved that a copy of these resolutions be printed in the Lutheran Church Herald, Lutheraner, and the Manitou Messenger.

R. Otis Marvick,  
Vivian Boraas,  
J. E. Farup,  
Committee.

### IN MEMORIAM

It is with a feeling of profound grief that we, the teachers and students of Concordia College, learn of the death of Dr. J. N. Kildahl. Dr. J. N. Kildahl was God's gift to our Church. The Lord had endowed him with a sincere personality, the ability to see the essentials of the problems he had to deal with, and a gift to present his thoughts in a clear and popular language. His great love

of the Lord caused him to use these gifts in his Master's service.

Both as a pastor and as a school man, his work was marked by this love, and his great influence among young and old was therefore an influence for Jesus Christ and His Church.

We thank God for what He gave His Church in Dr. J. N. Kildahl, and pray that He will raise up men among us who may with equal zeal and faithfulness continue the work from which he so unexpectedly has been called away.

We also express our sympathy with the family, and pray that God will comfort them in their sorrow.

J. Tanner,

T. C. Wollan,

Emma Norbryhn,

on behalf of faculty and students of Concordia College.

### IN MEMORIAM

In the death of Ex-President J. N. Kildahl the Alumni of St. Olaf College experience a sense of immeasurable loss. Not only had we come to regard most highly his ability as executive and teacher, but in his wise and kindly counsel we had found him in every true sense a friend.

Yet we would not find fault with the act of God calling him from the field of arduous toil to his heavenly reward. Rather would we express our deep gratitude to God for the life, character, and work of this faithful servant.

We are grateful for the large contribution he was permitted to make to the advancement of the Kingdom of God and the cause of Christian education.

We are grateful for his invaluable service to St. Olaf College as president and teacher for fifteen years thru a difficult period of transition.

We are grateful for his exceptional ability, inspiring leadership, wide vision, clear insight, unquestioned fairness, open sincerity, kindly helpfulness, and vital interest in the welfare of every student.

But most of all we are grateful for the powerful impulse toward sincere Christian faith and living which was permitted to operate thru him and which so deeply impressed all who came within the sphere of his influence, for his burning zeal for the salvation of souls, for the beautiful example of his consecrated life, for his fearless denunciation of sin in all its forms, for his plain and convincing exposition of the Gospel of the love of God, and for his constant emphasis upon seeking first the Kingdom of God and His righteousness.

For all that he was and did, we render sincere thanks to God, and pray that the influences emanating from this life may extend to widening and deepening circles for the blessing of posterity.

We pray also that the Lord may raise up for the Kingdom of God from the ranks of the Alumni of St.

### CONTRIBUTIONS FROM SEPT. 26TH TO OCT. 2ND, 1920

Pastor and Congregation	State	Education	Foreign Missions	Home Missions	Charities	Miscellaneous	Total	Women's Missionary Fund
EASTERN DISTRICT								
Personal, Minooka (S. E.)	Ill.			5.00			5.00	
Maakestad, John J., Zion	Va.				23.86		23.86	
Maakestad, John J., Bethania	Va.				23.86		23.86	
Personal, Viroqua (P. G. D.)	Wis.		20.00				20.00	
Sundby, G. A., Rio Luth., W. M. F.	Wis.				25.00		25.00	25.00
Sundby, G. A., Bonnet Prairie, W. M. F.	Wis.				25.00		25.00	25.00
Ingvaldstad, O., St. Paul Eng. Luth.	Ill.	50.00		22.18			72.18	
Messenlien, I. H., Bethania	Wis.	65.85					65.85	
Messenlien, I. H., Bethania	Wis.	80.00					80.00	
Messenlien, I. H., New Richmond	Wis.	32.40					32.40	
Green, Joseph M., York (O. F.)	Wis.				26.00		26.00	
Halvorson, M. W., Our Saviors	Wis.	146.70		100.00			246.70	46.20
Lawrence, J., Hollandale	Wis.					17.70	17.70	
Thorson, T. C., Janesville First Luth.	Wis.	50.00		50.00			100.00	
Hendrickson, H. O., Trefoldighet	Ill.				33.00		33.00	
Personal, Baldwin (L. P. O.)	Wis.					5.00	5.00	
Hendrickson, H. O., Nazareth N. Ev. Luth.	Ill.	31.85					31.85	
Parochial School, Eau Claire	Wis.	1.46		1.00			2.46	
Syrdal, P. R., Den 1ste N. E. Luth.	Wis.	5.00					5.00	
Gunderson, S., Springdale	Wis.	307.39		213.61			521.00	
Gunderson, S., Vermont	Wis.	348.00		241.84			589.84	
Kleven, O. M., Bethania	Wis.	86.57		86.00			172.57	
Kleven, O. M., Our Saviors	Wis.	18.10		18.00			36.10	
Kleven, O. M., Stanford	Wis.	24.70		24.00			48.70	
Halvorson, John, First East Koshkonong	Wis.	25.00		25.00			50.00	
Halvorson, John, Cambridge	Wis.	50.00		50.00			100.00	

