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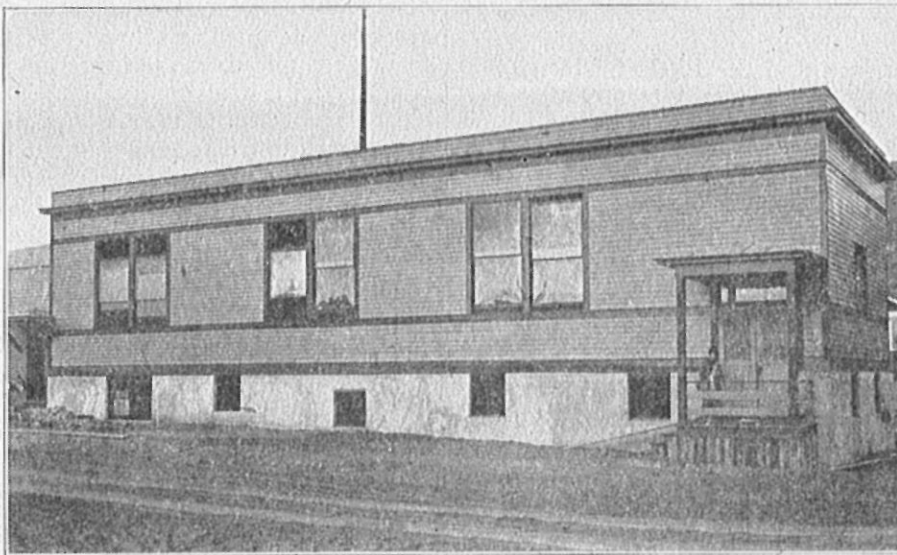
Physical Reconstruction of Disabled Soldiers.

It has been suggested that the Church should get busy and plan for the "physical reconstruction and re-education" of soldiers who have been permanently disabled in the war and who are incapacitated for work in their former profession and therefore must find other means for their livelihood. It has also been suggested that our Synod should raise a fund for this purpose.

We are, however, decidedly of the opinion that it is not the duty of the Church to do this work, and no government would ask the Church to do it. The blame for this war should not be laid at the door of the Church, as some are doing. You might with equal justice place the blame for the fall of Jerusalem, in the days of Titus, upon the early Church. No matter what the sins and shortcomings of the Church have been and are, we must not blame her for the continuous existence of evil in the world. The

the liberty which has been bought by the struggle and bloodshed during many ages should not be taken away from us. If they win in the struggle, which they assuredly will, since right eventually must prevail over might, the fruits of this mighty conflict will be ours. Consequently we must be willing to do everything in our power to help those who have been permanently disabled in this war make an honest and a decent living when they return again to our shores and our homes.

The National Government is the agency through which this work of physical reconstruction of disabled soldiers can best be done. The Government feels its responsibility in this matter. It has the means at hand with which it can do it. It can levy the necessary taxes, and it can without difficulty marshal the best scientific and educational forces to do the work. That the Government is keenly aware of the need of this work, as well as of its



BETHANY CHAPEL, BUTTE, MONT.

Good Book of God states clearly that evil shall continue and develop, side by side with the good, until the very end of the world.

If the Christians as such are not, directly or indirectly, responsible for this world conflagration, they cannot be held responsible as such for the physical reconstruction of the men who come back partly or totally disabled. But even if each denomination should undertake to do this work, each in its own way, what would be the result? We might thus in a way be able to help some of our members. But what then of the great number of men who fought with equal valor and made an equal sacrifice, though they did not profess to be Christians and were not church members?

But if this work of reconstruction and education is not our duty as church members, it is decidedly our duty as citizens. The state and nation must see that this thing is done, and that it is done properly. And every able-bodied citizen should be willing to contribute liberally to this work. The boys "over there" are not fighting because they love war. They are fighting for you and me, that

own duty in the matter, is evidenced by the article in another column of the present issue of the LUTHERAN COMPANION on "Plans for the Physical Reconstruction of Disabled Soldiers," which has been authorized by the War Department. The work is already under way and it will develop as time goes. Everything that can possibly be done by skill and money for the disabled young men will be done to enable them again to take their place among those who not only earn their own living, but who at the same time contribute to the world's welfare and progress.

The "Angelus" and the "Menace."

Not long ago we quoted an editorial from the *Christian Observer* of Louisville, Ky., on the "Daily Prayer for the Nation." The people of the little town of Verbena, Ala., had agreed to say a short prayer at a certain hour of the evening each day. They called the prayer "the prayer of the bell." While this prayer may have been patterned somewhat after the Roman Catholic "Angelus," it has no connection whatever with it.

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GETTYSBURG, PENNSYLVANIA

According to the "Menace," sent us by a good brother, the U. S. Senate has passed a resolution "calling upon the President to demand that the whole people observe the Roman Catholic Angelus at noon each day." We have seen and heard nothing further concerning this resolution, and do not care to enter into the acrid discussion of the question by the "Menace." We cannot for a moment believe that either the Senate or the President would demand that all the people should say the Angelus each day at noon. The most that the Senate and the President could ask would be that the Christians should offer a short prayer to God at noon each day for victory and peace. This would exclude the editor of the "Menace" and his likes who, we take it, never pray, and also all Christian Scientists who from the very nature of their creed can neither believe in or practice prayer in the sense that prayer is commonly understood.

This paper, the "Menace," with its vitriolic attacks upon the Catholic Church, works directly into the hands of this ecclesiastical organization. To use one illustration, it usually speaks of the Catholic Church, while it employs the term "sects" when speaking of the Protestant Churches, exactly as the Catholics do. From this we infer that while the "Menace" is combating Catholicism as the Church, it has nothing but disrespectful terms for the Protestant Churches. If the "Menace" recognizes only one Church, the Catholic Church, which it fights, is it not a greater menace to true Christianity than even the Catholic Church?

Robert Morrison and the Little Girl.

Among the Morrison memorabilia brought to light in connection with the China Centenary Conference in Shanghai is a bit of history of special interest to all American women engaged in mission work. Robert Morrison could not proceed directly from England to China because of the opposition of the East India Company to Christian missions. This led him to sail first to New York and thence to Canton under the protection of the United States Government. His visit to New York in 1807 made a profound impression upon all who met him and especially upon the family who entertained him. In the little daughter of his host there was awakened a lifelong enthusiasm for missions that found adequate expression a half century later when, widely known as Mrs. Doremus, she started the Woman's Union Missionary Society. This was the first missionary organization of women in the United States and the mother of the many denominational societies since formed. Is it not wonderful that the vast missionary movement on the part of the Christian womanhood of America should be directly traceable to the good seed dropped in the sensitive heart of a little girl by the pioneer missionary to China? It is also an illustration of the way in which God makes the wrath of men to praise Him, for the very hindrances put in the way of Morrison's mission became the providential means of raising up a host of helpers to aid in its accomplishment.

Let the dawn of every morning be to you the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.—*John Ruskin.*

For the dissatisfied man, all life is unsatisfactory, and, for one that is contented, the world is full of comforts. And, for the cheerful man, even the easterly wind is musical in the window crevices, and it makes solemn anthems for him in the woods.—*William Mountford.*

FOR THE QUIET HOUR

Redeemed from the Curse of the Law.

C. O. ROSENIUS.

Christ redeemed us from the curse of the law, having become a curse for us. Gal. 3: 13.

The law itself is not nullified, it still speaks to us, explaining to us the will of God and demanding its observance; but we are released from its curse; the law can never judge them that are in Christ Jesus. Because of the weakness of our faith we do not always retain this understanding of law, but still permit ourselves to be disturbed and terrified by the curses of the law. In reality, however, no Christian will be judged according to the law, because if we still were to be judged according to the law, all the merit of Christ would be of no avail. In the same manner the Scriptures speak of *death*. "O death, where is thy sting?" Death itself still remains, but its dreadful sting, the requital of the wages of sin — this sting is broken. Sin itself, the law and death remain, they still exist just as the condemned murderer still lives; but they are destitute of force, so that sin in the believers is in the eyes of God no sin — "there is therefore now no condemnation for them that are in Christ Jesus" — the curse of the law is as if it were no curse; it can trouble the conscience, frighten and threaten us, but it is not permitted to judge us; death can put the body into the grave, but it is not permitted to keep us there; it shall only as a benevolent servant help us to rest. All that is necessary is that we are well instructed and continue in faith, so that we do not become bewildered when we find sin still alive, and hear that the law still threatens, and feel that death still attacks us. Then it is essential that we remember what Christ has done, when He, by taking sin upon Himself, condemned sin, by carrying the curse redeemed us from the curse of the law, and by His death made death harmless. — All this took place in the great victory of Christ over sin, death, devil, and hell, wherefore the apostle defies these our oppressors to such an extent that he says: "O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Faith now knows He is the Lord,
Gives assent to His decree,
Trusts the promise in His Word,
And is crowned with victory,
Shouting praises to the King,
Who from sin hath made us free.
Where, O death, is now thy sting?
Where, O grave, thy victory?

Mount of Olives to Be Site of New University.—Mount of Olives, near Jerusalem, is to be the site of a university. The institution is to be founded by the Zionist societies of the world. While primarily for Jews, it will be open to students from all nations, Zionist authorities announced.

Present plans include a school of liberal arts and sciences and a school of medicine. Other branches will be added as the university grows.

The institution will be opened as soon as conditions in the Holy Land permit.

