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WHOLE No. 743

Lessons of the War.

In the *Northwestern Lutheran* (Sept. 7th) appears a "comment" which we believe ought to be brought to the attention of a larger circle of readers. And it is of special significance to the present "quater," as the very same thoughts—at times in almost the same language—were expressed to him by a layman friend in a private conversation. This would indicate that there is a wider subterranean current of similar sentiments among Christians—at least of a certain type—than we had supposed. And this occurs so frequently of late, we find, that as time rolls by it cannot be long till that current will rise to the surface and possibly make some arid valley blossom as the rose.

After showing that our vaunted culture and civilization is after all only a thin veneer, and that it is a poor substitute for religion, the writer of that "comment" proceeds as follows:

"Christianity is not a blanket that covers the nations. It is not a geographical term. It is not a condition, like climate, that affects whole regions. And above all it is not a prescription for working out an earthly heaven. Christianity is now and always has been and always will be the personal condition of the man who accepts Christ as the Saviour and thereby becomes a member of the true and invisible Church of Christ. In the true sense there can be no 'Christian' government though there might be a government by Christians and for Christians. That this latter condition does not prevail should be quite apparent. If there is war, as there is now, it shows us very plainly that there are other influences very powerful in the affairs of men besides the influence of Christ; it shows that temporal government with all its adjuncts of civilization is essentially un-Christian; it shows that God permits those that chose to live by the law to perish by the law. The individual Christian, living under government that is purely for this world, shoulders his gun in obedience to the law, commends his soul unto God, and faces the horrors of battle as he would face any one of the thousand horrors of this sinful world, knowing that death on the battlefield, or, anywhere else, is not the most dreadful thing, and secure in the faith that the real life for which the soul of man was created has been won for him by the Lord Jesus. Only those whose only heaven is of this earth are overpowered by the aspect of war, either with the result that they are unreasonably and fanatically partisan, or that they are filled with despair at seeing their highest hopes shattered. War has been called the 'crime of the ages'; it is that, but only in so far as it is a manifestation of the true 'crime of the ages'—sin and its effects."

A Double Standard of Truth.

There are men—in positions, too, where we have a right to look for single standards—who seem to hold one view in public and another in private life. When you hear them addressing a general gathering, their utterances are orthodox with a vim, and you would put them down as high-principled champions of the doctrine or opinion they advocate or emphasize.

But when you engage them in private conversation, especially if they happen to know that your own view

is somewhat diverging, they at once side-in and take quiet delight in telling you that they are exactly of the same mind. Such twins, we are glad to add, are extremely few; and they may not be clearly conscious of their shuffling. But it is nevertheless unworthy of an honest mind, it works havoc with the solution of serious problems, and inflicts injury to the cause in question.

Very often, too, these are the men who are extremely circumspect when it comes to suffering any kind of persecution or risking any kind of loss for a conviction definitely expressed, and who are perfectly willing to leave a brother in the lurch to shift for himself, if he has had the temerity to defend an honest opinion.

If we must differ with others occasionally, in the interest of truth or in the welfare of our fellow-men, let us do so Sunday and Monday, at home and abroad, and take the consequences of our constrained independence. But let us not demean ourselves by dissembling a conviction we do not possess and then whispering our "personal" views in the ear of some guileless friend, who perhaps cannot afford to trust this "familiar spirit."

Whether it be suffrage, or higher criticism, or evolution, or social problems, or temperance questions, or church polity, let us try to arrive at an answer or a solution that is in harmony with revelation, "spiritually discerned" and in line with the purpose of God with suffering humanity, and then not bargain ("dagtinga") with the view, public or private, which may affect our prospects or reputation.

Missions.

At present we are not doing a great deal of actual missionary work. We are evangelizing the world. That is, we are making the Gospel known to the nations and "Christianizing" them. But the results are not all that we desire for the individual soul. They do accept the Christian religion; many of them walk worthily of the Gospel; and their steadfastness under persecution is marvelous to behold. And still, there is a strange dearth as yet of songs of deliverance. The glimmer of the night has not given place to the flush of dawn and the blaze of the rising sun. The full "liberty of the sons of God" is still to come.

There is a corresponding relation between our missionary enterprise and that of the Jews before the time of Christ. Scattered far and wide throughout the entire Roman Empire, the civilized world of that day, they built synagogues, read the Law and the Prophets, proclaimed their faith, and made proselytes by the thousands. Their religion was not of the highest and final form; the God they made known was not the God as later revealed in the Son; and too often the product of their zeal was of the kind described by Christ: "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

But it was Providential nevertheless. It paved the way and opened the doors for The Coming One and for the fulfillment of prophecy. It was an earnest of God's faithful promises and turned the despairing eyes of the Gentiles in the direction of their hope. The civilization of Rome had undermined and destroyed a superstitious

(Continued on page 7)

CURRENT EVENTS AND PRESENT CONDITIONS

The Last of the Tasmanians.

We have heard of "The Last of the Barons," "The Last of the Mohicans," "The Last American," and so on, much of which is mere fiction; but the real extinction of a race is an unusual occurrence.

However it does happen once in a while, and if the newspaper reports may be trusted it happened in Tasmania a few days ago, when an elderly woman, the very last survivor of the ancient Tasmanian race, passed away.

It may be remarked, however, that an old edition of the Encyclopædia Britannica (the Ninth Edition, published away back in 1875) says: "And now the last individual of the tribes has passed away." Which would seem to mean either that the Britannica is wrong, or that the newspapers of to-day are wrong, or that the "last individual" returned and passed away again.

Let Us Seek to Deserve It.

Few men in the United States occupy so lofty a place in the esteem of the people as does the old nature student John Burroughs. It is therefore interesting to know what he thinks of this or that person, place, or event.

Well, not long ago John Burroughs uttered himself on the European war. In doing so he denounced German militarism right lustily, but not until he had paid his respects to the German people as such.

And it was in this connection that he let go a phrase which is of peculiar interest to those of us who have Scandinavian or German blood in our veins, and who are not foolish enough to try to conceal the fact. This is what he said:

"I believe that I make no extreme statement when I say that of all the Continental peoples, *except possibly the people of the Scandinavian peninsula*, we like the Germans the best."

The italics are ours, but the statement is his. And evidently he gives it not as his own peculiar feeling, but as (in his judgment) the general feeling of the American people. Let every German and every Scandinavian, then, see to it that he is worthy of so high a distinction.

Whither Are We Drifting?

When Egypt went down to ruin as a nation, 2 per cent. of her population owned 97 per cent. of her wealth, and multitudes were starving to death.

When Babylon went down, 2 per cent. of her population owned practically all the wealth, and multitudes were either starving or on the verge of starvation.

When Persia went down, 1 per cent. of her population owned the land and the rest of the people were at the mercy of these few.

When Rome went down, 1,800 men owned all the known world, and upon these the rest of the population was dependent.

When the United States celebrated her seventy-fifth birthday, 37 per cent. of her wealth was in the hands of her "moneyed men."

Twenty years later the "money men" owned 63 per cent. of the wealth of the nation.

To-day, according to Charles Stelzle, 9 per cent. of her people owns a little over 70 per cent. of the wealth, 20 per cent. owns less than 26 per cent., and 71 per cent. owns considerably less than 5 per cent. of the wealth.

How many pairs of spectacles does a person need to see the direction in which we are drifting?

For the Quiet Hour

For the Quiet Hour.

Is. 30: 15.

I

Sadly but truly has Illingworth said, "Apart from all sentimental depreciation of the age we live in, it is an age of distractions, and we glory in the fact. Patriarchal meditation in the fields at eventide; watchfulness among the midnight stars; Greek philosophy, thought out when schools were still homes of leisure; even the stately literature of the last century; are now impossible to us, for repose has utterly perished from our lives; and we think hastily, and read superficially, and speak and write prematurely, and possibly save time, but certainly lose eternity."

