



The Lutheran Companion

An American Boy Prays

By RUTH M. OLSON

Chicago, Ill.

DEAR GOD, I thank Thee now this night,
That daddy has not gone to fight;
That mommy's here to tuck me in
Against the wild world's awful din.
Why is it I can eat new bread
While countless boys must go unfed?
How is it I've a soft warm bed
And they no place to lay their head?

And who am I, that I shouldn't be
Some little lad across the sea
All huddled in a lonely cave
Beneath the earth; whose daddy's grave
Is one with many others, who
Have done the things they wouldn't do;
Whose mommy's eyes have lost their glow
Because of fears she's come to know?

Good God, let angels brave and tall
Keep guard within this fair land's wall;
Don't ever let war's cruel wrong
Drown out its holy freedom's song.
As through this night I safely sleep,
Bless other boys who hide and weep;
Cause all their sobs and tears to cease,
And let them share my country's peace!

As Others See It

The Army and Welfare Organizations

A NUMBER of our pastors have properly interested themselves in the moral and religious safeguards for our soldier boys in the training camps. A recent letter by the Rev. F. A. Meusch of New Albany, Indiana, to one of the United States Senators from that State brought forth a letter from the Secretary of War in which he states clearly the attitude which the War Department has adopted toward the several national welfare organizations, which rendered so noble a service in the first World War but which will not be permitted to operate in the Army posts at this time. The Secretary of War declares that "the War Department has in no way changed its attitude toward any of the welfare organizations that assisted so ably in caring for our soldiers during the World War," but because of a certain amount of "confusion" which he says was created at that time, the Department reached the conclusion that "the ends of all concerned would be best served if the Army itself set up and operated all activities within military reservations." In adopting this policy, he says, there was no intention either to discredit any civilian agency or to belittle the value of the services which such agencies have rendered; nor should the policy be construed as an indication that the Army henceforth desires to dispense with the services of such organizations. On the contrary, the Army, by reason of the present expansion, is "increasingly dependent upon civilian organizations for assistance in providing wholesome recreation for the enlisted men, especially in the cities and towns adjacent to posts and camps containing large troop concentration." He recognizes that this is "one of the most difficult problems the Army has to face," and says it will welcome all the assistance that is offered.

It is a bit difficult to see how the activities of such organizations can be controlled or influenced by the Army more efficiently when they are kept outside of the boundaries of military reservations and are not controlled in any way by military restrictions. We recognize that the Government will be relieved of considerable expense which must be borne by private individuals, but to the lay mind it does not seem that the new policy is an improvement. It is a serious question whether there will be chaplains enough to oversee this work effectively; but of one thing we can be sure—it is a challenge to the Churches and all Christian people to interest themselves much more largely than has hitherto been the case, if the religious phase of the soldier's training and spiritual welfare is not to be neg-

lected. At any rate, the Secretary of War states unequivocally that the War Department's attitude toward the welfare organizations is "not only friendly now, but thankful for past valuable services and hopeful of assistance in the future." It will now be necessary to organize that assistance and to count upon the enthusiastic co-operation of army officers. If a successful fight is to be waged against the insidious forces already converging upon the camps, the forces of decency must demonstrate that they mean business, and are capable of a high degree of courage, persistence, and wisdom.

—The Messenger.

Earmarks

In Uncle Sam's potential army, all persons are required to carry identification cards, showing that their names are recorded in Washington for national defense. This card may be misplaced or destroyed, to our own embarrassment, without altering our initial responsibility to our government.

Likewise, in the potential working army of God, all soldiers of Christ have their names recorded upon the eternal Book of Life in Heaven. A letter of Church membership may also be produced as proof of evidence of our initial responsibility to God.

It would be absurd to think that a registrant's certificate for selective service for our country could take the place of his active loyalty to his country's highest ideals. Even so, church membership dwindles to insignificance when it is substituted for the true distinguishing marks of a Christian.

We must look beyond the physical realm to discover the true earmarks of a faithful Christian. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13. 35). "By their fruits ye shall know them," declared Jesus.—By the fruits of the Spirit, as expressed in love, are the distinguishing marks, the earmarks of a Christian, and nothing else! We must bear in our bodies the marks of the Lord Jesus (Galatians 6. 17).—JAMES REES.

Youth and Liquor

Every branch of the liquor trade appears to be engaged now in a terrific, intensive campaign to lure American youth into the liquor habit. The promises of liquor makers and sellers are being proved the hollowest frauds on a nation-wide scale. The churches and their individual members must stand up and be counted in a mighty campaign against this concerted attempt to corrupt young people. Judge

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Patrick T. Stone, of Wausau, Wisconsin, has described a condition which is a nationwide menace in the following words:

"Any high school boy or girl with a dime can play the slot machines or buy a drink in virtually every roadhouse in my home county—Marathon—or in the neighboring county of Lincoln. I sit on the bench and see evidences every week of how drink has wrecked the life of a boy or a girl. A short while ago, two boys were in court for passing counterfeit money. The boys, each 17, had been given the money in a tavern after becoming intoxicated. From my experience on the bench, I have concluded that more boys and girls go bad because of drink than for any other reason. Drink quickly leads to all forms of dishonor. . . ."

—The Watchman-Examiner.

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WHAT CAN a Christian do in the present war turmoil that grips the world and threatens to engulf America? The editor was asked the question the other day, and we confess that the answer is not an easy one. As Christians, however, we are

What Christian Can Do in War Turmoil

taught that we must turn to God in every crisis of life, and such a course would be our very first suggestion in the present anguish and perplexity which almost overwhelm our hearts and minds. The God who rules nations as well as individuals is still guiding the course of human history, and He is not indifferent to the things that are happening in the world today.

Let us, therefore, turn to God, first of all, for wisdom and light, remembering His gracious promise: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

But a Christian must also remember that he may be the agent through whom God's will is made manifest in the world of men. Therefore, he may not remain quiescent when he is convinced that God would have him speak and act. In other words, a Christian, as "the salt of the earth" and "the light of the world," must ever let his spirit and influence be felt among his fellow men, to the end that Christ's ideals and teachings may finally prevail.

IN THE present world upheaval we are convinced that it is the solemn duty of every true Christian to pray and to strive for peace. A Christian should pray that his own country may be used of God to promote the spirit of peace and unity upon the earth. In a democracy such as the United States, he also should urgently importune those who occupy positions of authority in the state, particularly his own chosen representatives, to do all in their power, not only to keep America out of war, but also to restore the blessings of peace to the nations which are now ravaged by war. We are convinced that if America were half as zealous at this moment in working for peace as it is in preparing for war, it might still be possible to bring the belligerent nations to their senses. Indeed, there are abundant reasons to believe that both sides are already heart-sick over the misery and ruin which their passions have wrought, and would be eager to welcome the suggestion of ceasing the suicidal struggle.

A negotiated peace at this time, based on justice to all concerned, is far more to be desired than a dictated peace later on, no matter who may be the victor. The longer the war continues, the more intense will be the hatred and bitterness which will be engendered. When such a spirit pervades a peace conference, a just and enduring peace is never possible.

Should Germany prove victorious after a long and deadly struggle, it is more than likely that her terms will be even harsher than those imposed on her by the Allies at Versailles. Certainly, she will seek to render Great Britain impotent as a world power, and she may even attempt to keep in permanent subjection the small nations which she has over-run or conquered. Such a peace would be intolerable for the whole world.

If England, on the other hand, succeeds in bringing Germany to her knees, it will not be at all surprising if another Treaty of Versailles is written. Such a result would be a calamity of the first magnitude, since it would only serve to restore many of the causes which have led to the present conflict. In the final analysis, it would mean the bequeathing of another war, perhaps even fiercer than this struggle, to the next generation.

SUCH considerations as these, no doubt, are largely responsible for the remarkably bold pronouncement which was made recently by a group composed of the highest ecclesiastical authorities in the Anglican, Roman Catholic, and Independent Churches in England. Among the signers of the document, which is unprecedented in British history, were the Archbishops of Canterbury and York; the Most Rev. Arthur Cardinal Hinsley, Roman Catholic Archbishop of Westminster; and Walter H. Armstrong, moderator of the Free Church federal council.

The pronouncement, which contained ten points, was offered as a basis for a just and lasting peace. Five of the ten points are a reiteration of those outlined by Pope Pius in his Christmas Eve message of 1939. They are:

The right to life and independence of all nations, large, small, strong, or weak, must be safeguarded.

Disarmament must be mutually accepted, organic and progressive, both in letter and spirit.

International institutions must be created or recast to insure the loyal and faithful execution of international agreements.

Real needs and just demands of nations and peoples should be benevolently examined.

A peace settlement must be dictated by a sense of acute responsibility which weighs human statutes according to the holy, unshakable rules of divine law.

To these the English church dignitaries added the following five points as a basis for an honorable and enduring peace:

Extreme inequality of wealth should be abolished.

Every child, regardless of race or class, should have equal opportunities for education suitable to its peculiar capacities.

The family as a social unit must be safeguarded.

The sense of a divine vocation must be restored to man's daily work.

Resources of the earth should be used as God's gifts to the whole human race and used with due consideration for the needs of present and future generations.

HERE, indeed, is a program to which every Christian, regardless of denomination, may give his whole-hearted assent. It will be remembered that the late President Wilson, in the midst of the first World War, proposed a "peace without victory." It is quite apparent now that, had he adhered to this policy instead of plunging America into that fateful struggle, the world would not now perhaps be in the unhappy state in which it finds itself.

Let the war mongers call it "appeasement" if they will, a negotiated peace, based on the principles of Christian justice and good will, is always a better peace than a dictated one, based on passions of hatred and revenge.

William Allen White Admits Disillusionment

POOR old William Allen White is a badly muddled man these days. It was just before Christmas that the announcement was made that he had been voted the Churchman Award, presented annually by *The Churchman*, a Protestant Episcopal weekly, for "the promotion of good will and better understanding among all peoples." The award was made in recognition of the work he had rendered as chairman of the Committee to Defend America by Aiding the Allies, and the nomination had been made by a group of 500 prominent eastern citizens, including Governor Lehman of New York and a number of Episcopalian bishops and laymen, all more or less war-minded.

But the Emporia editor, who had been drafted from the plains of Kansas by the House of Morgan to give a "western front" to the war activities of the eastern financiers and munition makers, evidently did not feel very happy over the announcement that he had been recognized as America's foremost champion of "good will and better understanding among all peoples." In fact, he came out with an announcement of his own, to wit, that he was resigning as chairman of the Committee to Defend America by Aiding the Allies, because of the activities of "war mongers" within that group!

In writing on the subject of his resignation to John Temple Graves II, Birmingham, Alabama columnist, the Kansas editor had the following confession to make:

"I certainly do not agree with any one who wants to make a climate in which the war-bug will grow. In two of our chapters—New York and Washington—we have a bunch of war mongers and under our organization we have no way to oust them, and I just can't re-

main at the head of an organization which is being used by those two chapters to ghost dance for war."

MR. WHITE'S reference to the New York and Washington "chapters" is highly significant. The alliance between the financial war group in the nation's metropolis and the political war group in the nation's capital is something an honest Kansas editor found difficult to stomach, and he is going home a sadder but wiser man. Even the Churchman Award seems to bring him small comfort, since Mr. White is in a position to evaluate his own services for the "promotion of good will and better understanding among all peoples" far more justly than the war-shouters in the East.

But the dear old man from Emporia is not the only loyal, well-meaning American who is destined to be sadly disillusioned in the months to come. What has really happened to Mr. White is that his eyes have been opened to the folly of the policy he has been advocating. He has discovered that no nation can give material aid to another nation which is at war without eventually taking the final fatal step of entering that war completely. He has also made the sad discovery that many of the supposed "patriots" with whom he has been consorting are not nearly as concerned about the welfare of their own country as he believed they were. It was a case of getting into the wrong kind of company, and Mr. White was honest enough to acknowledge it finally.

HOWEVER, by giving impetus to the plans and purposes of the Committee to Defend America by Aiding the Allies, the Kansas editor has unwittingly done grave injury to his own country. He has done much to launch her on a course from which it will be exceedingly difficult to turn back. But he is evidently trying now to atone for his mistake. It may already be too late, but the best service that he can render his country at this time is to tell all that he knows and to make it clear to the people of America that they are once more being duped by their political leaders.

Down in Florida these days is another American who has been disillusioned. He is Joseph P. Kennedy, who lately resigned as Ambassador to Great Britain. Well-informed circles have it that President Roosevelt has been in no hurry to appoint a successor, inasmuch as Mr. Kennedy will be committed to absolute silence so long as he is still nominally a member of the diplomatic corps. There are rumors that, when he is finally freed from these inhibitions, he will break publicly with the Administration on its foreign policy and will go on a tour of the country in an effort to keep America out of war. Mr. White not long ago paid Mr. Kennedy the compliment of attacking him as a White House Judas, but perhaps the penitent Kansas editor is ready now to atone also for that.

The important thing just now, however, is not the fact that there are individuals here and there who have

(Continued on page 70.)

The Pulpit

Spiritual Thirst

A Meditation for the Second Sunday after Epiphany

By O. F. DOMELJ

Pastor at Aledo, Ill.

Read John 4. 5-26.

WE HAVE in this text the story of Christ's conversation with the Samaritan woman. Here we have a clear example of how Jesus approaches and deals with a sinner. It is a true illustration of personal evangelism. Jesus attracted the attention of this woman by a natural request, "Give me to drink." This request gave Him the opportunity to speak to her about the living water. She did not realize her real spiritual state or understand the word concerning the living water until Jesus had awakened her conscience by revealing to her her sins.

There is nothing more universal in the world than spiritual thirst. It is in the very nature of man. Man came forth from God and will not be at peace until he returns to Him. This thirst in the heart of man, however, is not recognized by altogether too many. In the world there is much restlessness, much striving, and much seeking for things that man thinks will satisfy his soul. Some strive for wealth and honor, others for pleasure; but such will not satisfy the longing of the human heart.

I believe the origin of many fanatical sects also may be found in unsatisfied spiritual aspirations. But often they are drinking from empty wells; wells that give no living water. Emotional ecstasy will not satisfy the heart. The real trouble with these fanatics is that they are not satisfied to live by grace alone or to come and "buy without money." They are not willing to "take of the water of life freely," but think they must help God by their own efforts. It is not sufficient to them to believe without seeing. They think they must experience a feeling of being saved. Such desires will never bring peace to souls.

THERE is only one well of living water and that is Jesus. Nothing else will satisfy our hungering and thirsting souls. We can find peace only when we are willing to lay aside all personal efforts and feelings and sit, like Mary, at the feet of Jesus listening to the loving words that come from His lips, "Come unto me all ye that labor and are heavy laden and I will give you rest." "If any man thirst, let him come unto me and drink." It is when we prayerfully use the Word of God and the sacraments that the longing in our hearts is satisfied. Here we have the assurance of God's love, that our sins are forgiven, and that Christ has died for us and carried our sins on the cross. When we believe this with all our hearts, then and only then can we have peace.