Pastor and Congregation	State	Education	Foreign Missions	Home Missions	Charities	Miscellaneous	Total	Women's Missionary Fed.
Halvorson, John, First East Koshkonong	Wis.		122.00	30.00			152.00	
Halvorson, John, First East Koshkonong	Wis.		44.32	44.32			88.64	
Lund, O. H., Akers	Wis.		4.34				4.34	
Lund, O. H., Vestre Aker	Wis.		5.17				5.17	
Lund, O. H., Concordia	Wis.		9.62				9.62	
Johnson, J. C., Frankfort Scand. Ev.	Mich.			104.33			104.33	
Johnson, J. C., Elk Rapids Scand. Ev.	Mich.			35.00			35.00	
Personal, Suttons Bay	Mich.		3.00				3.00	
Christiansen, Chr., Washburn	Wis.				1.00		1.00	
Romsdahl, S., St. Petri, W. M. F.	Wis.		2.65			2.00	4.65	4.65
Halvorson, M. W., St. Lukes	Wis.		10.54				10.54	
Personal, Gardner (T. S. S.)	Ill.		85.00				85.00	
Shelfvland, O., North Lisbon, Helmer School	Ill.		30.85				30.85	
Shelfvland, O., North Lisbon, Bushnell School	Ill.		22.53				22.53	
Shelfvland, O., North Lisbon, Holte School	Ill.		11.25				11.25	
Shelfvland, O., North Lisbon, Lisbon Center School	Ill.		8.00				8.00	
Shelfvland, O., North Lisbon, Needam School	Ill.		8.10				8.10	
Sæviit, T., Heart Prairie	Wis.		21.25	29.25			50.50	
Total			1731.64	1079.56	60.00	136.42	3007.62	102.85

## NORTHERN MINNESOTA DISTRICT

Floren, L. J., Betania	Minn.				10.00		10.00
Sorensen, H. W., Østerdalen N. L.	Minn.			22.20			22.20
Pederson, Chr., Østre and Vestre Zion	Minn.	153.44		106.64			260.08
Pederson, Chr., Vestre Zion	Minn.	29.50		20.50			50.00
Pederson, Chr., Vestre Zion	Minn.	14.75		10.25			25.00
Skyberg, K., Rock Prairie	Minn.	55.02					55.02
Floren, L. J., Shelly	Minn.			48.10			48.10
Dale, J. B. A., Trefoldighet	Minn.			15.00			15.00
Quammen, A. G., Skandia	Minn.	22.00		32.35			54.35
Quammen, A. G., Skandia	Minn.				9.65		9.65
Personal, Glenwood (P. A. V.)	Minn.					100.00	100.00
Knudsvig, H. H., Saron	Minn.					15.00	15.00
Johnson, Osmund, Fertile Luth.	Minn.	177.00					177.00
Brevig, O. L., Salem	Minn.		10.00				10.00
Personal, Beltrami (H. O. H. and M. S.)	Minn.				2.00		2.00
Wickre, H. J., Concordia, W. M. F.	Minn.		1.50				1.50
Tollefs, A. T., Our Saviors	Minn.				107.75		107.75
Hildahl, K. O., Landstad	Minn.				5.00		5.00
Hildahl, K. O., Landstad	Minn.					10.00	10.00
Hildahl, K. O., Sion	Minn.					13.10	13.10
Livingston, Edw., West Moe	Minn.		123.25				123.25
Virginia Norw. Luth., W. M. F.	Minn.					20.00	20.00
Meland, A., Pelican Valley	Minn.		75.00	40.00	25.00	25.00	165.00
Meland, A., Pelican Valley (R. P.)	Minn.		5.00				5.00
Total		177.00	489.46	344.69	122.85	170.00	1304.00