The modern pastor, like the modern business man, must forsooth be a hustler, or his reputation will soon be in danger. And to be a hustler in the ministry means to make fifteen or twenty calls a day, device new and clever means of getting money and attracting the worldly minded masses, organizing clubs and leagues and societies and committees, conducting all manner of meetings, reading all the news and all the latest books, and keeping the study looking as much as possible like the office of a prosperous business house. The pastor who is forever on the jump — who like a grasshopper is here now, then there, then yonder — will never lack admirers in our day; but to be able to say, with humble joy, "An hour of private prayer and quiet meditation upon the word of the Lord has given me a new glimpse of the infinite love and wisdom of God" — Ah! who cares for that?

II

We would not wholly denounce modern methods of church work. Some of them may be helpful. Typewriters and duplicators and card files and scrap books may really be great conveniences (the writer has the whole outfit), but there is an element of danger in them. They are not a source of inward calm and holy power. Somehow the typewriter — and most of us have one nowadays — is a noisy little imp whom we may find very useful at times, but whose clatter is not much of an aid in listening to the still small voice of the Holy Spirit. Not in the clap-trap of modern conveniences, but "in quietness and confidence shall be your strength."

That little text may not appeal to you just now. It may be that as yet you are one out of the modern multitude who can see no merit in any one who is not "forever on the go," but some day you may think otherwise. Some day bereavement may come to you. Your loved one may pass beyond, leaving only a dead form for you to weep over and bury; or your sins, long forgotten perhaps, may loom up before you like ghosts and demons, blighting your joys and blackening your horizon; or misfortune may befall you and threaten to rob you of every earthly comfort. Then you may think less of the business-like clergyman whom you admired so while all was well. You may realize then that although one may hustle business, one cannot hustle the Holy Spirit; and it is not so much the great organizer as the Comforter you need in the hour of sore affliction.

One smile can glorify a day,

One word true hope impart;

The least disciple need not say

There are no alms to give away,

If love be in the heart.

MISSIONS

A Summary of the Ten Commandments.

BY REV. A. E. DIETZ.

The following summary of the Ten Commandments has been found useful in the work of catechetical instruction and is presented here in the hope that other pastors may make a similar use of it. The effort has been to compress each commandment into a single word, expressive of its underlying principle. The summary is as follows:

1. Be religious. 2. Be reverent. 3. Be worshipful. 4. Be dutiful. 5. Be kind-hearted. 6. Be pure. 7. Be honest. 8. Be truthful. 9. Be contented. 10. Be unselfish.

The order of the last two might be reversed and in some cases other terms might be used, but the above has been found very satisfactory in actual use. Pupils should be asked to commit this summary to memory. It will serve to place before them something of the richness of meaning included in God's law and will save them from the mistake of that young man who said, "All things have I kept from my youth up." Matt. 19: 20.—*Lutheran Church Work.*

Christian India.

"Our attention," says Archibald C. Harte, "must be given to the 4,000,000 Christians in India, the greatest Christian host in any so-called non-Christian country to-day. It is a host that during the past ten years—not taking into account the increase of population by the ordinary means, but only by baptism—has increased more by 1,000 a month than the whole number of Christian missionaries in the empire, and that gives to the Church every fortnight the pentecostal number of accessions, 3,000. Among these Indian Christians are some of the choicest Christian leaders in the world. But there are many who have come from the depressed classes and whose need of Christian friendship, sympathy, and help is great. If the Christian propaganda is to be successful in India and Asia, the Christian Church must keep faith with the 4,000,000 Christians in India. For these 4,000,000 Christians are the most critically observed Christians on earth. They are responsive to teaching; they seek the light, and they avail themselves of all opportunities for acquiring Christian character and Christian outlook. If the whole mission force in India to-day could be set free to work for them, they would speedily acquire a place where, in hygiene, moral interpretation, and intelligence they would be the peers of any in the land; and in spiritual inspiration, and in the sense of obligation to their brothers, their superiors."

The Christian Ministry.

Greatly increased tides of our ablest men should be pouring into the Christian ministry. Every other profession is overcrowded. Not a man of you going into law or medicine or engineering can get a foothold for himself from which he does not crowd away a competing man. The only line of activity in all the world to-day of which I know that is competing for men, where men do not need to compete for place, is the kind of work that our Lord Himself did at the very beginning. There is need for great bodies of men to push right out to-day into the Christian ministry at home and abroad.

If I were choosing to-day any line of activity in this country, knowing pretty well, too, where men of power

and influence in our country are to be found, I would not hesitate one moment. There is no sphere on this continent to-day comparable in influence and power and lucrativeness of moral return with the place that is open to true men inside the Christian ministry. This is emphatically true of the mission field abroad. Its most clamant, insistent, far-reaching call is for men who will not need Saul's armor; for men who will go out unincumbered, with the same clear, unaccoutered message that Christ bore, that St. Paul bore after Him, to the great open mind and heart of the non-Christian world.

ROBERT E. SPEER.

Un Ho, a Leper Girl of Canton.

BY MRS. L. K. MASON, RICHMOND, VA.

Un Ho belonged to the unfortunate class of blind singing girls in China, who, being considered utterly useless by their parents, when born blind, are sold for trifling sums to vile women, who rear them to a depraved and terrible existence, leading them about the streets to sing at the lowest haunts, until the wretched, helpless creatures are sunk into deepest degradation.

A diseased foot caused Un Ho's owner to bring the girl to a Christian hospital in Canton for treatment. The medical missionary in charge has since declared that a more unpromising case had rarely come under his notice, mentally benumbed and responsive to no appeal or kindness. The progress of the disease necessitated amputation in time, but when the surgeon announced it, her mistress positively refused to allow the operation, which would prevent her from being led about the town with the group of other singing girls. When compelled to allow it by the girl's condition, the woman abandoned her altogether, and Un Ho was left in the hands of the Christians of the hospital.

A great change meantime had been slowly showing in this unhappy girl as the light of Truth dawned and shone in her darkened soul. She began to study, and learned to read the Bible, showing signs of earnest desire for reformation, finally asked for baptism and was admitted into the Church of Christ. Meantime, her spiritual life bloomed out strong and full in this congenial and invigorating atmosphere. She committed the whole New Testament to memory, except a few of the last chapters.

But at the end of three years a new and terrible misfortune came. She developed leprosy. Blind, lame leper! The sum of her misfortune was complete. She must leave the kind, sheltering hospital, to wander out in her darkness, a helpless, despised nuisance upon the earth.

There was a leper village not far from Canton. She knew they were all heathen, and declared her intention of casting her lot among them as a missionary.

Scarcely a year had passed when the news came that the lepers wanted baptism and Christian services among them. Missionaries went to them, baptized 20 candidates, and in a short time 20 more were received into the Church.

The villagers near by hearing of this strange work among the lepers, many came to inquire into it, and became converted to Christianity. Soon there were 70 converts, the result of this one poor blind woman's efforts!

For some years a commodious chapel, to which the Leper Mission largely contributed, with adjoining sections for lepers and unleprous Christians, with regular religious services and a good congregation, has stood as a result of the life of the unfortunate yet greatly blessed Un Ho, whose name, translated, is "Changed for the Good."—*Missionary Review.*

HOME CIRCLE

Charity.

An ardent spirit dwells with Christian love,
The eagle's vigor in the pitying dove;
'Tis not enough that we with sorrow sigh,
That we the wants of pleading man supply,
That we in sympathy with sufferers feel,
Nor hear a grief without a wish to heal;
Not these suffice, — to sickness, pain, and woe,
The Christian spirit loves with aid to go;
Will not be sought, waits not for want to plead,
But seeks the duty, — nay, prevents the need;
Her utmost aid to every ill applies,
And plants relief for coming miseries.

