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The Lutheran Companion

Organ of the Evangelical Lutheran Augustana Synod, North America.

VOL. XXVI. No. 20

ROCK ISLAND, ILL., SATURDAY, MAY 18, 1918

WHOLE No. 923

The Church after the War.

The question that is agitating churchmen's minds at the present time is, What effect will the war have on the church when it is over and peace has again been established? What attitude will the men who return take to the church, and what will be its influence upon them? Already in 1915 serious minded men of the church began to ask themselves what effect the war might have on the friendly international Christian relations that had become so promising before the war, and if it would be possible to again establish such relations after the war. The Student Volunteer Movement in Sweden published a volume in 1916 on this subject called "Kampen bakom fronterna" (The Struggle Behind the Fronts) in which were gathered together the opinions of leading theologians and others in Germany, France, and England. This book makes exceedingly interesting reading at the present time.

But the question of prime importance to the church will not be the reestablishment of friendly international relations after the war, but the proper solution of problems that have arisen at home because of the war. How many of their men the Central Powers have at the present time in the war we do not know, nor how many France has, but the number must be enormous. As far as Great Britain is concerned it has been stated on authority that it has between seven and eight million men in France now. How many have been sacrificed in the four years of the war we know not, but it has been reported that the casualties of Great Britain alone in 1917 were more than 800,000. At the rate the United States is now planning to send men to France, it would not surprise us if we would have five million or more of our best young men in France, if the war should last long enough. Over there our boys will freely mingle with the boys of England and France and Italy and other countries, for they are comrades there as they are at the training camps here at home. And what is more, many will have a chance to mingle with the soldiers of the enemy camp, either as prisoners of war in enemy countries or as the guards of soldiers taken prisoners. In all this commingling of men who are fighting for a common cause religious differences are all but obliterated. This war is bound to have a tremendous levelling influence as far as religious differences are concerned. As comrades at arms and in suffering the men will have but one source of comfort and strength, the Christ who is as real to them on the battlefield, in the trenches and in the hospitals as he was in the little church at home at divine services, yea, to a great number of them he will be more real and much nearer than he ever was before. The great majority of these men will return home some day. What will they think of their church when they come back?

What the churches of Germany and Austria have been able to do for their men at the front we are not informed. Neither do we know what the churches of France have been able to do for the French soldiers. But we take for granted that the churches of these countries have tried to do all that they were able to do. In England, however, it seems that the suddenness of the war and the tremendous rush of men to arms had an almost paralyzing effect on the churches. They were not able to meet the emergency call for pastors as spiritual advisors to the men. There were, of course, the two organizations, the Red Cross and

the Young Men's Christian Association, and they have done noble service from the very first. But the men asked, "Where is the Church?" They were looking also for the trained spiritual counselors of the church to comfort them in the hour of suffering and death. They needed as never before the message of the Gospel from the men that they had learnt from childhood to look upon as the messengers of God.

In our own country the churches appear to have been more ready to meet the call of the hour than were the churches in Europe. And the Lutheran Church has been and is doing noble service for the boys with the colors here at home and is prepared to go with them to France. This willingness and readiness on the part of the church to go with the boys to the last ditch, to stand by them and help them to the very last, is bound to have a tremendous influence upon them. It will convince them that the church has not only been preaching the Gospel to them, but is also ready and willing to render them the most blessed service in the hour of their greatest sacrifice.

It is inevitable that new and serious problems will face the Church after the war both at home and abroad, and it may be possible that the churches will have to work along broader lines than in the past. It may be possible that the efficiency and importance of the Church will be measured by the measure of her sacrificing service to man more than by her creed, by what she does more than by what she says. It is possible that church members will be forced to practice the real principles of Christianity in their every day life to a greater extent than in the past or else to confess that their religion is merely a sham. All this is possible. One thing, however, is certain, that while the great question of salvation from sin will always be uppermost in men's minds, the practical problems of present-day life will press more than ever for a favorable solution, and the churches will be expected to interest themselves in all questions of social and economic reform. It will be the problems of peace and happiness on earth that will have to be solved anew and along different lines than before. For while we thought that universal peace was assured and that temporal prosperity and happiness had come to stay, the world was without warning plunged into the most devastating of all wars, and universal suffering and misery is the result. It will devolve upon the church of the future to expose the fallacies of the past and to present the essentials to true universal happiness with the greatest earnestness and power. Above all, the church must be consistent with itself and practice in its membership what it preaches from its pulpits. Christian faith must be a thing of reality and life and not a mere profession by mouth. There must come a greater willingness on the part of all Christians to give back to God in service to humanity in the overflowing measure that they have received from him. In the past there has not been that general practice among Christians to give as God has prospered them. The war will, let us hope, give us a greatly purified church constituency, purified by fire and sword, by tribulation and suffering, a constituency that will be willing to enter the Master's ministry of mercy with joy and thanksgiving, and not with that grumbling niggardliness that has been so common during the past years of plenty, and which has so materially lessened the efficiency of the church.

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A Criticism of Billy Sunday.

In the Lutheran Scholars' Lesson Quarterly, Second Quarter, for this year we find on page 30 the following criticism of Billy Sunday:

"The other day this janus-faced man preached against profanity, pictured the depravity of the man who 'cusses,' and suggested the shotgun cure for the man who swears. But when, later, Billy became drunk with hysteria, he said: 'If he is a preacher, damn him; if he is a priest, damn him.' Billy damns 90 per cent. of the Episcopal clergymen right off the reel. He damns 99 per cent. of the Lutheran church members and 90 per cent. of the Catholics, including Cardinal Gibbons. He said: 'It is a good thing that I am not God for fifteen minutes.' I guess that is right. Billy damns the majority of all true Christians, alive and dead. If this is not 'cussing,' what do you call it?—G. A. Windle."

We have not yet had the privilege of listening to a sermon by Billy Sunday, but we feel certain that what the newspapers report of his sermons is largely what has been called his vulgarity. We are told that he also preaches the gospel truths with power, but this is seldom reported. We are not interested, however, so much in this criticism of Billy Sunday, nor have we any desire to defend his "cussing." What surprises us is that a Lutheran publication contains a criticism of Billy Sunday by Mr. Windle, the champion of the liquor interests and the licensed saloon business. Mr. Windle has for years fought the efforts of the church people and others to curb the liquor evil. He has been and is still one of the principal speakers of saloon men, making pre-election addresses against local option in localities where local option is the issue. It should be said, however, in explanation of the appearance of this clipping in the Quarterly, that the editor evidently was ignorant of who Mr. Windle was and of his connections. An editor cannot always govern the source of his information, and yet makes use of what he considers good and to the point, no matter from where it comes.

As Lutherans we cannot recognize the methods of Billy Sunday and other evangelists of the same class. But much less can we recognize and support a man like Mr. Windle. If it came to a question of choice we would say without hesitation, Give us a man like Billy Sunday every time; give us the man who dares to advocate reforms that he sees are needed. The church that heeds the advice of men who are opposed to social reforms in state and nation is doomed. Christianity stands for reformation, development, improvement, of the individual and the state; it stands for true liberty, for the liberty that is not unbridled license of the individual at the expense of other individuals and the state as a whole, but which strives for the spiritual emancipation of all, as far as that is possible, and makes them free men and women in the highest and truest sense.

Mr. Windle is an advocate of the individual's right to satisfy his appetite for strong drink without regard to its ultimate effect on him and its cost to the community. Billy Sunday, with all the faults one can find with his method of preaching, stands for Christ and for that true manhood and womanhood which can come alone through Christ. There can be no question as to who is the safest leader of our youth.

There are a total of 15 Inner Mission Societies at work in the United States at present. During the past year these societies had 34 regular workers who were employed and gave their entire time to this work. These were assisted by 540 helpers. The Inner Mission Societies own property valued at \$165,000 and had a combined expense budget of \$64,492.20.

FOR THE QUIET HOUR

The Lord Satisfieth Our Desire.

C. O. ROSENIUS.

Who satisfieth thy desire with good things. Ps. 103: 5.

The eagle is, as it were, rejuvenated, when his old feathers are shed and he gets his new feathers in place of them. Thus also we are rejuvenated when the Lord satisfies our soul with good things. And if the Lord did not give us the gift of faith it would be impossible for us to find real comfort and peace. He is the author and finisher of our faith. Further, if any one should oppress and unjustly judge us, it is the Lord who judges justly, who protects us and helps our cause, as is stated here (v. 6): "Jehovah executeth righteous acts, and judgments for all that are oppressed." The result of this is, for example, that although our most distinguished enemies most bitterly sneer at us, in a masterly way distort our words and bravely proclaim that we are erring and false Christians, and we are silent, although we could very often strongly refute these accusations—we are silent and act "as one deaf, who hears nothing, and as one dumb, who does not open his mouth"—God still gloriously attends to our case, so that it is more and more improved, and our distinguished and cunning opponents gradually become known for what they are. All this comes of the faithfulness of the Lord, if we but can believe and remain quiet and wait for him. "Jehovah executeth righteous acts, and judgments for all who are oppressed."—How gracious, faithful and friendly the Lord showed himself to Moses and the people of Israel! (v. 7.) "He made known his ways unto Moses, his doings unto the children of Israel." From all this we see that it is our great fortune that we need not remain in uncertainty in regard to what is the will and intention of God. He who considers that God has *revealed himself on earth*, that he has spoken and said what his will is as well as his council in regard to our salvation, and in addition by glorious works shown who he was, shown himself to be the Almighty, the Creator himself; he who considers this will not be guessing and thinking in vain concerning God's will and intention in regard to us, but will look deep into the Word of God, where we behold his dealings and his heart, and there become as certain of what are the thoughts of God concerning us as if the judgment had already been passed.

Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy Name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace.

Whatever humbles me helps me. Not a particle of pride will enter glory. "The proud he knoweth afar off."

Ah! if men but knew in what a small dwelling Joy can live; and how little it costs to furnish it.—*Souvestre.*

And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. Isa. 6: 8.

Suffice it that he never brought
His conscience to the public mart;
But lived himself the truth he taught,
White-souled, clean-handed, pure of heart.

WHITTIER.

MISSIONS

Prayer Subjects for the Mission in China.

In a letter to the Student Volunteer Band of Rock Island under date of February 26, 1918, Missionary Anton Lundeen of Yüchow, Honan, China, has presented a number of subjects for special prayers for the China field. These subjects are of such general interest that we take the liberty to present them to our readers, confident that among them are many who not only pray in general, but who also remember the China Mission and other missions in their prayers. Rev. Lundeen writes:

"Have been thinking for some time that perhaps the Band would be stimulated to more earnest prayer for the China field if information as to the special subjects for prayer could be obtained. So I have set about to gather as many prayer subjects as possible and joyfully submit them to you. Pray for:

"1. More rain or snow. Last year a large part of China was practically a desert on account of lack of rain. A difference of a couple of inches of rain will cause a famine, since so many of the people are indescribably poor. This winter has so far been very dry and it is feared that next summer will be much like last. (Snow is falling now. Thanks to God.)

"2. Successful checking of the bubonic plague. A large number of people have already died in the north, and cases are reported in various places. Much is being done to check it. But man's wisdom and work are not sufficient. God alone can put an end to a plague.

"3. Settled political conditions. As yet China is but in the making. There is now civil war between the north and the south. The country is still more or less overrun by organized and unorganized robber bands. Twenty-four robbers were caught and beheaded here in Yüchow just a few weeks ago and their heads hung up at the four city gates to horrify others. I saw nine of those heads myself. Most terrible!

"4. More God-sent laborers. Dr. Edwins believes that our field needs a missionary staff of about sixty workers, excluding wives. Medical doctors are especially scarce. A nurse whose special duty it should be to care for foreigners is quite a necessity in order that the single lady workers be not interrupted in their regular work. The need of a large number of whole-hearted native workers is also very apparent. We have some splendid native workers already. Really, it seems to me that in many respects they surpass foreigners. Last week an effort was made to cover all of China more or less thoroughly with gospel preaching, so every Christian who wanted to work for God was given a chance. I could tell you a number of striking incidents as to how faithful some of our men were and are. They dare to pray and preach in season and out of season. I have in mind one man who was about to eat his lunch in a village some 20 li from here. Before eating the man stood up and said to the people standing around, 'We Christians have a very unusual way of eating. We begin by speaking to our Heavenly Father, thanking him for his mercies.' Then he prayed aloud. The same man was walking outside the village and met a middle-aged lonesome-looking man smoking his pipe. On asking him a few questions, he found out that he was a bachelor 40, 'piss piss' and 'piss piss' 'spu' on 'piss' 'piss' tell you about a very special Friend, who is far better than all other friends and will always be with you.' Then he proceeded to tell him of Jesus. Well, as I say, we feel that we have some very good native workers that have been given to us by God. But we need many more. Pray that God might send them.

"5. The removal of every obstacle in us missionaries.

We are altogether too human and selfish. We lack patience. Our faith is so weak. We are so little consecrated. Pray that there may be as little misunderstanding as possible among the missionaries. Among so many workers there is bound to be a variety of opinion, and only God's grace can make us considerate and mutually helpful. I am not writing this because we are not getting along with one another. No, I think on the whole, the mutual feeling is splendid, but there is no doubt room for improvement. Besides we all believe in prayers of prevention. The germs of every spiritual disease are in the air. God alone can protect us. We believe it is better to prevent these evils to come upon us than to be freed from them after they have come. These spiritual evils are like smallpox—they leave lasting impressions which are everything but pleasant.

"In this connection, we would like to ask you to pray for the missionaries' children also. There are now no less than 32 of them. Three are attending school at Chi Kung Shan. These children, if they are made to realize the importance and necessity of winning the Chinese for Christ, can be of great service. And it is our hope that they will not only serve God as they grow up, but that they will dedicate their entire lives to God's work in China. If they do, they will have the advantage over us older missionaries because they have actually grown into the Chinese conditions.

"6. Central stress be laid on leading Chinese to Christ. There are so many things that might divert from the main issue.

"7. Christians and inquirers that they may be kept from falling, and be aroused to greater zeal for their Master. It is difficult for the people at home to realize what it means for these young Christians to be surrounded with so much dark heathenism. They surely need our most earnest prayers.

"8. God's particular care of the out-stations. To place a native worker at an out-station is a real test of his character. Many have not been able to stand the test. At Paofeng there has been considerable trouble this year just on that account. If the men at the out-stations stand the test, out-station work usually yields very great results. We can do nothing better than to pray heartily for all the work at the out-stations.

"9. The children of our schools. The Catholics have a saying something like this, 'Give me a child until he is seven and he will be a Catholic till he dies.' There is a great deal in that. If we can win all the children in our schools to a living Christianity, the Church of China will have a most wonderful asset in them.

"10. The evangelist course. Every year a course for evangelists is given. This year it will be held at Kiahshien in September. This work, if blessed by God, is perhaps the most fruitful work on the field.

"11. The work among the Mohammedans. This work has been much neglected heretofore, largely because it is more difficult than the work among idol worshipers. We feel now, however, that work with a definite aim to win Mohammedans is necessary. At Honanfu Rev. Lindell has been asked by the Conference to give half of his time to work among Moslems. And here at Yüchow we ought to make special efforts along the same lines. We have one evangelist who was formerly a Moslem. He, myself and two, three other Chinese preached in a Mohammedan village a few days ago. The evangelist, who is acquainted with all of their ways, preached a very powerful sermon. Hope that he may win some of them for Christ.

"12. More funds. Necessary building operations have had to be laid down on account of lack of funds. The School for Blind Boys at Honanfu has also been closed for some time for the same reason. Think it will be opened again very soon. Pray that, when opened, it may not have to be closed again on account of no funds."

HOME CIRCLE



My Flag.

My flag! my Flag! my dear old Flag!
 My Country's and my own!
 For liberty and justice stands,
 Protects my church and home.
 All other flags are naught to me,
 To them I'll not be true.
 My Flag, my Flag, shall always be
 The Red, the White, the Blue!

My flag! my Flag! my dear old Flag!
 My fathers' and my own!
 May God uphold it evermore
 Against insidious foes!
 May every one of you with me
 Each day this vow renew:
 My Flag, my Flag, shall always be
 The Red, the White, the Blue!

Red Bud, Ill.

J. H. HARTENBERGER.

Boyhood.

For the LUTHERAN COMPANION.

Otto J. was the strongest boy I knew. His muscles were as strong as if they had been made up of good Swedish wrought iron. He was a real terror in school. He would use his muscles in knocking down a fellow, simply for the fun of seeing him tumble and feel humiliated. He would go for the smallest one and knock him down.

It was my second day in school and it was one of the coldest winterdays. The snow was very deep. I was not very big, and I had never had any neighbor boy to fight with. My brother was my senior by five years, and I never cared to wrestle with him, and the only boy in the neighborhood, Adolf O., was two years older, and he thought more of telling bits of fables, that he had heard, than of quarrelling and fighting. He was my schoolmaster along more ideal lines.

Well, on this particular day in school we had a little fun at the noon hour, digging holes in the snow. The snow had a thick crust, which bore us up, and we had quite a time knocking through this crust with the poles we had in our hands. Having succeeded to make a hole, we circled about, grinding the snow into a fine dust.

Now was the time for Otto to use his, as I thought, superhuman strength, and the next moment I found myself on my head deep down in the snow, while Otto tried to cover me up entirely with big crusts of snow. The girls, which were in the minority, thought it was unfair and went to the schoolmaster to complain. He did not approve of Ottos achievement, but, being a lame fellow, he could not administer anything but a very wordy rebuke. Which I thought Otto had well deserved.

In my heart there dwelled not a little feeling of sweet revenge, but I said nothing. Otto was not so overly bright as a student. I was seven and he was over eight, and although I had not attended school before, the school teacher declared that I could read better than Otto could.

As he grew he used his strength and wrought terror in the hearts of his fellow school mates. One little fellow, Alfred J., could only tease him and then run for dear life.

One fellow two years younger than Otto grew at a rapid rate, and we all staked our hopes on him. Johan, I think his name was, was the grandson of a man who was noted for his physical power and if he should grow into the likeness of this giant there was hope that he could master Otto before Otto left school.

I never forgot my first humiliation, especially when I saw how Otto would all the time go for the little fellows. Might was right with him. If I brought apples to school to treat the schoolmaster and those who were my particular friends, he robbed me of them before I had time to hide the basket.

But to our delight Johan gained strength day by day and he now towered above the rest. His fists became regular sledge hammers.