An attempt will be made to use Hebrew as the classroom language.

MISSIONS

Spending the Hot Season at the Seashore.

Last November I sent an article to the COMPANION which seems to have been lost together with several letters sent at the same time. But I shall venture another article, nevertheless, and hope that it will reach its destination.

As you see by the heading we are at the seashore, which fortunately is not very far from our own station at Samalkot, about 15 miles, and 46 miles from Rajahmundry. As the children caught the whooping cough, we could not go to the hills this year, and for this reason we are here by the way of substitute. At home you would probably term it "going into camp," for that is really what it corresponds to. We have now been here just four weeks—to-day is the 12th of June—and we are now waiting for the monsoon to break any day, so that we may return again to Rajahmundry. It has been pleasant to be here, and we are thankful for the opportunity, but look forward to the day when we may return.

When we found that we could not go to the hills, we looked forward to the coming hot season with some apprehension on account of the children, little Paul being only one year old. But at the same time we committed our cares to Him, whom we could trust, and decided to go to Upada on the seashore, if we could get the only place procurable there, the travellers' bungalow. It has really been a very hot season, and even here at the seashore the temperature in the shade has been for some days fluctuating between 103° and 106°. Often, in other years, there would be showers in May, and that would give some relief, but this year there has been very little rain, not enough to give any relief.

The bungalow is situated about two minutes' walk from the beach, and we see the sea constantly from the veranda. You may be sure that we enjoy the opportunity fully and especially the bath in the open sea. Sometimes we go down for a dip in the morning at 5 or 5:30 o'clock, otherwise in the evening at 5:30 or 6 o'clock, as soon as the danger from the sun has passed. There is no harbor here, but the open sea, and therefore there is never any calm, but a constant rolling of the waves on the beach. But though this makes swimming impossible, yet we enjoy to buffet with the waves and to cool off in the water, which keeps an even temperature even in the hot season. These baths together with the salubrious air have kept up our vigor wonderfully, and little Paul has gained two pounds in weight while here. Sometimes we have the sea breeze, which is quite cool and keeps the temperature at about 88°, but makes the air a little humid; when, on the other hand, we have the land breeze, the temperature rises. Last Monday the temperature stood at 104°, but then the wind changed and came in from the sea, and the temperature dropped 12 degrees in two hours.

As this place is located near the sea, there are quite a number of fishermen here. We can see them every day out on the deep casting their nets and again hauling them in. Sometimes they succeed in securing quite a draught, but at other times it is quite meager. Evidently it is not an occupation for prospective millionaires. At times they use the big dragnet, hundreds of feet long, and sometimes smaller nets. The common craft that they use upon the water is called a "petta" and looks not unlike some stone sleds that I saw at home. It is really nothing but a raft of logs, of 6 inch diameter, pointed at one end and slightly curved. They are about 4 feet wide and 10 feet long. On the upper side is attached four planks so as to form a low box. Everything is tied fast to the boats, or rafts, as they often capsize, and all would then be lost, both nets

and fish; but as it now is, the fishermen simply turn the raft again right and are not troubled even to bale out the water. It makes quite a picturesque sight to see a number of these rafts riding the surf.

When I came, I was struck by the stalwart appearance of the men. They are strapping fellows with broad shoulders and deep chests, lithe of limb and altogether of an athletic build. But when I found out that they were fishermen and saw them in their work, I understood how it could be. It is rarely that you see real strapping, athletic forms in India, as they hardly have sufficiently nutritious food, having discarded meat. But here they have fish, the air is fresh, and their occupation is both cleanly and the best form of exercise. At the same time they seem to lead simpler and cleaner lives than is the rule generally, and nature pays them back in kind.

As I have been with these people and seen them from day to day, the thought struck me that probably there was a very simple reason why so many of our Lord's first disciples were fishermen. To a great extent, these people can be said "to be in a state of nature," physically and spiritually. They have the minimum of clothing, and as for conventionalities, a little pup dog has almost as many. But they are frank, unsophisticated, natural, and incorrupt. Their Arcadia seems yet to be a reality, primitive though it may be. Of all classes that I have met in India, these fisherfolk appear to be the purest, as the Brahmans appear to be the most corrupt. Did our Lord find the fishermen of Galilee such as these? I do not wonder that He preferred such; though simple of mind, they were pure in heart. Brilliancy of intellect was never pronounced a blessing, but purity of heart. And yet how apt are we not all to curl the lip, smile superciliously and even derisively, and consider ourselves the standard-bearers of culture and civilization, when we meet such simplicity of heart? Simplicity of heart is generally suspected as the fruit of a weak intellect.

I asked them whether they had heard anything about Jesus Christ, and they said "No." I asked them if they worshiped any god, and again they answered in the negative. "But what, then, are those temples for?" "Oh, those are goddesses that we worship, so that we may catch fish." I tried to explain to them some of the tenets of Christianity, but I found that my Telugu was altogether insufficient. My Telugu is pretty much of the classical order, which differs widely from the colloquial of some classes. They admitted that they could not understand, and when I jokingly asked them if they were like dumb animals, they readily admitted it. However, this may have been only a point of honor with them; it is not quite respectful for a low-caste to pretend to understand the supposed divine wisdom of a Brahman, and I suppose that they apply this rule to some degree to Europeans also. But if this place were a part of our field, I should like to come down to these people and show them how Christ helped fishermen; how His disciples had been fishermen; how they should pray to Him to give them fish; and how in Him they should find the motive for a higher life and the ground for nobler aspirations.

Yours in the Lord,

Upada, India, in June, 1918.

T. A. HOLMER.

The First Medical Missionaries in India Were Lutherans. Dr. Julius Richter gives their names in his "Missionary History of India." The first "Missionsmedicus" sent from Halle to Tranquebar was Dr. Schlegelmilch. He arrived at his destination in 1730, but his stay was a very short one; two weeks after he had set foot on shore he was drowned. Two years later Dr. Cnoll joined the missionary band in Tamil land. He was followed by Ddos. Koenig, Martins and Klein.

HOME CIRCLE

Our Land.

BY C. A. LÖNNQUIST.

Our land—what petty words, but oh,
But oh, how rich in thought;
For thus I call what here below
Most precious to my soul may grow;
What best in this world I have sought,
And earth to me has brought.

Our land—'tis vale and hill and sky,
'Tis more than I can tell;
'Tis every sacred friendship's tie;
'Tis every blessing from on high;
The time when all with us is well
Here, here where we do dwell.

We dwell here but a narrow while,
For strangers all are we.
But grateful for each passing smile,
That greets us in this far-off isle,
We highly prize that part where free
Our soul and heart can be.

Here free I am, free is my hand,
No fetters on my love;
My conscience even knows no band—
I thank Thee, Lord, for such a land,
The prophecy and promise of
The homeland far above.

Sufferedst Thou e'en a foe to arm
Himself in threatening mood,
Thou wouldst permit no hordes to swarm
Our shores, or do our country harm
So long as yet our cause is good,
And we dare shed our blood.

Though in a hidden, silent way,
Almighty reignest Thou.
Rage kings and nations as they may,
Thee, King of kings, they must obey.
With vict'ry shalt Thou us endow
If unto Thee we bow.

May Thine own eyes be wide awake
And watch and lead us right,
That evil not us overtake,
But truth and love and justice make
Our country worthy in Thy sight,
Thou God of love and light.

—Guldax.

A Victorious Failure.

Examination days were drawing near, and the pupils at Miss Santley's "select school for young ladies" were all studying their hardest so as to make a good showing at the end of the term. The girls of the junior class were working quite as diligently as the seniors, for they all wanted to carry good reports home at vacation time, even though they could not all win prizes.

"I wish we knew what tests Miss Strickland is going to give us," said Elsie Drew, during the evening study hour, biting the end of her pencil moodily. "It would make the exam. a whole lot easier," observed Sadie Fenton; "then we would only have to wish, and we would know the answers to all the questions without any trouble."

To Helen Clayton, poring over her geography while the others chattered, the way of knowledge seemed uphill indeed. Though painstaking enough, she was not quick at any of her studies, and geography was the bane of her life. She never could remember the names of the capitals, and as for the products and physical characteristics—she might as well have tried to memorize the Greek alphabet.

But, in spite of the fact that she was a rather dull pupil, Helen was a good deal of a favorite with Miss Strickland, who was the teacher of the junior class; and often, outside of school hours, the two spent a pleasant

hour together on the porch or in the garden. For Helen was a quiet little body, and, being herself an only child and not very strong, she did not care much about joining in the boisterous play of the other girls. It was a good deal nicer, she thought, to sit soberly on the shady piazza with a book or a bit of fancy work, and better still to chat with Miss Strickland, who always had the most interesting stories to tell about her girlhood's home in New England.

So the next afternoon, it happened that Helen was sitting in her favorite corner of the piazza when Miss Strickland, who was writing in her notebook, sent Helen up to her room for a new pencil. Helen had often been up to Miss Strickland's room before, and she knew quite well where to look for the pencils in her desk, so her errand was soon done. But just as she was about to close the drawer a paper slipped into it from somewhere above, and Helen paused to replace it. And as she did so she saw at a glance that it was the examination paper for the junior class.

For a moment Helen stood with the paper in her hand, battling with the temptation to master its contents. It would mean so much to her, backward as she was, to know just what studies to follow up. Perhaps for once she would be able to pass—and if she could only do that, how pleased mother and father would be!

