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WHOLE No. 939

With Nebraska Young Lutherans.

The Nebraska Conference Luther League held its eighth annual convention at Swedeburg, August 22—25. It was a most successful convention from whatever point you view it. The attendance at every session was large, and the interest and attention of all, young and old, was remarkable. A noticeable feature, as far as the attendance was concerned, was the comparatively small number of young men, which is accounted for by the war in which we as a nation are engaged, and yet the Government, so

was tempered by a certain earnestness and sadness, but the people of Nebraska, as everywhere else, are determined to see this thing through. This was evidenced especially at the patriotic meeting on Friday night, when Rev. Hoffsten, the western field secretary of the National Lutheran Commission, addressed a very large audience on "Our Country and Our Youth." There was the right ring in his words, and the enthusiastic response of the audience showed unmistakably that the people are wholeheartedly with the Government in the war.



LUTHERAN BROTHERHOOD BUILDING
Formerly Rochambeau Hotel, Norfolk, Va.

SEP 20 1978

far, has been good to the farmers and spared their boys for work on the farm. Nevertheless a large number, comparatively, from every farmer community are now with the colors, and the number will be increasingly larger in the future. This condition is bound to affect in a large measure the work of the church. The absence of the young men in France and at the training camps is felt at home, and you cannot but notice this at conventions like the one at Swedeburg. While there was a general good feeling manifested, one could not help but notice a certain somberness caused by the stress of the times. The joy

One of the outstanding features of this convention was the Bible study hour conducted in the morning and afternoon of Friday and Saturday. It was held at the Theological Seminary, Rock Island, Ill. The attendance was large and the attention of all was close and earnest. These hours of Bible study at Luther League conventions in our Synod are, we believe, a new departure. They are in a sense an innovation, but an innovation that is commendable. And if conducted properly these Bible studies should be fruitful of much good. The Luther League should make the study of the Bible, at least portions of it,

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one of its principal aims, and it seems to us that no better time for a weekly Bible study hour can be chosen than the hour for Sunday-school, either before or after the morning services, as the case may be. The literary and social meetings can best be held on other weekdays, but Sunday is best adapted for Bible study. In some congregations the Luther League holds a devotional meeting before the services on Sunday evening. This may work successfully in some localities, but it has been our observation in the past that where these devotional meetings are held there is a tendency on the part of the young people not to remain for the regular evening service. The ideal towards which we should strive in our divine services on Sunday is to get *all* the church members, young and old, to attend together. Any services specially adapted for children and young people that tend to keep them away from the regular services will, we believe, prove detrimental to the true growth and development of the church.

But the success of the Bible study hour will depend largely upon the teacher. We Lutherans are so used to teach the Catechism and the Bible History that we find it difficult to teach the Bible. Of course the study of the Catechism and the Bible History is also a study of the Bible as such. While we therefore do not as Lutherans desire to get away from this custom, we should also endeavor to teach our young people how to study their Bibles. This, however, is not as easy a matter as it might seem. It is rather a difficult thing to teach the Bible in such a way that the study becomes really interesting, unless there is already manifested a very decided interest on the part of the people. Here is where we need a Bible school for the training of lay teachers for conducting Bible study in our Sunday-schools. Here is also where our theological seminaries should give instruction in practical Bible teaching to the candidates for the ministry in order that they may be able not only to conduct a Bible study properly, but also to train men and women in their congregations to teach the Bible. The mere fact that a person has knowledge in any given subject does not necessarily qualify him as a teacher in that subject; he must in addition know something of the art of teaching. We hope that the proposed school for the study of the Bible soon will be a reality.

It was inspiring to see the large number of people attending the sessions in Swedeburg and to note the rapt attention of every one. And the exercises and addresses were also inspiring. There was not a single address or sermon or paper that could be considered dry or uninteresting. We were especially impressed with the two sermons on Sunday morning, by Revs. N. A. Nelson and G. H. Randolph. Hon. F. E. Anderson's address in the afternoon Sunday on "Lessons From the War" appealed more strongly to us than anything we have heard for a long time. We can only wish that Mr. Anderson, who is a newspaper man and as such a busy man, would take the time to put his very suggestive thoughts into writing for the benefit of the readers of the LUTHERAN COMPANION. He drew some striking parallels between the present war and the warfare in which the Christian Church is engaged.

On Sunday there could not have been far from two thousand people in attendance, especially in the afternoon. The people of Swedeburg certainly did credit to themselves and covered themselves with glory by the way they entertained all those who came to the services on Sunday and during the whole convention, and it should also be said that they paid close attention to the admonition of the Government to be saving. There was plenty to eat, but no one was given more than he needed, and consequently no food was wasted. We shall long remember this convention at Swedeburg.

FOR THE QUIET HOUR

Striving for the Things Before Us.

C. O. ROSENIUS.

But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before. Phil. 3: 13.

That which the apostle had back of himself and which he did not wish to see, but to forget, was, in the first place, all the good in which he could "glory" and which he enumerates in verses five and six of our chapter, saying: "Even I myself might have something to have confidence in, who was circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church (so zealous was I for the glory of God and for the law, which I believed the party of the Nazarenes undermined); as touching the righteousness which is in the law, found blameless." Yet all this, he says, "have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ." So fearful was Paul of any admixture of comfort in and through himself that he even considered righteousness before the law as loss and refuse—so free from everything of its own and so completely grounded only in Christ did he desire his conscience to be. For this very reason he wished to forget everything that might cloud or taint his evangelical faith, which he considered the pupil and the heart of the spiritual man, upon which all light and life depended. He does not desire to be anything in his own eyes but a poor sinner. And while we often heartily rejoice when we can find something in us that gives us the comforting assurance that we are not the worst, it causes pain and fear in Paul when his self-righteous nature desires to find comfort in anything of this kind. Just as much as his sins grieved and terrified him, he was much more afraid of any admixture of comfort derived from his own righteousness. So completely did he desire to have all his comfort and righteousness in Christ his Lord. Behold then what a sensitive and delicate thing faith is! Behold how necessary it is to be on our guard against our deep-seated self-righteousness, as against the most deadly snake poison!

All who are faithful unto death
Are given life for ever,
The life which is the fruit of faith
In Jesus Christ our Saviour.
Give us, O Lord, the faith to come
And ever cling to Jesus!
When death releases
Our souls, oh, take them home,
To dwell in heavenly places.

The Bible uses both precept and example to inculcate its teaching. In one of the Proverbs we read, "A wise son maketh a glad father." In itself that is true and inspiring; but now its value is enhanced by the example of Joseph, whose filial consideration of his father filled the latter's heart with joy! One of the commandments is, "Honor thy father and thy mother." How beautifully that commandment is enforced by the example of Christ, who was subject to His parents for so many years! It is to give us both precept and example that we have so much history in the Bible, and the history is just as valuable for instruction in righteousness as is any other part of the Sacred Volume.—*Lutheran Church Work and Observer.*

MISSIONS

Women's Missionary Work in India.

MISS SUSAN E. MONROE GIVES A RESUME OF HER WORK.

During my first term of service in India, I was appointed to assist Miss Emilie L. Weiskotten in the Hindu Girls' Schools. When she left India for her first furlough, these schools were handed over to me and remained under my care until after her return to India. On February 11, 1908, Miss Weiskotten again resumed charge of them. Shortly afterwards, in the early part of April, 1908, I sailed for America. On July 20th of that year Miss Charlotte Swensson passed from earth. On December 9, 1909, after my return to India, I began to accompany the Bible women, and in January, 1910, the supervision of the zenana teaching was assigned to me. The following June Miss Sigrid Esbehrn began her work of Bible teaching in the zenanas in Aryapuram, a difficult section of Rajahmundry, where the residents are largely Brahmins. As Rajahmundry has a population of 50,000, with only a small proportion of Christians, there is ample opportunity for sowing the Gospel seed among Hindus and Mohammedans.

During the early part of November, 1917, by invitation of Mrs. O. L. Larson I had the privilege of accompanying Rev. and Mrs. Larson for ten days in their houseboat, while they were on a tour to some of the villages in the Dowlaishwaram district. I met a number of our village Christians in that district and saw the great need of earnest, self-denying native teachers and evangelists for the training of the young in the schools and for the teaching of those of riper years. The lack of such faithful workers makes the burden fall heavily on the district missionary. Later I took a Bible woman and visited and taught in two of the villages in which I had been with Rev. and Mrs. Larson.

In the early part of February, 1918, by invitation of Miss Mary S. Borthwick, I had the privilege of going with her to some villages in the section adjoining Samulkot. From the centers, Rajanagaram, Jaggampet and Adatigula we made early starts, about 7 a. m., to reach adjacent villages. Most of our Christians work in the fields during the day, women as well as men, so that it was not easy to assemble them for teaching; yet there were always some who with the help of the schoolmaster could be brought to listen to a little teaching. While they may not long remember what was said, it seems to help them to be brought in contact with the missionaries. The bond of Christian fellowship is thus strengthened, because they realize that others outside of their own villages are think of their needs. Personally, I have regarded the opportunity of meeting the village Christians as a privilege and long to do more to help them to a firmer grasp of faith. At present my work lies mainly in teaching at the bedside of the sick in our hospital and in the town of Kovur on the opposite side of the Godavari river.