Crabbe.

Why Tim Mulcahey Came Home.

(Concluded)

III.

On the morning the Rev. R. Thomias rose from his mat and went down to bathe in the lagoon. His ablutions finished, he strode back and forth in the crinkling sand and prayed, as was his custom, with intensity and fervor. But his petition was framed in curt sentences, hardly uttered, with the reverence of a man accustomed to strike his meaning home:

"The old man has prayed for his son's return. I know that his prayer will be answered; but he is dying because of sorrow, and unless this—our petition—be granted, O Lord, he will trust neither my preaching nor Thy sure mercies. Thou knowest, Lord, that the old man wakes at night. Grant him this, that he may sleep as those full of years should sleep—like Thy little children, free from care and leaving all to Thee."

His voice died, and with bowed head Thomias waited for the answer. How often had he waited! Yet his faith had never died within him. He lifted his head at last.

"I must pray for yet another day," he muttered.

But far out beyond the tossing breakers that shone in the narrow pass leading into the lagoon he saw a boat, swung high on an incoming comber. He discerned the bowed, black figure on the thwarts, and tall above them a single dominant form, holding the loom of a steering-oar in his hand.

The vision sank and vanished. It rose again in the full foam of the surge, and the missionary knew that his prayer was answered.

He saw the steersman toss an arm upward. The bent figures suddenly took life and rowed desperately. The boat swept down the declivity of the breaker, rocked wildly in the broken water, and then, lifted by a second incoming wave, swept into the lagoon.

The sailors became lifeless again. Borne on the tide the boat floated inward.

"Timothy!" called a husky voice by the preacher's side.

But the old man's son made no response. He stood motionless and deaf at his steering-oar. He seemed utterly oblivious to everything.

As he came closer, the two men on the shore could see that his eyes were set and unseeing. His lean face was contorted, as if he listened with the ears of his soul for some yet unheard call; but he held the small craft to her course, blindly following an invisible guide.

Slowly the boat neared the beach. The oars dragged

in the shimmering water. Thomas stopped deeply into the lagoon, caught the prow, and turned it gently to the shore. It nosed softly into the sand and stopped. Timothy Mulcahey still stared out sightlessly; his crew sat slouched down on the thwarts. The empty water-cask rolled with hollow sound on the bottom gratings. The flat biscuit-sacks seeped up the stale bilge-water.

"They are dead!" groaned Desmond Mulcahey.

Thomas drew the boat a little nearer and gently touched the immobile steersman on the arm.

"Timothy Mulcahey," he said gently, "you are home!"

The young man moved his parched lips, let the oar's loom rise from his grasp, and sat down. His eyes closed.

To Desmond Mulcahey's hoarse bellow natives streamed down. They picked up the unconscious men and bore them across the grass to the big house.

"Will he live?" said the old man to the missionary, bending over his son.

"He will live the life everlasting, Desmond Mulcahey," responded Thomas.

Desmond bowed his grizzled head.

"It is better," he whispered, "that he should go back to his mother."

And above the silent dead rose the missionary's calm tones.

"God of mothers! Receive these, who are come home. They have traversed many seas and watched many stars, O Lord, in order to return to Thee and to their mothers."

Desmond's cracked voice broke the silence that followed.

"We will take him to his mother." He met the stern compassion in the solitary eye of the Rev. R. Thomias. "She gave him to me. It is right that I should give him back. But—"

He put a gnarled and trembling hand over his quivering lips.

Defender of the Faith.

At the time of the Reformation, during the sixteenth and seventeenth centuries, it was no light matter for any one to act as defender of our Lutheran faith, and yet we rejoice that men and women were found willing to pay the price of religious liberty, even at the cost of their own precious lives.

One of these great and illustrious men was Gustavus Adolphus, King of Sweden from 1611 to 1632.

Gustavus Adolphus was born in the Royal Palace at Stockholm, on the ninth of December, 1594.

From his earliest childhood he was a lad of remarkable intelligence and developed in combination with his exceedingly gifted mind an unusual magnanimity of soul.

At the age of seventeen, his father, the King, died. Although so youthful, yet he was at once crowned King. A man of beautiful stature, with light hair, blue eyes, and a fine bearing, he was called by those in other countries, the "Gold King of the North."

Being a diligent student himself and exceedingly well read, it can readily be understood why he believed in popular education. To the University of Uppsala he presented no less than 300 farms as an endowment; founded besides, many colleges and schools. The Swedes, to the present day, declare that during the reign of their beloved Gustavus Adolphus, their country was built up as it never had been before, and insist that he was the best king Sweden ever had.

Every undertaking he began with prayer and ended with thanksgiving.

Three wars were, so to speak, inherited from his

father. Denmark, Russia, and Poland had been encroaching upon the borders of Sweden. The King was therefore forced to protect his country, and he entered upon his work with all the vigor and zeal which he possessed.

He reformed the methods of warfare, introduced more effective modes of battle, trained his generals, as well as his soldiers, and inspired them all with unbounded enthusiasm.

Prominent authorities have pronounced him the ablest leader of his time.

During the time the King had been engaged in routing his enemies, the 'Thirty Years' War had spread over the whole of Germany, even into Denmark.

Repeatedly, the Protestants had appealed to Gustavus Adolphus for assistance, and the King was equally anxious to help his down-trodden brethren in the faith.

He understood the situation. He knew that the Catholic League had designs on the Baltic Sea and he resolved to prevent the Papal forces from occupying the cities of the Baltic.

In 1627 he requested the "Estates," assembled in Stockholm, to name a committee to confer with him regarding these important matters. The following year, the committee reported as follows: "As your Majesty has informed us of the danger to which the Protestants of Germany are exposed, and of the invasions of the Emperor and the Catholic League, who have subjugated, successively, the princes and the cities, and have taken possession of the provinces on the Baltic waters, and of the unfortunate position of Denmark, our neighbor, so that, if God arrest not the ambition of the enemy, we must meet the perilous chances of an interminable and ruinous war; permit us, in the name of our constituents, and the country, to sacrifice all for its defense and for your service."

The next year, being convinced that their King was not governed by selfish ambition, but by the fervent desire to save both the Swedes and the Lutheran faith to the world, the Swedes adopted this report. This action was ratified by a second riksdag in 1630.

In May of that year the King left his country to enter upon his perilous mission. In delivering his farewell address to his people, he closed by saying: "My dear people, I commend you to the protection of God, wishing that at the close of this troublous life we may meet with God in the life everlasting. I bid you farewell, perhaps forever." Tears and sobs were the responses of his affectionate subjects.

Five weeks later Gustavus Adolphus landed with 13,000 troops on the island of Usedom. As soon as he set foot on the land he knelt down and offered thanks to the Lord for His gracious protection on their voyage, and pleaded His blessing upon the work they were about to undertake.

When the Papal forces heard of his arrival they sneered at what they called, "their little enemy." The "Snow King," as he was called, swept with his forces all along Northern Germany, routing the enemy at every point.

With a constantly increasing force he reached Breitenfeld on the 7th of September, 1631. Here the Papal army had gathered in overwhelming numbers.

The united armies of the Swedes and the Saxons, after joining in singing the hymn:

"Fear not, oh little flock, the foe
Who madly seeks your overthrow,
Dread not his rage and power"—

fought a battle, and gained a victory, which secured to Northern Germany the cause of freedom and the gospel.

This battle of Breitenfeld made Gustavus Adolphus the hero of Protestantism.

Then the army turned southwestward into Bavaria.

In 1632 it moved northward again and in November the united Protestant forces met the Papal army at Lützen in Saxony.

The King, as usual, before going into battle, knelt and prayed with his soldiers, then all joined in singing Luther's battle hymn:

"A Mighty Fortress is our God."