And just then, from some little corner of her memory, there flashed upon her a text which mother had taught her when a tiny girl: "Thou, God, seest me," and she saw at once how dishonorable the action would be. Miss Strickland had trusted her sufficiently to send her to her desk; she must not betray the trust. Miss Strickland might never know, but there was One who *would* know, besides her own conscience, which was already speaking to her very sharply. She replaced the paper with trembling fingers and ran hurriedly downstairs.

"Couldn't you find the pencil, Helen? What detained you?" asked Miss Strickland, as she came breathlessly out on the piazza.

For an instant Helen hesitated. Then, as there was no one else to hear, she haltingly told Miss Strickland the whole story.

"I'm glad you were true, Helen," the teacher said, stroking the child's hand, while tears rose to her eyes. "Be that at all times, no matter what the cost. The Master has prepared a special prize, you know, for 'him that overcometh.'"

And although, when examination day came, Helen failed in one of her studies, as usual, she went home happy.—*Exchange.*

Henry's New Teacher.

School opened later in the year than usual; and when Henry at last heard the bell ringing out its call, the sound was very welcome. "I'm going now, mother," he called. And he hurried eagerly away. He felt very proud and important with his new book in his hand, for he had been promoted to the next grade.

There was, however, one matter that troubled him a little, and that was that Miss Weiss would no longer be his teacher. "I don't see," he complained to himself, "why the teacher can't get a promotion card and go to the next grade too."

But that department was a disappointment to Henry. Miss Baker, the teacher, was very busy with her big new class and had little time to get acquainted with each pupil. And she was certainly very different from Miss Weiss.

"I don't like her one bit," Henry declared at home that noon.

"I've noticed that when a boy doesn't like his teacher there is usually something wrong with the boy," said his mother quietly.

"But she doesn't do things right," argued Henry. "She doesn't teach a bit like Miss Weiss.

Henry had only one teacher, and he had felt all morning that everything that was not done as Miss Weiss did it was done wrong. Why, Miss Baker didn't even gather up the crayons, and she ought to know that bad boys sometimes carried them off and marked up walks and fences. And they hadn't marched once that morning or sung a single song. What troubled Henry most, however, was that Miss Baker had seated him opposite Jack Billings, with whom he had a quarrel. And Jack had made trouble for him all forenoon.

"I 'most wish I hadn't been promoted," he complained as he trudged back to school. "Then I'd have a teacher I like."

When he reached his room Miss Baker was standing in the doorway, looking rather troubled. "I forgot a book I have to have this afternoon," she explained. "I wonder, Henry, if you would run down to my home and get it for me. It's not far."

"Yes, of course," answered Henry. And he hurried off for the book, for which Miss Baker thanked him warmly on his return.

"Would you like to have me gather up the chalk?" he ventured.

"Why, yes, if you will," Miss Baker answered. "What a help you are to me! You see, there's so much to do the first day that I can't crowd it all in."

"I learned a lot this afternoon," Henry announced at home that evening. "We had a good-nature lesson, and we learned a new song, and Oh so many other things. I like the new teacher, too, now." Then, after a moment's thought, he added: "I guess you're pretty sure to like a teacher better after you've done something to help her."

"That's the most important lesson you've learned to-day, Henry," answered his mother. "You are pretty sure to like any teacher better after you've done something to please her."

"It wouldn't make me to like Jack Billings," Henry declared.

"I'm not so sure of that."

"It might make him like me better, but I don't see how it could make me to like him."

"Try it and see."

And Henry did try it and found that the plan worked almost as well as it had done with the new teacher.—*Selected.*

Out of the Rooster's Claw.

Lawrence S., an enthusiastic Virginia corn-club boy, went out to the field one forenoon to plant some fancy seed corn that he had just received. He took the shelled corn along in a bucket. Upon reaching the field he discovered that he had forgotten his hoe, so setting down his bucket of corn he hurried back after it.

When he returned after a few minutes he found to his disappointment and chagrin that the corn was missing.

The disappearance mystery solved itself at once in the boy's mind when he noticed some chickens near by. Determined to have that corn at any cost, he lost no time in giving chase and finally outwinded and captured one voracious old rooster. Penalty of immediate death by decapitation was pronounced and carried out.

The rooster's claw yielded enough corn to plant ninety hills, from which grew an exceptionally good crop.

All the revelations are the gift of stillness. The lake must be calm if the heavens are to be reflected on its surface.—*J. Brierly.*

Unforsaken.

BY VICTOR E. BECK.

Into the deeper woodland for retreat
I wandered, sad and lonely all the while,
Until I plucked a flower at my feet,
And, looking into it, beheld God smile.

How Charlie Saved the Rabbit.

Uncle Henry took little Charlie with him to the woods where they expected to gather chestnuts for the winter.

"It's time to have our lunch," called Uncle Henry.

Charlie stopped in his work of making a little house from sticks which he had gathered and hurried to where his uncle was sitting beside a big stump. Charlie was so hungry that he paid little attention to anything except what came out of the lunch box. Suddenly his uncle touched him on the arm and held up a warning finger.

"Don't speak or move," he whispered, softly, "but look over there!"

He was pointing across a little brook that rippled over the stones near them. Over there was a hillside, from which the trees had been cut away. There in the sunshine Charlie saw an animal with red fur that looked like a dog, and beside it, frolicking in the leaves and dirt, three smaller animals of the same kind.

"It is a mother fox," whispered Uncle Henry, "and her little ones."

The children were playing with the bushy tail of the mother fox, just as kittens play, and it was hard for Charlie to keep from laughing as he watched them.

In a moment another fox came trotting out of the bushes into the cleared place, with something in his mouth that he laid on the ground before the family group. The distance was too great to see what it was, but the little foxes at once pounced upon it, and ate it with great eagerness.

"They are having a lunch, too," whispered Charlie. "I know just how hungry they felt."

While the baby foxes ate, the old ones sat on their haunches, and blinked in the sunlight, and watched their children with pride and contentment. Suddenly one of them gave a low, dry bark, and at once the three baby foxes plunged into a hole at the roots of a fallen tree near by. The old foxes followed more slowly. Charlie and his uncle could not see anything to cause them alarm, and the foxes appeared to think that they had been frightened without cause, for they soon reappeared.

In a little while the fox that had brought the dinner to the others started down the hillside, and began to trot along the shore of the brook. Billy and his uncle looked in the direction the fox was going, and saw a brown rabbit hopping along through the bushes. It did not know the danger, and was not hurrying. As the fox got nearer, it crept more softly, and when it was only a few yards from the rabbit, it paused and made ready for a final rush and spring.

The heart of Charlie went out to the little rabbit. He leaped to his feet, and shouted at the top of his voice. There was a flash of brown as the rabbit leaped in one direction, and a flash of red as the fox dashed in another. And on the hillside across the brook the mother fox and the little ones darted into their hole even more quickly than before.

"You made the fox lose his dinner," said Uncle Henry.

"Well, the fox family had eaten one dinner," argued Charlie, "and the poor little rabbit did not have a fair chance."

Then they finished gathering nuts, and as soon as the bags they had brought were filled they went home.

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CURRENT EVENTS AND PRESENT CONDITIONS

What Is Doing?

BY S. A. LINDHOLM.

Great things are in progress and accomplished on short orders in our wonderful times, but the above query pertains to the work of gathering in \$500,000 to endow the Pension Fund. At the annual meeting 1915 the Augustana Synod asked its laymen to raise this big sum. Early in 1916 the Committee of One Hundred met to make the necessary preparations for starting and pursuing the work with all available energy. A number of letters are reaching the office of the Pension Fund, inquiring, what is doing? I do not now more than what I am told. From information received I am sure the matter is under serious consideration all over the Synod and that keen interest in the great undertaking is evident in a large number of congregations. Many congregations have already subscribed and collected their quota, and others are at this time busy at work. It is the pastors and church councils that have taken hold of the matter. If all were of the same mind and followed this good example, it would not take long till the goal set by the Synod would be reached. If all acted like the congregations at Gowrie and Swea City, Iowa, at Wakefield and Anoka, Neb., at Lafayette and Tripolis, Minn., and a large number of others, it could be reported to the Synod at the annual meeting of 1919 that the great battle is won.

There have been doubts in the minds of some people as to the need of so large an endowment for the Pension Fund. Mr. N. A. Nelson, secretary for the Laymen's Pension Committee, could give information that would dispel all doubts. An actuary, who has given the matter a thorough investigation, has reported that the Augustana Synod would need one million in order to aid and pension its pastors and professors and their families at the rate the other denominations are doing or are preparing to do. The Augustana Synod can not afford to do less than other synods and denominations for this cause, which lies at the very foundation of its future existence and development.

Why the Synod at this time is so very anxious to strengthen the Pension Fund and secure it from failure in some future time to hold the stipulated promise of aid to aged and disabled ministers and professors and their families, has often been explained, by tongue and pen. If time permits, I intend to write a series of articles, stating the facts anew. But none should suppose that the Synod, after 53 years of experience as to the urgent need of a stronger Pension Fund, would have passed such far-reaching resolutions as it did 1915 without serious consideration and momentous cause.

In these turbulent times every citizen is called upon to prove his loyalty and patriotism by sacrifices. What an incitement to the greatest sacrifices is not love of home and country! But we must not forget that we are citizens of a land of higher order, of "a land that is fairer than day," the Kingdom of Heaven, and that the privileges it bestows on all who are true to their Saviour are worth some sacrifices. The congregations of the Augustana Synod have never failed to respond in a noble manner whenever appealed to to make sacrifices for worthy and important causes. If the purpose for which the Pension Fund is established were brought near the hearts of our people in a fair and proper manner, there would be no room for doubt but what they would subscribe so liberally that they would be found having gone "over the top."