* * *

VILLAGE WORK BY MISS MARY S. BORTHWICK.

Mrs. Oswald, my assistant, is continually finding new pupils in Peddapur and opening up new work in different parts of the town. Many claim to be believers; but when it comes to an open confession, they do not have the courage to face the storm of opposition from their relatives and caste friends.

In Samulkot we have had to dismiss one Bible woman because of unsatisfactory work. Some months ago her husband died and she cannot, as a young widow, live alone

in the village. She has no relatives who can safely guard her. She is now living in the Samulkot compound and she and another young widow from the Jaggampet district, also living there, are learning to make lace, which is the only means of earning a safe and decent livelihood that we have to offer such women. I feel more and more the need of some sort of home for the training and protection of young Christian widows, whose families cannot or will not care for them.

For the proposed school at Samulkot a building has been erected and funds are on hand to carry on the work for a year or more.

In February I made a two weeks' tour in the Jaggampet district largely for the purpose of getting "the lay of the land" in order to see what can be done for the women without much outlay of money. The women everywhere seemed pleased that we had come and immediately wanted to know when we could come again. Of course native Bible women are necessary if anything like systematic work is to be done. The appointment of one Bible woman was sanctioned about a year ago. There are a number of young women sufficiently well educated to do the teaching among Christian women, but in almost all cases they have small children to care for, and their husbands give that as an excuse for not doing Bible teaching. The truth is that these men want their wives to be wage-earners, and the husbands' small salaries and high prices do make it necessary in many cases. In at least two or three cases women able and with time to teach would rather make lace, because it takes less effort.

The so-called agency part of the Jaggampet district is the greatest problem. It is too out of the way for a woman to reach it very often, and I cannot make many visits there. So far as I could learn there is not one Christian woman there who can read, though there are many intelligent ones among them and they are responsive. The feverish nature of the hill districts makes it next to impossible to secure teachers from the plains, as they cannot endure the climate. The best plan would seem to be to educate girls from the hill districts for the work there. Hitherto it has been practically impossible to persuade the residents of the agency to send their children, especially their girls, to our boarding schools; but on this trip two little daughters of Christian teachers begged to be sent, and I hope it will be possible to receive them in Rajahmundry. The work among the Christian women of these two districts, Samulkot and Jaggampet, is uphill pulling, largely due to poverty which keeps them so busy living from hand to mouth, that it is difficult to get them to give time to the more important soul-life. However, I am confident that the work done is not wasted effort, and patience and perseverance will bring good results.

(To be concluded)

Roman Catholic Foreign Missions during the first three years of war lost one-third of their former support. This fourth year the contributions for Foreign Missions are increasing again. The reason for this is found in the fact that the offerings of money for masses for the repose of the souls of soldiers killed in battle or succumbed through sickness have increased and many mourners added gifts for Foreign Missions for the benefit of the departed. Catholics in England are showing much liberality in this matter.

Some trust in chariots, and some in horses; but we will make mention of the name of Jehovah our God.

Psalms 20: 7.

For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God.

1 Thess. 3: 9.

HOME CIRCLE

Our Own.

If I had known in the morning,
How wearily all the day
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling;
Nor given you needless pain;
But—we vex our own with look and tone
We might never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart would cease!
How many go forth in the morning
Who never come home at night;
And hearts have been broken for harsh words spoken
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for our own the bitter tone,
Though we love our own the best.
Ah, lip with the curve impatient,
Ah, brow with the shade of scorn,
'Twere cruel fate were the night too late
To undo the work of morn. —Selected.

Who Lit the Lamps?

Upon the rocky coast of Cornwall there stood, some years ago, an old-fashioned lighthouse. It was placed amid some dangerous rocks, and was a great blessing to mariners, in directing them on dark and stormy nights.

You would have thought that everybody would have been glad that the lighthouse stood upon those rocks, and rejoiced in the good it did. But there was a set of wicked men who looked upon that lighthouse with very angry eyes, and often wished some storm would come and sweep it away. They longed to see the vessels wrecked, that they might gather some of the spoil that came from their destruction. These wicked men were called "wreckers"; and when stormy nights came on, they might be seen looking out for their prey, and even kindling large lights upon the shore to deceive the ships, lead them out of the way and get them dashed to pieces on the rocks.

Still the lighthouse stood, watched over and kept by the merciful eye and arm of a kind, protecting God.

It was inhabited, at the time of my writing, by a kind man and his little girl; and it is about this little girl my story must be told. She had a very pious mother, who, as she died, had given her holy counsels and left a large favorite Bible as her property. You may be sure the last words of her dear mother were not soon forgotten; while the Bible she had left was looked upon with no little reverence and love.

The lighthouse was so placed upon the rocks that, at low water, when the tide was out, you could walk from it to the shore; but at high tide nobody could get to it, as no boat could ride in safety among the breakers and the rocks. All the food the inmates needed, and all other things they used, were thus brought to them at low water, and the man of the lighthouse had often to go on shore for them.

One day he had gone as usual, leaving his little girl alone in the lighthouse, when some of the wreckers seized him, and determined to prevent his going back to light his lamps, in the hope that some ship would thus be wrecked. The poor man was in great distress when he found he was the prisoner of these wicked men, and he begged hard to be allowed to return. But in vain; there they kept him till long after the tide came in, and it be-

came impossible for him to return. At last they let him go, and he stood upon the shore in great distress. The night gradually became a very stormy one. The wild winds roared furiously. The rain fell in torrents. The lightning flashed, and the thunder rolled terrifically. The sea dashed furiously around the lighthouse, sometimes covering it entirely with its waves. What was he to do? The lantern at the top of his house remained dark. He could see ships in the distance, and he trembled lest they should be wrecked for want of his lamps being lighted. He knew his little girl was all alone, and too little to do anything to help the difficulty; so there he stood in deep distress, while around him stood the savage wreckers, glorying in the success of their wicked scheme, when, all of a sudden, the lantern of the lighthouse blazed up, and its bright and glowing rays shot across the dark and troubled sea. The wreckers were filled with anger when they saw it, but the sailors, far off in the ships, were delighted as they caught its beams; and the keeper himself was overcome with surprise and joy, while he exclaimed, "Who has lit the lamp!"

Very distressed indeed was the little girl when she found her father did not return as she had expected. She watched the tide come rolling up and covering the rocks, so cutting off all the way to shore. She heard the wind howl, and trembled as she felt it rock the lighthouse. She noticed the dark night setting in, the storm beginning to rise. As she looked out, she caught a glimpse of ships in the distance, and knew if the lamps were not lighted they would probably be wrecked, and in her distress she began to think what she could do. At last a text of Scripture, one of her mother's last words, came into her mind: "Call upon me in the day of trouble, and I will deliver thee." So down she knelt, and prayed earnestly to God to help her in her trouble, and, rising, walked up to the lantern at the top of the tower to see if she could light the lamps herself. She saw the long stick with which her father lit them, but she was far too little to reach them. Down stairs accordingly she went, and, with great labor, dragged up a table and climbed on to it, and tried again, but still she could not reach the lamps. Down again she went to seek for something more to stand on, when her eye fell on her mother's large Bible, which she carried up with a great effort into the lantern, and laid it on the table. Then climbing up, on tiptoe, to her joy found she could just reach the lamps. In a minute all the lamps were lighted, and the lantern blazed out, to the joy of the sailors in the ships, the surprise and relief of her father, and the shame and disappointment of the wicked wreckers on the shore.

Such is my little story. It is quite true; and as I have told it to you, I have been thinking of other mariners and wreckers than those on the coasts of Cornwall. I have been thinking of a world of people all in danger of missing their way, and being forever ruined by the results of folly and of sin. I have thought of wreckers in the shape of wicked men and youths, who would fain blight and destroy those by whom they are surrounded, and I have thought of the Church of God, with the light of truth, and the means of presenting the way of peace and safety in her possession, as a lighthouse for the world, in which also you, my dear reader, may help to kindly the lamps, and save some poor voyager to eternity from destruction and woe.

L. L.

A Dog in the Trenches.

"We were in the Woivre, in the heart of a forest," writes an officer in the *Spectator*. "The enemy had decided to make a bold dash for our 'mitrailleuses.' At eleven o'clock,—the night was pitch dark,—thinking to

surprise us, they sent forward two companies with fixed bayonets; but, although they moved almost noiselessly, the keen ears of my Colonials had detected them.

"It did not last long; in two or three minutes my guns had sent them such a deluge of bullets that they faded away like a dream.

"In the morning a German officer lay dead; beside him a magnificent sheep dog was painfully balancing himself on three legs and whining softly; he seemed to have forgotten the pain of his own broken leg, for from time to time he licked the wound that had killed his master.