"My hope is built on nothing less
Than Jesus' blood and righteousness:
No merit of my own I claim,
But wholly lean on Jesus' name."

Dear reader, how do you expect to continue your Christian life without spiritual nourishment? When church members are content to be only occasional visitors in their church, seldom open their Bibles at home, and come to the Lord's Table only once a year or less, something must be seriously wrong with their relationship with Christ. People who have had the experience of near starvation claim that when they have been without nourishment for a long time, they lose all desire for food. Such are also the experiences of our souls. We can kill all desire for the Word of God and His sacraments by neglect.

IF OUR hearts are filled with God's love, they will overflow to others. "Who passing through the Valley of Baca make it a well." The more we receive from the Lord, the more we want to give. This Samaritan woman ran to her family and neighbors immediately, saying, "Come, see a man which told me all things that ever I did: can this be the Christ?"

When our hearts are filled with the love of Christ, we can not sit and be quiet. We must proclaim the goodness of God, first to our family, then to our neighbors, and then to the whole world. May we, throughout this new year, be willing to hear, learn, and give. "Blessed are those that hear the Word of God and keep it."

"I heard the voice of Jesus say,
'Behold, I freely give
The living water; thirsty one,
Stoop down and drink, and live.'
I came to Jesus and I drank
Of that life-giving stream:
My thirst was quenched, my soul revived,
And now I live in Him."

The Worship

BY THE EDITOR

Third Sunday after Epiphany

Liturgical Color: White.

Hymns:

Processional: "Christ, Whose Glory Fills the Skies" (321), or "Open Now Thy Gates of Beauty" (306).

Opening Hymn: "Thou, Whose Almighty Word" (370), "Mine Eyes unto the Mountains" (323), "Praise to the Lord, the Almighty" (324), or "Come, My Soul, Thy Suit Prepare" (304).

Gradual: "Lord, As to Thy Dear Cross We Flee" (170), "O Father Mine, Whose Mercies Never Cease" (171), or "Great Joy and Consolation" (392. 1-3).

Pulpit Hymn: "Where Cross the Crowded Ways of Life" (387), "Thine Arm, O Lord, in Days of Old" (385), or "Look from Thy Sphere of Endless Day" (384).

Closing Hymn: "Lord of the Harvest, Hear" (369), "Saviour, Sprinkle Many Nations" (365), "Our Country's Voice Is Pleading" (382), "Mighty God, Extend Thy Kingdom" (375), or "Jesus Shall Reign Where'er the Sun" (368).

Recessional: "O Zion, Haste, Thy Mission High Fulfilling" (376), or "Now Be the Gospel Banner" (371).

Offertory Message

Preventive Ministries

THEN WILL I TEACH TRANSGRESSORS THY WAYS. PSALM 51. 13.

IT IS a wonderful manifestation of God's saving grace when a prodigal turns to God in true sorrow and repentance, and is forgiven and restored as a member of the divine household. But how much better it would have been had he never forsaken his home to consort with harlots and swine!

The Lutheran Church is always engaged in a preventive ministry. It baptizes its children in infancy and then teaches them the way of eternal life. Thus, it seeks to keep them in the blessedness of baptismal grace, that they may never forsake the Lord, but always remain as faithful members of His fold.

It is more fundamental to forge strong anchor chains than to rescue the victims of broken ones, to build fireproof buildings than to save the occupants when buildings burn. Our most important business is the undergirding of home, and neighborhood, and nation with Christian faith and morality.

William Allen White Admits Disillusionment

(Continued from page 68.)

begun to see clearly where the Administration's "aid short of war" policy is leading the nation. The real question is, Will the American people continue to be lulled to sleep while their leaders are drawing them step by step into another disastrous war, or will they wake up in time to cry out in mighty protest against such a monstrous betrayal?

Viewpoints

By FRANK NELSON

LIFE makes new demands with each passing year.

A good character is a help to a good start in life.

He gives much who gives himself in consecrated service.

Wise leaders today are sincerely interested in human betterment.

"And They Sang!"

Adown the Years there comes to us, anent the Pilgrim Fathers, that most poetic picturing, century-enduring: "Amid the storm they sang." See Rev. 14. 3, and combined with it, Rev. 7. 10. To note recurrence of song throughout, see in addition ch. 5. 9, 13; 15. 3; 19. 6.

AND they sang" . . . "And they sang as a new song" . . . "And they sang as a new song: Salvation unto our God which sitteth upon the throne, and unto the Lamb!"

* * *

How wondrous that we possess a lyric that is a heaven-composed original!

* * *

Majestically beautiful! Nothing of "tin pan alley" about this lyric. Nothing as tiring as the laborious monotony of present-day radio croonings on that shod'-worn topic, romantic sentiment, monotoned incessantly as though there existed no other theme.

* * *

And it is a free gift to the world. No copyright-inhibitions here. As free for all the world as was the heaven-earthly "Glory" and "peace on earth" that vibrated over Judea's hill and dale and from its table-land thence out over sea and wave to all the world.

As free as the saving grace that flows, even in these spiritual dust-bowl-drought times, flows as a stream "out of the throne of God and of the Lamb."

* * *

But oh, that the heaven-original lyric had come to us melodied and harmonied; that the inspired Seer might have conveyed to us the ecstasied melodies and harmonies his ears must have caught, that long must have kept singing within his soul!

Yet, something must be left to our longings. And something to the tone-artist's inspiration. When shall there be born a composer of so transcendent and spiritual gift as to give us (in Gunnar Wennerberg approach) a faintness of what the Seer-Apostle's inner ear has caught?

* * *

Would you have a description-in-brief of the Church of God, of the earth-division of the Church called "the bride of the Lamb"? There shall be found none better than this: "And they sang." Walk past some church, some temple, some cathedral (you will sense it better even, so, than when within and joining the worship), and the psalm-hymn from within shall mystically grip you; it will be as a breath of over-worldliness wafted to your inmost self. Yes, the very forehead-gem of Christians is this: "And they sang."

* * *

Adown the Years. In these oncoming years — the ocean of mankind unruly, breaker-dashing—it is to be feared we shall again have need (if we can muster the courage) to a revived: "Amid the storm they sang."

St. Paul, Minn.

—E. A. P.

The Spectator

A Review of Current News and Opinion

By DANIEL NYSTROM

Sweden's Position Difficult

THE official Swedish reaction to President Roosevelt's comparison of United States help to Britain with Swedish shipments to Germany is given in a Foreign Office statement that since the beginning of the war "Sweden has carefully abstained from exporting war materials to any of the belligerents except Finland." Sweden is bent on preserving neutrality as long as the freedom of the country is not questioned. Her position is difficult. Living between the British and the German blockade, she finds it expensive and dangerous to transport vital goods to and from countries in her geographical position even on a limited scale. Sweden's neutral policy has been beneficial in restricting the spread of war, and she has been able to maintain it along with free social institutions and free speech and press. Rationing, unemployment, heavy taxes, a defense cost last year equal to the national debt when the war started, inability to get as before half of her essential coal supply from Britain, commerce with the West virtually reduced from 70 per cent export value in 1939 to the tiny port of Petsamo—this gives a partial view of Sweden's difficult position. Our nation should be sympathetic and try to understand her situation.

Why Regulation Is Necessary

It is only natural that honest and law-abiding business men should view with suspicion and disfavor attempts to regulate the business in which they are engaged. The recent Hopson verdict, however, emphasizes the need of such regulation. Howard C. Hopson, founder of the billiondollar Associated Gas and Electric System, has been found by a jury in a Federal court guilty of a charge that he had robbed his stockholders of about \$20,000,000. Thus the law catches up with one more of that small but powerful group of utility magnates who by their sharp practices and outright dishonesty brought discredit upon a great industry. It is no doubt true that honest executives are hampered in carrying out wise and progressive policies by the very stringency of certain federal regulations. On the other hand, the career of men like Hopson and Insull show that there must be vigilant governmental of utility companies at all times. Experience will lead to the correction in time of excesses in connection with such regulation.

Child Visitors Observe

Here are just a few of many observations by English children who are being cared for in America found in *The New York Times Magazine*: "American children are a bit rough." . . . "The children in America don't

seem a bit shy at all." . . . "America is sort of busier than England." . . . "American accents are different, but the people are the same." . . . Most of the children have observed that the food is very soft in America. . . . "The slang they use here is terrific." . . . "They don't have 'pubs' in America." (We have, alas, what is worse.)—Three children who brought their dog over report that whenever an airplane goes by the Scottie crawls under the bed.—A foster mother overheard her little English boy say his prayers. He asked God to take care of him, to take care of his friends and his Mummy and Daddy. He ended up with: "But take care of yourself too, God, because if anything should happen to You we'll all be sunk."

The Seventy-seventh Congress Is in Session

National defense will dominate all legislation in the new Congress, and many laws on the books will be reconsidered in its light. The growing spirit of national community will be severely tested when huge sums are to be appropriated for arms and munitions. Their distribution, and the choice of new sites for plants, requires scientific care; but many communities will try to get something out of it for themselves, and the usual temptations to logrolling will confront Congress. The money for defense will be borrowed in the main. The rest will be collected in taxes. Most of those voted this year will not become effective until 1942, since it is from income taxes that the government expects to derive its main revenue. Exemptions are curtailed even this year, but next year lower incomes will be subjected to taxation and exemptions and deductions will be further curtailed.

The Most Urgent Issue Before Congress

Along with controversies of domestic impact, such as that over labor legislation to outlaw strikes in defense industries, the new Congress will be confronted by problems of foreign policy. Controversy will rage over repeal of the Johnson Act and amendment of the Neutrality Act, to permit the extension of credit to Great Britain. There may also be pressure for action to circumvent these Acts, the former by "lending" not money but ships and aircraft and arms to Great Britain to the extent of three billion dollars worth, the latter by providing American convoys for carrying these and other goods into the war zone which American ships are now by law prohibited to enter. Will the Congress approve this warlike and devious course? One thing it can and should do. In the words of the *Christian Century*: "Before acting upon these proposals, it can put itself on the side of that increasing body of opinion in Great Britain which demands that the Churchill government define its peace aims. The people's supreme duty at this time is to bring pressure upon Congress to assure that no such commitment as the President asks shall be approved before and unless Britain tells us what she is fighting for."



HOSPITAL, CHAPEL, AND BLOOM HALL IN BACKGROUND

Half a Century of Healing

Immanuel Deaconess Institute Celebrates Golden Jubilee

BY EMIL G. CHINLUND

Director of the Institution

WHEN on December 20 last the Immanuel Hospital in Omaha celebrated its golden jubilee, the event marked the completion of half a century of blessed service in the ministry of healing.

It was at 7 P.M. on Dec. 20, 1890, that the first patient was admitted to the new Deaconess Hospital, founded by the Rev. E. A. Fogelstrom. This patient came from the Black Hills in South Dakota and his name was Hans Nygren. Having read in the church press about the new institution to be started in Omaha, and, suffering from a disease of the eyes, he set out on the 600-mile journey to Omaha. Upon his arrival he found everything prepared for him.

There were four deaconesses who had been trained at the German Lutheran Deaconess Hospital in Philadelphia ready to serve. They were Sisters Bothilda Svenson, Krestin Monson, Fredina Peterson and Hannah Swenson. Sister Bothilda was put in charge of the care of the patients and Sister Hannah became the pharmacist. The other two served wherever needed.

It was of particular interest to us at our Fiftieth Anniversary Jubilee to have with us Sister

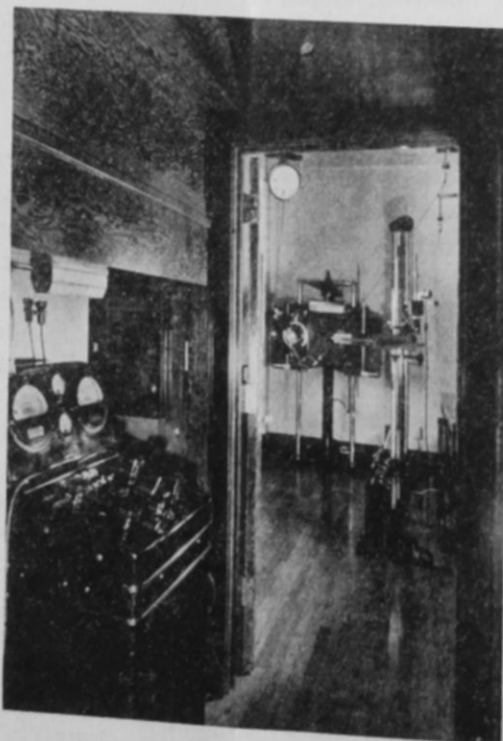
Bothilda, who is now retired and not in the best of health. However, she is as alert mentally as ever and follows our work with keenest interest. Although seated in a wheel-chair, she attended both of the programs of the celebration.

We were also happy and thankful to have with us Mrs. Fogelstrom, the aged widow of the founder, who, although far advanced in years, is still hale and hearty both in body and mind. Several other members of the Fogelstrom family also were present, among them Sister Alma, the oldest daughter.

Sister Fredina died on Aug. 31, 1894, and Sister Krestin lived until May 6, 1934. Sister Hannah married and is still living at Ferndale, Wash.

On the day of the celebration the significance of the occasion was noted in the morning prayers in the Hospital, conducted by the hospital chaplain, Dr. A. F. Almer.

At 2 P.M. special services were held in the church. The liturgy was conducted by the Rev. E. G. Knock, Rockford, Ill., president of the Board of Trustees, and the Rev. J. Edor Larson, Wahoo, Nebr., secretary of the Board.



MODERN X-RAY EQUIPMENT

The anniversary sermon was delivered by Dr. P. O. Bersell, president of the Synod. Dr. Bersell's text was from the eighth chapter of the Gospel of Matthew. Taking as his theme the healing of the leper by Jesus, he stressed the case of the sick in church hospitals since the days of the Apostles, pointing out that the healing ministry of the Church is a two-fold one, physical and spiritual. In speaking of the nursing care given by our Hospital during the past fifty years, he said that if the self-sacrificing labors of deaconesses and nurses could be translated into geographical terms, they would complete a road from earth to heaven.

After this gripping sermon a greeting in behalf of the Board was conveyed by Pastor Knock.

Historical Service in Bloom Hall

In the evening a festive and historic program was given in the auditorium of Alfred Bloom Hall. An impressive processional had been arranged in which the members of the nurses' chorus, deaconesses, members of the medical and surgical staff, graduate nurses, members of the Board and invited guests, making up a line of 150 persons or more, participated. The program was as follows:

ProcessionalMiss Ruth Glad, Organist
InvocationRev. A. F. Almer, D.D.
Anthems—

- a. "The Lord's Prayer"*Malotte-Deis*
- b. "Unfold, Ye Portals"*Gounod*

Nurses' Chorus

Mr. Justin Helgren, Director

Marie Uhlig Edwards, Accompanist

AddressRev. P. O. Bersell, D.D.