But the pastors, church councils and trustees must take a strong hand in the work. The Synod appealed to the

laymen to have charge of the subscription and bring it to a happy conclusion. This does not imply, as far as I can see, that the ministers should keep their hands off and be only "lookers on." Rarely have great things come into existence and prospered in our church without the active support of our clergy. And it is natural that the congregations look to their pastors for advice, encouragement and leadership in as great an undertaking as this. Many of our pastors have been loath to take a hand, as it might be construed, by ill-advised people, as if they worked in their own interest, inasmuch as they eventually might come in a position to need aid from the Pension Fund themselves. But it is evident to any fair-minded and intelligent person, that the Pension Fund in its vital intent and purpose first of all serves the Synod, the congregations, and aims to perpetuate and secure it in its endeavor to extend the kingdom of God. The pastors should therefore feel as free and as much called upon to advance this work as they do in any other church activity that has in view the upbuilding of our Lutheran Zion. Our progress and development as a synod in the past have been the result of united efforts by the pastors and laymen. And we may feel confident that our laymen, supported by our ministers, will accomplish the great task entrusted to them by the Synod, and that the amount asked for will in due time be delivered over to the Synod. It would certainly honor our laymen and be a valuable monument in the history of our Synod to their esteem and appreciation of the invaluable part our pastors and professors are taking in extending our church work, if they did. And they will.

2906 Rutland ave., Des Moines, Iowa.

How Love in the North Came South.

BY E. E. KYDEN.

They say that kindness goes a long way. We might change the familiar adage by saying that love reaches far. It has reached from the far-off North to the sunny South. It has reached from Minnesota to South Carolina, and all to bring comfort and cheer to our brave soldier boys far from home.

When I attended the meeting of the Augustana Synod in Minneapolis during the early part of June, it was my privilege to present the subject of our camp work before the Woman's Home and Foreign Missionary Society. I told of the sick men in the hospitals and the homesick men in the camp and pointed out the opportunity for the home churches to reach out and lend an encouraging hand to the boys who have marched away.

The Missionary Society, under the inspiring leadership of Mrs. Emmy Evald of Chicago, had already resolved to engage in extensive war work. The women had decided to buy War Savings Stamps extensively and donate them to a mission church in San Diego, Cal. They had resolved to adopt war orphans in France, and had engaged two deaconesses to proceed to that war-stricken country to begin that work. They had also adopted plans for the purchase of a Red Cross Ambulance to alleviate suffering and save lives on the battle line. But when I told them of the opportunity to help our own boys here at home, they were ready to do that, too. And so the war work of the Woman's Home and Foreign Missionary Society of the Augustana Synod has already been inaugurated—in Camp Wadsworth, S. C.

The first check to arrive was from Mrs. F. M. Eckman, wife of the Lutheran pastor at Moorhead, Minn. It was for \$10. A few days later a check for a similar amount came from friends who live in the neighborhood of the Emmanuel Lutheran Church, N. E. Minneapolis. Then came \$20 from Mrs. Otelia Swanson, treasurer of the Woman's Home and Foreign Missionary Society, the gift of the organization. Three societies in Rev. T. A. Conrad's church in St. James, Minn., sent \$20 more. The Luther League in Zion Lutheran Church, Minneapolis, added \$10 to the growing fund, and the Ladies' Aid of Emmanuel Lutheran Church of the same city sent a similar amount. Then came \$15 from the Editha Circle of Trinity Lutheran Church in far off Duluth, Minn., while the two charges of Rev. Persenius at Grand Forks, N. D., sent \$10. When we added to these sums \$5 received from a Lutheran church in Middle Village, L. I., and \$10 received from another Lutheran church at Walhalla, S. C., we found that we had a total of \$120 for our boys at Camp Wadsworth!

The first social was held at the home of the Lutheran pastor at Spartanburg, S. C., Dr. S. T. Hallman. Boys from the four corners of the United States were present. Altogether, fourteen states were represented. The Woman's Home and Foreign Missionary Society was host that evening, and you should have seen the surprised looks on the faces of the boys when they were told that they were the guests of women in the far North.

On June 26th the boys were again invited to Spartanburg as the guests of Dr. D. W. Peterson's congregation of Middle Village, L. I. They were mostly New Englanders this time.

Three days later our ice cream fund proved its great value. We were deeply touched when we received from a Mrs. A. Nygren of Jamestown, N. Y., a large package containing several boxes of candy and a delicious looking fruit cake. With the package came a letter explaining that she had made it all for her own boy, but before she could send it to him, he had left for France. She wanted us to give it to other soldiers, preferably to boys who were sick. Some of the candy boxes went to men as they were boarding trains for embarkation ports, others went to men in the hospital. But then, there was the fruit cake! What should we do with it? Finally the idea occurred to us that it would be a splendid treat to serve it with ice cream to the men of one of the wards. The Woman's Home and Foreign Missionary Society furnished the money, and the men in the convalescent pneumonia ward were the happy recipients of the treat. It was all such a great success, we decided then and there to give the hospital men a generous share of our socials.

The evening of July 3rd we held another social in town under the auspices of the Woman's Home and Foreign Missionary Society, but two days later we were back in the base hospital again, for we still had enough money left of that organization's contribution to treat two wards. We chose wards 10 and 24. The former is the pus surgical ward, the latter the tuberculosis ward. In ward 10 is a Brooklyn boy who was shot in the leg accidentally December 29th. He has been fighting to retain the limb for more than half a year, and during that time has suffered excruciating pain. Had it occurred on the battlefield, the leg would have been amputated at once. In the same ward is another boy who last February dropped a shrapnel shell. He threw out his right hand to save his face, with the result that the entire palm was blown out and the bones crushed. The surgeons have been working heroically for five months to save the hand. There were 18 other patients in that ward, and in the tuberculosis ward were 21 more. It isn't necessary to say that all the men were delighted with the treat.

"Don't forget to thank them from us," was the word heard from every side, and we promised we would.

July 16th was Moorhead, Minn., day in the hospital. We planned things on a larger scale, and furnished brick ice cream and cookies to wards 19, 20, 21, 22, 23 and 24. Altogether 109 men were cheered that day. In each ward the boys signed their names to a letter we sent back to Moorhead. In ward 21, the pneumonia ward, the nurse, Miss G. M. Durant, signed for four negroes who could not write, and for some others who were too weak. "All convalescing, thank you, after serious illness," she wrote, and then she waxed enthusiastic and her poetic genius gave vent to itself.

"Dear friends up North, for this fine treat

We thank you good and hearty,

And only wish that you could come

And join us at our party."

The following evening St. James, Minn., was entertaining the soldiers in town. Among the guests were Captain James L. Anderson, who brought 20 of the men of his company with him. This captain is a minister, a lawyer and a soldier. He is known as the "Fighting Parson" and by some of his own men he has been called the "Beloved Captain." It was the first time in my experience that I have witnessed an officer with the rank of captain accompany his men to a social function. We had some 75 guests that evening, and they enjoyed themselves hugely.

Four days later St. James was again entertaining, this time 106 men in five wards of the base hospital being the guests. The same nurse who once before wrote a poem of appreciation again indited a verse on behalf of her patients. This time it ran:

"We've been awful sick,

We're getting well quick—

We wouldn't say 'die' on a bet.

For your ice cream so good

We send thanks, as we should,

And the Kaiser we'll get for you yet!"

Yesterday, which was July 23rd, was a real scorching, sticky, sizzling Southern day. We knew how good some cool ice cream would taste to the men in the hospital. Five wards—10, 11, 12, 13 and 14—were selected this time. Altogether some 120 men were served. It was the Editha Circle of Trinity English Lutheran Church, Duluth, Minn., entertaining. Incidentally we took a religious census of one of the wards. We found 7 Roman Catholics, 3 Hebrews, 4 Methodists, 2 Baptists, 2 Lutherans, 2 United Brethren, 1 Christian, 1 Reformed and 1 who professed no religion

in that ward. The ratio in the several wards, of course, varies considerably. Whenever we learn the religion of a man in the hospital, we always endeavor to let the camp pastor of his particular denomination know of him.

To-night the Luther League of Zion Lutheran Church, Minneapolis, is going to be host at our social in town. The only thing that worries me now is how I am going to spend all our money before I leave here August 1st. So far I haven't spent one-half of those \$120—to be exact, all our affairs so far have cost just \$57.48. But whatever is left over will be taken care of by my successor. The boys will get it all.

God bless our dear friends up North! Your love has been a practical demonstration of the spirit of Christianity.

Plans for the Physical Reconstruction of Disabled Soldiers.

The Surgeon-General, with the approval of the General Staff, announces the completion of plans for the physical reconstruction of disabled soldiers in the general military hospitals. These plans are formulated with a view to close cooperation with the War Department committee on education and special service in the work of restoring men to full or limited military service, and with the Federal Board for Vocational Education, which is authorized by the law to provide vocational training for disabled men after their discharge from the army and navy.

The records of 516 cases treated in four hospitals shows 134 men able to return to full military duty, 210 fit for limited service, and 172 who are eligible for discharge. In the last group 12 are classed as helpless or institutional cases; 121 are able to return to their former occupations; and 39 will need further training to fit them for earning a livelihood. These figures show the division of responsibility in the work of reconstruction.