"I spoke to the dog in a friendly voice; he looked at me sideways, and I heard a most discouraging, deep growl. So I ordered my men to bury the body. The dog threatened to attack them, and I had to use a lasso, like a common dog catcher, and muzzle the animal.

"After the sad task was over I picked up the officer's helmet and sword, let my prisoner smell them, and politely asked him to accompany me to my forest home. He consented, no doubt because these things had belonged to his beloved master, and limped along beside me.

"My bedroom is relatively comfortable, for it has two beds—two wooden boxes filled with straw! With a hospitable wave of my hand I pointed to the vacant bed. He got into it without delay. I laid the helmet and sword beside him and passed my hand gently over his head and back. Behold! He gratefully wagged his tail!

"He raised his eyes toward me; all their former hate and fury had died away, and now they said, 'You are good. You have given me these precious relics of him who is no more. Do not be afraid. Take off my muzzle. I no longer hate you!'

"I undid it and gave him some water. The veterinary saw to his leg, and put it up in splints. A little later I brought him a large bowl of soup, which he took with rapture. I added some delicacies that had just come from the station.

"Since that day we are one for life and death. We are as inseparable as the Siamese twins; he never leaves me for a moment, following me like my shadow, when I go out at meals, even on to the battlefield."—*Ex.*

Just Before the Battle.

The Twenty-third Psalm.

"We're going off to the front to-night, sir, and we thought we'd like to have the sacrament before we go. Can you give it to us?" —

The men began to gather together, says Lachlan MacLean in the *Edinburgh Scotsman*, and sat down there as reverently as though the dim little drafty hut were the chancel of some great cathedral, holy with the deepest memories of Christian generations.

"You might wait," whispered one. "The Camerons and Seaforths may be able to come."

So we waited—a hushed and solemn waiting.

Then quietly some of them began to croon old psalm memories and quiet hymns, waiting. And at length the others came, stepping softly into place; and with them comrades who explained that, though they were of a different country and a different church belief, they yet desired to share in the act of worship preparatory to celebration. At length about 120 men were there and we began.

* * *

It was the Twenty-third Psalm, the psalm of God's shepherding, the comradeship of the Divine in the Valley of the Shadow, the faith and the hope of the brave. What a power was in it—what a spell of wonder, of comforting and uplifting in this land of war! They sang it very tenderly, for it spoke to them of times when they had held their mothers' hands and looked up wondering in their

faces in the church at home, wondering why tears were there, as the dear old hearts remembered.

Some of them also—the tears were on their cheeks as they sang that old psalm, very precious in the homeland, very precious here—and it is a soul-shaking thing to see a strong man's tears. It was surely thus our fathers sang, in quiet places and by foreign streams, when to be true to the faith committed to them meant outcasting, exile and death.

* * *

It means a big thing still, to-day, for our empire—this heart-deep singing of our soldier men.

I have never dreamed that I should see such depths of feeling for eternal things. Do not tell me this is Armageddon. It is not the end of things. It is Resurrection and Pentecost we are passing through.

Talk of your churches, your sects, your quarrelsome divisions! When men are face to face with the eternal, as we are out here, these things are as forgotten as the dust that blew last year over the remotest sand heap into the Atlantic. Brotherhood in the divine uplifting of a great imperial call, and the love of a uniting Christship binds as with a golden girdle all our hopes, our faiths and fears, and links them to the Highest.—*Ex.*

"Time for Action."

(After month of August.)

BY E. A. P.

"Time for action." Christian churches,
Long enough in meditation
You have sat as quiet Mary.
None may chide; but now for action!
Look, among each war-torn nation
Duty calls, and will you tarry?

"Time for action"; now forgetting
All save lessons learned; no sorrows
And no mystic depths now cherish.
Give now fruits of centuries' pondering;
Now each day holds ten to-morrows;
Souls now call,—act, lest they perish!

A Sweet Voice.

We wonder how many of our dear young readers have sweet voices. Children should try to speak so that their voices sound sweetly and pleasantly to every one that hears them.

There are boys and girls who never try to do this, and presently their voices become harsh and loud and grate upon one's ears.

A sweet voice in the home is like a beautiful chime of bells which delight us every time they are rung, but a loud, rough, noisy voice that snaps and snarls is like a bell that is cracked and all out of tune.

The kind of voice we use depends a good deal upon the kind of language we use. If we make harsh or angry remarks, our voices are likely to sound harshly, but if we make it a habit of saying pleasant things, then our voices are apt to become sweet and pleasant to the ear. The words of our lips depend upon the thoughts of our heart. Let us then ask Jesus to grant us sweet thoughts, and the words of our mouths will be acceptable in His sight.

"How would you classify a telephone girl? Is hers a business or a profession?"

"Neither; it is a calling."

Her Batting Average. Magistrate: "The evidence shows that you threw a kettle at your husband."

Culprit: "It shows more than that, yer honour; it shows that I 'it 'im!"—*London Opinion.*

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CURRENT EVENTS AND PRESENT CONDITIONS

Grain Corporation Capital Increased.

The vastness of some of the government undertakings made necessary by the war is illustrated by the following statement from the Food Administration headquarters in Washington:

"The Food Administration Grain Corporation was expanded by an Executive order signed by President Wilson June 24. Its capital stock is increased from \$50,000,000 to \$150,000,000, divided into 1,500,000 shares with a par value of \$100 each.

"This Executive order is for two purposes:

"First. To enable the Food Administration to make the necessary readjustments in wheat price to cover the increase in railway rates. The intention is, so far as the complex problem of railway rates will permit, to readjust prices at the guaranty terminals on such a footing as to place the farmer in the position—as near as may be—he enjoyed prior to the increase in rates.

"The second purpose is to provide for the increased capital to the Grain Corporation necessary to carry out the Government guaranty to the producer. The Food Administration operates its handling of wheat, flour, and other cereals through the Food Administration Grain Corporation, the capital of which during the past year has been \$50,000,000, the whole of the stock being owned by the Government. The full appropriation under the food bill for this purpose is \$150,000,000, and the balance of the capital must now be employed in order to make good the guaranty, in view of the large harvest. The Grain Corporation on July 1 completed its operations for the past harvest year, and will show its original capital intact, with a small surplus, as the result of its trading operations. The turnover of the Grain Corporation during the year in wheat, flour, beans, and other products purchased for internal and allied army and navy purposes was about \$450,000,000."

Avoid All Extra Meals.

All banquets and other meetings at which refreshments are served, when such are considered necessary, should be so arranged as to take the place of regular meals, and not constitute extra meals. Banquets, etc., at other than regular meal hours represent a very considerable waste of food. With a little thought they could be arranged so as not to constitute an extra meal.

A person who eats more food than he needs is to-day helping the enemy, because he is not giving our soldiers and allies that support which is necessary to win the war. War has changed many things and it is now necessary that we should alter our social customs so as to conform to the need of the food situation, which is serious indeed.—*Canadian Food Bulletin*.

This is sound advice, and should be taken seriously. It would be well especially for our churches if they would "cut out" as much as possible, during the war, "church suppers," "coffees" and similar methods of raising funds for the support of the church, and the members give the money directly to the church treasury. If this were done it would soon be apparent that the church treasury would be the gainer thereby. But if these affairs are considered essential they should be so arranged that they can take the place of regular meals.

What Place Shall the Singing of "America" Have in Our Services?

BY E. A. PETERSON.

This is by way of calling forth expression of opinion as to the best way of arranging. As to the singing itself, the singing of "America," whether entire or in part, whether at all services or at such services and occasions where a special connection between the singing and the service exists, or can—by a bit of adaptation and tact—be made to exist; I take for granted such singing is practised in all our churches, without a single exception.

I have given considerable thought to the matter of best arrangements. If here I present the conclusions reached, and the mode I am contemplating to use, it is not so much by way of imparting wisdom to others, as to call forth exchange of thought and method, in order to arrive at the most serviceable method.

It seems to me the plan followed by many, of closing every service with singing of "America" entire (or the first and last verse), ending with the fifth stanza, is not entirely satisfactory, and in particular where, as in our churches, a liturgical service is held.

And as to the use so of the fifth stanza, I feel very decidedly that such "matter-of-habit" (I might almost call it) use of the fifth stanza is not the best thing: the verse tends to lose proper emotional content so; and it has always seemed to me that that verse should be a "holy of holies" to us, to be *always* rendered, when rendered, with "a repressed tear in the voice." That *cannot* be so, if we sing it at every service.

The mode I am contemplating is this: In the morning, to have the children and audience (our Sunday-school merges with service) join in singing the last verse, "Our fathers' God, to Thee"; and in the evening, to sing same after the threefold Amen.

Purposely I have said "the last verse." I do not believe in using, unless it be unavoidable, the customary "first and last stanza." It is not emotionally correct. It was not *written* so, and the man who writes a lyric usually "knows," i. e., he expresses a "consecutive emotion," not a "chopped-up" one. (The first and second verses go well together, but not the first and last.)

Also for other reason: Our services are liturgical, and the last verse *alone* harmonizes better with the "solemnness" of same than does the more "abrupt" changing to the "brighter" mood of the first verse.