Greetings in behalf of Medical and Surgical Staff

.....Dr. A. F. Tyler

Greetings from Institutions and Individuals.

Anthems—

- a. "O Holy Night"*Adam*
- b. "Gesu Bambino"*Yon*

Nurses' Chorus

HistoryRev. Emil G. Chinlund, S.T.D.

Anthem, "The Lord Bless You and Keep You," *Lutkin*

BenedictionRev. J. Edor Larson

Three Hospitals Have Been Built

During the past fifty years, 77,138 patients have been admitted. We are now housed in the third building erected for hospital work. It has a capacity of 120 adult beds and 32 bassinets. The first building served from 1890 to 1910, and the second from 1910 to 1926.

During the first thirty-two years the nursing was done largely by deaconesses, who still fill the leading



NURSERY IN IMMANUEL HOSPITAL

positions in the Hospital. In 1922 a school of nursing was opened and diplomas have now been given to about 250 graduates.

A Grateful Congregation

ON THE first anniversary of the dedication of its beautiful church edifice, the Augustana Lutheran Church of Washington, D. C., adopted resolutions of gratitude to God and to the Augustana Synod for the spiritual blessings which the congregation has enjoyed. The resolutions read in part:

"Blessed in its appeal to its constituency, the congregation has grown in numerical and spiritual strength, justifying the faith of the leaders of the Augustana Synod in the existence of a field for mission endeavor in the nation's Capital and eliciting a further good will toward our Washington church on the part of the Augustana Synod as such.

"Our congregation is deeply indebted to the Augustana Synod for this interest and good will, which has taken tangible form in the financial aid given us in the performance of our mission. Indeed, the sanctuary, the dedication of which we are commemorating today, is an evidence of this support, the church having been purchased with funds advanced by the Synod.

"We thank the Synod today, and particularly do we express our gratitude to its President, the Rev. Dr. P. O. Bersell, to whose vision, initiative and effort especially the enlistment of the Synod's interest in our congregation is traceable.

"For every service rendered our cause and for every blessing received, our Augustana Church is deeply thankful. God grant us grace to prove our thankfulness in terms of loyalty and devotion."

Ten Years of Fellowship

Address at American Lutheran Conference Tenth Anniversary

By P. O. BERSELL

President of Augustana Synod

IT IS a matter of history that the American Lutheran Conference was organized from the top. That explains many things. The heads of church bodies took the initiative, a praiseworthy thing for them to do, by the way. In doing this, these leaders bravely and providentially met a need that was quite generally felt. Their action coincided with the wishes, not of all, but of the majority, of their constituencies.

So the organization took place in this church ten years ago with much enthusiasm and high hope. It was an ecumenical hour in American Lutheranism. Even now we are ready to admit that the guidance of God was evident from the very beginning and that it has continued, as we heard in the president's annual message today.

We call to mind a resolution adopted in the closing session of the first convention:

"Resolved, that this Conference, composed of Lutheran Church Bodies in America, confessing a common faith and practicing pulpit and altar fellowship, humbly and thankfully acknowledge the grace and guidance of the Triune God who has now crowned with success our endeavor to organize into a Conference for the purpose of fostering fraternal relations and of co-operating in the extension of God's Kingdom."

Thus began the fellowship which has now continued a decade. What do we think about it today? What has it meant to us and to the Kingdom of Christ?

A Definition of Fellowship

What is fellowship? It is a uniting with others in a common endeavor; the state of being comrades or companions; friendly intercourse; communion; a band or company. The American Lutheran Conference is a fellowship, according to all of these definitions.

The value of fellowship depends upon the companions and the objectives.

Concerning the former my personal observations will be shared and underscored by many, I dare say.

We have found companions and friends whom we have learned to love and esteem, as good as the best in our own synodical groups. But we would not be stating the whole truth if we did not admit that this fellowship brought a *plus* into our lives. Coming out of various nationalistic backgrounds and varied ecclesiastical groupings and experiences, they have added a zest and color and balance to our own attitudes and concepts which we did not have before. The homogeneity of our own peculiar group has somehow lost its lustre of ultimate perfection.

"Our Lives Have Been Enriched"

Except for the fellowship of this Conference, our ways naturally would not have met. But now our lives

have been enriched by companionship and friendship with fellow Christians of high character, lovable personal qualities, noble purposes and eminent abilities and leadership.

We have worshiped with them and have had visions together of the glory-land, and have been inspired to greater endeavors in the investment of our life-powers.

We have reasoned together and have exchanged opinions and have debated issues. We have worked together and have seen some of our dreams realized and some of our plans come to nought.

We have prayed and fought, laughed and cried together, in victories and in defeats.

Some of these companions have passed on. Especially do we think tonight of two of the "bishops" of the Church who can be counted among the founding fathers of the Conference, Doctors C. C. Hein and G. A. Brandelle, and that venerable patriarch, Dr. H. G. Stub, who were in the foreground in our first convention. We revere their memory and thank God for the fellowship that was and is and shall be.

Objectives of Our Fellowship

What have been the objectives of our fellowship? The constitution states:

"This organization is founded for the purpose of giving testimony to the unity in the faith of the participating church bodies, and to this end has as its objects:

- "1. Mutual counsel concerning the faith, life and work of the church.
- "2. Co-operation in matters of common interest and responsibility."

Let us pause for a moment to consider the first of these—mutual counsel.

Truly we are united in the fundamentals. Our theological theological discussions have been altogether harmonious. The Mission on Faith and Life, as well as the pastoral conferences that have been held have demonstrated a true and beautiful unity in confession.

But we have discovered differences in attitudes both toward one another and toward those outside our Conference fold. It is rather paradoxical that in the department of practical theology this Conference of Fellowship has not been able to settle the "fellowship question." After ten years we have not quite succeeded in defining to our mutual satisfaction what unionism actually consists in, that is, what fellowship with other Christians may be permissible.

Triumph of Understanding over Disagreement

We have discovered marked symptoms of racial and nationalistic prejudices and sectional or synodical suspicions. There has been, here and there, a discon-

certing interplay and clashing of synodical loyalties. In common, everyday living we have found differing expressions of the faith that is in us. Yes, we have discovered in others some things that we do not like. In fact, it has gone so far that it has found group expression in official protests against the practices of others.

Now all this is not surprising. It is the most natural thing in the world. It just shows that we are beginning to know one another and that our friendship, or family relationship, which always must be both for better and for worse, has progressed to the point that we can, without fear, indulge in plain speech one with another. I hold that the dishonest thing would be to try to suppress it. A silent politeness in regard to moot questions and personal differences is not a healthy sign in inter-synodical relationships. It isn't found in our intra-synodical counsels. The old Swedish philosopher, Victor Rydberg, gave evidence of an intimate knowledge of life when he said, that where there was true love in the marriage relationship, love deepened and grew through the years, even if its outward signs decreased.

Notable Progress in Co-operation

To me the significant thing is that after ten years of fellowship it is true beyond question that in every one of the general bodies the American Lutheran Conference loyalties have proven stronger than all influences to the contrary. Mutual counsel prevails so that we can today see eye to eye on the proposition that there is no danger of disruption. The Conference maintains successfully its position on middle ground. And when I use this term I have reference to latitude, not to altitude.

Then there is the matter of co-operation. How have we fared together?

There has been more than a discussion of the theory of co-operation. It has been a continued exploration of fields where co-operation may be realized and there has been considerable practical experimentation. We have not the time to tell of what has been tried. We may only mention some of these fields such as home missions, parish education, higher education, inner missions or welfare work, student service and young people's work. Some definite results have been obtained in the matter of elimination of needless duplication of effort and of competition. Regional home mission councils that actually function, Lutheran faculty conferences, the epochal all-conference Luther League convention, the Luther Mission on Faith and Life, the organizing of Lutheran student service and the publication of the *Journal of Theology* are all evidences of the influence of the Conference.

These are beginnings. We are on our way. We agree with the statement made by Pastor Schiotz today, that "the knitting process is well along, but the professed interest has not yet found full expression."

All has not been well. All is not well with us. Permit me to call attention to three weaknesses in our organization.

Three Weaknesses of Conference

The first weakness is that our fellowship has been more exclusive than inclusive.

I am happy that the Conference took a firm stand from the very beginning that tolerates no looseness or compromise in doctrine or practice. That is and will continue to be an element of rugged strength. But at the very organization of the Conference the charge was made by those on the outside that this was meant to be an "offensive and defensive alliance." Individuals and groups within the Conference have been active through these ten years to bring about the demonstration of a more ecumenical Lutheranism in America, but the Conference as such has done nothing to disprove the charge referred to.

After ten years our family has not grown. Happy over the fellowship that we have enjoyed, we are nevertheless sad because of the fellowship that has not been realized with Lutheran bodies to the right of us and to the left of us, if I may be privileged to use such a description without further implications.

The movement to implement the American Lutheran Conference for action in the promotion of a greater Lutheran unity has failed so far. We should face that fact humbly. In this day of crisis and of unexampled opportunity for the Lutheran Church in America we must weigh carefully our responsibility even as a Conference. In the matter of the feeble propositions coming before this very convention to promote Lutheran unity I am reminded of the old saying, "The mountain labored and brought forth a mouse."

Slow Growth of Conference

The second weakness is that our organization produces little growth in numbers and strength.

One of the purposes of our fellowship is to hasten the day of winning America for Christ. During the last decade our five bodies have labored in the home mission endeavor with as great zeal as ever. But evidently the Conference has not contributed to any noticeable extent in improving the technique or increasing the efficiency of our missionary agencies. Was that not to come out of our organization, that we might eliminate waste of money and harmful competition and conserve man-power and thus serve the Lutheran Church and the Kingdom of Christ better?

Two other Lutheran groups, each about equal in size to ours, have done better than we, according to the last religious census of the United States. I will not weary you with a mass of statistics, but it will profit you to make your own study of the census report. In the United States the decade net growth of the three groups was as follows, American Lutheran Conference 4.8 per cent, United Lutheran Church 6 per cent, Synodical Conference 13.2 per cent. In the twelve North Central states (Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas) the growth was as follows, in the same order, 4.2 per cent, 21 per cent,

12.2 per cent. This impresses me tremendously, for if any territory can be called the "homeland" of the American Lutheran Conference, it is this. But it seems to have become the "promised land" for another.

Now to bring this still nearer home to us and arrest our attention, let us cite the figures for the state of Minnesota, 5 per cent, 10 per cent, 10.7 per cent.

Here is evidence of a very definite trend. It is not in our favor. Many factors have a bearing on this situation, but I will mention only one. These other two bodies are not handicapped by overlapping of effort or competition from within their own ranks.

Are we expecting the impossible? We can not progress co-operatively without common sacrifice. The American Lutheran Conference is no institution of miraculous power to enrich and enlarge each of the constituent bodies without a price to be paid by each. Until we learn a new lesson of wisdom and love in regard to abatement of insistence on full synodical sovereignty and in regard to unselfish giving up of our own to serve the common cause we will unitedly and individually make only a very small part of the progress of which we are capable.

Have Not Reached Down to People

The third weakness is that the spirit of our fellowship has not yet reached the broad bases of our church life. The great majority of our people know little or nothing about the Conference.

It is still quite largely in the convention, commission and committee stage. Synodical loyalties mean something to the rank and file of our people. Parish loyalties mean still more. In fact, to many the local congregation is synonymous with the Kingdom of God. They have no wider horizons. This is tragic, particularly when we think of the pathos of frustrated pastoral labors in parishes where men of our own general bodies wear themselves out bodily and spiritually crisscrossing one another in serving churches, two, three, four of them, that keep up their separate and separative identity just because of the lesser loyalties.

We must find a way to move in on this field with might and main. We must somehow teach our people to live the Conference fellowship in their "little worlds," in their everyday life. All of us must live it right where we live.

"The Leaven of Fellowship Is at Work"

I boldly make the statement that the leaven of fellowship is at work. By the mysterious processes of the divine economy in the kingdom of grace it will eventually leaven the whole dough.

It is not possible to take inventory of the net results of this decade of fellowship. Therefore, I will just ask you seven questions. I will not answer them, for the answers will leap up out of your hearts and minds.

1. Has our fellowship broadened or narrowed our Lutheran horizons?
2. Has our fellowship helped to make the Lutheran

voice in America more articulate as the voice of a great denomination rather than a group of Lutheran "sects"?

3. Has our fellowship moved us a little nearer to the land of promise of Lutheran achievement?

4. Has our fellowship deepened our sense of mutual responsibility?

5. Has our fellowship helped to promote that spiritual unity without which the ultimate union is impossible and undesirable?

6. Has our fellowship served the interests of the Kingdom of Christ?

7. Would we have been better off without this fellowship?

Some, yes many are impatient. Good! Thank God for that impatience which comes out of heart-concern! Something will come of it.

Glory of the Conference Not Yet Complete

The American Lutheran Conference has a glory, but it is as yet the glory of the incomplete, even as we heard so dramatically in one of the messages of our first president. That glory may be a potent one if we have the spirit of Paul, "not that I have already obtained, or am already made perfect, but . . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3).

It is not for me to speak of the future. Another will do that tonight. But I look to it with hope and considerable confidence. For our fellowship is through, with and for Christ.

Such a fellowship is eternal. Its fruitage will be eternal. For that is the fellowship of love and of victory.

Chinese Industrial School

GOD is our refuge! Our Industrial School for Women was formerly located at Hsuchang. When Sister Thyra Lawson returned from her last furlough, she felt it was wise to move it to Kiah sien. The local congregation at Kiah sien welcomed this move and has given both material and spiritual support.

The school opened in the month of August, 1939. We have eighty students. They are all from our mission field except one. There are six of us leaders and teachers in this institution. The students are classified into five grades according to the regulations set by the Chinese government. Besides morning and evening devotions, we have chapel exercises in the forenoons. The curriculum includes Christianity, the most needed subject.

Since communications were cut, we have had very little handwork such as weaving and sewing, due to the lack of material. The little work which we do is

only enough to give support to the extremely poor students.

We have a Gospel band. The older students are divided into four groups. They go out to preach on Saturday afternoons. Last Christmas ten students at the school were converted and baptized.

We are thankful to God that we are enabled to serve Him in the time of trial. We have finished the first term. Now we are near the end of the second term. We have had no disturbances whatever. The students themselves have organized a self-management association which takes care of school and hygiene. God has protected us from any serious emergency. Though air raid sirens have been heard often and groups of enemy planes have flown over us, we have had no bombings so far. The school year has passed peacefully. We give glory to God that He is so merciful.

Our last annual synodical conference voted that a Bible class for women is to be added to this school. It is very much needed on our field. If God wills, it will be realized next fall.

SU GUNG FU,

Translated by PASTOR WANG.

Kiahhsien, China.