The task of fitting men for further military service is at present the most pressing need, because wherever an able-bodied man behind the lines can be replaced by one less fit physically, but vocationally capable, a soldier is gained for active duty. The reconstruction work in the hospitals, therefore, will emphasize technical training in all lines capable of adaptation to the physical limitations of disabled men and in which employment will act as a therapeutic agent. When play and work and study will help a man to get well, this kind of medicine will be prescribed to the patient. If the work he does leads to further service in the army or to better prospects in civilian life, so much the better.

The Surgeon-General has designated the following general military hospitals for the work of physical reconstruction:

Walter Reed General Hospital, Washington, D. C.

General Hospital No. 2, Fort Henry, Md.

General Hospital No. 3, Colonia, N. J.

General Hospital No. 6, Fort McPherson, Ga.

General Hospital No. 7, Roland Park, Baltimore, Md. (for the blind).

General Hospital No. 8, Otisville, N. Y.

General Hospital No. 4, Fort Porter, N. Y.

General Hospital No. 9, Lakewood, N. J.

General Hospital No. 11, Cape May, N. J.

General Hospital No. 16, New Haven, Conn.

General Hospital No. 17, Markleton, Pa.

Letterman General Hospital, San Francisco, Calif.

United States Army Hospital, Fort Des Moines, Iowa.

Plattsburg Barracks Hospital, Plattsburg Barracks, N. Y.

General Hospital, Fort Bayard, N. Mex.

The policy to be followed in these hospitals, as announced by the Surgeon-General, is that hereafter no member of the military service disabled in line of duty, even though not expected to return to duty, will be discharged from service until he shall have attained complete recovery or as complete recovery as may be expected when the nature of his disability is considered. In furtherance of this policy, physical reconstruction is defined as complete mental and surgical treatment carried to the point of maximum functional restoration both mental and physical. To secure this result all methods recognized by modern medicine as conducive to cure will be utilized. In other words, not only the ordinary medicine and surgery, including all specialties, will be utilized, but also physical measures such as are employed under physiotherapy, including hydro, electro and mechanotherapy, active exercises, indoor and outdoor games and passive exercises in the form of massage. Provision in the form of adequate buildings and equipment for physiotherapy have been adopted in each of the hospitals.

Modern medicinal treatment does not end with physical cure. Functional restoration is the final aim of modern physicians and surgeons. It is conceded that the physical re-

habilitation of disabled men is peculiarly dependent upon their mental attitude. The more serious the disability, the greater the danger of mental depression and an indisposition to respond to medical and surgical treatment. The educational work should begin, therefore, at the moment when the man has arrived at the stage where he begins to worry about his future, whether in this country or overseas. The first problem is to divert his attention by simple recreation, through reading, pictures, games, handiwork occupations, and the like, with a view to securing a genuine interest in the attainment of some worthy end—the end most certain to hold his attention and to claim his best efforts in his future vocation. Hence, by gradual steps he may be induced to supplement his previous vocational experience by academic, scientific or technical instruction, or to choose a new vocation and begin preparation for it if such a course is necessary.

The need of "cheer-up" work in the hospitals extends to all who are mentally capable of planning for their own future. This means a relatively large proportion of the entire number. The beginning is made at the bedside with handicrafts of various kinds grouped under the term "occupational therapy." When the man is able to leave the ward and can be benefited physically by technical training, he has the opportunity of working at specific trades either in the curative workshop, in specially provided classrooms, or out of doors.

The teachers for this work have been secured from the convalescent disabled soldiers who are already skilled in their vocations and from the enlisted personnel of the army secured by transfer or by induction of registrants disqualified for general military service but qualified for special limited service. These instructors work under the direction of educational officers chosen for their professional standing in civil life and commissioned in the Sanitary Corps of the Medical Department. The General Staff has just authorized commissions for 119 educational officers for this purpose.

From the military standpoint disabled soldiers may be placed in three general classes: (a) Those who can be restored to full duty. (b) Those who can be fitted for limited service. (c) Those disabled to the extent of unfitting them for further military service.

It is the announced policy of the Surgeon-General that patients of the first class (a) should have, when circumstances warrant it, the benefit of therapeutic treatment through play, work, and study, as may be prescribed by medical officers, in order that their morale may be stiffened, their special skills improved, their future usefulness increased and their recovery hastened.

Patients of the second class (b) should have, whenever conditions permit and the medical officers approve, such specific training—physical and vocational—as will in the judgment of the educational officers best fit such patients for limited service of a particular kind. At present patients are being trained in general hospitals for limited service as general and vocational teachers, typists, printers, tailors, cobblers, harness makers, welders, motor mechanics, painters, machine workers, wood-workers, bookkeepers, statisticians, telegraphers, photographers, telephone operators, cooks, storekeepers, electricians, etc.

The list will be extended with the advice and coöperation of the committee on education and special service of the War Department to meet other needs as they arise. In connection with the large general hospitals there is abundant opportunity for practice in many trades and occupations. At Fort McPherson, for example, practical experience can be gained in twenty different trades. Moreover, there is immediately adjacent to the hospital a large quartermaster's mechanical repair shop, covering all phases of mechanical repair and construction, to which men can be assigned for limited service or to gain experience.

Patients of the third class (c) should be encouraged in every possible way to accept the benefits accorded them for vocational training by the Federal Board for Vocational Education. To this end they should have while in the hospital such physical training and general education as will best promote their physical reconstruction and at the same time contribute most to their vocational training. Patients who do not elect or who are not eligible to continue their education under the Federal board should receive such training as the medical and educational officers deem best in each individual case.—*Publication authorized by the War Department.*

The Federation Meeting.

Proceedings of the meeting of the Federation Committees of the United Norwegian Church and the Augustana Synod, and of the representatives of the Danish United Church and the Icelandic Synod, September 4—5, 1918.

The conference was held at the Grace Lutheran Church, Minneapolis, Minn., Rev. C. A. Wendell, pastor.

The Norwegian Church at its last meeting in June had elected a committee to meet and confer on federation with similar committees to be appointed by the other Scandinavian bodies of the Lutheran Church in America. Synchronously, but independently, the Augustana Synod at its last meeting elected a similar committee to meet and confer on federation with corresponding committees from a larger number of Lutheran bodies in the Middle West. And because the instructions and powers of the two inviting committees did not coincide, it was arranged to have the Scandinavian meeting on September 4th, and the general meeting on September 5th.

Present at the first of these meetings were: Dr. H. G. Stub, Dr. J. N. Kildahl, and Rev. C. J. Eastvold, committee of the Norwegian Church; Dr. G. A. Brandelle, Rev. C. A. Wendell, Dr. Conrad Peterson, and the undersigned, committee of the Augustana Synod (Dr. Christenson absent); Prof. P. S. Vig and Rev. August Lund, appointees of the Danish Church; and Rev. B. B. Johnsson, president of the Icelandic Synod.

The meeting organized by electing Dr. Stub as chairman and the undersigned as secretary. The first session was opened with prayer by Dr. Brandelle, followed by the chairman with a few choice words of introduction with reference to the history of the federation idea, the purpose of the present conference, and the common basis of doctrine on which we desire to work and build.

Resolved that a committee be appointed to draft a statement of the confessional basis on which we may unite in view of a prospective federation. The committee appointed consisted of the following members: Prof. Vig, Rev. Johnsson, the undersigned, and the chairman ex officio.

The afternoon session was opened with prayer by Rev. Johnsson.

The following report of the committee was adopted tentatively, to be included in our several reports to the bodies represented:

"The members of the committees present, representing the United Norwegian Church, the Augustana Synod, the United Danish Church, and the Icelandic Synod, agree to labor together and do constructive work along the lines of ultimate federation on the foundation of the holy Scriptures of both the Old and New Testaments as the inspired Word of God and the only rule of faith and practice, and on the confessional basis of the historic Lutheran Church as expressed in the unaltered Confessio Augustana and Luther's Smaller Catechism.

"We agree furthermore that it will be impossible for us to have fellowship of pulpit and altar with anyone who does not occupy this confessional position."

Resolved to meet to-morrow at 2 p. m., following the morning session of the representatives invited by the Augustana Synod.

Resolved to appoint a committee to draft resolutions on the suggestions offered by the chairman as to the nature and scope of the work to be done by the prospective federation, this committee to report to-morrow afternoon. The committee appointed consisted of the Revs. Eastvold and Wendell.

Each of these sessions was closed by uniting in the Lord's Prayer.

Sept. 5. The committee appointed to draft a statement based on the suggestions of the chairman reported as follows:

"Your Committee on Federation recommends the most intimate coöperation possible between the various bodies constituting the prospective federation for the furtherance of educational, benevolent, and missionary activities. In the hope of attaining this end the committee submits the following recommendations:

"1) That wherever conditions appear to require it, the various bodies constituting the Federation unite in establishing educational and benevolent institutions, publishing books and periodicals, and conduct home and foreign missions, so as to avoid, as far as may be, all needless duplication of undertakings.

"2) That wherever the need of 'English Work' be manifest, every effort be made to avoid unfriendly competition and to secure coöperation between the various synods concerned. Should any difficulties arise, affecting more than one synod, they shall be referred to the Board of Directors hereinafter described, together with such representatives from the local field as the aforesaid Board may deem advisable.