For the rest, I aim to make use of "America," sung in its *entirety*, at whatever special occasion and special service that it can be fittingly used. And to use the fifth stanza, the wondrously expressive "God, Save our Men" at any such occasion or with any *occasional* use at a regular service, when I deem it *can* be sung with that depth of feeling that it merits.

At the beginning I mentioned "tact." May I repeat that it seems to me essential that we use a bit of "tact" in the singing of "America," and threefold so in the singing of "God, Save our Men," at whatever occasions sung. As instance, at a patriotic gathering *far* greater effect is had, if "America" be sung by itself, and without connection with it, at some extremely fitting moment, the fifth stanza. Or if that may not be, then much can be done by a tactful instructing of organist to make a very momentary pause at close of "America," before the fifth stanza, and mentioning of this to audience and suggesting that the fleeting moment be a "thought pause," during which we would as a unit let our thoughts go to the men "over there."

Yes, how *many* little things count greatly in such renderings; as a trifling example: if the pastor, in announcing the verse, read the verse to hearers and at "Keep them victorious" pause, then repeat those words with a dwelling, feelingful accent, with a "Yes, 'Keep them victorious'"—letting his own thought go, and so leading his hearers' thought, afar to where the men *are* victorious; for whom indeed we pray with all our heart: "Keep them victorious."

Madison, Wis.

To Our Boys With the Colors.

BY C. J. SÖDERGREN.

Yes, we know you are brave, and we honor you for it and are proud of it. But we also know that you are human, and we love you for it and thank God for it. That human streak is not a yellow streak, it's a yellow dog that says it. Nor is it only the God-given instinct of self-preservation. It is the reasoning intelligence of a mind that devises ways and means of making the very most of existence—that is, to make life tell while it lasts, and then to count for the very most.

Now, "How shall I know whether I am wasting my life and throwing it away, or making every ounce of energy

and every second of existence yield its full contribution to the sum total of human welfare?

"Yes, I know what the platform speakers say, and what the papers say, and what the military authorities say. But I want to be convinced in this matter as far as I am concerned personally. I want a faith to live by and to which I can hitch my wagon. A faith that will enable me to do, and to suffer, if need be, and not simply 'go it blind' or drift like a chip on a current. I am not a slacker when it comes to duty, and I am not afraid to give the last full measure of devotion to a righteous cause. But give me the assurance that I am right and in the right place at the right time! With God's help I'll do the rest and do it willingly and gladly. All I ask for is a firm belief that will enable me to do these things and endure these things with the cheer of knowing: 'This is the will of God. This is my first and highest duty now. This is the greatest service I can render to my fellow-men.'"

Listen then, brother, while I take you by the hand and look you in the eye! Do you believe that there is a God? Do you believe that He is almighty? Do you believe that He is good? Do you believe that He knows what is going on? Do you believe that He would have been able to prevent it or competent to stop it? Yes; you believe all this, if you believe in a God at all. Why, then, did He not prevent it? Or why does He not stop it? There is only one answer: for good reasons of His own; because it is necessary; because His will is being done by these means; because in this manner He is working out a purpose to remove accumulated rubbish and substitute a great and divine blessing.

God is never caught napping. He did not wake up in bland and helpless dismay. He knew this thing was coming and did not prevent it. And He makes no mistakes. His providence is perfect and enters into the minutest details. Even a sparrow does not drop without His knowledge and consent. Nothing can happen to the race, the nation or the individual without His "Yes." And even with that "yes" He maintains control of every event, so as to give it the direction of His own will and overrule it for good to each and all.

Of course, if nations had not sinned, His providence would have been different. Moral acts of free agents He cannot control by force without reducing us to "dumb, driven cattle." Even Omnipotence stands helpless before the free choice of human beings between right and wrong. That is our business, our responsibility, our consequences. But after that, God has to take this product into account in dealing with us. His love and wisdom have to devise a different plan and follow another course in directing human affairs. So the change was ours, not His. Sin and unbelief being given, this is the turn things had to take.

Then there is another side to the matter: War is hell. But there is a worse hell than war, and that is the hell of irreligion and moral perdition into which we were rapidly drifting. Looked at merely from the viewpoint of calculating reason the war is all a terrible mistake. But from the viewpoint of Christian faith and revealed truth it is a consummation devoutly to be wished," the godsend of a violent thunderstorm clearing the fetid atmosphere and precipitating showers of blessing. If we had stayed on elevated ground, God would have been able to guide us along the heights. As it is, He now guides us up the valley. But—"though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

You are therefore in the right place, because He has placed you there. It didn't "just happen." You are doing the right thing and could not be better employed (all things considered as God considers them), because He has directed you to this task by circumstances not of your own making. It may not be altogether to our liking. No divinely appointed task is. Not even that of the Saviour Himself. It implies sacrifice and demands a price. But it renders a service, and the greatest possible service, by way of righting wrongs—a wrong far deeper than appears on the surface, and a wrong that was far more general than local in character—and by way of blasting a way through a cave-in for truth and right and love and "seasons of refreshing from the face of the Lord." If the cost should prove to be personal loss—that is, temporal loss for the individual—the gain for the humblest unit and for the entire world of men will far more than equal the cost.

If you have access to a Bible, turn to the following passages and then listen as to the voice of God Himself: Gen. 50: 20; Psa. 23; 33: 10—22; 37: 23, 24; 73: 22—28; 91; 118: 6—21; 121; 139: 16; Prov. 3: 23—26; 16: 9, 33; Isa. 41: 8—11; 43: 1—3; 46: 3, 4; 54: 11—17; Jer. 29: 11; Matt. 6: 27; 10: 28—31; John 13: 7; Rom. 8: 28; Phil. 1: 12; 1 Pet. 3: 12, 13; 5: 7.

The thing for you to do then, dear brother, is first to believe in Him who "doeth all things well"; then to do

what is right in your own private life and keep a conscience at peace with God; then to obey authority without question and accommodate yourself to the rigors of military discipline, because it has become a part of God's providence in the events of His permission; and then to leave the issue of it all to His almighty and merciful care for you. (O how we love you all, and pray for you all! Would to God that we could serve you all by some word that might brighten your way with a vision!)

But in and through and above it all, permit me in closing to put this in your heart: "Whosoever believeth in Him shall not perish, but have eternal life" (John 3: 16).

Our Pension Fund and the Coming Liberty Loan.

In the week of August 19th to the 24th, it was my pleasure to spend a few days vacation with friends in Rock Island, but took advantage of this stay, in company with my good friend, Professor Kempe, who also is working in the Augustana Synod for the Pension Fund, to visit a number of towns in Henry county, Illinois. It was restful indeed for me to come from the city and ride by automobile through these fine country towns, and whichever direction we turned, our eyes beheld the beautiful fields of waving corn. It certainly looks as if God had looked down with especial favor upon the farmers of the state of Illinois, when one considers the fields of the ripening corn. Here and there we also saw the busy threshers trying to complete their work, and everything pointed to signs of unusual prosperity.

However, our mission was not to go out and look over farming property, but rather to call upon men in the interest of the Pension Fund, in the various districts. Here we found them; some in their stores in the country towns; in a couple of instances they were men who were connected with their local town government, and in other cases they were men whom we had to seek out upon the farms.

It is pleasant to inform our readers that in not one single instance, where representatives of ten churches were visited, was there anything but cordiality and a desire to do something for the Pension Fund and do it at once.

In Geneseo the committee has worked with diligence and just about covered their whole amount, as I understand the good folks in Andover have done. In the first named place the pastor, Rev. Magnusson, and the men on the committee felt that they had done nothing more than what they called "their plain duty."

It is for this purpose that I am sending these few lines that other members of our conference and synod may learn from those who have done their work and done it well, and also take upon themselves in the interest of this fund what is, without a question, their plain Christian duty.

We have urged our good friends in Geneseo, Andover, and other places, where they already have funds to invest, as well as those who intend to have spirited, active campaigns in their congregations during the month of September, to do their work well;—first by gathering as much money as possible for the fund; yes, let us say their whole quota, and then turn around and aid our Government in the work which it is doing by investing these funds in Liberty Loan Bonds and turn them in to the treasurer of our fund, Mr. K. T. Anderson, of the Laymen's Pension Fund.

There is a widespread and very correct feeling that in these days we ought not gather money for causes that are secondary to the winning of this war. By gathering our money for the Pension Fund now and putting it into Liberty Loan Bonds, we are giving it the best possible kind of an investment; in fact there is none better in the world, and at the same time we are helping our Government and backing up the boys who have gone over there from our churches.

My friend, Professor Kempe, and I both joined in urging upon our congregations everywhere, who had intentions of starting this work soon, to follow the example set by some of our churches already, and as they did in Ludington, Michigan, some months ago.

May the good Lord continue to be with us as a people, may we learn from the Master Himself the lesson which He has taught,—"that the greatest happiness, peace, and contentment come to those who are rich toward God."

I am, sincerely and cordially,

WM. F. CARLSON.

Chicago, Ill., August 28, 1918.