I could only manage things. I desired to form a league against Otto. I talked with Johan about it, I talked with Alfred and several others, and they promised to do their duty. Might was not to conquer over right in our school, I thought. I also mentioned something about the affair to Hjalmar, the miller's son. He was a little fellow who came in company with Otto, because they were from the same village. This was a mistake. Hjalmar should not have been informed. He was in constant fear of this Goliath, and he thought best to inform him of the plot that was made against his autocratic rule. Thereby he would secure a peaceful journey home to the mill and even feel protected, should some other evil than Otto overtake him.

Our old schoolmaster used to take a prolonged nap at noon. We were just eating our lunches and Otto crawled up on top of a fence. He looked upon us with some suspicion, and he had a queer frown in his looks when he beheld me.

Alfred teased him. Otto had been in contact with sailors and had learned to swear very forcibly. This we all thought bad. It was so against the general sentiment in the Sunday-school of our village. We were told not to swear, how mad we would feel. Now he swore at us and said that he knew what we were up to, and he said he knew who had formed a league against him. I could not understand who had been so false to me, when I had told them not to mention anything. I had no idea that I was a regular Jesuit myself. But all is fair in war.

Alfred had a very clever way of using sarcasm. It cut to the core. Like a hawk Otto came down from the fence. I always think of him at this moment as a hawk and Alfred as a little chicken. But chickens don't tease. They are only small, and therefore the hawk dares to attack them, forgetting that there are roosters about that have spurs that must be considered.

Alfred was knocked down and Otto was using his strength on him. Now Johan came to the rescue, and many strong hands assisted. The hour had come. It was a decisive battle in our school that was fought on this occasion. Right, as I understood it, and as the rest understood it, had won the day. Might lay there with a badly swollen countenance and sick all over. If I remember right, I believe Otto was excused from school because of a bad tooth. Hjalmar told me afterwards that he simply did not dare to keep the truth away from Otto about the plot; but he whispered, assured that I would not tell Otto: "It was well deserved."

N.

Frank's Reward.

It was early yet, but Frank watched the clock impatiently while his mother packed sandwiches, cookies and doughnuts into the lunch-basket that stood before her on the dining table. She had just finished off with a fat apple-turnover, when there was a knock at the kitchen door.

"I'll see who it is," the boy volunteered, passing into

the other room. He came back directly. "It was Jake Andrews, and he says his father's sick and can't work to-day," reported he.

Mrs. Lovering looked troubled. "Your uncle can't possibly get along without some one to help with the reaper," said she, slowly.

Frank was silent for a moment, then he burst forth, "That's always the way. Now I s'pose I'll have to stop at home, and lose all my fun!"

"I hardly think Uncle will ask you to," his mother replied quietly, "but it seems to me I would. You know he has been hindered so about the harvesting, he'll be real worried not to go ahead to-day."

This was Labor Day and the boy had been promised a trip to a neighboring town to see Van Amburgh's menagerie. He had never seen a collection of wild animals, so naturally he had looked forward eagerly to the outing. The show would move on the following day, so this was apparently his only chance to see it. It certainly was trying.

"You know, mamma, I've worked real hard all vacation—and—and I thought I was going to have such a jolly time," Frank's voice was the least bit shaky.

"I know, dear," said mamma.

There was so much loving sympathy in those three words that Frank felt some better, right away. If only Uncle Jabez was a little different, he thought he wouldn't have minded so much. But the farmer uncle, with whom Frank and his mother made their home, didn't believe much in holidays. All week-days were "labor days" to him, he declared, and he was quite indignant when the two farm-hands had insisted upon taking the day off. And now the man who had been engaged to take their place couldn't come. It was pretty plain to Frank that he ought to give a helping hand, for although he was but thirteen he could make himself very useful about the farm. "I guess I'll stay home," he said at last, but looking very serious.

"That's right," returned his mother, cheerfully. "You know uncle has always been kind to us; we don't want to seem ungrateful."

Frank didn't trust himself to reply, as he went away to take off his best suit. A few minutes later, arrayed in overalls and broad-brimmed hat, he was on his way to the field. Maybe his steps lagged a little, but he was trying to make the best of his disappointment, and he half expected that Uncle Jabez would show that he was glad of his help. But the old man only gave him a keen look from beneath shaggy brows, as he directed him what to do, never once appearing to recollect that a different program for the day had been planned.

Usually Frank enjoyed riding the horse that drew the old-fashioned reaper, and this morning, after he was fairly started, he began to be interested in the work. "I'm going to do the best I can whether uncle notices or not," he said to himself, and he kept the self-made promise. After dinner he helped stack the corn they had cut, then worked in the barn and around the place, so in one way or another he put in every minute of the day. He was a pretty tired boy when night came, and perhaps he couldn't be blamed for being rather disheartened, too, for it did seem hard to give up his pleasure, and have it all taken as a matter of course.

But, behold! there was a nice surprise in store for him. When supper was finished Uncle Jabez took out his wallet, saying, "Waal, I s'pose I must settle with you, young man. What's the charge?"

"I—I—don't charge anything," stammered Frank, turning red.

"Nonsense!" rejoined the uncle gruffly, "I allus cal'clate to pay extra on holidays." He was holding a bill in one hand.

Mrs. Lovering interposed. "No, uncle, you mustn't pay Frank for doing his duty."

The old man considered a moment. "Mebbe you're right," said he. "But I was goin' over to Holbrook to-morrer to put some money in the bank, an' I'll put in a 'V' for the boy, in his name. How does that suit, youngster?"

"That'll be first rate. Thank you, very much, uncle," responded Frank. He didn't speak very enthusiastically, though, for all the time he was wondering if his uncle knew that Van Amburgh was to be at Holbrook to-morrow.

"Lemme see," continued the farmer, his eyes twinkling. "I b'lieve those wild beasts are goin' to perform over there, so we might's well take that in—that is, if you'd like to."

"Like to!" repeated Frank, delighted enough now. "Why, that's just what I would like most of anything."

"You've arned it," said Uncle Jabez, still gruff, but looking pleasant nevertheless.

"I'm so glad I worked to-day," said Frank, when he and his mother were alone again. "And I'm glad you made me see that I ought to stay at home."

"I think it always makes one glad to do as one would be done by," responded his mother.—MRS. E. LOUISE LIDDELL, in *Exchange*.

The Burden of the Nation.

BY VICTOR E. BECK.

A dream, and yet—mayhap not all a dream—
For has it not in life its counterpart?
And must not he who rules the land supreme
Feel his heart throb with every throbbing heart?

I saw him whom this nation freely chose
To be its president; and on his face
Deep marks of anguish, and the marks were those
Borne in majestic, awful loneliness.

The cries of mothers, weeping for their sons,
The silent tears of fathers' far off gaze,
Despair of sweethearts, clutching loved ones
In the sweet, bitter, dying last embrace;

Houses made desolate; empty, waiting chairs,
Hearts lonely with the grief that longs for death;
Famine and want that unrelenting stares
Into the face of all that still have breath:

These sorrows saw I mirrored in his eye;
This grief his pale and haggard features wore;
A nation's anguish, and a nation's cry
His face's pleading isolation bore.

The Good Lord's Work.

Paul L. Dunbar, author of the following lines, was born in Dayton, Ohio, June 27, 1872. After graduating at nineteen from the High School he worked as an elevator boy, using his spare time for writing, and published poems which attracted the attention of W. D. Howells. Altogether he published twelve volumes of verse and several of short stories, but his best work is considered to be his negro dialect poems. He died in 1906.

The Lord had a job for me, but I had so much to do,
I said: "You get somebody else—or, wait till I get through."
I don't know how the Lord came out, but He seemed to get along—

But I felt kind o' sneaking like—knowed I'd done God wrong—

One day I needed the Lord, needed Him myself—needed Him right away—

And He never answered me at all, but I could hear Him say—

Down in my accusin' heart—"Nigger, I'se got too much to do;

You get somebody else, or wait until I get through."
Now, when the Lord He have a job for me, I never tries to shirk,

I drops what I have on hand and does the good Lord's work;
And my affairs can run along, or wait till I get through,
Nobody else can do the job that God's marked out for you.

—The Safeguard.

THE LUTHERAN COMPANION

PUBLISHED WEEKLY BY THE
AUGUSTANA BOOK CONCERN
ROCK ISLAND, ILL.

EDITOR:
REV. CARL J. BENGSTON

Address all contributions and books intended for review to
Editor The Lutheran Companion, Augustana Book Concern, Rock Island, Ill.

Subscription price, \$1.00 per year in advance. To Canada, \$1.50 per year.

All remittances and notices of change of address should be sent to Augustana
Book Concern, Rock Island, Ill.

Entered as second-class matter in the post office at Rock Island, Ill.

CURRENT EVENTS AND PRESENT CONDITIONS

Is There an Unemployment Crisis Coming?

A short time ago Hornell Hart, research fellow of the Helen S. Trounstein foundation of Cincinnati, delivered an address before the City club of Chicago, in which he forecasted "an unemployment crisis of unprecedented severity." He pointed out that "from 2,000,000 to 5,000,000 soldiers and as many war industry workers will be thrown out of work by the declaration of peace." Mr. Hart also pointed out that "severe unemployment crises have occurred every six years." In January, 1915, nearly one man out of every four in American cities was unemployed, it was stated. In the words of Mr. Hart, "the peak of demand for labor seems to have passed. Ordinary building fell off tremendously in 1917, and other peace industries ceased the rapid expansion which went on in 1915 and 1916. War demands are now filling gaps left by the falling off of normal business."