"3) That the furtherance of all coöperative activities be entrusted to a Board of Directors consisting of three members from each synod."

Different views were exchanged on the name and personnel of the "board," or adjusting committee, but the limited time did not permit of any action.

Realizing that its work was far from completed, a motion carried that we continue our sessions on call of the chairman, at such time and place as he may determine, this meeting to take place before the next general meetings of the bodies represented. It was also understood that something would depend—with reference to the nature of this adjourned meeting—on the action taken by the general conference of the committees meeting to-day (Sept. 5th).

The spirit of the sessions was most inspiring and encouraging. The fraternity of the meeting left nothing to be desired. All the delegates seemed to realize that a true spiritual federation was already effected and that it only remained to bring about such a form of it as will serve the purposes of its existence.

C. J. SÖDERGREN, Secretary.

These minutes have not been approved.

The minutes, or a report of the proceedings of the general conference of Sept. 5th, will be published in the press by the secretary, Rev. Fritchel of the Iowa Synod.

Address

in commemoration of Sergeant Adolph Cornell and Private Ernest G. Anderson, both of So. Manchester, Conn.

Given in connection with the dedication of the Service Flag of the same city, Aug. 8, 1918.

BY DR. S. G. YOUNGERT.

Fellow Citizens.

Private Ernest G. Anderson was born in Willimantic, Conn., March 31, 1896. He lived in So. Manchester since 1897, enlisted in Company M, 102nd Regiment, in the summer of 1917, and was sent to France soon after his enlistment. There he died a soldier's death at a French hospital March 20, 1918.

Sergeant Adolph Cornell was born in Wilcox, Pa., September 25, 1895. He lived in So. Manchester since 1912, enlisted in Company G, First Connecticut Infantry, which body later became the 102nd United States Infantry. He died in open battle and as the immediate result of his effort to save a wounded comrade, June 19, 1918.

Cornell was a clean, upstanding fellow, capable, honorable, patriotic, and beloved by all who knew him. So was Ernest G. Anderson. These boys were among the first to answer the country's call to arms: Adolph Cornell one year earlier than Ernest Anderson, for he was called for service in Mexico first and then enlisted for overseas duty in France. Both died fighting for liberty and for their beloved country. Cornell was the first Manchester boy who was reported killed in action. Ernest Anderson died earlier, not directly on the field of battle, but from wounds received in action and from poison gas. — Others will make the supreme sacrifice for our beloved land, as many already have done, but these lads will be remembered as among the first who went to show us what the old Roman poet meant when writing the immortal line: *Dulce et decorum est pro Patria mori* (Sweet and glorious it is to die for one's homeland). Yes, they died for their country. Somebody had to be the first from this city, and that glory came to one of your most worthy boys, indeed, to both of these.

The sad news of Sergeant Cornell's death came to the bereaved parents through a telegram from our Government Tuesday, July 2, 1918, they having received a letter from him just a few days before in which the young soldier brings the cheering news of good health, bright hopes, and of promotion. That letter was dated June the 12th, or one week before his heroic death, when finally called to offer up his precious life on the altar of liberty and patriotism in defense of the Stars and Stripes, as you yourselves had it in your papers when telling the news. Thus death came to him unexpected and without being feared. To you, parents of these noble boys, we all here assembled, together with a great host of friends in this city and elsewhere, extend our deepest and most heartfelt sympathy, assuring you of our share in this holy sorrow, a sorrow holy and glorious. Indeed, there is glory in such a death, for it was in full harmony with the will of their country and with their country's ideals as well as with their own free decision to stand for just such a risk that they gave up their lives. Let us remember, then, that to die for liberty is a pleasure for the patriot and not a pain.

Sergeant Cornell's feeling in those days when the call was about to come to him can be in part understood from the contents of that letter which he wrote to his home on the 12th of June. In that he says: "*Fritz has started a new drive, but I don't think he will get anywhere with it. I think this is his last stand, and when he starts going to pieces, he will go all at once. He is beginning to realize more and more that the U. S. boys are not the untrained fellows he thought they were, and that he has a big job before him.*"

Friends and fellow citizens. What a prophecy this was about things which we now, thank God, see take place in Europe. The brave young soldier knew that his and our fight should not be in vain, and in that clear vision of coming victory he was happy. And then he wrote about the beauties of nature in France, about the church at home, for which his father and so many of you had worked so faithfully, the church in which he himself was so much interested. And then, moderately and in few words, he tells about his promotion, and finally expresses his fervent wish that the loved ones at home would stay well and happy. That was his last word to his dear ones! No, his last words were: "With love, your son Adolph." Yes, we congratulate you, dear parents, to have had such a son—to have had such sons, as these boys were.

* * *

Thus these lads and thousands of others have not only told us how American soldiers can fight and die as men who have something great to love and to die for, they have also brought the vision of our great ideals of righteousness, of freedom, of human rights, of home and of the kingdom of God nearer to us than these ideals seem to have been for a long time, or, perhaps, nearer than they had ever been before. In the summons which they heard and followed we also should hear God's call to each and every one of us, for it is the American nation which the Almighty is calling to great and noble deeds in the liberating of humanity and to fulfil for mankind the sacred obligations which the very character of the Declaration of Independence, as framed by the fathers of this country, placed before America. It is for us now in our days to do our duty, as those did, and as these our precious boys have done; something which we ought to be able to do the more readily as we as a nation have a history which augurs well for the future. God is with us, and He will see us through, if we are faithful so as to see this business through as it should be done.

It is absolutely self-evident that we shall stand behind our Government in this trial, stand behind it to our last penny, to our last ounce of energy, and stand behind it to our last drop of blood. Yes, we shall stand behind it for the victory of American arms and for the establishment of peace and justice upon earth.

Thus this cruel war shall also have its blessings, and the seeds covered with the blood of our sons shall bring a glorious harvest. Indeed, on the dark clouds which hover above us now, as it does "over there" amidst the roar and thunder of battle, "there is a silver lining," as our children sing it in our dear homes, in the schools and in our very streets.

For, my friends, selfishness and moral decay had struck deep in the hearts of the inhabitants of our land also, and for a long time there was no call for national rallying, and no person seemed able to inspire the nation with strong motives of a pure kind, or with high American ideals. The war had to do it. Indeed, this war is a great sifting both in the army and at home. Nationalism has once more become the dominant sentiment in the world, but a new nationalism of greater and more comprehensive meaning and responsibility, a consciousness which should follow the very idea of freedom and human rights. Such a nationalism now seeks a firm ground in the world, not on the trampled rights of other nations, but upon the solid foundation of justice to all. The entire moral and material resources of the country and of its citizens should be concentrated upon the task to build up just such a nationalism among us. Each and every individual citizen—and there should be no other inhabitants of our land than citizens with a conscious responsibility of definable duties—with all his mental and financial makeup should help to build it up and thus to make this country the strongest and the richest country in the world, not only by money and wealth, but by intellect, morality, and good cheer. The sacrifice of our boys ought to teach us this lesson.

Let us then pray and see to it by actual and manly deeds that this serious lesson be understood and applied by us all according to its right meaning in the sense of true humanity, and that the first fruits of this war be a consciously united America which in its essentials stands for ideals and not for races: one people which is as mighty as its possibilities can make it. Let us pray for this, and let us act so that our prayers can be heard. And let us remember the cost and never separate the same from the words of our Master: "Greater love has no man than this, that a man lay down his life for his friends" (John 15: 13).

For the great evidence of just such a love we thank those boys of ours who have so unstintingly sacrificed themselves, and those who are doing so in this war. They are giving their service, their strength, and their lives in foreign lands in order that freedom and liberty shall triumph in the world. God bless their memory! God save America!

AMONG THE CHURCHES

Rev. T. V. Anderson has resigned from our church in Missoula, Mont.

Rev. O. W. Ohlson, Mt. Vernon, N. Y., has declined a call to the Zion church, New Castle, Pa.

Rev. C. A. Lund, Escanaba, Mich., has declined a call from the Synod's Mission Board to become the Sunday-school secretary of the Synod.

Rev. L. E. Jones of New Era, Iowa, and Miss Mamie Johnson of Cambridge, Ill., were united in the bonds of matrimony at Cambridge, Ill., on Aug. 27th. We extend to the newly married couple our most hearty congratulations.

Change of Address. Rev. A. A. Swanlund from Texas City, Texas, to 249 Porter st., Eureka, Calif. — Rev. G. A. Herbert from Iron Mountain, Mich., to 609 Hays st., Boise, Idaho. — Rev. Julius Larson, Erickson, Manitoba, Canada. — Rev. E. C. Jessup from Cedar Rapids, Iowa, to Box 634, Dayton, Iowa. — Rev. C. O. Nordell from Del Valle, Texas, to 946 W. 5th st., Loveland, Colo. — Rev. J. J. Richard from Dallas, S. D., to Scandia, Kansas. — Rev. Carl J. Johnson from Chicago, Ill., to Rt. 4, Joliet, Ill. — Rev. E. Edman from Rice Lake, Wis., to 3643 Irving Park Blvd., Irving Park Sta., Chicago, Ill.

Irving Park, Chicago. Rev. Joshua Odén, pastor. A reception was given the pastor Thursday evening, Sept. 12. The occasion was the tenth anniversary of Pastor Odén's work here. It was also a welcoming home. Pastor Odén has been absent some three months doing Camp Pastor work in the New England states cantonnments. Rev. Oscar Nelson who has had charge of the church during the pastor's absence led the program. Words of welcome were spoken by representatives of the various societies and boards. A substantial gift of money was presented. O. N.