## SOUTHERN MINNESOTA DISTRICT

Rognlie, P. H., and Hanson, Theo., Camp	Minn.	25.00					25.00		
Juul, O. G., Gethsemane, W. M. F.	Minn.		6.00				6.00	6.00	
Habel, B. H. J., Golgotha, W. M. F.	Minn.		4.00	2.00	4.00		10.00	10.00	
Kleven, Nils, St. John Luth.	Minn.					40.00	40.00		
Personal, Lyle (Mr. and Mrs. T. A.)	Minn.		55.00				55.00		
Fredrikson, F. O., Luth., Walnut Grove	Minn.		44.67				44.67		
Fredrikson, F. O., St. Olaf Norw. Luth.	Minn.					39.71	39.71		
Fredrikson, F. O., St. Olaf Norw. Luth.	Minn.		292.50	156.72			449.22		
Lund, L. P., Kenneth (A. O.)	Minn.			6.25			6.25		
Wein, H. J., Emmanuel	Minn.			71.05			71.05		
Hegland, Edw., Elim	Minn.				11.73		11.73		
Korsrud, A. C., Round Prairie	Minn.		10.00				10.00		
Magelssen, N. S., Elstad	Minn.	45.98	90.00	90.00	45.98		231.96		
Magelssen, N. S., Elstad	Minn.	10.00	30.00	30.00	10.00		80.00		
Berg, H. J., Bethania (S. H.)	Minn.					25.00	25.00		
Gjerde, Sev., Belmont	Minn.		25.00				25.00		
Shelfvland, Axel, Holden, W. M. F.	Minn.		50.00	50.00	100.00		200.00	200.00	
Shelfvland, Axel, Holden, W. M. F.	Minn.		100.00	100.00	40.00		240.00	240.00	
Shelfvland, Axel, Holden, W. M. F.	Minn.					10.00	10.00	10.00	
Wee, P. O., Bethlehem	Minn.		50.00	50.00		50.00	150.00		
Personal, Spring Valley	Minn.		4.00			1.00	5.00		
Giere, Nils, Opdal	Minn.	15.00	20.00				35.00		
Ellertsen, John, Moscow	Minn.		30.00		20.00		50.00		
Personal, Bellingham (E. and C. T.)	Minn.				7.00		7.00		
Quill, C. J., First Luth.	Minn.			61.70			61.70		
Tiller, C. E., Bethlehem (C. J.)	Minn.					25.00	25.00		
Preus, J. W., Our Saviors (B.)	Minn.	5.00					5.00		
Preus, J. W., Our Saviors	Minn.			5.00			5.00		
Preus, J. W., Our Saviors	Minn.					50.00	50.00		
Preus, J. W., Our Saviors (S. O. O.)	Minn.					10.00	10.00		
Preus, J. W., Our Saviors	Minn.	29.04	52.25	37.74	26.12		145.15		
Johnsen, Alfred O., Trefoldighet	Minn.					25.00	25.00		
Johnsen, Alfred O., Trefoldighet (O. C. V.)	Minn.					25.00	25.00		
Johnsen, A. O., Trefoldighet, St. Petri (A. C. T.)	Minn.					50.00	50.00		
Johnsen, Alfred O., Trefoldighet, Spring Grove	Minn.					25.00	25.00		
Johnsen, Alfred O., Trefoldighet (E. P. H.)	Minn.					1.00	1.00		
Johnsen, Alfred O., Trefoldighet (L. T. J.)	Minn.					1.00	1.00		
Johnsen, Alfred O., Trefoldighet	Minn.					1.00	1.00		
Johnsen, Alfred O., Trefoldighet	Minn.					5.00	5.00		
Johnsen, A. O., Trefoldighet	Minn.		834.92	834.92			1669.85		
Østrem, B. B., Houston N. E. Luth.	Minn.		150.00	150.00			300.00		
Total			130.02	1848.35	1645.38	264.83	383.71	4272.29	466.00

## IOWA DISTRICT

Hansen, T., Wallingford Luth.	Iowa		15.00	15.00			30.00	
Personal, Cylinder (M. B.)	Iowa		1.00			1.00	2.00	
Amdalsrud, O., Bethania	Iowa					405.28	405.28	

Olaf College many men and women of illuminated intelligence, consecrated zeal, and fearless courage to take the places of those who have passed from the scene of their earthly labors.

We wish Mrs. Kildahl and the members of the bereaved family to know that we are sympathetically mindful of the great personal loss which they have sustained. May their grief be mitigated by the memory of a blessed life, may they be comforted by the peace in Christ Jesus that passeth understanding, and may they be cheered by the hope of the resurrection and eternal life.