"Seasonal changes cause wide fluctuations every year in the demand for labor. The demand is usually greatest in October and least in January. Transportation and building employ 2,000,000 more men in summer than in winter, while school teaching, coal mining, and amusements occupy a million more in winter than in summer. Retail and wholesale stores have two busy seasons—one in spring and one in fall."

"The number of children working in industries other than agriculture has decreased in recent years at the rate of about 20,000 annually."

"Although immigration has practically ceased, the number of foreign born workers in cities of the United States is still 7,500,000, as compared with 7,700,000 three years ago. If normal immigration had continued we should now have 8,400,000 foreign workers."

The following are the remedial measures which Mr. Hart suggests:

"That returning soldiers should be granted access to the 60 per cent. of our tillable land which is now idle and which should be producing food for a famished world."

"That plans should be mapped for extending and improving railroads, with specifications and contracts ready to let immediately at the conclusion of war."

"That plans should be made for pushing work on public buildings, highways, waterways, and other public projects."

What Mr. Hart evidently aims at is government regulation intelligently planned beforehand. His suggestions appear to be feasible. The first especially appeals to us. It has been suggested by others at various times. What better remuneration could the government offer the returning men for their sacrificing service than a piece of tillable land sufficiently large to support a man and his family? But all the soldiers have not come from farms where they have learnt the art of successful farming. Many have come from our cities and great industrial cen-

ters. For all such employment could be found if the other suggestions were carried out. Under all circumstances it is very probable that there will come a period of great unemployment after the war, while the present high prices of the necessities of life will remain stationary for some years. This will mean a crisis, unless some way is found whereby the government can offer employment to the men who need it and will seek it.

The United Lutheran Church Question.

BY E. A. PETERSON.

Out of the swirl of things (I too have read church paper articles and listened to conference discussions), let us aim to see clearly at least one or two points, to fix, as it were, a landmark or two.

I see two dangers that will beset at the Synod. The one, that artless minds will be satisfied with such explanations as the one lately seen in one of our church papers, that "it amounts in fact to the same thing as our former affiliation with the General Council." Leaders of discussions, may we not (those of us who cannot be present) call upon you to hold that one thing unswervingly straight before the eyes of all, that it does *not* "amount to the same thing"?

For this matter of joining the United Lutheran Church of America is of absolute necessity one of two things: either a *merger* (an amalgamation) or a *federation*. If it were a *federation* of Lutheran synods, there could be no slightest reason in all the world for hedging about our synod with various rules and reservations in the entering, as is done, even to the extent of making our synod "an exception." There could be *no* need for *any*, even the slightest, reservations, if it were a *federation*. That leaves absolutely no alternative but this, that it is a question of a *merger* (an amalgamation into one organic body, just as our conferences are joined in one organic body, which body is our synod).

The other danger—and again, leaders of discussions, will you not guard against that danger, even to the extent of offering some resolution that will set that matter entirely straight before the minds of all?—and this even after the proposed merger has been voted down; for it is not *enough* to simply vote it down, and in your victory go away and forget that you have perhaps caused a chasm in sympathies; but it were far better if the thing could be made unmistakably clear even *before* the vote on the question—

—the other danger is this: A number of our "younger generation" pastors, and, I think, the vast majority of the "younger generation" laymen, will have the impression that those of us who have, by argument or vote, expressed ourselves as against joining the United Lutheran Church of America are "reactionaries" and "fail to see the vision of a larger church unity," are narrow and warped, and just a bit "fogy-ish," that we simply "oppose the larger ideals," and "lack the larger vision." And this will *divide* us in our sentiments and our regard for one another, so that we will *seem* to one another to be grouped totally on opposite sides of the question of "larger things for the Lutheran Church in America." If this unhappy chasm in sympathies arises, it will be by reason that we who oppose the purposed step *fail* in making *clear* to those who are for it, that it is *not the larger co-operative unity we would oppose*, but only that very seriously we want it brought about in another way, and a way which we think the only *safe* way for our specific work, namely by church *federation* as at least a *first* step, and not to take all at once and all of a sudden such a momentous step as a *merger*. Let it be made clear to them that we *believe in their ideals*, only we see no safe road in the line proposed, but see the safe road and the *better road* in a *federation*

(advisory and co-operative, but not organic); better for this reason also, that the same could hope far *sooner* to become inclusive of *all* Lutheran church bodies in America; and to "the outside public" a federation would have *entirely* the same "effect of impression of total unity" as would a merger: if but *the whole* Lutheran Church in America would hold quadrennial conventions and unitedly as a federation carry through certain undertakings, *that* would mean to "all outsiders" that the Lutheran Church in America is *one*, quite as much as if its synods were merged—for fine distinctions in religious matters the public has no time nor inclination, this being the age of pragmatism. While to us as Augustana Synod, with our specific work and destiny, it would mean much to be, not merged, but federated.

(To be continued)

The Test of Democracy.

The test of democracy is found, not in the possibility of working one's way up from the rank to a favored and privileged position in life, but the test of democracy is found in what happens to the man who can not and who never will work his way up, but remains in the ranks. Democracy wants to make his life dignified and full of meaning in spite of his status. There is no country in the world where democracy means so much to the man in the ranks as it does in this country of ours.

FRANK NELSON.

Minnesota College, Minneapolis, Minn., May 1, 1918.

Our First Flag.

Whose is the honor of having made our first national emblem? Everyone will say Betsy Ross. It appears, however, that this particular honor can not be given to Miss Ross alone. No official or authentic record of the event was ever made, but by common consent it has been ascribed to Betsy Ross. Out of the dim past we have what may prove to be the actual facts.

The other day while reading a number of old volumes of the Pennsylvania Magazine of History and Biography, I chanced upon a genealogical record of one Göran Kyn, one of the first Swedes to settle on the Delaware. This record, which has been compiled by Gregory Keen, a descendant, states that Miss Sarah Austin, a great-great-granddaughter of Kyn, with other ladies of the Gloria Dei church at Philadelphia, made the first flag under the direction of the Marine Committee after the pattern adopted by Congress, June 14, 1777. It was presented by the ladies to John Paul Jones, who hoisted it on his ship, the *Ranger*. This flag was rendered historic, because it was the flag that received the first salute granted the Star-spangled Banner in Europe. It was flown in the first action between the *Ranger* and the *Drake* and later between the *Serapis* and the *Bon Homme Richard*.

From this it appears that the honor of having made the first flag belongs, not to Betsy Ross alone, but to the ladies of the Swedish Lutheran Gloria Dei church.

May we, descendants of a later immigration from the Northland, be equally steadfast in our devotion to the flag of our country. And as our ancestors of Revolutionary days fought valiantly in its defense, so may we prove our devotion and loyalty in these days of sore distress.

C. A. GUNDERSON.

What Shall We Do?

BY LAWRENCE M. BRINGS.

We are facing an important crisis in the history of our Lutheran Church in this country at the present time. New problems and difficulties are constantly presenting themselves. Our church leaders are puzzled by them. Human power is not able to solve them. In many fields of ac-

tivity this question is always before us, What shall we do? One of these important problems which demand a solution in the near future is the language question.

Again, What shall we do? Much has been said recently about this situation. Nothing as yet has been started to solve this intricate and perplexing condition. There must be a solution. To delay means a mighty loss in the ranks of our Lutheran Church.

The younger members of the church demand that the English language be used. The older members want Swedish. Both are justified in their demands. The majority of our young people have been educated in the English language. The mother tongue is used by them at home only in many cases.

Then, shall we divide our Augustana Synod into two sections? No, that would be unwise and unwarranted. Far better to remain as we are than to take such a step.

What shall we do? Prepare for the future. The day is coming, and it is not afar off, when our Augustana Synod will adopt the English language in all its church activities and services. The Swedish language will be lost. The spirit of the coming age will demand it. Consequently, it devolves upon us to prepare ourselves and the Church for this great change.

How shall it be done? The writer would offer the following plan: That all our young people's societies, or Luther Leagues, throughout the entire Synod adopt the English language to be used exclusively at the local meetings, and at the district, conference and synodical conventions.

What is the main purpose of our organization known as the Luther League? Is it not to bring young people who do not belong to any church into the Church of Jesus Christ? The Luther League has a missionary task to perform. If it does not do it, it fails in the accomplishment of its primary purpose. As Luther Leaguers the greater portion of our work lies among the American young people. How are we to bring these young men and women into active membership in an organization which employs a language entirely foreign to them? That is the main reason why our Luther League societies have not been able to increase their membership.

An attempt will be made in the near future to make this plan a fact and not a theory. For this reason, in order to get a general idea of the public opinion in regard to this plan, the writer would make the following request: That every reader of the LUTHERAN COMPANION state their individual opinion in writing to the undersigned. Every communication will be treated confidentially. Let every minister, every Luther Leaguer, every lay member of our Lutheran Augustana Synod state their personal convictions about this plan.

By doing this, we will be able to arrive at a definite conclusion, and the consensus of opinion will direct our actions in the future.

No. St. Paul, Minn.

Musical Moments in Our Service.

BY PROF. J. VICTOR BERGQUIST.