QUESTION BOX

Conducted by PASTOR JOHN P. MILTON

808 Mounds Street, St. Paul, Minn.

A sincere attempt will be made to answer all questions sent in over the signature and address of the questioner. Unsigned questions will not be answered.

THE ANGELS IN HEAVEN

Question: "With reference to Hebrews 2. 16 may I ask this question: Are the angels in heaven because of their own good works or righteousness, or by the mercy of God?"—I. T.

Answer: The verse in question reads thus: "For verily not to angels doth he give help, but he giveth help to the seed of Abraham."

The interpretation would seem to be that God has no plan of salvation for the fallen angels, but He does have one for fallen men. If we seek a reason for this distinction we may find it in part in the different manner of their sinning. The angels were all created at once. In sinning each one made his own personal and irrevocable choice against God. Men, on the other hand, share first in an original sin inherited from Adam. In His grace and mercy God has given men a chance to be saved. Each one of them also is given the chance, on the basis of the redemption through the blood of Christ, and in the power of the Holy Spirit's gracious pleading, to make choice for or against the Saviour, which means for or against God. The same personal decision is involved, though in different ways, in the case of angels and men.

As to the good angels who did not fall away from God we believe and teach that God created them as spirits "endowed with wisdom, holiness, power, and blessedness," and as such they stand before Him. Not having sinned they are not in need of redeeming grace.

An Average Day's Income

AN AVERAGE day's income accomplishes many things. It means food and clothing, rent and taxes, payment of bills and use for pleasure. But an average day's income will mean far more than that when each member of the California Conference brings his average day's income as a special offering to the altar in his church early in this new year. Such an offering signifies a definite interest in the work of the Lord through the Church on earth, and makes possible the continuation of that work which yet needs to be done in this large western state.

Last year this extra offering gave \$2,500 to the treasury of the California Conference. An even greater sum is hoped for this year, because of expected participation by more of the 5,800 members who will be reached by this appeal. This extra offering will enable the Conference to work with the Home Mission Board of our Augustana Synod in canvassing new fields, building churches, obtaining pastors, and as well fulfilling our part in supporting the entire work of the Lutheran Church of the world.

An average day's income—what does it mean? It means that the average proceeds of a single day of a pastor's calling, a stenographer's typing, a carpenter's building, a farmer's toil or an executive's plans are to be given into the service of the Christian Church. It means dedicating one complete day out of about 310 working days for the special purpose of advancing God's Kingdom through the Lutheran Church.

An average day's income—what does it accomplish? The member of the California Conference who contributes to this special ingathering of funds would have to read the synodical minutes to gain some conception of how far this one day's income goes when used in the Church of Jesus Christ. The one day of labor from each one who thus shares becomes precious hours on the missionary fields at home and abroad, the instruction of future pastors at our Augustana Seminary, hands of mercy in our many institutions of that nature, the printed Word in many languages through the Bible societies, and the care of aged pastors who have labored long and unstintingly in bygone decades.

It is not only the gift of one day's income from one person that does all of this, but rather the continuous giving of the many that makes possible our far-flung Christian work. But an average day's income from all the members of the California Conference will make possible that which needs to be done by them as their share. By that one special offering they will enable the Home Mission Board of our Synod to extend its activities in many growing cities on the west coast where there are no Lutheran churches. It is to this end that the members of the California Conference should give, knowing that the fields are white unto harvest, but the laborers are few.

LAUREN A. LUNDBLAD.

San Francisco, Calif.



BUILDING SANCTUARIES WITH SYNODICAL AID
Dr. P. O. Bersell, president of Synod, and Dr. C. A. Lund, vice-president, officiating at beginning of churches erected by means of help from the Church Extension Fund.

Gifts to God That Live Through the Years

*What Church Extension Fund
Is Accomplishing in Synod*

BY S. E. ENGSTROM

Executive Director of Home Missions

WE are persuaded that there is no gift given to the general church work which can surpass in both spiritual and financial results the contributions made to the Church Extension Fund. This fund, the principal of which is never dissipated, is used to assist congregations in securing places of worship, resulting in greater loyalty, deeper interest, and a more effective program for the congregation and community.

During the year 1940 the Augustana Synod did not include this fund in the budget, but authorized a special offering on Pentecost Sunday for it. Every church was urged to lift such an offering and send it in. On November 1 the total received in this ingathering was \$12,334.20. This sum was added to the principal sum of the Synodical Church Extension Fund, and these gifts will last. The fundamental thought underlying the work of the Church Extension Fund is that the gifts which are made to this work shall constitute a permanent revolving fund to be loaned to congregations without profit.

Certainly there is no greater service we could render than to assist a new mission secure a house of worship, a place to carry on its program of Christian education and guidance.

Many Churches Fail to Participate

The Pentecost offering—\$12,334.20—was contributed by six hundred and forty-eight churches. This means that five hundred and forty-five churches did not take this Church Extension offering. The complete list of contributions by congregations has been sent to every

pastor and may be seen by all interested. A summary of the offerings received follows:

Conference	No. of Churches Participating	No. of Churches not Participating	Total Received
California	29	3	\$ 783.55
Canada	21	26	162.22
Columbia	24	20	571.43
Illinois	97	64	2,493.52
Iowa	41	27	862.00
Kansas	24	32	338.88
Minnesota	187	162	3,630.48
Nebraska	27	23	577.01
New England	46	39	1,045.83
New York	42	63	581.57
Red River Valley ..	58	36	558.31
Superior	35	30	522.65
Texas	6	9	83.55
Intermountain Dist.	2	4	24.01
Montana District ..	5	1	73.35
Southeastern Dist. .	4	6	25.84
	648	545	\$ 12,334.20

Many Requests for Church Loans

As we acknowledge these gifts we do so with a deep sense of gratitude for the fine evidences of co-operation and sacrifices manifested. Several churches sent in gifts two to three times to raise their total because they were so vitally interested.

This fund should be much larger than it is. The requests for loans mount every day. Congregations literally beg for assistance, so they can advance with their program. We need to remember that many promising missions have been retarded in growth and others

made hopeless, because funds were not available for a church home when most needed.

Therefore, a hearty thank you for all the gifts received, and we know that God will bless their use as they help in the great program of "Winning America for Christ."

A word in answer to several inquiries. May a contribution to the 1940 offering still be sent to headquarters? Yes, we shall be only too happy to receive further gifts. They will be acknowledged in due season in a special issue of "Home Mission News."

Pastors and laymen, please keep in mind that this cause is an excellent one to recommend as beneficiary

for wills. This fund is of permanent value, and thus makes an especially fine cause for memorial gifts. While this subject is being discussed, we would also remind our pastoral and lay leadership to urge the making of wills, and the setting apart of "Gifts That Last." Our missionary programs, home and foreign, education, charity—all of them are worthy recipients. We have in some cases neglected this idea. If you need advice or assistance, contact the headquarters of any of these departments and they will be glad to cooperate.

Gifts that last! May there be an increasing number in our Synod!

Christian Anguish in War Turmoil

BY ADOLF HULT

Augustana Seminary

PATRIOTISM, like almost every other human ethical issue, brings the Christian into inner anguish. Life is so utterly shot through with sin in every fibre of human life and human action, that nowhere can we say: "At least here I am clear, and ethically normal." Were it not for justification by faith alone through the atonement, I would despair of any ethical life. That explains to us why our Lutheran Reformers so profoundly centered their teachings in justifying faith through the atonement as the one and the only solution of life and its ethics in the sight of the holy and righteous God.

I am no "pacifist." Let me say that first. Neither is God. The eternal hell speaks not of pacifism. But let us drop that issue, this time. What practically busies our minds just now as citizens is our threatened entry into war.

I am unalterably opposed to the connivings in high places for our repeating the brutal and stupid World War I. This time not even an American vessel has been sunk, as was the *Lusitania* last time. Whether it is possible on conscience to "aid" a party which is the lesser criminal in a complicated international situation over against the major one, brings a serious question to our heart. As this wicked world is constituted, possibly there is no other way of action than to "assist" the lesser evils over against the greater. All life, in endless complexities, forces us to such issues. Let no one pharisaically imagine that he has solved an ethical question without any dregs of misery in the cup of his judgments. Hence it can be possible that material "aid" to help the better of two enemies in this war may be what even a Christian can be driven to yield to. Not from any joy, God forbid, but in the actual riven status of all human life, even at its best.

Many would not fight for their country even if it were attacked, but they will placidly enjoy results of the defense of their country, taking for granted bless-

ings of peace which never could have been but for past struggles. Take for instance the Civil War. "Assist, short of war," but that *honestly* meant!

"Poor Commoners" Again Being Fooled

My heart concern is that we may be kept from entering into mortal struggle as in the first World War. That was a crime against civilization, say the noblest of men. Documents prove that we were deceived into action then. Is it so now? One can not well avoid thinking so. Again the same type of men are taking the lead in propagandizing the poor commoners of our land. Once more we may hear of a Good Friday appointed as "the divine day" for beginning the huge slaughter, the brutal expenditures, while "one-third, of our people," says even Roosevelt, "are living in want."

Has the nation forgotten how, after that war, it repudiated through the press the sanity of its act? Last time the *Chicago Tribune* fought for our entry remorselessly. This time even that mighty journal has consistently up to this moment combated our entry into a new holocaust. And wisely! This time there will be little left of our free America, if we engage in the vast world struggle.

"Where Are Our Statesmen?"

Frankly, I wish to say that we must, within our nation, be ready to defend ourselves. We live in a world of tiger-minded nations. What we pastors preach on sin, during pacific times, may be sneered at. But today we loudly cry out: Mankind is utterly fallen into misery and disintegration — without Christ and His blessed Gospel! Pacifism solves no world ethics. Unless the world is converted, world wars will continue. The New Testament gives us lastly in Revelations a black picture of that reality. Hence I see no other way but inner defense of our country. Had not our money

been so pitifully squandered during the last decade, we would be ready, and we would be honorably respected as a country not to be played with.

Most deplorable of all is the mortifying deceit which is abroad among us. Where are our statesmen? Why do they not think? Why have they not the courage of action as *our representatives*? This is a republic, this is a democracy! Often it seems that our Congress resembles the Italian parliament just before the Black Shirts marched into Rome and took over the nation. Why do not you, individual citizen, make your voice felt and heard? Our representatives need our thought, our advice, our encouragement. They are no mysterious supermen. Their daily life proves that fact all through the generations. Our country's total thoughtful mass should counsel with our men of Congress in whatever humble way possible. This time our voice ought to ring out definitely against our entry into war. Nor should we fear the slanderous charge of being "appeasers." I doubt that any appeasement will work this time. But our decision against entry must not be slyly tagged by slogans of deceit. Every citizen has the right of his conviction.

Aye, the Christian anguish in this American war turmoil is crucial. It is far from certain that, even though we poured millions of men on Flanders field and in the huger wastes of the Orient, we would be victors. The cost staggers the imagination of all except those dreamers who either are too old to enter war or could not even hobble into any action. Our youth,—well, it is

so young it can not know what our entry into war would mean. But I remember my own brother's brief portrayal of wading through vast stretches of blood, torn limbs, human torsos,—a living hell of horror in 1918.

"May Be End of Free America"

Oh, would to God that our men of State more generally than now would frankly portray the cost; face it as men decide with virile, masculine vigor upon any course but entry into what may be the end of our free America! Remember, the seething mass of toilers today are not to be toyed with. Statesmen (unless we except for the while iron-willed dictators) make no impression on the "sweat and blood" masses. That day in history is for the present gone.

It seems that, aside from our outcry to our direct representatives, we can only shriek to God to be merciful toward us, to save us from a new war, to rescue our beloved, free, gloriously privileged America.

Inner defense? Yes, *of necessity*. Entry into the war, God help us, NO!

Where are your voices, members of the Church, in this wracking twist of American history, which will decisively influence the near life and activity of not only our own Church, but all our American Christian existence? The last war left us in plenty tragic miseries and problems for our church life. This one, if it comes for us, will mean an untold trial and—who knows?—perhaps a martyring test.

Waffles

BY SUSAN HUBBARD MARTIN

IT WAS a cold morning with a high wind. As he was unloading the coal, he was saying to himself, "This is the last coal I'm going to deliver, the very last. What do I get out of it? Nothing but dust and grime, and a mere pittance on which to live. There's an easier way of getting a living and I'm going to find it. Crime? Well, perhaps it is, but what of it?"

He shoveled in the last of the coal and was just ready to drive away when the kitchen door of the white cottage opened, and a woman came out. She was not young, but her eyes were kind.

"Wait a moment," she called out. She hurried out to the side of the truck. "I'm having waffles for breakfast this morning," she went on, "and it just occurred to me that you might like some. Leave your truck for a little while and come in."

The boy, for he was scarcely more than that, regarded her. "Thank you," he replied, "you're very kind, and I didn't have much breakfast this morning, that's a fact. We start out early, and well, I guess we have to hurry too much."

The woman nodded. "Come in then, I have a place all ready for you." He climbed down from the truck

and followed her into a warm, bright kitchen. In the center of the room a small table was spread with a white cloth and napkins. An old man sat at one end.

"I've brought him in, Father," the woman said. "He's brought us a nice load of coal. I'm surely thankful for it. You may sit down here."

"But first I must wash my hands," replied the boy. "Of course," she answered.

As she spoke, she led him into a little room off the kitchen. There was a wash bowl on a stand in the corner, and she filled it with hot water. Then she handed him a clean towel and a piece of soap. In a few moments, he came out, and she gave him a seat at the table. She brought on waffles, hot and fragrant, filled his cup with coffee, put a small pitcher of cream by it, together with a platter of bacon and eggs. How good everything was and how he needed just such a breakfast as that.

When he had finished, he turned to her, and said almost reverently, "I did not know that such people as you lived." He paused. "I was just planning to quit my job this morning," he went on, "and try something easier. You know what I mean?"

The woman nodded. "I'm afraid I do," she returned. "But you won't do it, now, will you?"

"No," replied the boy, "I won't. But if you hadn't called me in, and shown me what a real Christian is like, there's no telling what might have happened. You've brought me back to a sense of my duty, and I'm not going to forget it."

He was silent a moment. "I'll go on now," he added humbly, "in the right way."

"Praise the Lord for that," cried the woman as she brushed a tear from her eye.

Our Mail Bag

Believes It a Non-essential Matter

To the Editor:

IN THE December 12 edition of THE LUTHERAN COMPANION appeared an article describing as "ridiculous, indeed, and immensely silly and yielding to modern evasion of truth," the practice of some pastors in using flowers instead of earth in a committal service.

Being one of those pastors who "condescend to such sentimental practice," I should like to answer my brother and others who may have been disturbed by this practice.

To begin with, the first rubric of the committal service reads, "Earth to earth, ashes to ashes, dust to dust." Would the brother suggest (and does he do it?) the placing of one shovelful (or handful) of earth on the casket, then some ashes, then some dry dust? If the letter rather than the spirit maketh alive (2 Cor. 3. 6), should not earth in these three kinds be used?