For the Alumni Association, by  
Martin Hegland,  
O. E. Rolvaag,  
J. Jorgen Thompson.

## IN MEMORIAM

Dr. J. N. Kildahl, the gifted and much loved pastor and teacher the Lord has called home. We remain and wonder at the ways of God and ask, Why? Why just him, whom we needed so sorely? Yet we know that the Lord's ways are the best for him who went home and for us who remain, and "what I do thou knowest not now, but shalt know it henceforth."

Dr. Kildahl's life and desire were to serve the Lord, build His Church, and promote His cause, and we know that God's blessing rested upon all his work. Therefore we thank God for giving our Church and people this gifted and pious man, and with meek hearts we pray that God will prepare men with spirit and faith to take his place as laborers in the vineyard; because the harvest is indeed great and the laborers are few.

Dr. Kildahl will be very much missed by our Church and people, but most of all he will be missed in the home by his kin and at the Seminary. But in the midst of our sorrow we thank God for what He gave us. He was ready to go when the Lord called. To the sorrowing wife and children and relatives we desire to extend our profound sympathy. May God be their refuge. And may the bitterness of the parting be sweetened by the hope of a blessed reunion in the eternal mansions. The peace of God rest upon him and may his memory be blest.

In behalf of the Twin City Pastoral Conference,

O. Risvold,  
Mrs. T. H. Dahl.

# Lutheran Church Herald

Official Organ of the Norwegian Lutheran Church  
of America

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## ANNOUNCEMENTS

New address: Lutheran Information Bureau, 203-205 Metropolitan Life Bldg., Minneapolis, Minn.

Rev. J. W. Preus will preach his farewell sermon at Our Savior's Church, Minneapolis, the 31st of October, and Rev. T. A. Hoff of Red Wing, Minn., who has accepted the call as his successor, will be installed the following Sunday, Nov. 7th. Rev. J. W. Preus has accepted a call to Calmar, Iowa.

Oakes Circuit will hold its regular fall meeting at Fort Ransom Church, Preston, N. D., Rev. A. H. Berge's charge, Oct. 27-29. Opening sermon will be preached by Rev. J. H. Lindland. The subject to be discussed is Luke 13: 22-30 and will be introduced by Rev. Gustav Sandager.

C. B. Runsvold, pres.,

O. K. Gjerness, sec.

A mission meeting and Reformation festival will be held in Bethany Church, Kensett, Iowa, Oct. 29-31. The topic, Mat. 9:35-37 and Mat. 0: 1-15, will be introduced by Rev. A. H. Gjevne.

## Pastor and Congregation

## State

Pastor and Congregation	State	Education	Foreign Missions	Home Missions	Charities	Miscellaneous	Total	Percentage of Total
Severtson, T. J., Eagle Grove	Iowa		5.00	5.00			10.00	10.00
Wareberg, R. H., Iowa Luth.	Iowa				33.50		33.50	33.50
Rasmussen, Wm. A., St. Johannes	Iowa	10.00					10.00	10.00
Vacant, Silver Lake, Northwood (T. S.)	Iowa	2.00	2.00	2.00	2.00	2.00	10.00	10.00
Hjelmeland, R. O., Fertile	Iowa		20.00	20.00			40.00	40.00
Two brothers, Zion, Worth Co.	Iowa					6.00	6.00	6.00
Lundy, E. T., Strand Luth.	Iowa	80.00					80.00	80.00
Lundy, E. T., Strand Luth.	Iowa		144.00	104.00			248.00	248.00
Arvesen, N., Norway	Iowa		97.80				97.80	97.80
Arvesen, N., Norway (O. E.)	Iowa		10.00				10.00	10.00
Severtson, T. J., Eagle Grove	Iowa					93.21	93.21	93.21
Heimarck, T. T., Immanuel	Iowa					303.50	303.50	303.50
Personal, Moreland	Iowa				10.00		10.00	10.00
Total		82.00	304.80	146.00	45.50	810.99	1389.29	1389.29