(Concluded)

The prelude, the first hymn and address ended, the confession of sins read, the absolution given, ending with the Amen, the organist can again add a touch of understanding of the unity and continuity of the service in giving the pastor the pitch for the Gloria in Excelsis by adding an instrumental Amen, the congregation responding with "All glory be to God." As to whether the Salutation should be in major or minor, there may be a difference of opinion. During the Lenten season, before and after the sermon, preferably minor. During the other seasons in the year it would not be inappropriate for a communion service to play the Salutation and Amen before the sermon in major and after the sermon in minor. The musical

moments of the service, which follows the order of the morning service until after the general prayer, have already been touched upon. We proceed from that point on, to the general prayer the congregation answers Amen, to be played in minor and MF. Then a quiet, simple, peaceful modulation to the hymn, "O Lamb of God most holy." The modulation given in our church books is not in keeping with the spirit of the moment,—too chromatic, too extended, a display of harmonic ability rather than a quiet, peaceful transition to one of the most quiet, subjective moments in the service. The antiphones in the preface should be maintained in the spirit and with quiet registration, the second one possibly a bit more assertive.

After the pastor's reading of "It is truly meet," etc., the consecration of the elements, and the congregation's joining with the pastor in the Lord's Prayer, there follows the Sanctus. How shall the organist introduce it? A study of the physical condition in the service (the congregation is standing), the musical situation (the key of the Sanctus, G minor, is unconsciously carried over, from the previous antiphones, by the congregation) and the psychological situation, any interpolation from the organ may be disturbing. These conditions suggest that the organist should begin the Sanctus immediately, without any introduction. The congregation already standing, the key to the same previously suggested, although remote, and the feelings prepared, any introductory cadences from the organ would seem irrelevant and disturbing. After the Sanctus a quiet subjection of the organ, without unnecessary cadences, the pastor then takes up the singing of "The peace of the Lord be with you alway." Of all the moments in the service this is one of the most solemn. The minds and hearts of the worshippers have been prepared through the sermon and liturgy for the holiest of rites, the partaking of the sacrament of the body and blood of Christ. To proceed from the Pax to the Agnus Dei immediately does not seem fitting. A moment's silent prayer would be in keeping with the situation, and here the organist can add an emotional touch which is very impressive. The pastor singing the Pax closes with the words, "be with you alway;" the organist can take up this thought immediately and on a soft appealing stop repeat to himself at the organ these last words, creating a moment of intense and devotional subjectiveness. Just a simple melody, a wordless prayer, a quiet adoration, leading into the Agnus Dei, adding an emotional touch at the psychological moment. Then follows the communion hymn without any pause. The musical moments during the distribution can be treated in three different ways. The congregation can sing during the whole time, which tends to become monotonous and does not give those in the pews the privilege of taking the same part. What is being said at the altar can not be heard, particularly the last words of admonition and dismissal. A second, and possibly more indefinite as a means of expression, is to have the organist play during the whole time. This would tend to become uninteresting, not only to the audience, but to the organist as well. A third and better way, one that adds variety, one that meets the physical and psychological condition surrounding this service, is to have the congregation singing during the distribution and, when the pastor is ready to dismiss the communicants, to have the organ subdued and a fitting interlude played. It will not then be necessary for the pastor to give, in a loud, stentorian tone, his words of dismissal. The organ is subdued, and not only the communicants, but also those in the pews, can hear. These interludes can be made very expressive and impressive. If the pastor wishes to add to the dismissal an appropriate thought, as for instance, "For God so loved the world," etc., "He was wounded for our transgressions," etc., or, "Behold the Lamb of God," etc., with a perfect understanding between the pastor and organist, these interludes can take up the same thought, the

atmosphere of the whole becomes devotional, the spirit of the service enriched. The communion ended, the pastor closes with a prayer, the Amen to this preferably in major. The prayer being one of thanksgiving, the major is a more fitting and a better introduction to the Benedicamus which follows immediately.

The musical moments in our service are many and rich in spiritual content and emotional uplift. The pastor, organist, and congregation should work together to maintain the unity and continuity in the service, in order that the Spirit of God may move undisturbed in the sanctuary and his service. The physical and psychological conditions in the service should be carefully studied by the organist in order that he may appreciate the finer points in the service he plays. The musicians' work in the service should always be artistic, and not only artistic, but devotional. Know your service and the spirit of it, and your service will further the kingdom of God and be acceptable to him!

[NOTE: A typographical error crept into Prof. Bergquist's article in last week's issue, where on page 237, first column, line five from the bottom we read: frivolity. It should, of course, read: "It gives a sense of finality," etc. —Editor.]

The Lutheran Brotherhood in America.

During the month of June a national campaign for 100,000 members in the Brotherhood will be conducted.

The Augustana Synod will take part in this campaign. A campaign chairman will be appointed for each conference, and the work of securing new members will be vigorously pushed.

The success of the Brotherhood will depend on the success of this campaign. Our Lutheran people will go on record that they will back up this great and laudable movement to secure Brotherhood buildings in our camps and cantonments.

It is not money that we are calling for now. The membership fee is nominal, only ten cents per member annually. The lists of accessions will be published in our church papers. Let all prepare to have their churches represented on this list with a goodly number. Get busy now and be on the first honor list, that your example may be an incentive to others to do even better.

We are looking for an army of patriotic Brotherhood men, several hundred thousand strong. Enlist! Do it now!

Ottumwa, Iowa, May 11, 1918.

P. O. BERSELL,
Chairman of Membership Committee.

Like a gushing water brook in a weary land, so is the Word of God to life's traveller. Do not think the Bible an impracticable book—a book of pleasant sayings and nice words, good enough for old age or invalids, but not for an active, struggling life. It is supremely the book of refreshings and strength-giving, the book of right living and right thinking; the guide that shows a man how to make the most of himself; how to overcome sorrow, to find joy, to meet death unafraid, and to make an investment that shall bring him returns throughout all eternity.

If you are discouraged, read Psalm 25 and 26, or Hebrews 12; if people seem unkind or friends turn their backs to you, read St. John 15 and 1 Corinthians 13; if you have lost money and your job, read Psalm 37; if things go against you and your plans are broken, read St. James 3; if your work is hard and you find no fruits to gather, read Psalm 121; if your loved ones are gone and your heart is empty, read John 14; and if your faith, like a dying candle, is burning low, read Hebrews 11. And blessed are you, if you abide by the counsel of the Book! —Ex.

AMONG THE CHURCHES

Mrs. Rev. Wm. Eldien, Leonardville, Kan., is convalescing after several weeks of serious illness.

Rev. Gustaf W. Henry has declined the call to Swedona, Ill., and Loveland, Colo., and accepted the call to Funk, Neb.

Large Donation to Foreign Missions. Mr. Nels Swanson of Decatur co., Kansas, who died last December, had willed \$6,000 to the Foreign missions of the Augustana Synod.

The Church at Altona, Ill., recently received the new pastor, Rev. John A. Johns and his family. At the public reception accorded them they were given a purse of about \$110.

Pastor Installed. Rev. Chas Pehrson was inducted into the office of pastor of the church at Swedesburg, Kans., April 30. Rev. Dr. E. P. Olsson officiated assisted by other pastors present.

Rev. Dr. Julius Lincoln, Jamestown, N. Y., paid a brief visit to Rock Island last week on a recreational trip to Des Moines and Lindsborg. He is so far restored to health after his recent illness that he expects to return to his work in the service of the Government on June first.

To Build New Church. The Tabor church, McKeesport, Pa., Rev. John A. Bernhard, pastor, has disposed of its present church property for the sum of \$8,000, and intends to build a new church this year on lots purchased some time ago and now valued at \$2,500. There are \$7,500 available in the building fund.

Rev. J. Eastlund, pastor of the St. Pauli church, Brooklyn, N. Y., received an ovation by his congregation on the day he was fifty recently. In remembrance of the occasion, he was given a gold watch and chain and a large sum of money. The New York Conference and the New York district were also represented.

Rev. George Drach, General Secretary of the Board of Foreign Missions of the General Council will be pleased to present the cause of foreign missions in any of our churches that may so desire. He appeared recently in the Zion church, Rock Island, Ill., under the auspices of Augustana Foreign Mission Society, and will appear in the Tabor church, Kane, Pa., Rev. Dr. L. H. Beck, pastor, on May 29th.

Pastors Change Their Address. The following changes in the address of pastors has taken place: O. W. Westling, Troy, Idaho, to 428 Chevanet ave., Hoquiam, Wash.; Martin L. Larson, Douglas, Alaska, to Rt. 1, Center City, Minn.; August A. Norden, Scandia, to Falun, Kans.; E. C. Jessup, 1815 Blake ave., to 801 Second ave., West, Cedar Rapids, Iowa.

The Congregations at White Plains and Pleasantville, N. Y., have extended a call to Rev. Wm. R. Frendberg. Pastor Frendberg has served these churches on a call from the Mission Board of the New York Conference, but now they feel that they are able to take upon themselves the responsibility of the pastor's support. The church at Pleasantville has recently had a new pulpit and altar installed.

Chaplain J. E. Chester is now stationed with his regiment at Camp Wordsworth, S. C. His address is 1st. Lieut. J. E. Chester, Chaplain 53 U. S. Infantry (Regulars), Camp Wordsworth, S. C.