In this engagement the Protestants were again victorious, but the victory was purchased at a terrible price. Beside the 12,000 braves, who lay stretched out in death upon the battlefield, it cost the precious life of Sweden's noble King.

The deeds of other rulers may be forgotten; but never the noble, unselfish sacrifice of the immortal King of Sweden, GUSTAVUS ADOLPHUS.—*Selected.*

Preferred Jane.

Contentment is one of the greatest blessings. "Sometimes, like the man from the Ozarks," said Senator B., "we have to learn it by experience. This man went to the city to see the sights. He had never been in a big city before. He walked down the street looking in the windows. At one place he saw a sign reading, 'Woman's Exchange.' The mountaineer hurried into the store, which was filled with various specimens of feminine handicraft. 'Is this th' woman's exchange?' he asked, looking eagerly about him. 'It is,' answered a very tall, very gaunt and very spinsterlike person behind the counter. 'Be you th' woman?' and he eyed her keenly. 'I reckon I am.' 'Waal, I guess I'll keep Jane,' he said apologetically, hurrying out."—*Selected.*

Is This Right or Left?

An officer of the general staff of the United States army who regards the fighting in the West Belgian campaign between the Germans and the allies as a "question of rights and lefts" gave his friends the following description of the situation:

"The allies' left is trying to move around the Germans' right, but the German's right is also moving around the allies' left. Now, if the left of the Germans' right moves around the right of the allies' left, then what is left of the German right must be right where the allies left.

"But if the German right's left is left right where the allies' left's right was right before the allies left, then the left is left right where the right was right before the left's right left the right's left. Isn't that right? Or is it?"

Not all Nonsense.

Irving Bacheller was introduced one day to a Western mountaineer. "Mr. Bacheller," said his friend, "is an author of repute in the East." "Oh, yes," drawled the mountaineer. "I know of him. I was locked up in my cabin here by the snow two winters ago, and I had only two books to read the whole five months—your book sir," he said, turning to Mr. Bacheller, "and the Bible, and I read them often." "Indeed!" said the author, with satisfaction. "Yes, sir," continued the old mountaineer, "and I never knew before how interesting the Bible was."—*St. Paul Dispatch.*

AT THE FRONT.—Commander (to adjutant)—The military maps don't agree with the contours of the country hereabouts. Hurry back to staff headquarters and find out which of the two we are to be governed by.

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CONTRIBUTIONS

"Which Would You Choose?"

In the LUTHERAN COMPANION for Nov. 21, in the department of "Current Events and Present Conditions," is an article under the above heading. The article sets forth that in the present European war the choice will be between England and Germany. But this is misleading as far as continental Europe is concerned. There the choice will be between Russia and Germany. The author of that article might, therefore, more truly have said: "Suppose it were in your power to decide between the two, *Russia* or Germany, which would you bring to victory?"

Russia has the greatest territory and resources and the largest population of the European powers involved in the war. She has the most despotic government, the strongest bureaucracy and the basest barbarism of them all. She drags her people down into superstition, ignorance and servitude as can be seen in her dealings with Poland, the Baltic Provinces and Finland. Her other people cannot be dragged down further, as they already are as ignorant as they can be. She is very aggressive and her policy for two centuries has been to extend her territory east and west and south. If she is victorious it will mean the end of German culture and a setback to western civilization in Europe. It means also in a few short years the absorption of Sweden and all the Scandinavian countries. Russia, when she needs it for her plans of aggrandizement, will give good promises, which she has no intention to keep when the danger is over, as her history shows.

As far as the German militarism is concerned, it has been forced upon her. With enemies east and west of her, it would have been suicidal not to have been prepared to defend herself. She finds herself in the position of Daniel in the lions' den. Hungry eyes of wild beasts are looking on her from all directions. And as it was God alone that saved Daniel, so now God in heaven must save Germany, Christianity and civilization.

As for England, she had no business to enter this war. Her policy against Germany is all wrong. Russia would probably not have provoked this war had she not known that she could depend on France and England as her allies. Thus England is largely responsible for the war. If by some chance England could be compelled to withdraw from the war, peace would likely be arranged for within a few weeks. Germany is fighting a defensive war and that can now also be said of Austria. About a month ago or more the press spoke of the plans of France, England and Belgium to attack Germany. These plans were made already in 1906. This proves

the treachery of England toward civilization and Germany.

Who has decided England's policy? The "God Mammon," whom the world worships and serves. There can be no other cause for England's enmity to Germany, no other reason why for many years she has planned her neighbor's destruction. England thought it would now be a comparatively easy task to destroy Germany and thus enrich herself. Mammon is the most cruel of evil spirits and for the gain of millions of dollars of trade, England thinks it justifiable to blot out Germany.

Almighty God knows the real causes of the war; victory and defeat lie in His hands; and we may be assured that the just cause shall triumph in the end.

All Christians, and not least we Lutherans, should pray that God soon would cause this war to come to an end and that the outcome of it should not be to the detriment or bane of His Church and kingdom on earth, but be to the best interests of humanity. May God's will be done!

Suppose, Mr. Editor or Reader, that in the near future you were to visit Germany and to see those historical places, dear and sacred to every Protestant Christian's heart since the time of the Reformation of the Church, would not you prefer to find those historical treasures and monuments in the hands of the children of the people of the Reformation? Or would you like to see that historical country in the hands of the Russian Slav?

Which would you choose?

Valley Springs, S. D.

C. A. LARSON.

Rays of Morning Light.

In a letter from Guntur, India, a General Synod missionary gives a description of a Mohammedan wedding, which is printed in *Lutheran Church Work*. This missionary was invited to attend the wedding, and on witnessing the ceremony and the conduct of the women of the family, was surprised to find the family very much more advanced in their ideas and customs than other Mohammedans. The women were not kept in the slavish seclusion customary among these people. The bride, who had been educated in the Mission school, was nineteen years of age, and not a mere child of 10 or 12 years, as is usually the case. She took part in the entertainment of her American guests just as any American woman might have done. As the missionary was leaving the home of her host, she remarked to him that it had been a great pleasure to her to see a Mohammedan so interested in the welfare of his women-folk, and so progressive along all lines. He replied: "Madam, all that I have in the way of progressive ideas I got from the missionaries at Rajahmundry, where I was educated."

This is a notable instance of the leavening power of the Gospel. The Mohammedan boy educated in our own Mission at Rajahmundry so many years ago, while not at that time converted to Christianity, absorbed ideas which have brought sunshine into the lives of those who would otherwise have been oppressed. Though he removed far from the scenes of his early life, he felt that his own children needed a Christian education and brought them to the nearest Lutheran mission station for that purpose. Who knows but that he himself may not be very far from the Kingdom. God bless our Christian schools both in India and elsewhere.

I. O. N.

Consecration is not wrapping one's self in a holy web in the sanctuary; it is going into the world and using every power for God's glory.

HENRY WARD BEECHER.

Christmas Morning in Europe.

Have you realized what a sad, lonely, empty Christmas morning there will be in thousands and thousands of homes in Belgium, England, France, Russia, Servia, Germany, and Austria?

Vacant chairs will tell, with grim pathos, of the husband, the father, the son, or the brother, who went bravely out to the field of battle for the country that he loved—and never returned. The wounded lying on beds of pain, or weakened, worn, and wrecked by shot and shell, that make life a burden and labor impossible, will be mute memorials of the awful might of war.

*

To-day, in the heat of conflict, despite our earnest effort to be impartial, our judgment, our nationality, our prejudices and our interests, make it hard for us to be rigidly neutral. But in the glow of the approach of the greatest anniversary in the world, Christmas Day, the day of "Peace on Earth, Good Will to Men," set apart for all the nations and all peoples, let the fine neutrality of the soul sweep away all human prejudice and make us realize that all these fighting men of the seven nations are equally our brothers, brothers in the divine Brotherhood of our common humanity.