The human body is made up of the elements of the earth, I am quite certain, then, when the body has truly returned to the earth and becomes a part of it in final decomposition, some of the same elements of that same body may very likely appear in some flowers whose roots go into the earth above it. For the earth itself, its elements, are in all growing things.

Finally, I recognize that the custom of the Church is to commit a body, using material elements as symbols of the corruption of the body (1 Cor. 15. 42). However, unless I am mistaken, there is no Scripture command to use such elements at all. And a Lutheran principle is that what is not commanded by Scripture is not binding and what is not prohibited by Scripture is not prohibitory.

I am not interested in entering into controversy in what I believe is such a non-essential matter. But, on behalf of my brethren in the ministry who use flowers and for the comfort of many who have witnessed this practice and may through the previous letter have been made to wonder, I want to assure my brother and the people of our Augustana Synod that this is no evasion of the reality of death. Much less is it an evasion of truth, modern or ancient.

Seattle, Wash.

CARL H. SANDGREN.

"God Bless America!"

To the Editor:

IT IS lamentable that "God Bless America" is now applied, along with the face powder, to milady's cheek, but the horrific attempt of Mr. Bernhard Erling to see the fall of empire therein, as per his recent COMPANION article, seems to me a flagrant case of over-writing one of many similar examples of patterned patriotism—even if it is true, as John Donne once observed, that the smallest portion of the universe is the Universe.

And defining democracy as "man's determination to live as a man" is well-nigh useless, because the implications stop nowhere. It immediately sets man up as the arbiter of his own conduct, which, like all benevolent anarchisms, forgets that man is a gregarious animal, and no matter how he determines to live, unalterable economics, dismal mores, and his own sinful grasping soon find him making concessions to his stronger fellows and forcing concessions from his weaker fellows.

Mr. Erling sounds like a stray echo from the late isolationist camp, which professed to be galled by our present imperialist tendencies (sic) while glorying in a pre-1917 "democracy" that amassed territory by subjugation of "backward peoples" and strong-armed many South American governments, for example, into pigeon-holing social reforms which would eat into our

foreign investment returns. In fact, as H. G. Wells points out, there is no place on earth where we ever have been able to say: "There is democracy" or "There is fascism." These little tags are too easy in their coinage, impossible to limit or define "Socratically."

When Mr. Erling boldly and without qualification declares that *Mein Kampf* has replaced the Declaration of Independence, his reasoning turns to cheap theatrics. Rather the work of another German, Oswald Spengler, is more apropos, for it is doing much to illumine instead of displace the Declaration of Independence; it is helping to fix America's place in current history. After reading *Decline of the West*, it will become apparent that our hysterical hand-wringing of the moment has all happened many times before in history, only the majority of us are too myopic to see it. An older civilization which would have been extant a little longer if the Christians' salt had not so soon lost its savor, is being moved decade by decade into the dung-heap by a longsuffering but terribly righteous God.

Granted "God Bless America" is a blasphemous mouthing as usually sloganized, nevertheless it is not the mark of the beast (as some, too, declaimed the NRA eagle!) but instead a defensible symptom of a groping for a Higher Verity on the part of a sentimental but bewildered nation.

Christians, if we have foresight and insight enough not to piddle away our energies in wild generalizations about transient political systems, can in many cases turn these evil days into eons of rejoicing among God's angels over "these many sinners who repent." Only in the measure of saved souls will "God Bless America."

EUGENE PETERSON.

Ishpeming, Michigan.

Christ at Bethphage

THIS Christmas evening as I sit in my room thinking of the past few days, I realize that this has been a somewhat different Christmas from those of former years. Perhaps the world situation has caused this, or maybe other things which are foremost in our minds, especially those of us who are expectantly awaiting the day of ordination and the active work in God's ministry.

Also the realization that soon the responsibilities which fall on the shoulders of the minister will be ours, and that even these fields which many of us are now serving may be our future fields of work, might be playing its part.

It has been a different and yet a new Christmas. To learn anew the message of Christmas in our lives as faithful stewards, brings an added meaning to Christmas.

One also learns to appreciate the privileges and blessings which are ours, in seeing the affliction others have to endure, some after spending years in His service and then to suffer so that they are no longer able to carry on.

Yes, this Christmas has been different for me. Tomorrow evening a different picture shall be mine in seeing and hearing the program presented for and by the guests of Bethphage. Christmas will have an added meaning.

Perhaps these friends can bring a message in life which we can experience in no other way. To see their happiness in having received gifts from friends who still remember them, has really brought Christmas and its message more forcefully into my life.

What privileges are ours, if only we could see them! How happy we should be in having been granted the health and strength whereby to carry on the work in His Kingdom!

The memories will linger on to instill new courage and new hope. I shall never forget this Christmas in Nebraska, the picture in my mind, especially of one, now broken in mind and in body, who was so overjoyed with the few gifts he received from those whom he had formerly served.

We need only to open our eyes to see the Child of Bethlehem and experience Him in our lives.

WILLIAM R. CONRAD.

Axtell, Nebr.

Mission Prayer Corner

China

The little congregation at Iyang, nestled in the mountains in the western end of the field, is without a shepherd since Pastor Du was called to Juchow. Ask God's blessing upon the evangelistic workers who serve this district. Ask His guidance in choosing a new leader.

The Home Altar

By EMORY V. ERLANDER

Pastor of Calvary Lutheran Church, Moline, Illinois

SUNDAY, JANUARY 19

Joy in the New Life

These things have I spoken unto you that my joy may be in you and that your joy may be made full. John 15. 11.

THE Christian possesses the joy of Jesus in a very personal way. The Lord says that His joy is in the believer. It is His will that this joy be made full. Altogether too often joy is lacking in Christians. Often they are long-faced. This is not right. Jesus says the Christian's joy is to be made full.

How can our joy be made full? Let us look into the background of the words of Jesus. "These things have I spoken unto you," He says. What are these things? "Abide in me and I in you . . . Abide in my words, and ask . . . bear fruit . . . abide in my love." Obey these words of the Lord and the promise will be fulfilled. Joy will be made full.

It is the Lord's will that we have joy in the new life. Are you willing to pay the price of doing what He has commanded? This do, and your joy will be made full.

Thou who hast promised that our joy is to be made full, wilt Thou help us to keep these things which Thou hast spoken to us. Amen.

MONDAY, JANUARY 20

Rejoicing Over Salvation

And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. . . . Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven. Luke 10. 17-20.

JESUS had sent forth thirty-five teams of missionaries with two men in each team. They returned with joy because of great experiences. They had even been able to cast out demons in the name of Jesus. The Lord told them not to rejoice over their successful ministry, but to rejoice that their names are written in heaven.

The Lord calls upon us to rejoice over salvation. There is danger of forgetting this. We need to take time in our prayer life each day to rejoice over the gift of salvation. We need to remind ourselves each day that our names are written in heaven only through faith in the Lamb who shed His blood for us. Let us remember to rejoice over this free gift of salvation each day.

Lord, we rejoice over the salvation Thou hast given us. Make Thy salvation so great in our lives that we will not forget to rejoice. Amen.

TUESDAY, JANUARY 21

The Joy of Salvation Lost and Restored

Restore unto me the joy of thy salvation. Psalm 51. 12.

KING DAVID lost the joy of salvation. Earlier in his life his heart throbbed with that joy. Now it had gone. Why? David had fallen into sin. The result was the loss of the joy of salvation. Does your heart throb with joy over salvation? Or have you lost the joy you once had? You still believe that Jesus is your Saviour, and yet joy is lacking. Why? Some sin or sins have come into your life. Perhaps you are backsliding. You have become spiritually cold. You are not obedient to the word of Christ.

What can you do about it? Learn a lesson from David. Confess your sins, ask God for mercy, and pray that the joy of salvation may be restored. What God did for David He does for every person who comes to Him with his sins, whether such sins be little or great in the eyes of the world.

"Restore unto me the joy of thy salvation And uphold me with a willing spirit." Amen.

WEDNESDAY, JANUARY 22

The Joy of Winning Souls

And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. Acts 8. 39.

NEXT to the joy of personal salvation, I do not know of any joy that is quite as great as the joy of introducing sinners to Jesus Christ. There is joy for the introducer, and there is joy for the receiver of salvation. Philip, out in a lonely, desert road, had the joy of pointing out the way of salvation to the Ethiopian eunuch. The eunuch received the joy of salvation and went on his way rejoicing. His life was never the same again. How thankful he must have been for that meeting with Philip.

Have you had the joy of introducing sinners to Christ? If not you are lacking in a joy that the Lord wants you to have. How many members of our Church have had this joy? One can't help but wonder when the statistics of our church membership show a net gain of one new member for every fifty-three adult members. Let us pray earnestly that we may be used by the Lord to bring the joy of salvation to the unsaved during this year.

Dear Father, so touch our lives with the

salvation that we may be used to introduce lost sinners to the Saviour. Amen.

THURSDAY, JANUARY 23

Joy Among the Angels

Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. Luke 15. 10.

THE Pharisees and scribes murmured when Jesus received sinners, and had fellowship with them. The angels in the presence of God were rejoicing over sinners that repented. There was rejoicing in heaven, and murmuring on earth. The angels rejoiced, but the very men who should have been God's messengers on earth murmured over repentant sinners.

This story is still being repeated. We know there is rejoicing in heaven when sinners repent. Sometimes there is murmuring among men. How strange that it should be thus! A young person turns to the Lord, and someone will say, "He's getting religious." A hardened sinner repents and someone will say, "A spurt of religion that will soon burn out."

We need to pray that there may be much rejoicing among men, when sinners repent. Instead of finding fault we ought to take such repentant sinners by the hand, praying for them, and encouraging them. Above all let each one of us ask, "Are the angels in heaven rejoicing over me?"

Lord, help young Christians and repentant sinners to grow strong in Thee. Help us to rejoice over them. Amen.

FRIDAY, JANUARY 24

Joy Through Prayer

Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be made full. John 16. 24.

BEFORE Jesus left His disciples He promised them a continuous fellowship with them in prayer. He told them to ask in His name, and their prayers would be answered, and their joy would be made full. This promise was fulfilled after Pentecost. The story of Acts tells us how real this prayer fellowship was to the early Christians. Their joy was truly made full through the unseen presence of Christ, who answered their prayers. For instance they asked the Lord for boldness to speak, and then went out boldly proclaiming salvation through the name of Jesus.

We face a solemn fact here. Joy is often lacking in our prayer life. Why? Because Satan causes us to fall into the sin of prayerlessness. We lose that living presence of Christ, and either fail to pray at all or pray amiss. The result—prayer is not answered. Our joy is not made full.

How shall this joy become full? Spend much time in the Word. Let the Lord speak. Then speak to Him. He will take care of the promises.

Lord Jesus, make our joy to increase through prayer. Deliver us from the sin of prayerlessness. Help us to remember that Thou art the crucified and resurrected Saviour who hears and answers prayer. Amen.

SATURDAY, JANUARY 25

Joy Through Trouble

Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience. James 1. 2-3.

GOODSPEED translates, "You must find the greatest joy, my brothers, in being involved in various trials, for you know that the testing of your faith leads to steadfastness." How strange it seems that trials and troubles should be listed as one of the greatest of joys in the new life. Jesus found joy in suffering. For the joy that was set before Him, He endured the

cross, despising shame, the writer of the letter to the Hebrews tells us. The apostle Paul, while chained to a soldier in prison wrote to the Philippian Christians, "Rejoice in the Lord always." To the Romans he wrote, "We glory in our tribulations." James tells us to count it all joy when we fall into various temptations or trials.

Why should we rejoice? Because the testing of faith leads to patience or steadfastness. Chastening seems hard for the moment, but it is necessary if we are to be partakers of His holiness. Trials and testings are like the refiner's fire which brings forth the pure gold. Let us welcome trials, knowing that the Lord will use them to make us stronger. Surely we can rejoice greatly, even as James exhorts us.

Lord, help us to count it all joy when we are tried and tested. Strengthen us only that Thy name may be glorified. Amen.

Eighth Annual Festival of Sacred Music

Gustavus Adolphus College, St. Peter, Minnesota

Saturday and Sunday, May 3 and 4, 1941

IT IS with the keenest of pleasure that Gustavus Adolphus College again extends an invitation to all pastors, choir directors, organists, and choir members to attend the Annual Festival of Sacred Music to be held on Saturday and Sunday, May 3 and 4, 1941. The invitation is extended especially to members of the Minnesota Conference, but visitors from other conferences and other churches and schools are welcome. While the festival of 1940 was about as excellent as anyone could wish to hear anywhere, the advisory committee and the local committee are working for a still better one if possible.

The choir directors' and organists' clinic held on Saturdays of the festival is proving increasingly popular. The very practical week to week problems which meet choir directors and organists are discussed freely and frankly with most capable authorities in the field, always with the desire to improve the music in the churches. It is hoped that many more will avail themselves of these opportunities at the next festival clinic. It is also planned then to form a permanent organization of church musicians so as to better promote the work of these people.

The advisory committee again urges that every congregation in the Minnesota Conference send its choir directors and organists to this festival with expenses paid. The cost is relatively slight. It should pay abundant dividends in encouragement to those who are responsible for this work, and also serve to increase their efficiency in the performance of tasks so vital to the church service.

From year to year, increasing numbers of choir members have come to participate in the festival. Last year there were

812. In all probability there will be still more next May. Here are the numbers to be sung by the Combined Choirs at the afternoon program:

1. (a) "Send Out Thy Light," Schermer Ed.Gounod
- (b) "In Heavenly Love Abiding," Augsburg Ed.Mendelssohn
2. (a) "In Joseph's Lovely Garden," Gray Ed.Dickinson
- (b) "Mary Magdalene," Gray Ed.Brahms
- (c) "Hallelujah Chorus"Handel
3. (a) "Agnus Dei," Hymnal....Lindegren
- (b) "My Soul Longeth," 84th PsalmWennerberg
4. (a) Hymn 549, verses 1, 3, 4....Hayden
- (b) 150th Psalm, Ditson Ed.Cesar Franck
- (c) "The Lord Bless You and Keep You,"Summy Ed...Lutkin

No doubt most choirs already have several of these numbers in their libraries. If any are lacking, copies may be purchased at nominal costs from the Augustana Book Concern in Minneapolis or Rock Island.

Members of the advisory committee assisting in the arrangement of the programs are the following: Professor Robert N. Pearson, minister of music, First Lutheran Church, St. Paul; Professor Peter Johnson, organist and choir master, Gustavus Adolphus Church, St. Paul; Mr. Ralph Strom, organist and choirmaster, Augustana Lutheran Church, Minneapolis; Mr. A. T. Westrom, choir director, Cambridge Lutheran Church, Cambridge, Minn.; Members of the local committee arranging for the festival each year are the following: President O. J. Johnson, Professor G. Adolph Nelson, and Professor Ove S. Olson, secretary and manager.