Rev. L. A. Hocanzon, who is employed by the Minnesota Conference as a city missionary in St. Paul, Minnesota, was 81 years old on April 22, and his many friends in the First Lutheran church, of which he is a member, had arranged a short program in the church parlors in his honor. Short addresses were made and a purse given Past. Hocanzon. While Dr. L. A. Johnston has been sick, Rev. Hocanzon has assisted in the church work as much as possible in addition to his work as city missionary. Regardless of his advanced years, Pastor Hocanzon is unusually spry and active and able to do a man's work.

OUR INSTITUTIONS.

Augustana College and Theological Seminary, Rock Island, Ill. The Board of Directors of Augustana College had a two days' meeting May 7th and 8th. One of the important questions was the consideration of the new catechism which was laid before the Board by the Committee which was appointed more than a year ago. The committee for the Swedish version of the catechism consists of Prof. J. Mauritzson, Prof. S. J. Sebelius and Rev. Oscar N. Olson; for the English version Prof. C. J. Sodergren, Prof. I. M. Anderson and Rev. F. A. Johnsson. The Swedish catechism was the one now laid before the Board, who ordered that it at once be printed and distributed among all the pastors and the lay delegates to the Synod. Thus the Synod will be able to take action concerning this important matter even at its next meeting.

The Swedish Historical Society of America had made a proposition, that its library, which now is housed in Evanston, Ill., be placed in the Denkmann Memorial Library, and there properly taken care of. On the recommendation of the Library Committee the Board gladly accepted this proposition, so that this important and growing collection of books and documents will now find a suitable home at our institution, where they will be duly cataloged and properly cared for.

The Treasurer's report was laid before the Board; this year's accounts show a deficit, but that was really to be expected in these times of high prices and strenuous sacrifice. We find a similar situation in general at the institutions of learning in our country. The treasurer has taken excellent care of the finances of Augustana.

When our service-flag was unveiled in the College Chapel on Jan. 29, 1918—when Miss Florence Anderson of Wakefield, Nebraska, made an excellent presentation speech on behalf of the Augustana Women's Club—the flag contained 134 stars, signifying that that number of students, of this year or former years, have entered our Country's service during this war. This number has now increased, so

that 201 names appear in our catalog of former students who have entered the service. And the number is growing daily.

To the Commencement exercises our students' parents and friends are cordially invited. The program is the following:

Friday, May the Twenty-fourth

8:00 P. M. Senior Class Day Exercises.

Saturday, May the Twenty-fifth

2:00 P. M. Field Day, Baseball Game.

Sunday, May the Twenty-sixth

10:45 A. M. Baccalaureate Service, Zion Church.

Sermon by President Gustav Andreen.

8:00 P. M. Services under the auspices of the Augustana Foreign Mission Society.

Monday, May the Twenty-seventh

11:00 A. M. Commencement of Commercial Department.

3:00 P. M. Commencement of Conservatory Department.

8:00 P. M. Commencement of Theological Seminary.

Address by the Rt. Rev. H. G. Stub, D. D.

Tuesday, May the Twenty-eighth

10:00 A. M. College Commencement.

Address by the Hon. Francis G. Blair, State Sup't of Public Instruction, Illinois.

1:00 P. M. Alumni dinner.

3:00 P. M. Alumni Annual Meeting.

8:00 P. M. President's Reception at his Residence.

MINNESOTA COLLEGE:

Minneapolis, Minn.

Much pressure has been brought to bear, by prominent citizens, to prevail upon President Frank Nelson to become a candidate for Congress. A delegation of representative citizen called upon Pres. Nelson and urged his candidacy. However, after taking the matter under careful consideration, Pres. Nelson felt that it was his duty to remain with the work which the Conference has called him to do at Minnesota College. He has decided not to enter the race for Congress.

Signe Swendsen-Sodergren, who was united in marriage a year ago to Mr. Ph. Sodergren, died at the Augustana Hospital in Chicago, Wednesday, May 8th, after an illness of many weeks. Mrs. Sodergren was a member of the faculty at Minnesota College a number of years. She was a faithful and efficient teacher and enjoyed the confidence and good-will of all with whom she was associated. The funeral service took place in Grace Lutheran church on the 13th inst. The speakers were Rev. C. A. Wendell, pastor of the church, Rev. J. E. Nystrom and Pres. Frank Nelson. The musical numbers were beautiful and impressive. The many floral offerings bore silent testimony to the love and esteem in which the departed was held by a large circle of friends. The sympathy of the College family is extended to the bereaved ones.

The following is the Commencement Calendar:

Thursday, May 16, Chapel: 8:15 p. m. Recital by Teachers' Certificate Class in Piano. Art Exhibition in Art Hall at close of program.

Friday, May 17, Chapel: 8:15 p. m. Graduation recital in Piano. Ruth Nelson.

Tuesday, May 21, Chapel: 8:30 p. m.

Class Day Program. School of Commerce. Address by Prof. W. E. Hotchkiss, Department of Business Education, University of Minnesota.

Wednesday, May 22. Chapel. 8:00 p. m. Senior Class Day program. Academic Department.

Thursday, May 23. Social Room. Minnesota College. 6:30 p. m. Alumni Home-Coming and Banquet. Tickets, 75 cents.

Friday, May 24th. Commencement exercises, 8:00 p. m. Swedish Luth. Emanuel church, 13th ave. and Monroe st., Northeast, Minneapolis. Gov. J. A. A. Burnquist, speaker.

It is earnestly hoped that the friends of the institution may be able to attend the programs during Commencement season. Welcome!

LUTHER COLLEGE,

Wahoo, Neb.

The thirty-fifth annual commencement at Luther College is now a pleasant memory. The various programs, such as music recitals, class exercises, annual mission service, baccalaureate service, commencement afternoon, the alumni banquet, and Handel's Messiah were well received by the numerous visitors that had come to Luther College with one purpose,—to encourage Christian culture.

Many visitors remarked about the serious tone prevalent in all the commencement parts, such as essays, valedictory, salutatory, and other papers and addresses. The students partaking in such numbers did credit to themselves and to their school in reflecting so truly the "atmosphere" of Luther College. "Christian culture — True enlightenment"; this is the pervading "spirit" that Luther College seeks to cultivate. Parents: this is the "atmosphere" and "spirit" that your children need in their adolescent years. Are you not willing to give them the best?

Prof. Le Roy Carlson will begin summer courses in piano and organ the first week of June. Applicants are already inquiring about the work; many seem anxious to continue what they have begun under Prof. Malmstroms efficient instruction.

Prof. Linder is carrying on instruction in Gregg shorthand, touch typewriting, mimeographing, filing and indexing at Luther College.

The following instructors have gone to their respective homes for vacation: Miss Vivian Elarth, to Sheridan, Wyoming; Miss Effie Johnson, to Du Bois, Pa.; Miss Alma Johnson, to Granville, Ill.; Miss Edith Cling, to Mediapolis, Iowa; Prof. L. Bonander, to Concordia, Kansas; Prof. S. O. Johnson, to "1,000 miles away." All these will resume their respective duties at Luther College in August at the opening of the 1918-1919 school year.

President A. T. Seashore will divide his time between supervising renovating buildings on the campus, regular office routine, and visiting the congregations throughout the Nebraska Conference. That his work during the past year has been appreciated by the Board of Directors is evidenced by the vote of thanks extended to him at their latest meeting.

The summer numbers of the Luther College Visitor will contain most of the commencement essays, valedictory, salutatory, and other articles. Reader, send in your twenty-five cts;

then judge for yourself whether or not Luther College students are serious minded; their English may not be perfect, but the "tone" is praiseworthy.

Inquiries regarding courses at Luther College may be sent to the President, Rev. A. T. Seashore. All communications are cheerfully attended to.

F. A. Linder.

FOR THE LUTHER LEAGUE.

LUTHER LEAGUE CONVENTION IN MINNEAPOLIS.

The Minneapolis District Luther League met for its Seventeenth Convention on April 28-29, in the magnificent temple recently erected by the Grace English Lutheran church, where Rev. C. A. Wendell is the pastor. The new structure, frequently referred to as the "College Church," is located near the Minnesota State University and within a few steps of our Lutheran institution, the Minnesota College.

Large crowds of young people from the many Lutheran churches of Minneapolis attended all the meetings of the Convention. The first session on Sunday afternoon was opened with a song service, conducted with spirit and enthusiasm by Miss Annette Elmquist, who is particularly well known on account of her warm interest in missionary work and her earnest appeals to our people in behalf of this cause. An exceedingly interesting and varied program was then rendered by members of the District League, consisting of a vocal solo by Miss Lael Johnson, a violin solo by Carl Lindou, and a reading entitled "Not Understood" by Miss Mildred Wahlquist. I wish to make special mention of the discussion, which was open to all the delegates assembled. The subject chosen, "Second Coming of Christ," proved interesting, and many beautiful truths and good thoughts were brought out by the different members who took part in the discussion. I believe much spiritual enlightenment can be gained by discussions of this kind, and such work should be encouraged, as it gives opportunity for serious thought on matters in which we, as a young people, should be much interested.

Between the afternoon and evening sessions refreshments were served by the Grace Luther League, and at 7 o'clock many delegates gathered for the prayer meeting which took place. We as a Lutheran young people should meet more frequently in our churches for prayer so that our spiritual life may be strengthened, and at this time we should not neglect to pray for our many friends who are now in the service of our country.