Let us do at least for the children what we can to make them happy, the innocent, suffering little non-combatants in this greatest war of the ages.

What can you, as an individual, do to help?

*

The War Children's Christmas Fund has been organized to send Christmas boxes to the orphaned and helpless children of Europe. Each child's gifts will be put into a separate little paste-board box, carefully wrapped and decorated with a bit of ribbon and a bit of holly to give it a real Christmassy flavor. Each box will contain some useful little article of wearing apparel, a Christmas card, a few pennies in the coin of the country, and a handful of candies, raisins and nuts. Each box will bear a printed label, in the language of the country to which it is delivered, stating that the box is a Christmas box sent with best Christmas wishes and "with love of the children of America."

*

Such an expression of international peace and goodwill cannot fail to do good far beyond the mere gladdening of the children; it will tend to lessen the burden of the older ones in seeing the joy of the little ones and in the consciousness of loving hearts sympathizing with them in their hour of sorrow beyond the seas.

*

The final distribution of the boxes will be entrusted to the care of generous-hearted men and women on the other side, ready and anxious to do their part.

It is estimated that about fifty cents will be expended on each box, though the Fund, through its wholesale buying on best terms, may be fortunate enough to reduce this amount a little.

A whole day of happiness in a child's life—and a golden memory that will live throughout the years—all for 50 cents.

How many children do you thus want to make happy? If you can afford \$100, give that, and know that two hundred children will thereby be blessed with a joyous day. Whatever be the amount, give it; give it promptly, too, for the time is short. If it is only fifty cents, give that—with the fulness of your heart behind it. Seek to get the children to contribute, personally, even at a sacrifice that will make their gifts bigger, finer and sweeter.

No other investment can yield such dividends—dividends of happiness paid in two Continents, simultaneously—on Christmas morning.

WILLIAM GEORGE JORDAN.

Do you wish further to help this cause? If you do, kindly let us know how many copies of "Christmas Morning in Europe" we may send you to place in the hands of those appreciating the joy of contributing.

Send your check to the War Children's Christmas Fund, 35-37 West 39th Street, New York.

Send all contributions in your own name or in that of the child that is dear to you.

Acknowledgment of contributions over one dollar will be made in the American Club Woman Magazine.

WAR CHILDREN'S CHRISTMAS FUND,

35-37 W. 39th Street, New York.

THEODORE ROOSEVELT, Honorary Chairman.

MRS. JOHN HAYS HAMMOND, National Chairman.

MRS. EVA MACDONALD VALESH, Secretary,

Editor *American Club Woman Magazine*.

CHARLES DEWEY HILLES, Treasurer.

MEN'S EXECUTIVE COMMITTEE:

HAMILTON HOLT, Chairman,

JOHN HAYS HAMMOND,

CHARLES DEWEY HILLES.

Missions.

(Concluded)

faith in the local gods. Its iron hand had compelled a leveling uniformity which unsettled old standards of thought and ideals of life. A demoralizing unbelief and agnosticism was rife everywhere, and "What is Truth?" was the end of their groping, when He who is the Truth stood in their midst.

The same double process is going on now throughout the larger world of to-day. We may feel discouraged by the immediate results of our evangelistic efforts, or alarmed at the incidental demoralization of the colonization, protectorates, zones of influence and exploitation by the steel hand of commercialism. But God still lives, and God still rules in the affairs of men. Nothing shall frustrate His divine plans and purposes. His decree to give the world to Christ still stands: "I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Faith can even distinguish the tread of the "white horse" on which the King of kings rides forth, conquering and to conquer. The vision waiteth; but in the fulness of the times—no earlier and no later—"all flesh shall see the salvation of God."

Praise!

For morning sun and evening dew,
For every bud that April knew,
For storm and silence, gloom and light,
And for the solemn stars of night;
For fallow field and burdened byre,
For roof-tree and the hearth-side fire;
For everything that shines and sings,
For dear, familiar daily things—
The white cloud-squadrons sailing by;
For hope that waits, for faith that dares,
For patience that still smiles and bears,
For love that fails not, nor withstands;
For healing touch of children's hands,
For happy labor, high intent,
For all life's blessed sacrament,
Great Giver of our nights and days,
Thou givest all things, take our praise!

ARTHUR KETCHUM.

The Schönberg-Cotta Family

Chronicles of Reformation Times

BY

Mrs. ANDREW CHARLES

(Continued)

December 25, 1541.

Once more the Christmas tree has been planted in our homes at Wittenberg. How many such happy Christian homes there are among us! Our Else's, Justus Jonas', and his gentle sympathizing wife, who, Dr. Luther says, "always brings comfort in her kind pleasant countenance." We all meet at Else's home on such occasions now. The voices of the children are better than light to the blind eyes of my father, and my mother renews her own maternal joys again in her grandchildren, without the cares.

But of all these homes none is happier or more united than Dr. Luther's. His childlike pleasure in little things makes every family festival in his house so joyous; and the children's plays and pleasures, as well as their little troubles, are to him a perpetual parable of the heavenly family, and of our relationship to God. There are five children in his family now; Hans, the first-born; Magdalen, a lovely, loving girl of thirteen; Paul, Martin, and Margaretha.

How good it is for those who are bereaved and sorrowful that our Christian festivals point forward and upward as well as backward; that the eternal joy to which we are drawing ever nearer is linked to the earthly joy which has passed away. Yes, the old heathen tree of life, which that young green fir from the primeval forests of our land is said to typify, has been christened into the Christmas tree. The old tree of life was a tree of sorrow, and had its roots in the evanescent earth, and at its base sat the mournful Destinies, ready to cut the thread of human life. Nature ever renewing herself contrasted mournfully with the human life that blooms but once. But our tree of life is a tree of joy, and is rooted in the eternal Paradise of joy. The angels watch over it, and it recalls the birth of the Second Man—the Lord from heaven—who is not merely "a living soul, but a life-giving spirit." In it the evanescence of Nature, immortal as she seems, is contrasted with the true eternal life of mortal man. In the joy of the little ones, once more, thank God, my whole heart seems to rejoice; for I also have my face towards the dawn, and I can hear the fountain of life bubbling up whichever way I turn. Only, *before* me it is best and freshest! for it is springing up to life everlasting.

December, 1542.

A shadow has fallen on the peaceful home of Dr. Luther: Magdalen, the unselfish, obedient, pious, loving child—the darling of her father's heart—is dead; the first-born daughter, whose portrait, when she was a year old, used to cheer and delight him at Coburg.

On the 5th of this last September she was taken ill, and then Luther wrote at once to his friend Marcus Crodel to send his son John from Torgau, where he was studying, to see his sister. He wrote,—

"Grace and peace, my Marcus Crodel. I request that you will conceal from my John what I am writing to you. My daughter Magdalen is literally almost at the point of death—soon about to depart to her Father in heaven, unless it should yet seem fit to God to spare her. But she herself so sighs to see her brother, that I am constrained to send a carriage to fetch him. They indeed loved one another greatly. May she survive to his coming! I do what I can, lest afterwards the sense of having neglected anything should torture me. Desire

him, therefore, without mentioning the cause, to return hither at once with all speed in this carriage; hither,—where she will either sleep in the Lord or be restored. Farewell in the Lord."

Her brother came, but she was not restored.

As she lay very ill, Doctor Martin said,—

"She is very dear to me; but, gracious God, if it is Thy will to take her hence, I am content to know that she will be with Thee."

And as she lay in the bed, he said to her,—

"Magdalenchen, my little daughter, thou wouldst like to stay with thy father; and thou art content also to go to thy Father yonder."

Said she, "Yes, dearest father; as God wills."

Then said the father,—

"Thou darling child, the spirit is willing, but the flesh is weak."