## SOUTH DAKOTA DISTRICT

Lysnes, Olaf, Trinity	S. D.		100.00				100.00	100.00
Rumstad, J. M., Bethlehem	S. D.				32.86		32.86	32.86
Melom, J. F., Falmes	S. D.		26.60				26.60	26.60
Ekse, J. J., Singaas	S. D.		25.00				25.00	25.00
Daehlin, O. E., Wessington Springs Luth.	S. D.							
Mission Society	S. D.				100.00	26.53	126.53	126.53
Nordsletten, Peder, Elim, W. M. F.	S. D.		50.00				50.00	50.00
Ulvilden, Geo., Wood Lake	S. D.		75.00	53.00			128.00	128.00
Larsgaard, A., Rosendal	S. D.		45.00	32.26			77.26	77.26
Westermoe, C. M., Lake Preston	S. D.				62.68		62.68	62.68
Isolany, G. N., Land	S. D.			150.00			150.00	150.00
Thoresen, L., Lake Whitewood	S. D.				64.70		64.70	64.70
Johnson, M. A., West Bethany	S. D.		25.00	25.00			50.00	50.00
Johnson, M. A., West Bethany	S. D.	23.85					23.85	23.85
Tollefson, T. C., Personal, Faith (A. F.)	S. D.					1.00	1.00	1.00
Tollefson, T. C., Emmanuel	S. D.			10.79			10.79	10.79
Tollefson, T. C., Concordia	S. D.			10.79			10.79	10.79
Tollefson, T. C., Plain View	S. D.			12.65			12.65	12.65
Thoresen, L., Willow Lake	S. D.		39.50	39.51			79.01	79.01
Lunde, L. O., Zion (H. H.)	S. D.					5.00	5.00	5.00
Sunde, L. O., Zion (H. H.)	S. D.			5.00			5.00	5.00
Personal, Letcher (H. W.)	S. D.				5.00		5.00	5.00
Johnson, T. A., Springdale	S. D.		40.00				40.00	40.00
Johnson, T. A., Springdale	S. D.	33.00					33.00	33.00
Brodland, O. H., Bethania, W. M. F.	S. D.		75.00	25.00	21.00		121.00	121.00
Total		56.85	501.10	366.00	286.24	32.53	1242.72	1242.72

## NORTH DAKOTA DISTRICT

Dorcas Mission Society, Fargo, W. M. F.	N. D.		8.00			2.00	10.00	10.00
Elstad, O. H., St. Peter (O. S. Aa.)	N. D.	7.00	10.00	8.00	5.00		30.00	30.00
Personal, Manfred (O. O. B.)	N. D.					2.00	2.00	2.00
Velva, W. M. F.	N. D.		34.25				34.25	34.25
Dahle, J. O., Nekoma	N. D.			34.30			34.30	34.30
Wulfsberg, J., First Luth., Crary	N. D.		28.20	28.20			56.40	56.40
Redal, J. L., Lesje	N. D.		30.70				30.70	30.70
Evenson, N. I., Cottonwood Lake	N. D.		18.25	18.00			36.25	36.25
Larsen, Th. H., Taylor	N. D.				10.00		10.00	10.00
Tollefson, E. C., Zion	S. D.		23.67		9.51		33.18	33.18
Vacant, Den Skand. (I. L.)	N. D.				5.00		5.00	5.00
Total		7.00	153.07	88.50	29.51	4.00	282.08	282.08

## ROCKY MOUNTAIN DISTRICT

Rockne, J. B., Our Saviors, W. M. F.	Wash.		4.70				4.70	4.70
Luvaa, P. J., Ev. Luth.	Idaho				32.50		32.50	32.50
Haaland, John, Creston, W. M. F.	Wash.		15.00				15.00	15.00
Haaland, John, Grandview	Wash.		25.00				25.00	25.00
Total			44.70		32.50		77.20	77.20

## PACIFIC DISTRICT

Personal, Huntington Beach (J. A. H.)	Calif.		25.00			1.00	26.00	26.00
Sandmel, A., Day Creek	Wash.				15.50		15.50	15.50
Christensen, M. A., Oregon and S. Wash. Y. P. L.	Wash.		65.00				65.00	65.00
Stub, H., Immanuel (L. T.)	Wash.			5.00			5.00	5.00
Storli, K. O., Glendale	Ore.	12.68	21.29	15.38	10.65		60.00	60.00
Lane, Geo. O., Freeborn	Wash.			56.20			56.20	56.20
Baalson, H. E., Our Saviors	Wash.	5.85	70.00	50.00	10.00		135.85	135.85
Total		18.53	181.29	126.58	20.65	16.50	363.55	363.55

## CANADA DISTRICT

Sandager, C. N., First Scand. Luth.	Can.			29.00			29.00	29.00
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## RECAPITULATION