Again, at the evening song service, given by the local league, commencing at 8 o'clock, the church was well filled. Besides several beautiful songs effectively rendered by the Grace Choir, a stirring and inspiring address was given by Rev. N. Lundgren, who is the pastor assigned by the National Lutheran Commission to carry on spiritual work among the many soldiers and sailors of our faith who are training in the Twin Cities. With an earnestness of spirit which testified to his realization of the great and noble work in which he is engaged, he related many of the appealing experiences he had already met with during

the short time he has been camp pastor. These experiences revealed how much can be done for the moral and spiritual welfare of the men in the service because of the fact that the pastor can get in close personal contact with them and gain their confidence as no layman can. I believe that occasional visits from the camp pastors in our churches, when it is convenient for them to be present, would serve to impress our church people that only by personal sacrifices and by their work and prayers, and by giving every possible assistance to these pastors we have sent out, can their work become most effective.

On Monday evening the Convention was again well attended by the delegates. Vocal solos were sung appealingly by Miss Esther Lind and Miss Josephine Hakanson, and Dr. E. J. Colberg delivered a powerful address on the subject, "To Care and to Dare," referring to the men in the service and what the people at home by their united efforts can accomplish.

After the program the delegates had a business session, when the following officers were elected for the ensuing year: A. C. Lindholm, president; Arthur Colberg, v. president; Signe Anderson, secretary; Le Roy Stark, treasurer. A new method of voting to be introduced at the next annual meeting was adopted. The executive committee was authorized to arrange for exchange programs between the various leagues of the district. In my opinion these exchange programs should prove a splendid means of getting the different leagues in closer touch with one another and thus enable them to do more effective and active work in the service of our God.

The Convention was concluded with a social hour to give the delegates an opportunity to get better acquainted, and refreshments were served by the Grace Luther League.

Reported by
Miss A. Mabel Lundgren.

WOMEN OF SUPERIOR CONFERENCE HOLD MEETING.

The fourth annual meeting of the W. H. & F. M. Society of the Superior Conference was held in Norway, Michigan, April 27, 1918, in conjunction with the eight annual meeting of the Superior Conference. The business sessions were held in the Norwegian Luth. church. Mrs. C. A. Lund called the meetings to order and presided. Each meeting was opened by song, scripture reading and prayer, and closed with prayer.

Rev. G. S. Olsson, local pastor, was present at one session and welcomed the delegates and society to Norway, their homes, and their churches. The sincerity of his greeting was truly emphasized by the activity of his people.

Mrs. C. A. Lund read a very inspiring and interesting report of the years work. The minutes from the previous meeting, treasurer's report, lace industry report, Junior work report, Missions-Tidning report and auditor's report were all read and each accepted with much thanks to each department for the faithful work.

Resolutions passed were:

That the \$71.79 left from Mrs. Björk's lecture trip be given to Conference Home Mission treasury.

That collection taken at Mission festival on Saturday evening be given to Mrs. Marks.

That a greeting of appreciation be sent to Miss Elsie Ekeberg for work done while in conference.

That where local societies are not organized and districts cannot be organized that neighboring societies meet once a year for a Mission festival.

That Junior work be encouraged.

That the society's fiscal year be changed, and will now be from April to April.

That all societies be solicited to join W. H. and F. M. Soc.

That all societies be requested to arrange a Mission festival during the year; proceeds to be divided $\frac{1}{2}$ to Conf. Home Mission. The other $\frac{1}{2}$ equally divided for Porto Rico and Latin America, Luther Home improvement Fund, and the Synod Mission treasury.

That \$247.00 be given to Conference treasury.

Mrs. Victor Lundgren read a very interesting report from 1917 Synod Meeting and Jubilee Festival. Treasurer's report showed that the income had been something over \$1,600.00 and that \$1,193.98 had been paid to the different mission works and departments.

The society now numbers:

581 annual members, 200 new (besides 13 new in Norway since meeting).

36 life members (besides 2 new in Norway since meeting).

350 Junior members.

22 H. M. S. J.

849 subscribers to Missions-Tidning (251 new, besides 10 new in Norway since meeting).

17 delegates were present.

The following officers were elected:

1, Pres., Mrs. C. A. Lund, of Escanaba;

2, V. Pres., Mrs. C. E. Lundgren—Ishpeming District; Mrs. Wilson, Ogemaw District; Mrs. E. Swenson, Green Bay District;

3, Sec., Mrs. O. Linder, Menominee;

4, Corr. Sec., Mrs. A. Nelson, Manistique;

5, Treasurer, Mrs. Victor Lundgren, Marinette;

6, Members, Mrs. E. Swenson, Marinette;

7, Junior Sec., Miss Amanda Johnson, Ishpeming;

8, Missions-Tidning Sec., Miss Hil-dur Larson, Negaunee;

9, Lace Industry Secs., Mrs. E. Olson, Mrs. J. E. Lindbom, Mrs. John Anderson;

10, Delegates to Synod Meeting, Mrs. Burman, Mrs. Bomgren and Mrs. Linder.

The Mission program rendered in the Sw. Luth. Church on Saturday evening was as follows:

Scripture, Reading and Prayer, Mr. Geo. Olson;

Address, Home Mission, Rev. Joseph Hultberg;

Address, Foreign Mission, Rev. D. V. Swanson;

Solo, Mrs. C. E. Lundgren;

Solo, Mrs. Bruce Wallace;

Duet, Mrs. Wallace and Miss Hannah Borgstrom.

Mission offering amounted to \$29.00.

Mrs. C. E. Lundgren read a resolution of thanks to Rev. and Mrs. G. S. Olsson, members of their congregation and to all who had contributed to the success of the meeting.

Rev. A. E. Monell spoke in behalf of the conference, conveying a message of thanks and appreciation to the society.

The respective sermons enlightened so much as to the necessity of the work that no one would feel privileged to stop half-way, but feel willing to take the full responsibility that rests on each and everyone, first in our home surroundings and local church work, then reach out and in some measure, try to pay our indebtedness to those who are in darkness. The aim of the work is not only to gather money and reports, but we pray that our humble efforts may carry blessings and help where mostly needed. Under the wise and cheerful leadership of our president, and kindness of hosts and hostesses, the meeting was in all respects both profitable and pleasant. May the Lord guide us all. H. H. L.

OUR VACATION SCHOOLS.

"There are many signs to know that the happy school season is soon to be over," according to a clipping saved from last year, and which I take the liberty to quote for the *Companion*.

"For this is the week when the 'commencement' and annual exhibitions occur of our most interesting vacation schools. Of the 18,000,000 school-children who are let loose every June it has been estimated that nearly one out of ten has access neither to park, playgrounds, nor any safe shelter. To supply their needs just the right equipment existed, namely, the vacant churches, and to take care of the children just the right leaders were available, namely, college students. So here was a ready-made slogan: Bring together idle children, idle churches, idle students, and idle vacations.

"It has worked. Already 75,000 youngsters have been taken care of for six hot summer weeks by 3,500 students. The cost has been a little less than a dollar for each child!

"In these days when we are thinking all the time about the America of tomorrow it is interesting to know that Margaret Slattery, the well-known educator, has said that these schools 'are doing more to teach definite moral guidance than any other agency now in operation'.

"A child learns more in a vacation school in a month and a half than he can if he goes to Sunday school regularly for nine months in winter. What we get in daily doses is much more effective than what we get but once a week."

Thus far the clipping. If Sunday-school were held regularly every Sunday in the year, we would have but fifty-two hours. If parochial school be held but six weeks, five hours daily, excepting Saturday and Sunday, we have a hundred and fifty hours, with relatively better trained teachers.

We had our summer schools long before our reformed friends ever thought of the matter. Now that they are imitating us and prospering by our example, it is no time for us to lag behind, but to advance all along the line, and to train our children for our church and for the Lord.

The moral: Call a student and get to work, in spite of real or imaginary difficulties. S. G. Hägglund.

BOOK REVIEW.

"Samling af Augustana-synodens, dess konferensers och inrättnings-aktrojer, stadgar och ordningsregler." Published by the Augustana Book Concern by order of the Synod. Paper cover, 50 cests, bound in cloth, \$1.

This publication is of special value to those who are interested in the history and growth of our Synod, its conferences and institutions, because it contains the articles of incorporation constitutions, by-laws etc. of the Synod, conferences, schools and other activities of the church in a compact form and easy of access. Here we have, in Swedish and English, the constitution of the churches of 1870, as amended 1878, 1879, and 1887, and of 1907, as amended 1915, and also that of the Synod and its various institutions and of the conferences and their institutions. The volume also contains the charter and constitution of the General Council and of its Board of Foreign Missions, and also those of the Lutheran Mutual Fire Insurance Ass'n of Burlington, Iowa. It is a volume for pastors and laymen alike who desire to be posted on matters pertaining to their church.

Funeral Sermons by Lutheran Divines. Collected and edited by Rev. L. H. Schuh, Ph. D. Lutheran Book Concern, Columbus, Ohio. Price, \$1.50. Each of the four parts can also be had bound separately. This volume contains, in four parts or divisions, 58 sermons by a number of Lutheran pastors, as we understand it preached at special occasions. They are sermons that have actually been preached, and pastors will no doubt find in them thoughts and suggestions which they can put to good use in preparing sermons of a like nature. We should be anxious to learn all we can of the experience of men who have been successful pastors.