Ottumwa, Iowa. Rev. P. O. Bersell, pastor. The pastor and his family were the guests of honor at a reception given by the congregation, Sept. 11. An unusually large number of people were present. A purse of \$150 was given the pastor and his wife as a "tin wedding" gift, the anniversary date being August 20. More than half of this 10 year period has been spent in Ottumwa.—The congregation has also remodelled the basement of the parsonage this summer and installed a new furnace at a cost of \$700.—The subscription for the Orphan Home totals \$1,300, but will come to \$1,400 when all the returns are in.—The pastor's assistant, student Frank Peterson, was given a farewell gift of \$50 when he recently returned to Augustana.—One of our young men, Sergeant Carl E. Gillen, has given his life on the battlefield in France. This church has had a large number of young men in France ever since the Rainbow Division crossed last fall and many have been wounded, but this is the first death. God save our men! If they cannot all be spared, may they all be saved!—The pastor did not take his usual month's vacation this year, but has given a large part of his time to the Lutheran Brotherhood work.

Loveland, Colo. Rev. C. O. Nordell, formerly of Elroy, Tex., preached his first sermon in his new charge at this place on Sunday, Sept. 8th.

Rev. A. P. G. Anderson has declined a call extended by the Mission Board of the Synod to become pastor of the churches in Torsby and Silver Hill, Alabama.

So. Manchester, Conn. A memorial service was held on Sunday, Sept. 8th, in honor of Sergeant Adolph Cornell and private Ernst Anderson, who had given their lives on the battlefield in France in the service of humanity. The former was a son of Dr. and Mrs. P. J. O. Cornell of So. Manchester, and both were members of the Swedish Lutheran church at this place. The address delivered on this occasion by Dr. S. G. Youngert is found on another page of this number of the Companion.

Christmas Box Appeal. The Committee on Christmas Boxes comes to you with its annual appeal for a gift to our missions in India, China and Porto Rico. The missionaries report that these gifts have brought joy to many a child's heart and has resulted in good for the mission. They appeal to all friends of missions not to weary in well-doing, but also this year make a liberal contribution for Christmas gifts. In these trying times our gifts to the mission will mean more than ever before. The King's business is so urgent that it must not be permitted to suffer.

The income will be divided equally between India, China and Porto Rico, but one third of Porto Rico's share will go to the mission in Buenos Ayres, Argentine.

All the money solicited should be sent to the treasurer of your Conference Woman's Home and Foreign Missionary Society and be ready to be forwarded to the missionaries by October 15.

In the following list is given the name of your Conference treasurer:

Minnesota: Mrs. E. O. Stone, 2717 Bloomington ave., Minneapolis, Minn.
Illinois: Mrs. C. Burgeson, 824 N. Austin ave., Oak Park, Ill.

New York: Miss Hattie C. Swanson, 106 W. Howery ave., DeLand, Fla.

New England: Mrs. S. G. Hägglund, 80 Moore str., Providence, R. I.

Iowa: Miss Hilma Holmstrom, Harcourt, Iowa.

Kansas: Mrs. Paul Engstrand, 611 1st East str., Hutchinson, Kansas.

Nebraska: Mrs. Anna Eliason, Swedeburg, Nebraska.

Columbia: Mrs. Frank Oberg, Moscow, Idaho.

California: Mrs. E. Franklin, 10 Diamond str., San Francisco, Calif.

Superior: Mrs. V. A. Lundgren, 1388 Merryman str., Marinette, Wis.

Red River Valley: Mrs. Aug. A. Johnson, Warren, Minn.

Canada: Mrs. G. Hammarstrand, 309 Fountain st., Winnipeg, Manitoba.

Mission District (Florida): Mrs. S. P. A. Lindahl, L. Box 217, Pierson, Florida.

Yours sincerely,
Mrs. C. O. Morland,
Mrs. C. E. Elving,
Mrs. J. T. O. Olander,
Committee.

OUR INSTITUTIONS.

GUSTAVUS ADOLPHUS COLLEGE,
St. Peter, Minn.

Applications for admittance to the Students' Army Training Corps have been received in great numbers during the past week. We find that it is necessary to repeat that any one who has graduated from a high school or academy can enter this course and receive all the privileges. The Commercial building is being put in shape for a barracks and so we can assure our students that they will be well cared for while here.

Mr. Ray Highberg, '16, and Carl A. Adolphson have both received promotion to second lieutenants. We congratulate them both on this promotion.

Rev. Victor Beck, '14, has applied for the chaplainship in the U. S. Army and we feel sure that he will be a very acceptable man for this work.

Our school-year opens on September 30th. We extend a cordial welcome to all our young people of the Conference.

LUTHER COLLEGE,
Wahoo, Nebr.

Luther College has again begun its school work, and what seems to be a very promising year. The enrollment the first week was even a little better than the two previous years. It did not take long to get started this year for the work was well arranged, and the faculty is the same as the previous year with the exception of two members, and those two had an immediate hold of the work.

We miss our boys in the upper classes, for they are either at work or in the army, but we are glad to find that a larger number of boys have enrolled in the first year than usual, in fact the boys are predominating there. This is very promising for the future, and we think that our fathers and mothers realize that their boys must get ready for leadership for the time that is coming after the war.

Mr. Earl Morin, our teacher in violin, left Wednesday for Camp Riley. We are sorry we have to miss our teacher in violin and orchestra, but he was glad and willing to go into the service of our country and we will have to do our best to get someone else to take his place.

Dean Carl E. Seashore and family of Iowa City visited Luther College over Sunday, and were delighted to find such a beautiful campus, surroundings, and splendid atmosphere about the school. Dean Seashore is an educator and author of many years' standing and delights in sizing up educational work. Needless to say that he gave us some very good suggestions for greater efficiency.

Mrs. Nels Skoog and Mrs. Jeppa Skoog of Genoa were callers at the school at the opening. They accompanied Esther Skoog who enrolled in our Normal Department. So did also Mrs. C. A. Peterson of Newman Grove come with her daughter, and Mrs. Swanson of Axtell bring her daughter. It is pleasant to have these callers come to us for as a rule they are very well satisfied with the conditions at Luther College, and are glad they can leave their children in such excellent care.

Martin, Conrad and Dora Ossian, former students of Luther College, spent Sunday on the hill.

About seventy-five delegates to the convention in Swedeburg took an auto drive to Luther College on Friday afternoon and as most of these delegates were former Luther College students, it is needless to say that they enjoyed the visit and so did we. Luther College was well represented at the Luther League convention, possibly there were present two hundred fifty Luther College students. Can anyone size up the influence of these men and women as a power in our church and in our communities? Professor Leroy Carlson took part in the programs at the convention.

Even though the school has been in session two weeks, it is not too late to enter for the regular courses, in fact students may enter at any time and we will do the very best for them whenever they may come. There is a tremendous call for stenographers, and quite a number of advanced students and teachers realize this, and have enrolled in our Shorthand Department. We invite our people to come here if they are to attend school. You will find at Luther College a more congenial place than elsewhere, and as to the instruction we can say that that we will give you as good service as you can find at any other place. Besides, this is your school.

A. T. S.

MINNESOTA COLLEGE, Minneapolis, Minn.

Mr. S. P. Morgan, and his daughter Tollie, from Swedesburg, Iowa, have been guests recently in Dr. and Mrs. Frank Nelson's home. Mr. Morgan, who is Mrs. Nelson's father, is one of the pioneers of our congregation at Swedesburg. His record of twenty-seven years of service as deacon bears testimony to the contribution that he has made to our church and educational work. In this transition period in our Synod, we do well to bear in mind the foundation work that has been laid by the pioneers.

More than fifty members are enrolled in the Bible class, which meets every Monday evening with Annette Elmquist as teacher in charge.

A special class in Chemistry has been organized for the students in the Nurses' Preparatory Training Course. There is a large enrollment in this course.

Pastor C. A. Wendell will speak every Friday morning this year also, at the chapel service.

Registration for the evening school takes place Monday evening, September 30.

A PRAYER.

For the Eleventh Annual Convention of the Association of English Churches, to be held in Grace Church, Minneapolis, Minn., October 16-20.

Dear Father in Heaven, if our purpose to assemble once more as an Association of English Churches be in accordance with Thy will, we pray Thee to prosper us in word and deed. Pour out Thy Spirit upon us in blessed abundance and save us from dead and meaningless formalism. Inspire all who shall preach the gospel with a deep yearning for the saving of souls. Be with those who shall serve at the altar, and make them inwardly conscious of Thy presence. Bless the singers, that they may sing unto the Lord and win many to the Kingdom of God.

May all the delegates come as Thy messengers, that when they return again there may be a deeper sense of Thy presence in the homes they have visited. And may those who shall bid them welcome do it mainly because they come in the name of the Lord. May the visiting and the visited alike desire Thee as the Guest of Honor.

And O Lord, merciful and gracious, slow to anger, and plenteous in mercy, forgive our waywardness. We have worshipped Thee with our lips, but seldom with our hearts. Quicken us to inward repentance, pardon our iniquities, and renew a right spirit within us. And then, in the vastness of Thy mercy through Jesus Christ, permit us to ascend the mountain heights and spend a little time in sight of Heaven. Grant us, O Lord, to look, if only for a moment, beyond the sobbing tragedy of this present world and catch a glimpse of Thy love and wisdom. Dear Lord, we need that vision, that strength and courage may not fail us in doing Thy will.