Out Where the West Begins

NOW that we have reached the end of another year of grace, it should be of general interest to review some of the events in the Salina District of the Kansas Conference; also on the most western home mission field of said District. Good old-fashioned mission meetings are held once a year in each congregation, which requires one meeting to be held each month of the year, with the exception of the early summer months, when usually Luther League camp meetings, conference and synodical meetings take their place.

All the pastors of the District are encouraged to attend, and to be prepared to take their respective parts in the program. Topics regarding the Christian life of the individual and the Church are presented. Oftentimes the attendance is far below what might be desired, but those who avail themselves of these spiritual benefits are surely blessed and made more strong in the Lord. We pray that the Holy Spirit might awaken a more general hunger among all to hear His Word, and enjoy blessed communion with Christ and fellow believers.

The Salina District comprises a territory from Weskan in the west, to Marion Hill, White City, about 300 miles east. The distance north and south is about 30-35 miles. There are thirteen congregations, now served by ten pastors and students. It is beyond human ability to estimate the work done in a year, God alone can do that. For us it should suffice to know that the Word will not return void, but accomplish that for which it has been sent. Thus we look forward into the new year with hope and confidence, knowing that we can not drift beyond God's love and care.

* * *

In Sharon, Sharon Springs, and Page City, which field is served by the writer, the Lord has granted us a most blessed year in 1940. Numerically we are few, but there is a splendid unity and harmony of purpose in all our activities. The Word of God is evidently received with keen interest, and the sacraments are faithfully used. Our prayer is: "Mercy-drops 'round us are falling, but for the showers we plead." All of us are entitled to enjoy a closer walk with God than we now do. His admonition is: "Draw nigh unto God, and He will draw nigh unto you."

During the nearly three years that the present pastor and his family have served here, they have been the objects of many kindly deeds, on the part of members and friends. The past fall city water has been installed in the parsonage, furnished free by the city. Electric light, as well as water, is free to all churches and parsonages in town. "It is the western spirit," methinks I hear some say. We say that it is by the grace of God that we enjoy all blessings, some coming direct from above, others come from Him through our fellow men. The future is all with the Lord, and we thank and praise Him for the past.

—C. A. STRANDBERG.

Luther League



Conducted by the Augustana Synod Luther League, Wilton E. Bergstrand, Editor
415 Harvard Street S. E., Minneapolis, Minnesota

Youth Work in Pioneer Days

IN A little wooden church on the corner of Washington and 13th Avenues in South Minneapolis, the Augustana congregation worshiped in the early days of its existence. Here "Ynglingaföreningen" (The Young Men's Society) was organized in 1878—the forerunner of all young people's societies of the Augustana Synod in Minneapolis.

Burning Hearts

A spiritual awakening had stirred the congregation. Young men, whose hearts had been touched by the Holy Spirit, burned with desire to bring into Christian fellowship the young Scandinavians who were arriving in the city in such great numbers. They found an able leader in Carl J. Petri, himself a youth not yet twenty-two, who had been called to conduct parochial school and act as student pastor in Augustana after the death of Rev. Auslund.

Christian Literature Distributed

There were eleven charter members in this pioneer society. The first officers, elected for three months, were Frank Hanson, Carl J. Petri, A. Hanson, Henry Anderson, and Joshua Hasselquist (son of the late Dr. T. N. Hasselquist). Its purpose was to work for the extension of the Kingdom and to distribute New Testaments, religious books and tracts among the Scandinavians in the city.

The society met twice a month. Income was derived from dues paid by members (twenty-five cents a month); also from premiums received from subscriptions taken for "Ungdoms-Vänner." A copy of this paper was placed in the Minneapolis Y. M. C. A. reading room even at this early date.

Before being admitted into the society, the constitution, rules and regulations were read and explained to the applicant by a committee appointed for this purpose.

Serious Discussions

Meetings were conducted in Swedish, opening with song, Scripture reading and prayer. The programs, under the heading "Öfningar," were carried out by the members themselves and consisted of talks, essays, dialogues and debates on topics which had been assigned at a previous meeting. The serious nature of the subjects discussed shows the deep thought and study that must have gone into the selection of each one; for instance, "Kan

en människa födas på nytt mer än en gång?" (Can a person be born again more than once?)

Although some members were absent when they were expected to take part, the majority must have enjoyed the meetings, because in time the appointed debaters had to be limited to ten minutes, and must not speak more than twice, in order that others might express themselves, when the discussion was open. There were no musical numbers, except on special occasions. Then the "sångförening" was asked to take part.

Evening School

The society was never large but it was an active group. Under its auspices an evening school was conducted by C. J. Petri. Though this venture was destined to be short-lived, it left lasting impressions on the minds of those who attended. Forty years later, Frank Hanson, in an article in *Fridsbudet*, mentions the school and the faithful schoolmaster who corrected our translations from the Swedish.

When the time came for the young student pastor to return to Rock Island, the society arranged a special meeting in his honor. Pastor Ternstedt was the principal speaker, a poem composed by Chas. J. Lyons was read, and Mr. Petri was asked to give a review of the work accomplished during his stay in the city. The appreciation of the society was expressed by Frank Hanson.

Exchange Visits

There was at this time an "Ynglingaförening" in the First Church of St. Paul. These young men were invited to attend a festival to be given in Minneapolis on November 19, 1879. They returned the compliment by inviting the Minneapolis society to St. Paul in January, 1880. A committee was appointed to arrange for "skjuts" (transportation) to meet them at the church at 6:30 in the evening. At this time it was the custom to hire a large sleigh from a livery stable for such a trip. This was undoubtedly the first exchange of visits between young people's societies of the Augustana Synod in the Twin-Cities.

New Quarters

Through the winter of 1881-82 the group was given the use of a room in Pastor Ternstedt's new home on Seventh Street. The young men were to take care of the heating and lighting of the room (which meant wood for the stove and kerosene for

the lamps), and each paid fifty cents for a new chair.

While the "new" church was under construction, the society asked permission to complete the inside finishing of two rooms in the basement for its own use. This was granted and the members set about raising money to pay for the material needed. The labor was done by a few of the members themselves. When completed, the society had a home of its own. The furnishings were simple: a stove, a table that had belonged to Pastor Evald, four kerosene lamps, a bookcase—and the chairs. Charles J. Lyons, a charter member of this society, is still a faithful member of Augustana.

Young Ladies Admitted

The time came when it was deemed advisable to dissolve the "Ynglingaförening" and form a society to include young ladies. This step was considered very seriously. Finally, with the consent of the church board, the above named society was dissolved and on February 11, 1884, "Ungdomsföreningen," or the Young People's Society, was organized to take its place. Its first officers were Rev. J. Ternstedt, P. G. Westling, E. O. Stone (the late Dr. E. O. Stone of St. Paul's Church in Minneapolis), Nancy Malmberg, and John Blom. For a time meetings were held every Thursday evening from 7:30 to 9:30, prayer meetings often taking the place of the regular sessions. The group also met for prayer on the first Sunday afternoon of each month. Dues were set at fifteen cents a month, to be used for the support of a city missionary as well as for aiding the needy.

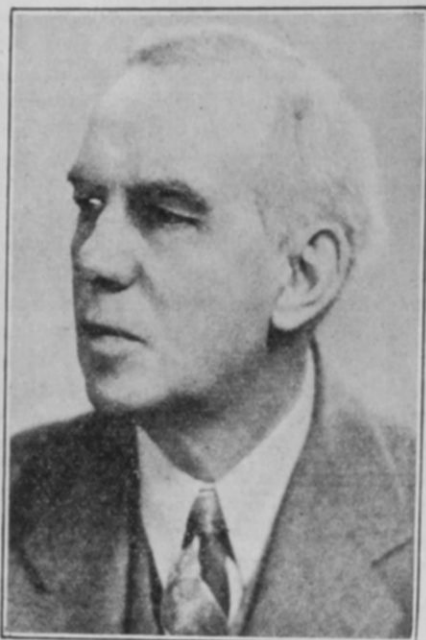
On December 31, 1885, the society held its first New Year's Eve program. After this there was always a Christmas program some time during the holidays, but it was not until many years later that it became a custom for the young people to have their program and midnight service on the last day of the year. The Augustana Luther League of today still observes this custom.

Reading Rooms

After the society had grown so that the meetings must be held in a larger room (now the chapel of the church), the group set to work turning their first meeting place into reading rooms—one for the men and one for the ladies. The members spent many hours in planning and working for the furnishing of these rooms. It was often their way of spending a social evening together. They had very little money to spend so had to use their ingenuity in making the place attractive. The frames for the pictures they hung were made by them.

These reading rooms were open several evenings a week, as well as on Sunday afternoons; books, magazines, newspapers and writing material were soon available for those who wished to make use of them.

(Clip and return at once.)



Dr. Frank Nelson, at present church editor of the *Minneapolis Star-Journal*, was first president of the Kansas Conference Luther League when it was organized in 1903 and was elected first president of the Augustana Synod Luther League at its organization meeting in Chicago, December 3, 1910.

Our Luther League Work

By FRANK NELSON
Minneapolis, Minn.

FIVE distinct epochs mark the growth and development of the Luther League work of the Augustana Synod.

The first epoch includes work done in 1877 by Peter Colseth, a layman, who organized the Swedish Lutheran Young Men's Federation in First Lutheran Church, Moline, Illinois. Five years later, or in 1882, the name of this organization was changed to Young People's Society.

Organization of district Luther Leagues marks the second epoch. The date and place of organization of the first district Luther League of the Synod is not definitely known. However, beginning about 1885, district leagues have been organized in large numbers until today there are district leagues in practically every part of the Synod.

At the annual meeting of the Kansas Conference in Denver in May, 1901, friends of young people's work advocated the organization of a conference Luther League. On October 17, 1903, the Kansas Conference Luther League, the first conference league of the Synod, was organized thus marking the third epoch in the forward movement of Luther League work. Forty delegates representing eighteen leagues were present at this meeting.

Today there are thirteen conference leagues, representing approximately 1,100 local Luther Leagues and 46,000 Luther Leaguers. There are about 125 junior Luther Leagues. The age of junior members range from 13 to 17. These junior leagues

offer opportunities for development of youth leaders. They are an important part of league work.

Augustana Synod Luther League was organized December 3, 1910—30 years ago—in Bethlehem Lutheran Church, Chicago, and marks the fourth epoch in the large field of Luther League activities. Delegates were present at this meeting from Minnesota, Nebraska, Kansas, Iowa and Illinois. Church leaders appeared on the program and participated in the deliberations which marked the beginning of the synodical organization. Emphasis was placed upon the importance of stressing the spiritual values of Luther League work and of holding young people in the church and for the church. With the organization of the Synodical Luther League, the Augustana Synod, for the first time in its history, assumed official responsibility for the supervision and direction of our Luther League work. This is as it should be.

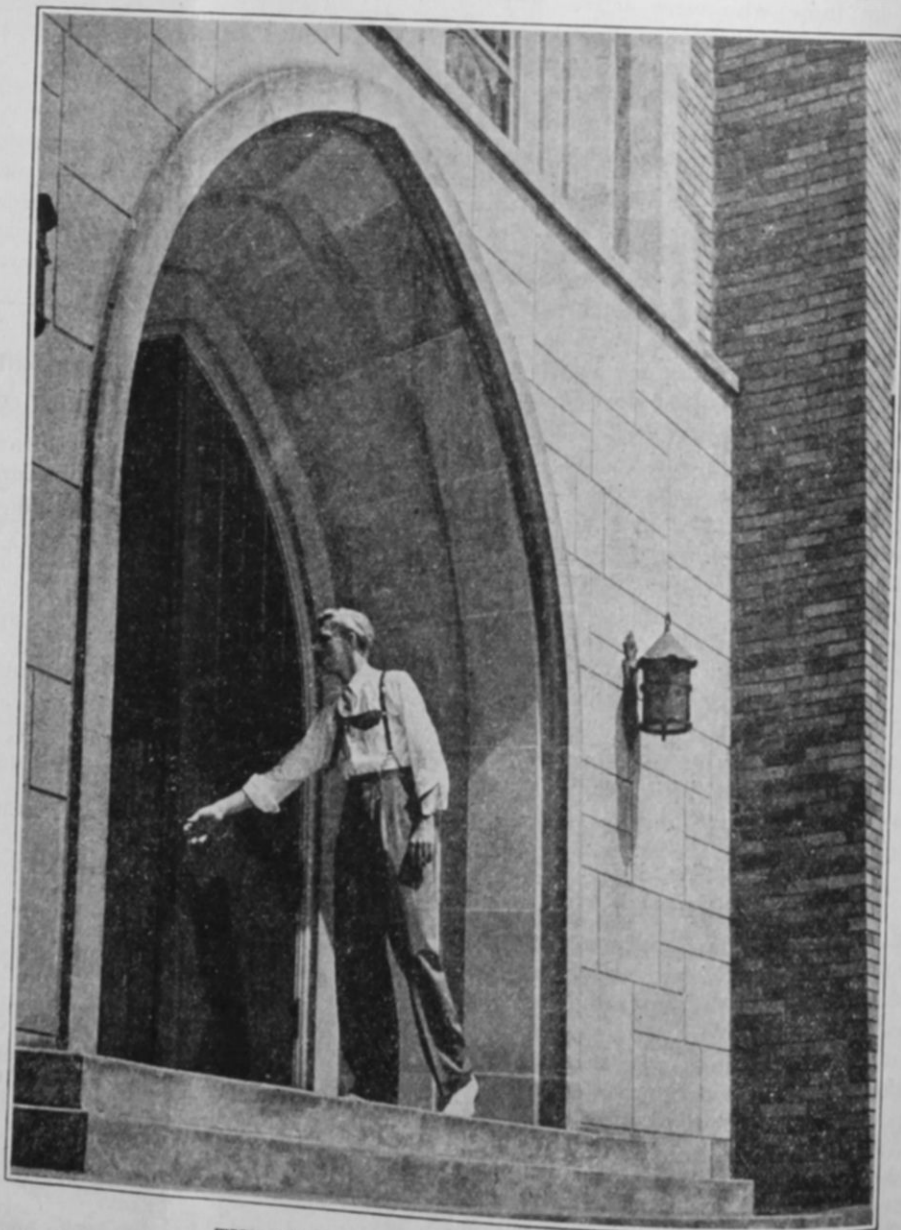
The passing years, however, brought the need of reorganization of the Synod league to the sympathetic attention of youth leaders and consequently at the

meeting of the Synod in Philadelphia, 1926, the Luther League Council was made the official organization of the young people's work throughout the Synod. This marks the fifth epoch in our Luther League work.

Our present leaders have the forward look which is so essential to Luther League work.

During these many years the Luther League work has been closely related with the work of the Synod. Luther Leaguers are loyal to the church and its work. And yet, the unfinished task is always before us. In fact, it is next to us wherever we are.