Enjoying Church Work. By Rev. L. H. Schuh, Ph. D. Lutheran Book Concern, Columbus, Ohio. Boards, 40 cts. This is a good little book of 83 pages that should be read by all church workers. To enjoy church work, one must "put up a large amount of intelligence or knowledge into it," "Do something for your church," "Consecrate your life to God."

The Following Tracts are published and distributed by Rev. W. C. Seidel, D. D., Sterling, Ill.:

The Baptistism Covenant, Its Divine Purpose and Parental Obligation;

Christ the Bread of Life;

Saved By Grace, But Saved to Serve;

He Saved Others, Himself He Cannot Save;

Christ Our Passover Sacrificed for Us, Passion week and Easter admonition;

God's Gracious Call to Humanity;

How God Saved a Traveling Man;

The Attractive Power of Christ Crucified or Christ the Power of God unto Salvation to the Believer;

The Hidden Life of the Believer;

God's Remedy for Sin: Redemption by the Blood of Christ and Regeneration by the Holy Ghost.

Pastor Seidel says that these tracts will be mailed free to all who desire them. All he asks is the postage, but this too will be remitted to "struggling pastors, missions, soldiers' camps and hospitals." Write the author,

It is possible, divinely possible, to be strongest through and through at one's weakest point.—Moule.

who is a Lutheran, Rev. W. C. Seidel, D. D., 611 Fourth ave., Sterling, Ill.

"Catechism Lessons a practical lesson paper on the study of the Catechism in the Sunday-school, by Adolf T. Hanser, published in seven numbers, by the Lutheran Publishing Co., 105 Florida st., Buffalo, N. Y. Price, 35 cents a copy, \$19.00 per 100 a year. Samples free.

Testimony and Proof Bearing on the Relation of the American Lutheran Church to the German Emperor. Submitted by Th. Graebner, Concordia Seminary, St. Louis, Mo. Concordia Publishing House. A 32-page booklet, size: 3½x5¼, paper cover, 5 cents, postpaid; 50 copies, \$2.00, postage extra; 100 copies, \$3.50, postage extra.

This little booklet contains an address delivered by the Rev. Frederick Brand, vice president of the Lutheran Synod of Missouri, Ohio, and other States, at a mass meeting held in Trinity Lutheran Church Hall, Springfield, Ill., April 11, 1918, for the purpose of pushing the Third Liberty Loan among the members of Trinity Church. In this address Rev. Brand answers the question, "What Connection Has the Kaiser with the Lutheran Church in America?" and he answers it well and conclusively. To this address Prof. Graebner has added some very pertinent historical notes which substantiate the contentions of Rev. Brand. After perusing the little volume one must give the Missouri Synod credit for having freed itself of any connection whatever with "Hohenzollernism" and "Germanism". Get the book and read it. You will never get more for the money.

The above publications can be had from Augustana Book Concern, Rock Island, Ill., with the exception of the tracts that should be ordered from the author.

GENERAL RELIGIOUS NEWS.

College President Tenders His Resignation. Rev. J. Henry Harms, D. D., for the past ten years president of Newberry College, Newberry, S. C., has tendered his resignation as head of the institution to accept the pastorate of the Church of the Holy Communion, Philadelphia, for a long period served by the late Rev. Joseph A. Seiss. The resignation of Dr. Harms becomes effective at the close of the present session of Newberry College in June, at which time he will leave for Philadelphia to enter upon his work as pastor.

One of the Oddest Out of the Scores of Varied Ministries which Dr. John Timothy Stone has found open to him in his service as religious work director in Camp Grant at Rockford, Ill., was the rescue of of a lovelorn sol-

dier from the depths of despair through writing for him a model love letter. The luckless and discouraged soldier confided to Dr. Stone that his girl had gone back on him completely. She did not want him to go into the army and he tried to placate her by buying her a Liberty Bond before he enlisted, but even that, he said, did not "fetch her" and he had not heard from her in three weeks. So Dr. Stone, full of sympathy, got down beside the boy, handed him a notebook and made him copy down word by word a love letter which the famous preacher guaranteed would win the girl's heart if she was worth winning. Though there is no later report from the case, there is every reason to believe that the youth was justified in the confidence with which he went away murmuring to himself, "Gosh, I'll get her yet!"

The Boy Scouts of America, under the leadership of James E. West, Chief Scout Executive, made a wonderful record as "moppers up" in the Liberty Loan campaign.

They were ambitious to exceed their record of \$102,084,100 sale of bonds in the second Liberty Loan. In the first Liberty Loan campaign they sold \$23,238,250 worth of bonds.

The boys made this great drive by special request of President Wilson and the Secretary of the Treasury McAdoo.

Chief Scout Executive West is adding 32,000 Boy Scouts a month to the membership, which on May 6th was 329,136.

There are thousands of troops that will not report until the last figure is in. Many of the 15,044 troops of boy scouts are in small towns, and the work of the youngsters will not be known until the end of the week. The indications from the figures so far received are that the total of subscriptions will pass the last campaign.

The National Headquarters at 200 Fifth Avenue announces that the bond subscriptions secured by the young patriots from all over the country are up to 295,471 for the sum of \$38,595,250.

THE LUTHERAN MUTUAL FIRE INSURANCE ASS'N BURLINGTON, IOWA

insures churches, parsonages, and personal property of pastors. Average cost during 20 years, \$3.31 per \$1,000 as against \$6.67 in old-line companies. Present insurance in force, \$2,000,000.

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The New Nurses' Home

at the Lutheran Hospital, Moline, Ill., is now completed, and the Training School for Nurses can accommodate a number of additional pupils. The great world-war has created an unprecedented demand for trained nurses. The Lutheran Hospital in Moline is splendidly equipped to give a first-class course in nursing. For literature and information write to

Miss Emelia Dahlgren, R. N., Supt.,
Lutheran Hospital, Moline, Ill.

DEVOTIONAL BOOKS.

Devotional Readings from Luther's Works. Specially timely and helpful. The selections were made by Rev. J. Sander, L. H. D. 464 pp., cloth \$1.00; half morocco, \$2.00.

"A very desirable book for the Christian home. Its plan is a text from Scripture and a short disquisition on the same, covering about one page, more or less, for every day of the year. Luther should be better known by our people, and the only way to know Luther is to read Luther. Luther certainly was a many sided genius, and his grasp on the Scriptures, his understanding of the deeper meaning, his ability to present the same to others, is marvelous. Here he speaks in good, idiomatic English. We take pleasure in calling attention to this work."—REV. E. H. RAUSCH in the *Lutheran Herald*.

Daily Meditations. Based on the Epistle Lessons of the Church Year. B. F. Hammarsten. Each meditation is very short, covering about one page, but very suggestive and stimulating to thought and reflection. Price, cloth, \$1.50; half morocco, gilt top, net \$2.25.

"This fine volume is a valuable addition to the devotional literature of our Lutheran Church in the English language. It contains a "Meditation" for every day of the year. Each meditation is based on a brief passage of the Gospels or Epistles. They are all short, seldom covering more than a page and a half, and ending with a brief prayer of a single sentence or two embodying the personal and practical application of the truth emphasized."—*The Lutheran Quarterly*.

The Golden Altar Forms of Living Faith. By Jos. A. Seiss, D. D., LL. D., L. H. D. A comprehensive and compact Prayer Book for all private and family needs and occasions, including the Faith, Holy Promises, a Text for every day, a Series of Prayers and Collects for Family Worship, and a few Hymns of Consolation. New and enlarged edition. 178 pp., 50 cents; ooze calf, \$1.25.

The Perfect Prayer and Its Lessons. By Pastor C. Armand Miller, M. A. A devotional study of the Lord's Prayer based on Martin Luther's Explanations in the Catechism. Neat cloth, 12mo volume. Price, 50 cents; ooze calf, \$1.00; postage extra.

Arndt's True Christianity. This devotional work is the greatest book on practical and spiritual religion ever written. The English is that of the Rev. Charles F. Schaeffer, D. D. Plain cloth, substantially bound, \$3.00 Extra beveled, boards, red edges, \$4.00; postage, extra, 25 cents.

Sacred Meditations. By Dr. J. Gerhard. Translated from the Latin by Rev. C. W. Heisler. Cloth, plain edges, 12mo, \$1.00.

Loeche's Seed Grains of Prayer. A Manual of Devotion for Private Use. Translated by the Rev. H. A. Weller, D. D. Bound substantially in cloth, 75c; bound in Morocco, gilt edge, \$1.75; bound in De Luxe, \$1.50.

Golden Treasury. By C. H. Von Bogatzky. Golden Treasury for the Children of God, whose Treasure is in Heaven. Translated by C. W. Schaeffer. Cloth, with gilt edges, 85 cents.

Book of Family Prayer. Bible Lessons with Meditations for each day, arranged after the Church Year. By Bishop N. J. Laache. Bound in half leather (roan), \$1.65; bound in half morocco, gilt edge, \$2.25; bound in full morocco, gilt edge, \$3.25.

Starck's Prayer-Book. Translated by Joseph Stump, D. D. A daily Handbook for Good and Evil Days, containing meditations, prayers and standard Hymns. Cloth, \$1.50.

AUGUSTANA BOOK CONCERN,
Rock Island, Ill.