A man may be a blot or a blessing, but a blank he cannot be.—*Chalmers.*

One learns just about as much being happy as being miserable, only one learns it quicker.—*Janeth Lee.*

ATTENTION, STUDENTS!

Augustana College is in receipt of a statement from the War Department radically changing the regulations concerning military training in college. For the information of all our young men intending to attend college during the coming academic year, we publish below the essential parts of this statement:

WAR DEPARTMENT,

Washington, D. C., August 28, 1918.

The following statements outline the general plan under which the Students' Army Training Corps will operate under the changed conditions produced by the revision of the Selective Service Law:

1. All young men who were planning to go to school this fall should carry out their plans and do so. Each should go to the college of his choice, matriculate, and enter as a regular student. He will, of course, also register with his local board on the registration day set by the President. As soon as possible after registration day, probably on or about October first, opportunity will be given for all the regularly-enrolled students to be inducted into the Students' Army Training Corps at the schools where they are in attendance. Thus the Corps will be organized by voluntary induction under the Selective Service Act, instead of by enlistment as previously contemplated.

The student, by voluntary induction, becomes a soldier in the United States Army, uniformed, subject to military discipline and with the pay of a private. They will simultaneously be placed on full active duty and contracts will be made as soon as possible, with the colleges for the housing, subsistence and instruction of the student soldiers.

2. Officers, uniforms, rifles and such other equipment as may be available will be furnished by the War Department, as previously announced.

3. The student-soldiers will be given military instruction under officers of the Army and will be kept under observation and test to determine their qualification as officer-candidates and technical experts such as engineers, chemists and doctors. After a certain period, the men will be selected according to their performance, and assigned to military duty in one of the following ways:

(a) He may be transferred to a central officers' training camp.

(b) He may be transferred to a non-commissioned officers' training school.

(c) He may be assigned to the school where he is enrolled for further intensive work in a specified line for a limited specified time.

(d) He may be assigned to the vocational training section of the Corps for technician training of military value.

(e) He may be transferred to a cantonment for duty with troops as a private.

4. Similar sorting and reassignment of the men will be made at periodical intervals, as the requirements of the service demand. It cannot be now definitely stated how long a particular student will remain at college. This will depend on the requirements of the mobilization and the age group to which he belongs. In order to keep the unit at adequate strength, men will be admitted from secondary schools or transferred from Depot Brigades as the need may require.

Students will ordinarily not be permitted to remain on duty in the college units after the majority of their fellow citizens of like age have been called to military service at camp. Exception to this rule will be made, as the needs of the service require it, in the case of technical and scientific students, who will be assigned for longer periods for intensive study in specialized fields.

5. No units of the Students' Army Training Corps will, for the present, be established at secondary schools, but it is hoped to provide at an early date for the extension of military instruction in such schools. The secondary schools are urged to intensify their instruction so that young men 17 and 18 years old may be qualified to enter college as promptly as possible.

7. In view of the comparatively short time during which most of the student-soldiers will remain in college and the exacting military duties awaiting them, academic instruction must necessarily be modified along lines of direct military value. The War Department will prescribe or suggest such modifications. The schedule of purely military instruction will not preclude effective academic work.

9. The plan contemplates the making of contracts with all institutions having units of the Students' Army Training Corps for the housing, subsistence and instruction of the student-soldiers to take effect on or about October 1, 1918. A separate statement of this date sets forth the procedure and principles governing these contracts.

COMMITTEE ON EDUCATION AND SPECIAL TRAINING.

Signed by Robert I. Rees,

Colonel, General Staff Corps, Chairman.

G. A. ANDREEN, President.

The Lutheran Brotherhood Building, Great Lakes, Illinois.

The National Commission and Brotherhood work at the Great Lakes Training Station up to the present time has been very ably managed by Rev. Snyder.

Chaplain Snyder being intensely patriotic, feels that he could serve his country to a larger degree as a regular army chaplain. He has now reported for the chaplains' training school at Camp Taylor, near Louisville, Ky. Chaplain Ensrud, who has succeeded Chaplain Snyder as chaplain in charge, is ably assisted by Chaplain Johnson of Chicago and Chaplain Cumnick of the Missouri Synod.

The Government officials and the boys at the training station know of no synodical lines, as there are none apparent in any branch. The same conditions exist at Camp Grant. It is certainly refreshing to note the change that has taken place in the breaking down of synodical lines since the war work has begun by the National Commission and the Missouri Synod. We understand, however, that this condition does not exist to the same extent generally, but more particularly at these two posts. The Government, however, has had no little part in ironing out this imaginary synodical line. It would appear that the National Commission and the Brotherhood would have easy sailing everywhere to-day if Lutherans would coöperate as they have at Camp Grant and at the Great Lakes.

Mr. K. S. Doane, member of Unity church, Chicago, is doing a great service as Brotherhood building secretary. Having served three years in the Navy naturally gives him a great advantage in the work at this naval training station. He wears the camp pastor uniform with the insignia of a fallen anchor. Mr. Doane has been very kindly received by the officers at the station and stands very high with them.

Chaplain in-charge Ensrud is taking hold of the work like a beaver, and is making the work of Commission and Brotherhood a marvel of efficiency and for service for the boys at the station. There is only one handicap to the work, the smallness of the building—it will be necessary for it to be enlarged immediately, as the building is crowded the majority of the time. Sixteen hundred Lutheran boys communed at the station on Sunday, the 18th of August. The Lutheran building is located at Camp Paul Jones, while the K. of C. building is located at Camp Dewey. The Lutherans use the K. of C. building, and the Catholics use the Lutheran building, for religious service at different hours, thus alternating their services.

A new moving picture machine has been installed in the station. The building is now completed in every respect and the work is going on marvellously well. Frequently 1,200 boys crowd into the building for services and entertainment. Between \$80 and \$100 in stamps is sold over the Brotherhood counter every day, and an average of 6,000 sheets of letter paper is used daily. The boys have the advantage of a phonograph, piano-player, games of all kinds, a library with a great variety of magazines and a number of daily papers.

The work of the Brotherhood building not only overtaxes the capacity of the building itself, but also taxes the time and strength of our workers to the limit. If it were not for the fact that the officers at the station have kindly detailed men to be of assistance in the work of the office and other work, it would be impossible for us to keep up the work with the present corps of workers. As high as sixteen men have been at times detailed for service in the Brotherhood building. Just as an illustration let us cite that two men who are excellent musicians in civil life, receiving a remuneration of \$50 per evening for their services, have been detailed to help furnish music at our meetings.

It should be understood that the Great Lakes Training Station is the largest in the world, and that the Government has complimented the Brotherhood in the splendid beginning at the Great Lakes and is giving the Brotherhood its most hearty and unqualified coöperation.

C. H. BOYER.

A National Campaign for College Student Enlistment.

One of the most important announcements issued by the War Department has to do with the Students' Army Training Corps. Members of the S. A. T. C. are to be able-bodied college students not under 18 years of age, who are enlisted as privates in this newly-created corps of the United States Army. They take along with their educational training such military training as the War Department stipulates.

This military training will be given by competent officers and non-commissioned officers appointed by the War Department.

By this plan students will be equipped for the peace and war needs of the nation.

The war needs are enormous—our allies have practically exhausted their reserve of those experts so necessary to the conduct of a war of such magnitude as the present one. Trained engineers, electricians, transportation experts, doctors, surgeons, accountants—the list could be extended indefinitely—are just as necessary for winning the war as are the fighters in the trenches.

The trench fighter can be trained in a few months, but he must be trained before he does any actual fighting.

The specialists whose work is just as important also has to be trained. Their training takes longer; but it is necessary that we provide the trained men without whom the fighting man could not go on. The period of training is, in both cases, part of the fight, and the man in training is doing his bit in the best way possible.

The War Department's announcements of July 10, 1918, very clearly express the vital significance of the S. A. T. C., as the following extracts show:

"The purpose of the plan is to provide for the very important needs of the Army for highly trained men as officers, engineers, doctors, chemists, and administrators of every kind. The importance of this need can not be too strongly emphasized.

"This is a war in which soldiers are not only marksmen, but also engineers, chemists, physicists, geologists, doctors and specialists in many other lines. Scientific training is indispensable.

"The scientific training which prepares a man to fulfill one of these highly specialized duties and the more liberal training which helps to develop the qualities of leadership needed by the officer or administrator are essential elements of military efficiency.

"The importance of this plan for combined military and collegiate training, if we are to meet in the future the urgent needs of the Army for highly trained men, is so great that the War Department earnestly requests the colleges, Councils of Defense, and other patriotic societies to coöperate in bringing it to the attention of the young men of the country and in urging them to do their part to make it a success."

It is important from two angles:

1. It offers to the young citizen an acceptable outlet for his patriotic zeal.

2. It checks premature enlistment for active service by combining military drill and instruction with college curriculum and thus provide for a body of trained leaders and specialists who both, during and after the war, may meet efficiently the nation's needs.

The Commission on Students' War Service of the American Council on Education is conducting a vigorous "It's patriotic to go to college" publicity campaign to bring to the notice of every eligible young man the wishes of the Administration in this connection.