And when the convention is over, and we return to our respective homes, may it be evident to all we meet that we have been with Jesus. Amen.

Pres. Ass'n.

CORRESPONDENCE.

A BETHANY IN BUTTE, MONT.

Sunday, August 11th, will long be remembered among church circles in Butte and especially among the Lutherans. On that day another house of worship was added to the long list of Lutheran churches. The building, although not built according to church architecture, yet through the ingenuity of Rev. Fair, appears very inviting and churchly. It has been furnished with a fine altar rail and pulpit and an extraordinary good organ. In the rear end of the building a fine parsonage has been arranged.

The Bethany chapel is the sixth Lutheran church in Butte, and the second of the Augustana Synod. It is located in a new part of Butte, in fact so new that it does not belong to the city as yet. It is a rapidly growing community, and homes are rapidly being built. The only thing lacking was a home for worship. Bethany chapel will fill a long felt need of many of the people living in that neighborhood.

Here is a vast field. On the so-called Flat where our chapel is located there are over 20,000 people. They are a materialistic class of people and have been growing up without God and without His Church. There are many children 12 and 14 years of age that have never heard the story of the Christ. With these conditions existing, imagine, if you can, our surprise and great joy when on the opening day we found our chapel almost filled with eager listeners and a large number of children ready to receive instruction in the Christian religion.

Before the opening of the chapel a thorough canvass (house to house calling) was carried on by our English Field Secretary, the Rev. L. B. Benson, and F. H. Hanson, pastor in charge of the Bethany chapel. In our canvass we were not always welcome. Some would not open the door, others closed it in our face. Some cursed, while others were very happy at the prospects of getting a church home. Let us hope and pray that the Bethany chapel, through the grace of God, will

YOUNG at Eighty!

Some men are old at forty; others are young at eighty. It is largely a matter of spirit.

The Church could contribute much to the vigor of its ministers and missionaries by properly supporting them. That would go a long way toward keeping them young in old age.

We can do it if you will do your part.

The Augustana Synod Laymen's Pension Committee.

ANDREW KEMPE,

General Field Secretary,

3932—8 ave., Rock Island, Ill.

be able to lead those hard-hearted and stiff-necked to the throne of grace where they may bend their knee in meek humility. Bethany stands here at the foot of the "Eternal Mountains" pointing to the Eternal Home above, reminding the people of the community that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Five pastors took part in the opening program, which was held at 3 o'clock in the afternoon. A prelude was rendered by Mr. Walter Johnson and a solo, "Just for to-day," was beautifully sung by Mrs. Walter Johnson. The choir of the Emanuel Swedish church, assisted by Rev. Fair, gave several selections that were highly appreciated.

The Field Secretary, Rev. L. B. Benson, gave the initial sermon. His subject was: "Be strong and do it." He said in part:

"Friends. There are certain events which are epoch-making in the history of the world and in the history of the Church. Such an event is transpiring here this afternoon. This chapel has been erected here to stand as a mighty beacon light to illumine the pathway to heaven. God is calling those interested in the upbuilding of the kingdom of God in this part of the city to do all they can to exert that wholesome Christian influence which shall make this sinful world more like heaven. Knowing our weakness and faint-heartedness, He urges us on and says, Be strong. — We need fear nothing if we are sure we are where God wants us to be. Moses was perfectly calm at the Red Sea, because he knew he was where God wanted him to be at that time. So we need fear nothing, but be perfectly calm in our labors here, knowing that we are where God wants us to be at this time.

"Much has depended upon the stand taken by individuals, and by nations, and so much shall depend upon the stand those interested in this work shall take in the future. May you cling close to God and in His might

receive your strength. May this chapel prove a benediction to this part of our great city, and may many souls be won for the heavenly mansions above through the preaching of His gospel, both by pastor and members."

Rev. Fair spoke especially to the children. His text was: "Suffer little children to come unto me." He said: "It may seem strange to you that the moving and remodeling of this building can shed any light on the above Bible passage. It was a herculean task to move this building from Avoca Lake to this place with blocks and tackle and steel cables and many horses, and to fit the building and cement walls together. Would it not have been easier to place one brick at a time on the foundation or to place one joist at a time and nail on board after board?" Children: "Yes, yes. It would." Fair: "Correct you are. Now watch out. Here is a grown up man, well established in his habits, sentiments, principles, sins, etc. He is awfully hard to change, move and fit to the proper foundation. Again: After this building was moved and placed on the foundation, the plaster was full of cracks and partly loose. I went after it with a shovel and tore down a lot of it. Here is the lesson. The grown up man of the world has a lot of things to shed before he can become a fit abode for God, the Holy Spirit. His sinful habits, his self-sufficiency and a lot of things shall have to be scraped off. Christ knew that it was easier for children to come, to be fitted to the foundation and thus grow year after year and finally presenting a building well founded, symmetrical, beautiful and useful. Christ loves children specially. Christ says: 'Suffer the little children to come unto me.' The kingdom of heaven is theirs."

Rev. Zundel spoke in a masterful way to the children. He asked them to help the pastor in making a large and successful Sunday-school. Rev. Zundel did not know whether he should congratulate the pastor on being in this field or offer him his condolence. He knew that the field was a hard one and not easily worked.

Rev. Anderson of Emanuel Lutheran church said in part: "I am glad to be here to witness the beginning of Christian work in this part of our community and to join with the rest in wishing you success and God's blessing in the work to be done here. The services of to-day have been an expression of life, as all our work is and should be in the kingdom of God, and shall therefore not be in vain. I wish to bring you a greeting, based on a word of Scripture: 'For it is not a vain thing for you; because it is your life' (Deut. 32: 47). So many people have a wrong conception of the word life, and life in general. With some it means nothing more than hard work from day to day, from year's end to year's end. To others life means nothing but gloom and discontent. According to them everything is miserable, all the music of life is out of tune, all the sunshine is behind the clouds. That is not the Christian conception of life. When Moses spoke to the children of Israel, he did not tell them that their life depended on their strength, or their skill with their weapons, or their numbers, or their flocks and herds; but he told them what God would have them to do, he repeated the solemn commandments, God's blessings on that which is right and good and His curses against evil, and then he said: 'This is not a vain thing for you, because

it is your life.' And so your coming together here to-day in observing the Word of God and in beginning a new work in His name, will surely not be in vain, but it will be your life."

"A true life, or a Christian life, means to know and love, to obey and serve God through Jesus Christ. To love God and to keep His commandments is life; not only life here, but eternal life. If we hope to live near to God in heaven, we must begin by living near to Him on earth. A life without God here means a life apart from God hereafter. A humble striving to do God's will here, though it be very imperfect, means the beginning of heaven now, the perfection of heaven hereafter."

"The service of God, then, is your life. And this can only be lived through Jesus Christ. True life is life in Christ. 'He that hath the Son hath life, and he that hath not the Son of God hath not life.' 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.' This is your life, to serve God here in this world and to be glorified with God in the world to come. To enable us to live this life, Jesus Christ came into the world, took our flesh, suffered and died for our sins, and rose again for our justification. He has established His Church, in which He has laid down the means of grace, the channels by which He comes to us and we come to Him. If we now diligently use the means of grace which He has ordained for our salvation, and remain true and faithful in the service of our God, it will surely not be a vain thing for us, but it will be our life. God bless you in your work to the glory of His name and to the salvation of souls."

Rev. Hanson of the Bethany chapel spoke of the blessing of having God as one's constant companion and possession. He spoke on the passage: "My tabernacle shall go with them. I shall be their God and they shall be my people."

And so Bethany chapel has opened its portals for those longing to worship God in truth and in spirit. May God bless and prosper our work in this portion of His vineyard. F. H. H.

THE LUTHER LEAGUE OF THE APPLE RIVER DISTRICT

held its annual convention at Centuria, Wis., Aug. 25-27. On Saturday after-

noon automobiles commenced to "roll in" from neighboring cities and towns. A constant stream of automobiles continued to flow into the little city until, on Sunday afternoon, one could scarcely see anything but the beautiful temple, "Fristad". Even Rice Lake Luther Leaguers, 60 miles distant, via road, were present in great numbers.

The convention was opened on Saturday, the 25th, by two sermons delivered by Revs. Wallin and Collin. Communion service was held on Sunday morning, Rev. Wallin preached the preparatory sermon and Rev. Andren over the text for the day. On Sunday afternoon a program was rendered by the various leagues of the district, consisting of speeches, reading, and musical renditions. In the evening a service flag was dedicated to the honor of 13 young men, who have joined the U. S. forces to fight the battle of the nation. Rev. Bomgren, from Rice Lake, delivered the address at this occasion.

On Monday forenoon a very interesting business session was held, which terminated with an automobile trip of all the delegates to a beautiful park some four miles out of town.

Rev. Lindgren, of Centuria, was elected chairman of the District Luther League; Rev. Bomgren from Rice Lake was elected vice chairman; Ruth Larson, secretary (reelected); and George Hallin, treasurer.

It was decided that all the income for the present year, together with the present fund of the Luther League, should be paid out to the "Lutheran Brotherhood of America" and not to the "Y. M. C. A." as has been done formerly. Many warm words were spoken in behalf of the "L. B. A."

For the very kind hospitality showed visitors by the good folks of "Fristad" congregation, we wish to extend our most sincere gratitude! A. E. B.



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