An eminent church leader told me a few weeks ago that authentic sources reveal that there are at present 27,000,000 young people in our country, 21 years and under, who are not reached effectively by Protestant, Jewish and Catholic churches. Here, then, is the unfinished task—the task to assist in bringing youth to Christ! Here is our home mission field, not only for our 46,000 Luther Leaguers, but for every member of the Augustana Synod. God grant us vision to see the task!



THE CHURCH CALLS TO YOUTH

Among the Churches

25% PRICE REDUCTION

The *Home Altar* has just completed its first year of publication. It was a good year, and because of the fine support given *The Home Altar*, a price reduction is now made possible. This price reduction, which amounts to 25%, will apply on all quantity orders for 1941.

The price has been reduced from 8 cents to 6 cents per copy per quarter, or from 32 cents to 24 cents per year. This quantity price applies when 20 or more copies are ordered sent to one address. Single subscription price is 40 cents per year. No extra charge for postage is made for either single or quantity subscriptions.

The January, February and March issue of the 1941 *Home Altar* contains meditations for most of the Lenten Season. This first quarter is therefore an important one. Many congregations are ordering copies for the entire membership.

The *Home Altar* is published as an aid to the spiritual and devotional life of the members of the Augustana Synod in their homes. May it, therefore, be used in many homes of our Church during this new year.

Address orders to the
Circulation Department,
AUGUSTANA BOOK CONCERN,
Rock Island, Illinois.

new members of the District, namely, the Emeroy Johnson family at Little Falls and the Nels Bergstrom family at Princeton.—J. S. S.

Herndon, Kansas. The Enne Lutheran choir with its pastor, the Rev. Hilmer Larson, made an interesting trip to the Norton Sanatorium Sunday afternoon, December 22. They rendered an inspiring service, "Christmas Around the World," presenting the origin of carols of different countries, the Christmas hymns and the story of the Christ child from the Scriptures.

At this state institution there are over four hundred tuberculars. The chapel is equipped with a broadcasting system so that the patients unable to leave their rooms may "listen in."

The pastor and the choir wish to express their appreciation for the fine reception accorded them, and bespeak God's blessing upon the institution.—A member.

An Impressive Candlelight Wedding Ceremony was held at the First Lutheran Church of Prentice, Wis., on Saturday evening, Nov. 30, when Miss Mildred Anderson, daughter of Mr. Louis Anderson of Superior, and Dr. Edward Englund, son of Mr. and Mrs. Knute Englund of Prentice, were united in marriage, with Rev. J. Alfred Olson of Unity, Wis., officiating. The bride was attended by Mrs. Wilbur Law of Minneapolis, Minn., as matron of honor, and Mrs. Earl Garside of Atlantic, Ia., and Mrs. Norman Weber of Minneapolis as bridesmaids, all sisters of the groom. Mr. Wilbur S. Law, brother-in-law of the groom was best man. Miss Mona Mae Heden of Ogema, Wis., played pre-nuptial music, and Mrs. Herbert Englund of Kenosha sang.

Following the wedding, a reception was given at the home of Mr. and Mrs. Knute Englund for the immediate relatives and friends.—H. B.

St. Paul's, East Chicago, Indiana, marked its 50th anniversary with special services during the entire month of November. A three-day missionary festival starting November 1 began the celebrations and on the following Sundays were held communion services, confirmands' reunion, memorial day, historical night, climaxed on November 24 by the anniversary program. The actual date of organization was November 21, 1890, but as it fell on Thanksgiving Day this year, the next Sunday was chosen. On anniversary day, Dr. Oscar Benson, president of the Illinois Conference, and Rev. Frank A. Bonander, former pastor for twelve years, were the guest speakers in the morning and afternoon. On historical night, four of the 33 charter members gave reminiscences of different parts of the church's history. One of these, Mr. Frank Wall, has been an active worker during the entire span and is the present chairman of the board of trustees. The high-spot of the evening was the burning of the mortgage in the presence of the congregation, the result of contributions to the jubilee fund to permit a debt-free start for the next half-century.

The congregation owes much to the pioneers who kept going in the face of discouragement and many obstacles, and to the faithful pastors who have served. The church at present has a membership of 164 and with Pastor Harry L. Sjogren as our leader, we are looking ahead to further

spiritual and material growth and service to the community.—L. O.

Miss Anna Wendell, who has been on the home mission field in Canada, has returned from Stratton, Ont., Can., and her address is now 919 Clear Ave., St. Paul, Minn.

Dearlock, Ontario, Can. The birth of Christ, our Saviour, has been celebrated again, and I hope that it has been a blessed time for you who have endeavored to make it a happier one for us.

On behalf of Zion Lutheran Church of Dearlock, Ontario, Canada, it is my wish to express gratitude and thanks to the many friends who have contributed toward the lovely gifts received at Christmas time and also for boxes of clothing which have been sent. Sincere greetings to all! —Mrs. Floyd Fugate.

Lindsborg, Kansas. At the annual meeting, New Year's Day, Dr. Alfred Bergin resigned as pastor of the Bethany Church, the resignation to take effect New Year's Day, 1942, when the new congregational constitution will be accepted, which was voted on favorably at this meeting. The congregation at the same time promised him an annuity for life and to honor him with the title pastor emeritus when his successor has taken up his work as pastor of the Bethany Church. The meeting was as usual friendly and good feeling prevailed. Dr. Bergin has served as pastor here thirty-six years, been a member of the college board, and president of the same, been president and vice-president of the Conference, chairman of the county Red Cross for many years and president of the Bethany Home Board since the founding of the institution.

Manson, Iowa. The Rev. and Mrs. S. F. Hammarlof of Manson, Iowa, were pleasantly surprised by the Skaraborg Lutheran League of Piper on Friday evening, December 20. Suddenly, and without any warning, a caravan of cars lined up in front of the parsonage, and in streamed the leaguers, taking possession of the parsonage. The first part of the evening was spent in conversation and playing of games. Before the visitors departed the president of the league spoke and on behalf of the young people, handed Pastor and Mrs. Hammarlof a gift of "greenbacks." Another member of the league also gave the pastor a present of his own. —I. B.

Bethany, Niagara Falls, N. Y. One of the oldest and most active members of our congregation, Mrs. Justina Yngve, was called to her heavenly reward Sunday morning, Dec. 1, at the very hour of the day she was accustomed to get ready to attend the Bible class, which she never failed to attend when health permitted. Had she lived a few months more she would have reached the age of 76. Mrs. Yngve was a true mother in Israel as all who knew her will gladly acknowledge. She was the widow of Charles Yngve, who for years made possible the Sunday school, those years when Bethany was served by the pastor of the Buffalo charge.

She leaves to mourn her the daughters, Mrs. Elin Gefvert of Upper Darby, Pa.; Mrs. Augusta Flood of Pasaic, N. J., and Edith, at home; the sons J. Robert, Adolph, Arthur and Henry of Niagara Falls; and Emil of Bloomington, N. J.; three sisters, Mrs. Anton Peterson, Jamestown, N. Y.; Mrs. G. E. Gefvert, Philadelphia, Pa., and Mrs. C. Anderson, Lanse, Pa.; two brothers, Lars Larson, Los Angeles, Calif., and E. J. Larson, Tucson, Arizona; also nine grandchildren and one great grandchild.—J. E. N.

The Rev. G. H. Randolph will conduct the services over Station WCAL (Minneapolis studio) on Sunday, Jan. 19, 10 to 11 a.m.

The Augustana Lutheran Church of Boone, Ia., has extended a call to the Rev. Ruben Spong of Osage City, Kans., to succeed the Rev. C. R. Pearson, who has accepted a call to Bethany Lutheran Church, Ishpeming, Mich., where he will begin his work in February.

Pastors and Their Families of the St. Cloud District in the Minnesota Conference met for the annual Christmas get-together at the parsonage in Onamia on Dec. 30 where in addition to the Christmas festivities, a farewell was said to the Onamia pastor, Louis Crowner, and his family who are leaving soon for their new field of labor in California. Approximately fifty people were in attendance, and expressed their sincere good wishes and godspeed to the Crowners who have been faithful members of the St. Cloud District for four and a half years. A gift was presented in behalf of the assembled group as a remembrance of the occasion. The occasion was also used to welcome two

Trustees of the Augustana Annuity Trust held their annual meeting in the offices of the Augustana Pension and Aid Fund on January third. The following officers were elected: Chairman, Dr. C. O. Gulleen; secretary, Mr. J. G. Youngquist; treasurer, Mr. Otto Leonardson. Rev. O. T. Engquist was elected to serve as executive secretary and assistant treasurer. Mr. D. W. Gustafson was elected to serve as bookkeeper.

The treasurer reported that the net income for 1940 in the amount of \$5,113.32 had been turned over to the Augustana Pension and Aid Fund to be used for extending aid to beneficiaries and dependents of the Fund. The treasurer's annual report showed that during 1940 the gross income from all properties operated by the Trust amounted to \$5,685.10 while taxes and expenses amounted to \$571.78. Rev. Reuben C. Anderson and Mr. Robert Frisk of Des Moines, Iowa, were elected as auditors.—J. G. Y.

From the Pulpit of Immanuel, Crosby, Minn. It was certainly glorious to be in the Immanuel Church Christmas morning. The lights and candles shone brightly on the altar, in the windows and on the Christmas tree. The worshipers were welcomed by the choir, singing, "Come, all ye faithful. From the pulpit came, in a clear and audible voice, a powerful and inspiring sermon, closely following the text. The theme was "Thanks be to God for His Unspeakable Gift." The speaker brought our feeling to a climax when he pictured to our imagination the bloody battlefields of Europe, where suspicion and hatred had taken possession of man's hearts and then quoted the beautiful admonition of Jesus, "Love, ye one another." The sudden contrast was so touchy that it made it hard to keep one's eyes dry. This splendid sermon was supplemented by an appropriate solo by Mr. Hagen, high school music director, a soft and appealing song by the Junior Choir and a more powerful one by the Senior Choir. Towards the close of the service everyone felt that he had received so much that a desire made itself felt to give something in return. The opportunity to satisfy this desire was also provided for when Mr. Gartland, a deacon, stepped in front and announced that an offering for the pastor was then to be taken.—The Pew.

Trinity, Buffalo, N. Y. We are grateful to the Home Mission Board of Conference and Synod for the assistance given us the last three years. Our hope is to be self-sustaining the coming year, thanks to our beloved pastor's family, the Rev. and Mrs. G. P. Williams, who have decided to donate \$600 of their salary to the congregation for the year 1941. The board of administration as well as the congregation are very thankful indeed. May this inspire us all to do our utmost. During the past year a few families have moved into our city and also affiliated with our church.

Last spring a special finance committee was selected, with Mr. Carl Swanson as chairman, to try to strengthen our finances. This committee worked during the summer and reported on Nov. 18, when a Thanksgiving festival was held, and a splendid program rendered. Our conference president, Dr. Felix V. Hanson, was the guest speaker, and we appreciate his visit and his message. Thankful members and friends brought an offering of \$589.95.

The different organizations within our church are working hard. The Ladies' Aid with Mrs. Carl Bredenberg as president is the mainstay of our church in gathering funds. Trinity Circle, with Miss Emma

Krans as leader, and the Lutheran Brotherhood, Mr. Sven Johnson, chairman, have furnished the kitchen in our church basement with new equipment.

—David Anderson.

Emmanuel Golden Jubilee Year, Council Bluffs, Ia., G. W. Wahlin, pastor. Annual meetings have been held in this congregation the first week in January for fifty years. At the last meeting, Jan. 2, the fiscal year was changed from Jan. 1 to April 1 with the annual business meeting to be held the first Tuesday of April. The three main reasons for such a change are: First, the busy business Christmas of the world gives the every member canvass and the annual congregational meeting second place. Second, in this city a wide every member canvass is held during March. At this time the daily newspaper gives large spaces on stewardship, streetcars and stores advertise the canvass and also stress the need of supporting the church. Third, the pledges will be made during Lent, which is the season for sacrifice.

The reports showed a net increase in membership of 28 per cent; children, a net increase of 42 per cent; Sunday school an increase of 40 per cent; the average attendance at the morning worship 52 per cent. Finances also showed an increase, although there was a slight arrear which we hope to meet soon. Improvements to the amount of \$1,600 were made during the year.

Funeral of Pastor Alford

WHILE in the midst of intense preparations for the fast approaching Christmas festivities, word went forth from the parsonage of Duquesne, Pa., that our genial and much beloved brother in Christ, the Rev. Frans Adolf Alford, had been called to his eternal reward on Wednesday morning, December the 18, after an illness of several months duration.

The deceased brother is survived by his wife and two daughters, Leonore Frances of Brooklyn, N. Y., and Mrs. Signe Evangeline Alford-Starner of Belmont, Mass.; two brothers, Everett Anderson of Washington, D. C., and Wilgot Anderson of Old Orchard Beach, Maine; three sisters, Mrs. Elvira Marden and Mrs. Hulda Morris, both of Manchester, N. H., and Miss Alida Anderson of Brooklyn, N. Y., and one grandson, Master Herbert Starner of Belmont, Mass.

Funeral services were conducted at the Zion Lutheran Church of Duquesne, Saturday afternoon, December 21, with Pastor Olof Lundgren of McKeesport in charge. The remains lay in state from 12 o'clock noon until 2 p. m., with Pastors John E. Nelson of Pittsburgh, J. J. Younggren of Greensburg, Joseph E. Bergquist and Axel F. Andrea of Irwin serving as guard.

Unaffected dignity and inspirational solemnity characterized the service throughout. It was introduced by the assembly singing "Rock of Ages." Pastor Younggren read the Scriptures and offered prayer. Pastor C. O. Bostrom, by virtue of his being president of the district of which Pastor Alford was a member, delivered the sermon. His was a soul-nourishing message, based on Simeon's "Swansong," "Lord, now lettest Thou thy servant depart in peace." Pastor Olof Lundgren read the obituary and spoke a brief eulogy on behalf of the Pittsburgh District. Condolences and resolutions were read by Pastor John E. Nelson. Dr. Chas. W. Baker, Jr., pastor of the First Lutheran Church of Duquesne (U. L. C.), spoke on behalf of the Duquesne Ministerial Association. The Rev. John Carlson, pastor of the Mission Church of Pittsburgh, spoke on behalf of the Swedish Ministerial Association. The assembly sang "We Shall Sleep But Not Forever." The service was closed with prayer and benediction spoken by Pastor J. E. Bergquist. Later in the evening the remains were taken to Manchester, N. H., for interment. The pastors of the Pittsburgh District served as honorary pallbearers.

And thus closed the earthly career of a genial personality, a devoted husband and father, a true divider of the Word of God, a faithful shepherd of the flock of Christ; yea verily, a true Israelite in whom there was no guile. He shall rest in peace and his works shall continue to follow him.