Eastern District		1731.64	1079.56	60.00	136.42	3007.62	1021.55	1021.55
Northern Minnesota District		177.00	489.46	344.69	122.85	170.00	1304.00	21.50
Southern Minnesota District		130.02	1848.35	1645.38	264.83	383.71	4272.29	466.00
Iowa District		82.00	304.80	146.00	45.50	810.99	1389.29	
North Dakota District		7.00	153.07	88.50	29.51	4.00	282.08	64.25
South Dakota District		56.85	501.10	366.00	286.24	32.53	1242.72	171.00
Rocky Mountain District			44.70				77.20	41.70
Pacific District		18.53	181.29	126.58	20.65	16.50	363.55	
Canada District				29.00			29.00	
Total		471.40	5254.41	3825.71	829.58	1586.63	11967.75	660.25

ERIK WALDELAND,  
PEDER TANGJERD,  
MRS. H. G. STUB,  
Treasurers

Minneapolis, Minn., October 2, 1920.

**Sharon Congregation, Chippewa Co., Minn.,** will celebrate its fiftieth anniversary Oct. 30 and 31. Opening services the 30th at 10:30 A. M. Subject in the afternoon, Ps. 90. On the 31st, jubilee services with sermon by the president of Southern Minn. District, Rev. C. J. Eastvold, with offering to the mission. Addresses in the afternoon and evening in both languages by the visiting pastors. Visitors will be met at Wegdahl, Montevideo, and Maynard. All are cordially invited.—E. S. Eidesvik, pastor.

**Sunday, Oct. 31st, Our Savior's Lutheran Church of Patterson, California,** will have its church edifice dedicated by District President Rev. J. C. Foss, at 11:00 a. m., and the cornerstone laid by Rev. Geo. Shurson at 10:00. In the afternoon the choir union will give a concert, and in the evening Rev. E. M. Stensrud will give an address on the Reformation. Monday and Tuesday, Nov. 1st and 2nd, there will be a discussion meeting. Rev. C. J. Olberg will introduce the theme, Rev. 3:14-22. Those intending to come to this meeting are kindly requested to notify Mr. Carl Torkilsen, Patterson, Calif., and lodging will be secured. Otto Lock, pastor.

**The Board of Foreign Missions** meets in Augsburg Publishing House Nov. 3—5, the first day at 10 o'clock A. M. J. R. Birkelund.

**On Nov. 6th and 7th** a missionary meeting will be held in Yellow Medicine Church, Hanley Falls, Minn. Rev. J. Salhus will open the discussion Saturday the 6th on John 4:34-36. Rev. K. O. Lundeborg and Rev. O. T. Storaasli will preach on Sunday. —O. Løkenngaard.

**The Havre Circuit** will meet in Rev. S. G. Nelson's congregations south of Malta, Mont., Nov. 9—11. Rev. L. N. Hoagland will preach the opening sermon. Rev. J. Theo. Bursett will introduce the theme: Eph. 6:10-17. A. S. Running, pres. A. B. Cornelson, sec.

**Lac Qui Parle Circuit** will have its yearly business and devotional meeting in Trinity Church at Reville, S. D., Rev. Simon Hanson's charge, Nov. 3-5. Theme: Second Article, introduced by Rev. H. T. Noss. Opening sermon by Rev. L. O. Onerheim, mission sermon by Rev. N. L. Otterstad. Pastors and delegates invited.

J. J. Salhus, pres.,  
J. M. Carlson, sec.

### THE DEACONESS HOME IN CHICAGO

Truly Christian young women or childless widows between 18 and 32 years of age, enjoying good health and possessing at least a good common school education, are respectfully invited to apply for admission to the Lutheran Deaconess Home and Hospital. Applicants should have in mind to prepare for service in the deaconess calling, if that be the will of God. The theoretical instruction in the class room will begin October 4th. The practical instruction in nursing should be taken up as soon as possible. That will make the work easier when the classes are organized in October. The object of the training given in the Deaconess Home and Hospital is to prepare women workers for all kinds of work of mercy in the Church, at home, and in the foreign mission fields abroad. Last year a short course of one year was established. This course will be continued the coming year also. It is intended for Christian young women that would be willing to serve our Church in some charitable institution. To such this course will prove of value, altho the training in nursing will necessarily be incomplete. For further information address Pastor A. Oefstedal, Lutheran Deaconess Home and Hospital, 1138 N. Leavitt St., Chicago, Ill.

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