The American Council on Education comprises all the educational associations of national scope, such as the Association of American Colleges and The National Educational Association and its several departments.

Dr. Robert L. Kelly, Executive Secretary of the Association of American Colleges, has been appointed Campaign Director of the Commission and is now in Washington vigorously pushing the campaign. State Directors, in every case being a leading State educator, have been appointed to supervise the various State activities of the National Campaign for College Student Enlistment. These gentlemen have already organized their forces and plans have been made to notify every high school graduate and others equally equipped of the opportunities offered them through the S. A. T. C.

The United States Bureau of Education is conducting a nation-wide campaign in the interests of the S. A. T. C. and for the purpose of maintaining all schools at their full efficiency both as to work and as to attendance. This again emphasizes the attitude of the Administration and the importance which it attaches to the campaign for the continuance and improvement of education during the war.

Active coöperation of the Councils of Defense and Chambers of Commerce and such like organizations is assured.

The Federal Council of Churches is keenly interested in the campaign and is giving it their whole-hearted support.

The National Catholic War Council is equally interested and urges Catholic students to take advantage of the opportunity offered for special training.

They realize the importance of maintaining our standards of education and of giving our young people the knowledge and training that will equip them to live happy, useful lives of service to the world of humanity at large.

The average young man asks, quite naturally: "What do I get out of the S. A. T. C.; and do I help the nation in the best possible way by joining it?"

In a word here is the answer:

A student enlisted in the Students' Army Training Corps is in the military service of the United States. In a national emergency the President may call him at any time to active service. As a matter of fact, as has already been shown, work done in the laboratory class-room is just as much active service as the military drill of the camp.

His relation to the draft is as follows:

Any student so enlisted, though in the military service of the United States, is technically on inactive duty. The Draft Board will not call him for induction so long as he remains a member of the Students' Army Training Corps.

Opportunity will be given for the enlisted student, who so elects, to transfer from Army to Navy, and vice versa, and to be assigned to active service in one of the various corps of the Army upon recommendation of the college president and the proper military authority.

Regular uniforms, including hats, shoes and overcoats, will be furnished all members of the Students' Army Training Corps by the Government.

The S. A. T. C. is almost as quick a road to actual fighting as enlistment in the Regular Army, for in neither case could the young man of 18 to 20 expect to be sent to France until after a lengthy period of training. How much better for a young man to get the military drill and training that will fit him for active service and at the same time acquire the education that will fit him to perform his part in the tremendous work of national readjustment that will come with peace.

And what tremendous opportunities for world service will then be open to the college trained man.

Our allies, owing to war exigencies, depleted their schools and colleges four years ago, with the result that their number of men trained for leadership is being seriously diminished. They will look to America as the one nation with a maturing class of college trained men to help in the task of world reconstruction.

Belgium, Russia, Serbia, Poland, Rumania—yes, and Italy, France and Britain, also, will offer opportunities to serve in a big way to those young men who, right now, realize that peace as well as war must be considered. Winning the war is our first great task and the S. A. T. C. is the best way through which the young man can help it. By joining the S. A. T. C. he helps win the war, and also equips himself for leadership after the war.

What a strong and satisfying reason for going to college.

There is no doubt this National Campaign for College Student Enlistment will show immediate results in increased college enrollments and future results through the maintenance of and increase in the number of men trained for leadership, both for war demands and peace needs.

Hymns and Catechisms in Sunday-schools.

A writer in *The Continent* makes a confession that is interesting as it points out the weaknesses of the Sunday-schools of a certain group of churches and also gives some good advice that can be well laid to heart by what he would probably call the "ritualistic churches." "With regard to the introduction of church hymns and tunes," he says, "it should be borne in mind that all the leaders in Sunday-school are emphasizing the educational function of the school, not as opposed to its evangelistic purpose, but as a means to that end and an agency for the subsequent development of Christian character. Practically no catechetical instruction is given in Sunday-schools now unless in those of the ritualistic churches, with the result that our children come to maturity with very hazy ideas of Scripture truth and unable to 'give a reason for the faith that is in them.' But they do learn and remember the hymns they are taught to sing, and so it seems the part of wisdom to include in the musical practice of the school those which will be a means of impressing 'those things which are most certainly believed among us.'"

—The Lutheran.

AMONG THE CHURCHES

Rev. A. P. G. Anderson has returned to the States from Porto Rico. His family has been here for some time.

Rev. L. W. Gullstrom, Norwood, Mass., has been called to take up church work in Readville, a suburb of Boston, Mass.

Rev. A. F. Bergstrom, Moline, Ill., has been called to the Augustana church, Denver, Colo., to succeed Dr. G. A. Brandelle.

Rev. J. E. Shipp has tendered his resignation to the Bethany church, Minneapolis, Minn. Rev. Shipp is considering a call to Spokane, Wash.

The Illinois Conference Board of Charities has extended a call to Rev. Alfred Nelson, Prophetstown, Ill., to become superintendent of the Homes in Joliet, Ill.

Rev. C. A. Johnson, Omaha, Nebr., has accepted the call to the First Lutheran church of Chariton, Ia., and will begin his pastorate there the last Sunday in October.

Pastor Retires from Active Service. Because of failing health Rev. G. A. Ekeberg has retired from active service in the church and has taken up his residence in Aurora, Ill.

Dr. A. F. Schersten, at present supplying the pulpit of our church in Oklahoma City, Okla., has been called to succeed Dr. Pearson as professor at Bethany College, Lindsborg, Kans.

Rev. J. E. Rydbäck, Swedish Field Secretary of the Board of Missions of the Synod, has now taken up his residence in Rock Island, Ill., and his address is 636 Fortieth st., Rock Island, Ill.

Rev. and Mrs. Chr. Svenson were pleasantly remembered on the 25th anniversary of their wedding, August 16th, by the members of the Elim Church, West Duluth, Minn. The gift presented to Rev. and Mrs. Svenson amounted to \$258.

Conference Statistics. The California Conference comprises 19 congregations having an adult membership of 2,035 and a total membership of 2,825. There are 16 church buildings and nine parsonages in the conference. The number of pastors is fifteen. The valuation of the church property is \$214,631, and the indebtedness \$22,420. In the Sunday-schools there are enrolled 151 teachers and 949 scholars. The congregations contributed last year for various purposes, in the Synod, \$2,120.71; in the Conference, \$1,873.00; in the churches, \$29,84.26, total \$33,827.97 or about \$16.62 per adult member.

The New England Conference has 83 congregations, 45 pastors, 76 church buildings, and 35 parsonages. The value of the church property is \$1,176,080 and the indebtedness \$235,317. There are 17,550 adult members and 7,334 children a total of 24,884. In the Sunday-schools there are enrolled 1,061 teachers and 7,153 scholars. The contributions for last year to various purposes were: to Synod, \$6,619.14; to Conference, \$16,237.42; to local work, \$186,674.96, a total of \$209,531.52, or about \$11.94 per adult member.

Rev. M. A. Johnson, who was ordained last June, was given a purse of \$311 by the church at Swedesburg, Ia., upon his arrival to take up the work there.

Notice to the Luther Leagues of the Illinois Conference. Miss Josephine Young, 10428 Ave. J, Chicago, Ill., statistical secretary, requests that all leagues that have not sent in their statistical reports, do so immediately. All reports should be in before September 10, or they cannot be entered in the official report.

The Change in the Address of the Following Pastors should be noted: Rev. A. P. Säter, to 401 N. Pennsylvania ave., Lansing, Mich.; Victor E. Beck, to 27 Franklin st., Ansonia, Conn.; C. S. Renius, from Braham, Minn., to 2643 Columbus ave., Minneapolis, Minn.; F. H. Hanson, to 3003 Gladstone ave., Butte, Minn.; Walter Tillberg, from San Antonio, Texas, to 214 Park 16th, Moline, Ill.

What a Church Can Do. In less than one year the Bethany church, Lindsborg, Ks., Rev. A. Bergin, Ph.D., pastor, has given \$150 to a poor widow, \$200 towards the burial of a young lady member, \$180 to the lady who teaches a Bible class, and \$200 to a young lady who recently submitted to a surgical operation. This same church gave the pastor's wife, on her birthday recently, a purse of \$376. Mrs. Bergin is convalescing after a serious operation to which she submitted some time ago.

Illinois Conference Luther League 11th Annual Convention will be held at Bethel church, So. Peoria and 62 sts., Chicago, Ill., Rev. A. P. Fors, Ph. D., pastor, September 19 to 22, 1918. The convention opens on Thursday evening 7:45 with sermon by the president, Rev. Joshua Odén, A. B., B. D.

Delegates from the various Luther Leagues and Young Peoples' Societies kindly report to Rev. A. P. Fors, 2606 So. Peoria st., Chicago, at the very earliest, in order that places may be assigned. Each delegate shall also send check or money order of \$1.50, which will pay for the luncheons served in the church, as well as for plate at banquet, given on Saturday evening at 6.