Then he turned away and said,—

"For a thousand years God has given no bishop such great gifts as He has given me; and we should rejoice in His gifts. I am angry with myself that I cannot rejoice in my heart over her, nor give thanks; although now and then I can sing a little song to our God, and thank Him a little for all this. But let us take courage; living or dying, we are the Lord's. 'Sive vivimus, sive moremur, Domini sumus.' This is true, whether we take 'Domini' in the nominative or the genitive: we are the Lord's, and in him we are lords over death and life."

Then said Master George Röer,—

"I once heard your reverence say a thing which often comforts me—namely, 'I have prayed our Lord God that he will give me a happy departure when I journey hence. And he will do it; of that I feel sure. At my latter end I shall yet speak with Christ my Lord, were it for ever so brief a space.' 'I fear sometimes,' continued Master Röer, "that I shall depart hence suddenly, in silence, without being able to speak a word."

Then said Dr. Martin Luther,—

"Living or dying, we are the Lord's. It is equally so whether you were killed by falling down stairs, or were sitting and writing, and suddenly should die. It would not injure me if I fell from a ladder and lay dead at its foot; for the devil hates us grievously, and might even bring about such a thing as that."

When, at last, the little Magdalen lay at the point of death, her father fell on his knees by her bed-side, wept bitterly and prayed that God would receive her. Then she departed, and fell asleep in her father's arms. Her mother was also in the room, but further off, on account of her grief. This happened a little after nine o'clock on the Wednesday after the 19th Sunday after Trinity, 1542.

The Doctor repeated often, as before said,—

"I would desire indeed to keep my daughter, if our Lord God would leave her with me; for I love her very dearly. But His will be done; for nothing can be better than that for her."

Whilst she still lived, he said to her,—

Dear daughter, thou hast also a Father in heaven; thou art going to Him."

Then said Master Philip,—

"The love of parents is an image and illustration of the love of God, engraven on the human heart. If, then, the love of God to the human race is as great as that of parents to their children, it is indeed great and fervent."

When she was laid in the coffin, Doctor Martin said,—

"Thou darling Lenichen, how well it is with thee!"

And as he gazed on her lying there, he said,—

"Ah, thou sweet Lenichen, thou shalt rise again, and shine like a star; yes, like the sun!"

They had made the coffin too narrow and too short, and he said,—

"The bed is too small for thee! I am indeed joyful in spirit, but after the flesh I am very sad; this parting is so beyond measure trying. Wonderful it is that I should know she is certainly at peace, and that all is well with her, and yet should be so sad."

And when the people who came to lay out the corpse, according to custom, spoke to the Doctor, and said they were sorry for his affliction, he said,—

"You should rejoice. I have sent a saint to heaven; yes, a living saint! May we have such a death! Such a death I would gladly die this very hour."

Then said one, "That is true indeed; yet every one would wish to keep his own."

Doctor Martin answered,—

"Flesh is flesh, and blood is blood. I am glad that she is yonder. There is no sorrow but that of the flesh."

To others who came he said,—

"Grieve not. I have sent a saint to heaven; yes, I have sent two such thither!" alluding to his infant Elizabeth.

As they were chanting by the corpse, "Lord remember not our former sins, which are of old," he said,—

"I say, O Lord, not our former sins only, nor only those of old, but our present sins; for we are usurers, exactors, misers. Yea, the abomination of the mass is still in the world!"

When the coffin was closed, and she was buried, he said, "*There is indeed a resurrection of the body.*"

And as they returned from the funeral, he said,—

"My daughter is now provided for in body and soul. We Christians have nothing to complain of; we know it must be so. We are more certain of eternal life than of anything else; for God who has promised it to us for His dear Son's sake, can never lie. Two saints of my flesh our Lord God has taken, but not of my blood. Flesh and blood cannot inherit the kingdom."

Among other things, he said,—

"We must take great care for our children, and especially for the poor little maidens; we must not leave it to others to care for them. I have no compassion on the boys. A lad can maintain himself wherever he is, if he will only work; and if he will not work, he is a scoundrel. But the poor maiden-kind must have a staff to lean on."

And again,—

"I gave this daughter very willingly to our God. After the flesh, I would indeed have wished to keep her longer with me; but since He has taken her hence, I thank Him."

The night before Magdalen Luther died, her mother had a dream, in which she saw two men clothed in fair raiment, beautiful and young, come and lead her daughter away to her bridal. When, on the next morning Philip Melancthon came into the cloister, and asked her how her daughter was, she told him her dream.

But he was alarmed at it, and said to others,—

"Those young men are the dear angels who will come and lead this maiden into the kingdom of heaven, to the true Bridal."

And the same day she died.

Some little time after her death, Dr. Martin Luther said,—

"If my daughter Magdalen could come to life again, and bring with her to me the Turkish kingdom, I would not have it. Oh, she is well cared for; 'Beati mortui qui in Domino moriuntur.' Who dies thus, certainly has eternal life. I would that I, and my children, and ye all could thus all depart; for evil days are coming. There is neither help nor counsel more on earth, I see, until the Judgment Day. I hope, if God will, it will not be long delayed; for covetousness and usury increase."

And often at supper he repeated, "*Et multiplicata sunt mala in terris.*"

He himself made this epitaph, and had it placed on his Magdalen's tomb:—

"Dormio cum sanctis hic Magdalena Lutheri
Filia, et hoc strato tecta quiesco meo.
Filia mortis eram, peccati semine nata,
Sanguine sed vivo, Christe, redempta tuo." *

In German,—

"Here sleep I, Lenichen, Dr. Luther's little daughter,
Rest with all the saints in my little bed;
I who was born in sins,
And must for ever have been lost.
But now I live, and all is well with me,
Lord Christ, redeemed with Thy blood."

Yet indeed, although he tries to cheer others, he laments long and deeply himself, as many of his letters show.

To Jonas he wrote,—

"I think you will have heard that my dearest daughter Magdalen is born again to the eternal kingdom of Christ. But although I and my wife ought to do nothing but give thanks, rejoicing in so happy and blessed a departure, by which she has escaped the power of the flesh, the world, the Turk, and the devil; yet such is the strength of natural affection, that we cannot part with her without sobs and groans of heart. They cleave to our heart, they remain fixed in its depths—her face, her words—the looks, living and dying, of that most dutiful and obedient child; so that even the death of Christ (and what are all deaths in comparison with that?) scarcely can efface her death from our minds. Do thou, therefore, give thanks to God in our stead. Wonder at the great work of God who thus glorifies our flesh; She was, as thou knowest, gentle and sweet in disposition, and was altogether lovely. Blessed be the Lord Jesus Christ, who called, and chose, and has thus magnified her! I wish for myself and all mine, that we may attain to such a death; yea, rather, to such a life, which only I ask from God, the Father of all consolation and mercy."

And again, to Jacob Probst, pastor at Bremen—

"My most dear child, Magdalen, has departed to her heavenly Father, falling asleep full of faith in Christ. An indignant horror against death softens my tears. I loved her vehemently. But in *that day* we shall be avenged on death, and on him who is the author of death."

And to Amsdorf—

"Thanks to thee for endeavoring to console me on the death of my dearest daughter. I loved her not only for that she was my flesh, but for her most placid and gentle spirit, ever so dutiful to me. But now I rejoice that she is gone to live with her heavenly Father, and is fallen into sweetest sleep until that day. For the times are and will be worse; and in my heart I pray that to thee, and to all dear to me, may be given such an hour of departure, and with such placid quiet, truly to fall asleep in the Lord. '*The just are gathered, and rest in their beds.*' 'For verily the world is as a horrible Sodom.'"

And to Lauterbach—

"Thou writest well, that in this most evil age death (or more truly, sleep) is to be desired by all. And although the departure of that most dear child has, indeed, no little moved me, yet I rejoice more that she, a daughter of the kingdom, is snatched from the jaws of the devil and the world; so sweetly did she fall asleep in Christ."