The Illinois Conference, by resolution passed, urges all Young Peoples' Societies and Luther Leagues, which have not yet joined the Conference League, to do so.

Before the Convention money submitted by the various societies and Leagues to the Home- and Foreign Missions should be sent to the Treasurer, Mr. N. T. Ekberg, 320 Ball Park ave., Grand Rapids, Mich., in order that a complete report may be given.

Pastors are ex officio delegates. Each day at 8:30 Devotional, at 9:00 Bible School, at 10:00, Bible Study, at 11:00 a. m. Bible Hour, etc. Judge Oscar M. Torrison speaks on Saturday evening. Business session will be held Saturday 10-12 a. m.

A rich and helpful program for the whole convention has been arranged.

Miss Minnie Peterson,
Secretary.

OUR INSTITUTIONS.

AUGUSTANA COLLEGE AND THEOLOGICAL SEMINARY,

Rock Island was honored at the Illinois state fair which closed in Springfield Monday, August 26, when Augustana College was awarded first honors for having the best exhibits displayed.

More than twenty Illinois colleges and schools were entered in the contest which was held to bring out the best displays showing the development of places of learning in the state of Illinois during the last 50 years.

Augustana had books, pamphlets, photos and various souvenirs tracing the course of learning and its development through the years that have passed and up to the present day. The collection and exhibit made by the local institution evidently won the favor of the judges for the highest award was bestowed upon the college.

To illustrate Augustana's advancement pictures of the first building used by the college which was located in Springfield, were shown. Three hundred books that the professors of the first institution had written were on display in the college's booth at the fair. Augustana later moved its headquarters to Chicago and then to Paxton, Ill. Rock Island has been Augustana College home for the last 43 years.

What proved to be an especially attractive feature in Augustana's booth was the portraits of 250 of the college's students who are serving in the military forces of the United States.

As each visitor entered the booth of the local college pamphlets telling of Augustana's advancement in more condensed form were distributed.

A committee composed of professors I. M. Anderson, A. R. Wallin, S. J. Sebelius, Olof Grafstrom, S. G. Youngert, and C. W. Foss, with Dr. Gustav A. Andreen, Rev. I. O. Nothstein and John H. Hauberg planned the exhibit and it is due to their efforts that the first honors were won.—R. I. Argus.

GUSTAVUS ADOLPHUS COLLEGE, St. Peter, Minn.

The latest information received from the War Department relative to male students will be of great interest to our boys. The Government will pay for board, room and tuition of all students inducted into the Students' Army Training Corps. The student soldier will also receive the pay of a private. No student will therefore be hindered from attending college on account of lack of funds.

Next school year opens September 16. We extend a cordial welcome to all.
O. J. JOHNSON.

MINNESOTA COLLEGE, Minneapolis, Minn.

A Final Word.

Two months have been spent in organizing the subscription work for Minnesota College. September 9-16, the dates selected for the subscription work in the congregations of the conference, are now at hand. The literature has been distributed among our church members. The subscription cards are in the hands of the various subscription committees. We now leave the subscription work to the pastors and the subscription committees in the

local congregations, confident that satisfactory results will be secured.

It has pleased us very much that no criticism has been made on the subscription plan. Every one recognized that the plan is practical and economical. It is practical in the sense that the subscription work is carried on simultaneously in all the congregations of the conference. This gives unity and responsibility to the work. It emphasizes the fact that we are all helping in doing what the conference has asked us to do. The plan is economical in the sense that it saves the work and travel and expense of one man in the field for a long period of time. It now remains for each one to help to execute the subscription plan by doing, in the spirit of love and service, the work that has been outlined.

It is interesting to note that practically every campaign for funds during the past few years has been a success. We are getting used to the expression "going over the top." Our brave boys on the battlefields of Europe have demonstrated that the way to inspire enthusiasm, the way to succeed, the way to get results is to do more than is expected. In other words, our brave boys have added a very real meaning to the expression "going over the top." We, who are at home, have also caught the meaning of this expression. We have "gone over the top" in every drive that has been made for war work, both within and without the church. It is just as important to go "over the top" when it comes to the matter of raising money for the purely constructive work of the church and of our church institutions. If we interpret rightly the many letters that have reached us from pastors, and from the friends of Minnesota College, we are confident that the subscription committees in the various congregations will go "over the top" during the subscription campaign, September 9—16. May God grant victory to our united efforts. Frank Nelson.

Items of Interest.

The following members of the faculty are in the service of the nation: A. F. Sandquist, Arthur Levine, Amil Johnson, Ernest M. Fisher, Rev. Nels Lundgren, Harry Fagerstrom, Edith Ryss and Walfred J. Lund, the college treasurer. The following have been added to the faculty for the ensuing year: Hugo Anderson, Inez Gull, Amy J. Anderson, graduates of Augustana College, and Elvira Gullander and Hildur Linner, graduates of Minnesota College. The well-known violinist, Carl Johnson, succeeds Adolph Hedstrom-Bodeen in the Violin department. All the new members of the faculty are members of our Lutheran Church and products of our Lutheran institutions of learning.

Minnesota College offers thorough courses. Special interest this year centers in the Academic course, the Nurses' Preparatory Training course, the Commercial course and the courses offered in the School of Music and the School of Art.

As is well known, Minnesota College is owned and controlled by the Minnesota Conference of the Augustana Synod. The institution receives an annual appropriation from the conference for current expenses. The students get the direct benefit of this

appropriation in a reasonable tuition rate. For instance, the tuition for the Commercial course is only \$73.

The instruction is thorough. Minnesota College has stood for high scholastic standards during fourteen years of work. It is accredited. It enjoys the confidence of the public and of the business institutions of the Twin Cities and of the Northwest. Its graduates are in demand.

The members of the faculty in every department have been selected with special reference to their qualifications for the work of the department. The teachers at Minnesota College take high rank, both in scholarship and in teaching experience.

In the matter of buildings and equipment, Minnesota College is in a position to give the best care and attention to its students. The new administration building, erected two years ago at a cost of \$72,000, is said to be one of the best school buildings in Minneapolis. The dormitory gives the girls of the institution a pleasant and delightful home. In spite of the high cost of living, students may secure good board in the college neighborhood at approximately \$4 a week.

Minnesota College is fortunate in its location. It is located in the "educational center of Minneapolis." The campus adjoins the campus of the State University. Through its bureau of employment, many of the students are able to earn their way while attending school.

REV. A. ENGDahl.

Another of our faithful pastors for nearly fifty years has been called from his labors on earth to his eternal reward in heaven. Rev. A. Engdahl died in his home in Ortonville, Minn., August 20, 1918. Three years ago he had what was then considered a slight paralytic stroke, but which proved to be more serious and incapacitated him for further work in the church.

Rev. Engdahl was born in Värmland, Sweden, September 3, 1842. At the age of 18 he was converted and decided to study for the ministry. He studied at the Ahlberg school during the years 1861—63, and afterwards taught in the common schools in Sweden for four years. In 1867 he came to America, and shortly after his arrival he enrolled as a student at Augustana College, and upon having completed his course of studies he was ordained to the ministry in 1872.

Rev. Engdahl's first charge was at Cambridge, Minn., where his pastorate extended over 13 years. For ten years he then labored on the mission field in South Dakota. With Milbank as his principal station he labored faithfully in Grant, Brown, and Marshall counties, S. D., and Big Stone county, Minn. His last charge consisted of churches at Ortonville, Clinton, and Odessa, Minn., and his pastorate extended over a period of 20 years. The remains were laid to rest at Ortonville August 23.

Rev. Engdahl was an earnest and faithful worker and a preacher of considerable power, which is attested by the fact that he worked for 33 years in the same district, changing his charge only once in that time. He is mourned by the widow, Marie Charlotte, nee Eklund, and three sons and three daughters and many relatives and friends.

CORRESPONDENCE.

SIOUX CITY DISTRICT LUTHER LEAGUE CONVENTION.

The Sioux City District Luther League Convention was held in the Augustana Lutheran church of Sioux City, August 23 to 25 inclusive.

The convention was opened by a splendid program given by the Augustana Luther League. If the old saying, "All is well that begins and ends well," is true in this connection then truly, the convention was a success. Mr. Albert E. Anderson gave the address of welcome, assuring the visiting delegates and friends the sincerest welcome. The Augustana Male Quartett sang "Softly now the light of day", and "When the boys come home." Chopin's "Troiseme Ballads" was played in a masterly way by Miss Betty Schuleen. Louise Kinkist gave a reading entitled, "God's Man", and did full justice to the reading. A "Tribute to the Boys," was then given by Miss Dora Carlson. She presented some of the miracles accomplished by the Allies in this great war, and urged very strongly that we at home should not forget the boys, even though they are not with us, and that we should "back" them in every way possible. The opening program, as were all of the following programs, was full of that noble Christian spirit which should characterize our League conventions.