* A friend has translated it thus:—

I, Luther's daughter Magdalen,
Here slumber with the blest;
Upon this bed I lay my head,
And take my quiet rest.

I was a child of death on earth,
In sin my life was given:
But on the tree Christ died for me,
And now I live in heaven.

AMONG THE CHURCHES

Invites Augustana Synod.—The Augustana congregation of Minneapolis has unanimously decided to extend an invitation to the Augustana Synod to hold its annual convention next June in its church.

Bethany, South Chicago.—The new pastor of the Bethany church, Rev. F. A. Engstrand, was made welcome at a church reception tendered him Nov. 18. A gift of \$142 in money was presented to the pastor as a token of welcome.

Pastor Larson to Alaska.—After twenty-two years of pastoral work in Seattle, Wash., the Rev. Martin L. Larson is about to leave for Douglas Island, Alaska, to take charge of the Synod's interests in the far North. He will be the only Augustana pastor in the Alaska mission field.

Evanston, Ill.—A purse containing nearly \$200 was presented to Pastor Philip Andreen last Friday evening as a gift of welcome from the Immanuel Swedish Lutheran Church of Evanston. Dr. Andreen comes to Evanston after a pastorate of ten years in the Ebenezer church of San Francisco.

Minneapolis, Minn. — St. Paul's church on Nov. 22 worshiped for the first time in its new temple just completed. The edifice, located at 28 st. and 15 ave. S., will house an audience of one thousand persons. The interior is attractive and of a solemn dignity befitting the house of God.

St. Paul's congregation will entertain the Minnesota Conference at its annual meeting next February.

News of the Schools.—Mr. Jonas Swanson of Oakland, Nebr., has bequeathed the sum of \$3,000 to the endowment fund of Luther College, at Wahoo, Neb. Substantial subscriptions are as follows: \$1,000 by Mr. Otto Fredrikson; Mr. B. Nelson, Wahoo, \$1,000; an unnamed friend in Omaha, \$1,000; four persons have signed for \$500 each, including Mr. Abraham Helsing of Malmö and Mr. S. L. Wallerstedt of Oakland.

Calls.—Pastor Joseph D. Danielson, to Libanon, North Easton, Mass.

Pastor F. Edward Olson, to the Opstead—Onamia—Isle joint pastorate in Minnesota.

Pastor Ivar F. Witting, to Plainfield and Elizabeth, N. J. Declined.

Pastor C. R. Swanson, to the Gethsemane church in Seattle, Washington.

Pastor E. A. Lindgren, to serve as traveling missionary in the Duluth District.

Pastor J. E. Hedberg, to superintend the new Receiving Home about to be opened by the Minnesota Conference.

Pastor Eric Boman, to Cheyenne and Herby, N. D. Declined.

Pastor O. H. Nelson to Cloquet and Warba, Minn. Declined.

A Consistorial System of pastoral calls and promotions in the Augustana Synod has been proposed as a desirable means of regulation. The committee appointed at the last convention of the Synod to propose some such plan met at Rock Island Nov. 17. The plan drawn up by the committee provides for a committee in each Conference to act with the local church board in the matter of calling a minister, this committee to consist of the president, the vice president, and the secretary of the Conference. As much as three candidates for a pastorate may be nominated, and in the event that no one of these be elected the congregation shall have the right to call a fourth candidate. The committee's report will soon be published in full.

Latest Addresses.—Missionary O. O. Eckardt, 1206—38 st., Rock Island, Ill. —Pastor E. W. Carlson, 7341 Ingleside ave., Chicago.—Pastor David Fridlund, Winburne, Pa. — Pastor F. A. Engstrand, 3043 E. 91 st., Chicago, Ill. — Pastor John Gullans, 430—61 st., Brooklyn, N. Y.

OUR ENGLISH CHURCHES.

Arlington Hill, St. Paul, Minn., Rev. Nels Lundgren, pastor. The Observer, the parish paper of the congregation, contains an earnest appeal by the pastor for more subscribers on the *Lutheran Companion*. He says among other things: "Ignorance of our church and its work spells indifference to religious obligations. We should subscribe to our Synodical paper because the influence that such papers exert over the home is of untold benefit. Their influence cannot be measured in dollars and cents. A church paper creates a higher spiritual plane of living and thinking. Wholesome reading is bound to be uplifting. The church paper teaches its readers to view life from the standpoint of truth and righteousness." We refer to this article in order to remind our English churches of the campaign for more subscribers which was pledged by the delegates at our recent Minneapolis Convention. The Advent season is to be the time for this special work. It should be the aim of every congrega-

tion to put the *Companion* into every one of its homes.

Bethel, Chicago, Ill., Rev. Oscar Purn, pastor. The program arranged for the fifth anniversary celebration of the organization of the congregation has been sent out to friends and members. The celebration will extend from December 6th to 8th. Revs. Julius E. Lorimer and Daniel Nystrom, former pastors of the congregation, will be present and take part in the services. Many of the Chicago pastors will also have parts in the various services. Five services have been arranged for, namely, Holy Communion Service, Children's Service, Young People's Service, Our Neighbors' Service, and The Anniversary Day Service, on Tuesday.

English Field Secretary. The Board of Home Missions has called Rev. P. N. Sjogren of Gloria Dei Church, St. Paul, Minn., to be the additional English Field Secretary authorized by the Synod at its last meeting. It is earnestly hoped that Pastor Sjogren may find it possible to accept the call to this very important work.

The English Minutes are completed and will soon be in the hands of the pastors and the English congregations. At the time of our brief report to the *Companion*, made at the close of the convention, we were unable to give the correct figures, as all the reports were not in at that time. The Minutes will give the very latest figures as far as it was possible to gather them. According to the statistical tables the number of congregations is 38, a gain of 6; church buildings 30, a gain of 8; parsonages 9, a gain of 2; value of church property \$332,919, a gain of \$66,104; debt \$64,399, an increase of \$21,532; communicants 4,600, a gain of 584; total number 6,507, a gain of 1,233; parochial schools, 8, with 32 weeks instruction, same as last year, pupils 302, a gain of 66; Sunday-school teachers 336, a gain of 34; pupils 3,528, a gain of 287; total income for all purposes \$75,740.66, a gain of \$19,877.98. Extra copies of the English Minutes may be obtained from the Book Concern. I. O. N.

UPSALA COLLEGE, Kenilworth, N. J.

Several of the teachers and a large number of the students left Kenilworth during the Thanksgiving holidays to spend a few days of recreation among relatives or friends. There are now only three weeks of school before Christmas. Letters are already being received from prospective students who will come to Upsala for the first time in January. The spring term begins January 6th.

The president's office has during the

past two weeks been busy sending out soliciting letters to friends near and far. If you have not received a letter, it is because we did not have your address. Let us hear from you anyway. This form of soliciting should appeal, since it is less expensive than the sending out of solicitors. Everyone knows that the fees Upsala receives from the congregations of the conference cannot cover the necessary expenses. The Board of Directors, therefore, finds it necessary to gather funds through other means. This year it asks for the following donations, and hopes that you who read this will become one of the donors. Upsala asks for:

5 donations of	\$100.00
10 donations of	50.00
40 donations of	25.00
100 donations of	10.00
400 donations of	5.00
500 donations of	2.00
1,000 donations of	1.00

On Thanksgiving Day the president delivered an able sermon in the college chapel before a large and appreciative audience. Services are held every Sunday, one of which students are required to attend. These are in charge of the president and professors Frans Ericsson and A. J. Lundgren.

A. R. W.

MINNESOTA COLLEGE.