The business session was conducted Saturday morning when the following officers were elected: President, Rev. O. N. Olson of Sioux City, Ia.; vice president, Miss Bengtson of Akron, Ia.; secretary and treasurer, Miss Juvey Nelson of Pomeroy, Ia. The treasurer's report was also read and accepted. The business session was not nearly as well attended as the sessions following, nevertheless an energetic spirit was found to rule throughout the whole meeting.

At 2:30 p. m., an excursion and a picnic was held at Stone Park. The visitors and delegates were taken by a special car to North Riverside, and from that place they were given a boat ride to Stone Park. Here a very profitable and enjoyable afternoon was spent.

Sunday was, of course, the big day of the convention. The day was begun very fittingly with Bible study at 9:45 a. m., conducted by the Rev. O. N. Olson. At 10:45 home folks and visitors joined in the morning service and also Holy Communion. Rev. O. N. Olson gave the confessional address in Swedish, and the sermon was given by the Rev. K. M. Holmberg of Pomeroy, Ia., in English. The anthem, "turn ye even unto me," which was in such harmony with the sermon, was then sung by the Augustana church choir.

In the afternoon at 3:30 the visiting delegates rendered their program. This program consisted chiefly of declamations by Clara Johnson of Pomeroy, Ia., and Agda Nelson of Cherokee, Ia.; and address by Wilbur Palmquist; and readings by Josie Bengtson of Akron, Ia., and Juvey Nelson from Pomeroy, Ia. A question box was then held, and several important questions discussed. The speaker for the evening, Prof. I. M. Anderson, answered the question pertaining to what schools our young people should attend, very effectively.

Sunday evening at 7:30 marked the

closing session of the convention. The previous programs served to kindle enthusiasm and prepared the way for the principle address of the convention. This convention address was given by Prof. I. M. Anderson of Augustana College and Theological Seminary, Rock Island, Ill. Prof. Anderson spoke on "The Christian Patriot" or the "Relation of a Christian to his country in the time of national stress." The speaker introduced his address with the Biblical quotation, "Come, let us reason together," and throughout the whole address the audience was led step by step to the climax. The question, "What does it mean to be a Christian," was then answered that we recognize our own depravity; that our attention has been called to Christ and that our own weakness has been strengthened by Christ. Other notable sentiments expressed by the speaker were: "We as Luther Leaguers must serve our fellow men; our life must be a life of service. The Christian is the most willing for duty, the Christian soldier is the best soldier, and he is the true patriot." Prof. Anderson's ability as a speaker is so well known among our young people that it is unnecessary to express further appreciation. The message he brought to our young people will long be remembered. Following the address, a vocal solo, "Behold the Master passeth by," was sung by Carl A. Norrbom, in his usual talented way. The convention was then closed with announcements and the Benediction.

We feel assured that such Luther League conventions, even though hindered somewhat on account of these trying times now existing, yet are a means through which our young people come to the realization of the responsibility of the Luther League work. Such conventions where new ideas and thoughts may be exchanged, surely are profitable. May God bless our Luther League conventions, so that they may be the means through which ardent and enthusiastic members among our young people may be brought into the folds of the Church.

P. S. N.

THE ANNUAL CONVENTION OF THE OMAHA DISTRICT LUTHER LEAGUE.

On August 10 and 11, the Luther Leagues of Omaha held their annual convention in the Salem Lutheran church, of which Rev. F. A. Linder is the pastor. The opening session, the business meeting, began at four thirty on Saturday afternoon. The president's, secretary's, and treasurer's reports were read and accepted. According to the president's report seventy-three young men of the district leagues have entered U. S. service during the year, by which the man-force of our leagues has been seriously depleted. At this meeting it was decided that each league should donate a sum of money—the amount to be determined by each individual league—to Luther College at Wahoo. The officers elected for the coming year are: Mr. Emil Linder of Salem, president; Mr. Larson of Zion, treasurer; Miss Helligren of Immanuel, secretary.—After the adjournment of the business meeting the Salem Luther League served a delicious supper in the church parlors. During the supper hour we were blessed with a refreshing shower, the first rain for many, many weeks

After such a long drought, this welcome downpour seemed especially as a gracious gift of God, who alone is able to withhold and give the showers of both earthly and spiritual refreshings.

The evening session began at eight. After the showers, the air was now somewhat cooler and the dust settled, giving us occasion to look for a filled church. However, this session was rather poorly attended, especially by the young people. Rev. F. A. Linder addressed a few cordial words of welcome to the convention. The program rendered was largely musical, vocal and instrumental, given by representatives from the various Luther Leagues in the city. Rev. C. A. Johnson of the Augustana church delivered an able address on the topic, "How to Study the Bible."

The next session was held on the following day, Sunday afternoon, at three. In spite of the hot, sultry weather, the church was filled, though even at this meeting the young people were in the minority. This, however, is partly accounted for by the absence of the young men who have gone to war. A very good program was rendered by the leagues of the Immanuel, Zion, and Trinity churches. The convention also had the pleasure of having three visitors who partook in this program, Miss Lydia Strand of Des Moines, Prof. Fritz Carlson of Kansas City, and Prof. Leroy Carlson of Wahoo. Miss Strand and Prof. Fritz Carlson delighted us with vocal selections, while Prof. Leroy Carlson rendered an organ solo. An address was given by Rev. H. G. Randolph.

The convention at Salem was a successful and pleasant one. True, fewer young people attended than was expected, but August is a poor month for conventions in Omaha. Besides, several of our young folks take their vacation at this time when the heat is most intense. Credit and gratitude is due Rev. F. A. Linder and his Luther League who received and entertained us so cordially. And now let us unite still more fervently to pray that our Luther Leagues may become still more a spiritual asset in the Kingdom of Christ.

H. G. RANDOLPH.

Work of Danish Lutherans. The United Danish Lutheran Church, which held its annual convention in Neenah, Wis., recently, reports expenses amounting to \$155,000. For benevolence the treasurer received \$98,000, of which \$70,000 was a special Jubilee Fund. The synod gave \$6,800 for mission work in Japan, \$2,400 for mission work among the Indians, and \$3,000 for work among the Mormons. It was decided to take charge of the Fund for Pastors' and Widows' Pensions and to raise \$5,000 for this purpose. The synod's institution at Blair, Nebr., reports 143 students, and of these 15 enlisted in the United States service during the year.

The Millennium. A Discussion of the question, "Do the Scriptures teach that there is to be a Millennium?" Affirmative by Wm. E. Blackstone, author of "Jesus is Coming", "Satan, His Kingdom and Its Overthrow". Fleming H. Revell Comp., Chicago, Ill.



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By Rev. William Schoeler. 8vo.
77 pp. Lutheran Book Concern,
Columbus, Ohio. Paper, net, 35c.

The author's aim is to prove the divine inspiration of the Scriptures by citing different prophecies and showing their fulfillment. To a Lutheran Christian, and especially to a member of the Augustana Synod, instructed from childhood in the Christian tenets and regularly attending the ministrations of the Church, the book contains nothing new, except as it enters into very minute details of the prophecies and their fulfillment. But it may well be, as the author says, that we have become so accustomed to hearing references made to fulfilled prophecies that it has ceased to impress us as something extraordinary. In times of doubt and perplexity, however, when questions will arise as to the reliability of the Scriptures and the grounds of our Christian faith, the book will prove valuable, but especially will it prove of value to honest doubters and seekers after truth.

THE EPISTLE OF ST. PAUL TO THE ROMANS

Explained by Prof. F. W. Stellhorn,
D. D., Columbus, Ohio. Lutheran
Book Concern. 8vo, 302 pages.
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The book is, what the author in his preface says he has been aiming at, "a practical commentary, based on the original text, trying to furnish all the information necessary for the proper understanding of it, both linguistically and doctrinally; but no more." This statement of the author himself summarizes, briefly and correctly, what might be said in commendation of the book. It is a very practical work for the practical pastor or student, avoiding all unnecessary disquisitions, and furnishing reliable assistance to the proper understanding of the text.

A GUIDE TO THE STUDY OF THE BIBLE

For Sunday-School Teachers and
Bible Classes. By J. Sheatley, A. M.
Lutheran Book Concern, Columbus,
Ohio. 8vo, 248 pp. Cloth, post-
paid, 75c.; in lots of 12 copies or
more, not postpaid, 50c.

The book is an elementary treatise in Bible Study, or an Introduction to the Bible, but specially adapted to the needs of Sunday-school teachers and Bible classes. The first part, covering some 48 pages, treats of the Bible as a whole, being a means of grace and the only infallible guide, containing God's eternal and unchangeable truth. After this follow the parts usually to be found in a work of this kind: I. A description of the contents of the several books of the Bible. II. Lands and People of the Bible. III. The institutions of the Bible; the home, government, tabernacle, priesthood, sacrifices, etc. IV. The last part gives an outline of Bible doctrines: God, Man, Redemption, and Appropriation of Redemption. In an appendix are given: the Races of Mankind, The Period between the Old and the New Testament, Chronology, Tables and Maps. The style is popular and the language simple and intelligible to the average layman. In arrangement and scope it resembles Welander's "Anvisning till bibels kannedom", although of somewhat wider range, and more "English" in style.

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