President Frank Nelson is receiving loyal support in the subscription work from the teachers, students and graduates of Minnesota College. The Faculty has subscribed \$1,000. This makes the subscriptions from the members of the College family as follows:

Faculty	\$1,000.00
Alumni Association	5,000.00
Academic class, 1914.....	400.00
Amphion Male Chorus	150.00
Missionary Society	150.00
Alki Club	100.00
Minn. College Club, St. Peter	50.00

Total.....\$6,850.00

A special effort is being made to secure \$25,000 by the end of the year. This can be done if our friends will respond. A request has been made for a subscription from the Luther Leagues throughout the Conference. We hope that we may receive the promise of a subscription this month from every Luther League within the Minnesota Conference. There is nothing that makes subscription work so hard as delay and postponement. On the other hand, there is nothing that helps the subscription work so much as prompt and enthusiastic action. If our people would only appreciate the importance of immediate response, it would be a source of encouragement to those who have charge

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must be the watchword when the housewife buys baking powder.

Alum is well known to be a powerful astringent, and should never be used in food.

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of the work and a great help to the cause.

The monthly meeting of the Missionary Society was well attended. Ten new members were received.

Dr. J. Telleen and Rev. N. J. Löhre, of Grand Forks, N. Dak., spoke at chapel service recently in the interest of foreign mission work.

Inquiries are already being received for the spring term which begins January 5, 1915. We extend a cordial invitation to the young people of the Northwest to avail themselves of the opportunities offered at Minnesota College.

Dr. A. F. Sandquist had charge of the Chapel service during the past week.

The Dayton Co., of this city, has donated a number of books to the College library for which we thank them heartily.

Mr. W. J. Wallin, one of our former students, now cashier in the State Bank at Rosebud, Mont., was elected a member of the State Legislature in his state at the recent election.

Mr. Leonard Rast, Com. '09, who has been with the Scandinavian-American National Bank of this City during the past four years, has secured a position

with the Regional Reserve Bank, which opened November 16th. The promotion came as a distinct result of the excellent work which Mr. Rast has done in the Scandinavian American National Bank. Leonard Rast is the son of Dr. G. Rast, treasurer of the Minnesota Conference. We congratulate Leonard heartily upon his fine promotion.

AN EARNEST APPEAL TO THE PASTORS AND CONGREGATIONS OF THE AUGUSTANA SYNOD.

God has answered the prayers of our Church and sent us missionaries for our field in China. This places new and greater responsibilities upon us as a Church. God has shown us distinctly what He would have us do. Shall we say, O Lord, we are not able? God forbid. Let us work while it is yet day!

We have at present 33 missionaries and 16 native helpers on the field. We are responsible for their support. We are also responsible for the millions of souls in our field. We dare not delay the time when they shall be privileged to hear the Gospel message. We must supply the de-

mands of the hour on the field and none of us are willing to take the responsibility for curtailing the work on account of the lack of means in sight. As Christian we must walk in faith and not by sight. For the present year we need at least \$36,000 in order to do in a measure what circumstances demand. Take a look at our budget:

Traveling expenses for the
commissioned missionaries \$4,250.00
Salaries, traveling expenses,
etc. 17,800.00
Budget from the field..... 20,000.00

\$42,050.00

The budget from the field must be reduced by \$6,000.00 and yet the sum needed will reach \$36,000.00.

At the annual meeting of the Synod last June it was unanimously decided that free will offerings should be solicited so as to supply the needs of our China mission. The board finds that the need is so great that it will be necessary to make this offering general in every congregation of the Synod so as to supply the necessary sum. We must therefore resort to the sending of envelopes to all our churches with the hope and prayer that every member in our Synod will cheerfully respond to this appeal.

We recommend that these envelopes be distributed in our churches on the First Sunday in Advent and returned on the Sunday decided upon by the local church.

Dear Friends of the Augustana Synod! Let us by concerted action show that the Augustana Synod can, by the methods of the Apostolic Church, raise the required sum for our dear China mission!

Well may we as members of our Synod and citizens of this commonwealth in this hour of war and turmoil ask: "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in presence of all His people."

God grant that this may be a thankoffering, the like of which has not been presented unto the Lord in the history of our Synod!

O. J. Johnson, President.

J. Torell, Field Secretary.

A. P. Fors, Treasurer.

Based on the resolution of the Synod "that, in view of the fact that the appropriation to the China Mission is inadequate to meet the urgent needs of the coming year, the Synod urges the making of generous free will offerings in behalf of this cause", the China Mission Board is issuing an appeal for general contribution to the Synod's China Mission before the end of the year. The needs are pressing. We need more men in this field, and we can get more men, just so we get

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AN ILLUSTRATION OF SOME OF THE DIFFERENCES

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33 Be not deceived: evil communica- 33 Be not deceived: evil companion-
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the means. We trust, however, that our people, when informed of the needs, will give more generously than ever to the cause of our mission in China. Let all our pastors see to it that the envelopes sent out by the Board may be properly distributed among the people. Let us make our offerings with gratitude to God, who gave this great mission field into our hands.

L. A. Johnston,

President of the Augustana Synod.

Valuable Experience.—Printer's Devil: "There's a tramp at the door, Mr. Hyde, and he says he ain't had nothin' to eat for six days."

Editor: "Fetch him in. If we can find how he does it, we can run the paper for another week."



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For Home and Sunday-school.

IDEAL GIFT BOOKS FOR LUTHERAN YOUNG PEOPLE.

At Eventide. Stories for children by Mathilda Roos. Translated from the Swedish by C. A. W. Boards. Price, per doz. \$2.40; 100 copies \$15.00; single copies 25

Many of those who are familiar with the Swedish language, have read with delight the stories written by the charming Swedish writer, Mathilda Roos. They have often wished that these stories could be had in English, so that they would be accessible to their children. In this book we have a small collection translated by C. A. W. (endell). He has succeeded in translating them into clear, idiomatic English and been successful in preserving the charm and beauty of the original. This book will make an appropriate gift to the scholars in the higher grades, in the Sunday-school.

At Yuletide. Winter-Blossoms gathered for the Little Ones by C. W. Foss. Profusely illustrated. Bound in handsomely illuminated board covers 30

At Yuletide. Winter-Blossoms gathered for the Little Ones by C. W. Foss. Vol. II. Profusely illustrated. Bound in handsomely illuminated board covers 30

At Yuletide. Winter-Blossoms gathered for the Little Ones by C. W. Foss. Vol. III. Profusely illustrated. Bound in handsomely illuminated board covers 30

These are indeed charming little books, containing stories, poems, etc., written and selected specially for children.

Be Thou Faithful! Words of Advice, Comfort, and Cheer, for the Confirmed, by Rev. L. A. Johnston, D. D. With Certificate of Confirmation. Cloth 40

A book such as this, *Be Thou Faithful*, will be found of great service in the hands of our youth. They need not only advice, admonitions and warnings but also words of comfort and cheer on their way, and in this little book are set forth, lucidly and plainly, those things of which the young constantly need to be reminded. As a companion and guide as well as a reminder of the day of confirmation and the sacred vows then given this book will be found very serviceable.

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No. 4. Title Picture: *Christ's Entrance into Jerusalem*. Contents: Christ's Entrance into Jerusalem. — Christ before Pilate. — Jesus Bearing His Cross. — The Crucifixion. — The Resurrection of Jesus. — The Ascension of Jesus Christ.

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God With Us — Immanuel. Stories for children collected and translated by Prof. C. W. Foss, Ph. D. With five colored plates and many halftone illustrations. Boards with colored cover plate 3

This is a selection of nine stories in prose and four poems, partly original and partly translated, all well chosen and adapted to their purpose of furnishing good, wholesome Christmas literature for the children. A good book is one of the best gifts that can be selected for a Christmas present, and the many fine illustrations will appeal to the child's eye as much as the excellent reading matter to the heart.

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