OLOF LUNDGREN.

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The Rev. Herbert Olson of Tabor, Stanton, Iowa, has been called to succeed the Rev. C. Philip Holmberg as pastor of the Grant Center Lutheran Church of Boxholm, Iowa.

Salem Lutheran Church, Mt. Vernon, Wash., Dr. Carl A. V. Lund, pastor, reduced its debt by \$2,500 last year. A similar sum is pledged to be paid before June 30, 1941.

The Rev. Carl G. Okerblom of Minneapolis, Minn., has declined the call to Eden Lutheran Church, Riverside, Calif.

Portland, Ore. The annual consecration week services of the Lutheran churches in Portland and vicinity is to be held February 9 through 13 at Augustana Church, Paul V. Randolph, pastor. The speaker will be the Rev. J. M. Halvorsen of Bethany Lutheran Free Church in Seattle.

The nurses of Emanuel Hospital recently organized a chapter of the Lutheran Student Association. The following officers were elected: Betty Lewis, president; Evelyn Taylor, vice-president, and Betty Morland, treasurer.

The Rev. Karl A. Martin has tendered his resignation to Emanuel Lutheran Church of Ridgely Park, N. J., which he has served twenty-six years.

Bethany Lutheran Church, Seattle, Wash., has engaged Miss Miriam Swanson as parish secretary. Miss Swanson, a graduate of Gustavus Adolphus College, is well qualified for this work.

The Rev. Emil L. Swanson of Bertrand, Nebr., has been extended a call by the Concordia Lutheran Church of Kingsburg, Calif., to become its pastor.

Aberdeen, Wash. The cornerstone for the new edifice which is being erected by Trinity Lutheran congregation was laid Sunday afternoon, Dec. 22. The pastor, Rev. J. C. Elmer, officiated. The foundation and walls of the structure, which will cost about \$10,000 when completed, have already been built.

First Lutheran of Rockford, Ill., has recently completed the renovation of the interior of its church edifice at a cost of about \$20,000.

The Willmar District of the Minnesota Conference is sponsoring a Lutheran Vesper Hour every Sunday from 4:00-4:30 p.m. over Station KWLM, Willmar. Each parish of the District will sponsor three broadcasts a year. The pastors take turns in leading the program and presenting the meditation. Each broadcast consists of a hymn, the Vesper Liturgy, vocal numbers, and a meditation about fifteen minutes in length. Already this series of broadcasts has awakened an enthusiastic reception.

—B. E.

Dr. A. P. Westerberg was installed as pastor of First Lutheran Church, Moscow, Idaho, on Sunday evening, Dec. 8. Dr. Carl A. V. Lund, president of the Columbia Conference, officiated, assisted by Pastors Axel Berg and Allan Langhoff. Dr. Westerberg recently moved to Moscow from Sioux City, Iowa.

Home for Aged Marks Birthday. An impressive anniversary service was held at the Columbia Conference Home for the Aged, Seattle, Wash., Sunday afternoon, Dec. 15, commemorating the 20th year since the organization of the institution. From a humble beginning of two persons and a small brick building on December 1, 1920, the home has grown into a large Christian colony under the guidance and inspiration of the late Dr. C. R. Swanson, its founder.

The anniversary program under the direction of the new superintendent, Rev. Carl A. Bengtson, included devotions by Rev. Roger P. Oliver. The musical numbers by Mrs. Siri Djos, Mrs. Edna Anderson Hillman, Isabelle Magnusson, Thorild Swanson, and Mr. and Mrs. Irl Janssen. The festival address was delivered by Dr. Carl A. V. Lund, president of the Columbia Conference, who spoke on the subject, "Home for the Aged" emphasizing especially the word "home." The superintendent gave the historical sketch.

Greetings were extended by Rev. Carl E. Rydell, Rev. O. R. Karlstrom, Dr. L. C. Foss, Rev. Alfred E. Sorensen, Dr. John W. Unis, and Vincent Thoren.

Gloria Dei Lutheran Church, Durant, Ia., Carl O. Carlson, pastor. Thursday evening, October 17, the Gloria Dei congregation assembled to dedicate its new baptismal font to the memory of little Cecile Carlson, daughter of Pastor and Mrs. Carlson, who passed on to her heavenly home a year ago on that date.



CECILE CARLSON

Dr. E. E. Ryden, Editor of THE LUTHERAN COMPANION, was the speaker. He used as his text, Rev. 22. 1-5, which is a picture of that future home with the Lord, and he led us in a meditation on the future life for those who are God's children. Mrs. Ruby Saur sang "When He Cometh" and Harland Hetzler sang "O Happy Home." We, as a congregation at Durant, rejoice greatly over the possession of this lovely new font and it is our prayer that many may be brought here to the Lord in holy baptism.

We are especially rejoicing these days that we have been able to establish our own Lutheran Sunday school in Durant this fall, and God has been blessing it wonderfully. We look forward hopefully and prayerfully to seeing great results from this new opening.

—L. B. M.

Mrs. C. G. Sunwall of Rush City, Minn., passed away Christmas Eve at the age of 68 years. Mrs. Emma Alida Sunwall, the daughter of Mr. and Mrs. J. A. Willd, was born in Meeker County, Minn., June 13, 1872. Seventeen days later she was brought to the Lord in Holy Baptism. In 1886 she was confirmed in the North Crow River Lutheran Church. She was married to Mr. Charles G. Sunwall at the North Crow River Church near Dassel, Minn., July 1, 1894. The young couple made their home on a farm close to Dassel for the first few years of their married life. Later they resided in the town of Dassel, and in 1920 moved to Rush City, Minn. Immediately upon their arrival in Rush City, the family affiliated with the First Lutheran Congregation of their new home town, and Mr. and Mrs. Sunwall have remained faithful members ever since. Six children came to bless the Sunwall home, one of whom, Mabel, preceded her mother in death in 1919. Mrs. Sunwall had been bedridden practically ever since May, 1937. However, she lived to enjoy a day last June for which she had long prayed, the day of the ordination of her son Carl into the Gospel ministry.

She is survived by her husband, three daughters, Mrs. Fred Molgren of Austin,

Minn.; Mrs. Ed. Brandt of North St. Paul, Minn., and Mrs. Albert Asp of Eau Claire, Wis., and two sons, Carl, pastor at Brunswick and Graston, Minn., and Elmer of Brookings, S. D.; also two grandchildren, her aged mother, Mrs. Ida Willd of Hoffman, Minn., two brothers, and seven sisters.

Funeral services were held at the First Lutheran Church in Rush City on Friday morning, Dec. 27, with the pastor of the church, the Rev. Theodore Conrad, in charge, assisted by Pastors Nels Benson of Hinckley, Frank Bonander of Braham, Verner Granquist of Isanti and Harold Peterson of Cambridge. A brief service was held in the afternoon in Dassel, Minn., where the interment took place.—J. W. R.

Alta, Iowa. The last two months have been filled with activity in the Trinity Lutheran congregation at this place. On Tuesday, Oct. 29, Pastor C. Philip Holmberg and family arrived to take up the work here. The Ladies' Aid had just previously decorated the interior of the parsonage.

On Sunday, November 3, Pastor Holmberg preached his initial sermon to a large audience. An impressive installation service was held on Sunday evening, Nov. 17, when the Rev. D. Verner Swanson of Gowrie, Ia., president of the Iowa Conference, delivered the sermon and officiated at the rites of installation. He was assisted by pastors of the district. Pastor K. M. Holmberg of Ortonville, Minn., father of the local pastor, also was present and took active part in the services.

On Friday evening, Nov. 22, the congregation had arranged a welcome reception for the new pastor and his family. A fine program was rendered consisting of music, songs, readings and declamations appropriate for the occasion. The address of the evening was delivered by Rev. H. W. Lindstrom of Cherokee, Iowa. Rev. K. M. Holmberg also was present and spoke. A. G. Johnson, vice chairman of the church board, on behalf of the congregation spoke a few words extending to Pastor Holmberg and family a most cordial welcome to Trinity, concluding his remarks by presenting to Pastor Holmberg a purse of money from the congregation and friends. Mrs. Holmberg was presented with a lovely bouquet of flowers from the Ladies' Aid, Mrs. L. J. Peterson making the presentation. Both Pastor and Mrs. Holmberg responded and expressed their appreciation of this act on the part of the congregation. Refreshments were served in the church parlors and a social evening was enjoyed.

Wednesday afternoon and evening, Dec. 18, Pastor and Mrs. Holmberg held "open house" when 125 members and friends registered and expressed their good wishes to the pastor and his family. Mrs. Holmberg, assisted by the wives of the boards of administration of Trinity and Immanuel, served refreshments to the visitors.

Christmas Day was a day that will be long remembered. Early Christmas matins were celebrated at 6 a.m. by an assembly that filled the sanctuary to capacity. The pastor was presented with a Christmas offering at the close of the services. The Trinity Choir rendered several fine numbers.

In the evening of the same day the Sunday school gave a Christmas program, "Rays from the Star of Bethlehem." All available space in the church was occupied for the evening.

Much interest has been shown by both pastor and members and Trinity congregation looks forward to a bright future.

—A member.

Augustana Brotherhood

Conducted by the Brotherhood of the Augustana Synod. John A. Christianson, Editor.
Office at 7550 South Halsted Street, Chicago, Ill.

Our Boy's Column

BY FRANS A. VICTORSON
205 So. Broad St., Shenandoah, Ia.

The New Year

A Resolution

A RESOLUTION to use every opportunity in developing yourselves, your troop, and your sponsoring institution, beyond and above what has been achieved in the past, to my mind would be the resolution of resolutions. Just think what a synodical scouting program we would have if every scout and scouter determined to put himself wholeheartedly into the program of the Church and boost his organization in the Church. What we need today, more than anything else, is enthusiasm for the principles for which Christ stood. We need a spirit of unflinching obedience, sanctified zeal and godlike love. If the men and boys of the Augustana Synod, who are participating in the greatest of youth programs known in the world today, namely scouting, could generate such a spirit in their community of life, think what it would mean. Let us make the year 1941 really count for our Church. Make your troop as important to the institution as the Ladies' Aid, the Lutheran Brotherhood or any other organization.

Jump on the Band Wagon!

Jump on the band wagon and be ready to attend the Augustana Luther League Convention at Rockford, Illinois. Scouts from every corner of the Synod should attend, and will, I am sure. Many of you have, at one time or another, assisted at the conventions. I will never forget the scouts who served at Rock Island and at Omaha. At the heart of the Synod they did everything but eat and sleep for the leaguers. One scout was stationed at the telephone to take messages. During the absence of the one in charge, this scout took long distant calls, sent scouts looking for the respective parties, relayed important messages and earned the commendation of several important figures because of his politeness and efficiency. At Omaha a troop was whipped into shape at a moment's notice for a Scout Demonstration. It's no wonder that scouts are asked to serve. Good scouts make good leaguers and league leaders. I know of one church that had an overabundance of leaders, a situation not too often the case. The fact of the matter was, the scout troop had been functioning for ten years. Both the Senior and Junior Leagues were domi-

nated by scouts in executive positions. The chapel choir was also well in hand because of scout leadership and the cathedral choir, besides having many active scout members in its ranks, had former scout men in the official places. Scouts are well trained as leaders. Make them well trained as leaguers.

Let Us Give the Best We Have

The editor of "The Lone Scout" has summed the new year as follows: "To all of us, the first day of the new year should be one of challenge, time for resolutions, but more important than that, it is time for starting a brand new year with a brand new program of achievement.

"Let us give the best we have in thought, faith, service, and to make use of all our talents to help build for this great nation. We must keep before us the high goals of greater achievement. There will be more explorations, more pioneering and more new fields of human endeavor in the future than have ever been recorded in America's past history. Nothing we have today is perfect or anywhere near its highest attainment of value to the human race.

"It's great to be a boy today, to have all this challenge of future development in the foreground. Scouting will help boys to explore and find these new trails to greatness."

Brotherhood Briefs and Notes from the Executive Secretary

An Annual Meeting

A FEW weeks ago it was our privilege to attend the annual meeting of one of the Chicago brotherhoods. The setting was a supper meeting in one of the city's hotels.

Annual reports were read and routine business dispatched in an able and efficient manner leaving ample time for the program, a question conducted by one of the members who styled it "Axel's Askings and Answers." Those present were divided into two groups and the point system used in grading. The questions covered a wide field in current events, secular and sacred history. Both sides did most admirably. When the score was announced it was a practical tie between the two sides—the winners carrying the day by a margin of only seven points out of a possible several hundred.

One piece of business of the evening was particularly gratifying to the writer. When the treasurer announced that all askings by both the district, conference and synodical brotherhoods had been paid

in full we felt like cheering. It is only fair to state that in amount the contributions to the Home Mission Development Fund of this brotherhood ranks among the first five of all the brotherhoods in the Synod.

The example of this little Chicago brotherhood is well worth emulating on the part of other units in our Synod. The task is easy—good results make us happy and the Kingdom is advanced by our efforts. Let's all be one hundred per cent during 1941.

20th Anniversary Year

Next June the Augustana Brotherhood will observe its 20th anniversary as a part of the annual convention in Minneapolis. Plans are already in progress to make this a notable event. As a part of the plans each local brotherhood is asked to make the observance of this important milestone a part of the year's program. Program suggestions will be sent out to all congregations and it is hoped that our anniversary year will be a big success.

The Home Mission Development Fund Ingathering 1941

The convention in Rock Island last June went on record as making the voluntary ingathering for the Home Mission Development Fund an annual affair. If all of our units accept the decision of the Synodical Brotherhood it won't be many years before this fund will reach such proportions as to be a real help for our Home Mission Board.

When the appeal comes from the central office don't pigeonhole or table it but act favorably. You will be all the more happy if you do.

An Item of Business for the April Meeting

We are no longer on the synodical budget, which means that we are on our own as far as current expense money is concerned. How are we going to raise it? By

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selling Brotherhood Buttons as we did last year. Some district and conference brotherhoods have solved the problem by collecting annual dues from the local brotherhoods. To these the buttons will be sent as last year to be distributed free. For the rest of us the buttons will be sold for 10 cents each and the proceeds sent to the Synodical Brotherhood treasurer, H. A. Smith, Elbow Lake, Minnesota. This year we will all be proud to wear the button, which is especially designed to commemorate our anniversary. Your assignment will reach you in time for disposal at the April brotherhood meeting.

The Governing Board of the American Federation of Lutheran Brotherhoods Meets

Dec. 28, 1940, marked the annual meeting of the governing board of the American Federation of Lutheran Brotherhoods in the Hotel LaSalle, Chicago. The constituent groups were well represented and important decisions reached. Action was taken on the part to be taken by the Federation in ministering to the Lutheran boys in the army training camps; in arranging for the financing of the Federation for the current year; and the laying of preliminary plans for the biennial convention to be held in November of this

year. More about the Federation in subsequent issues.

All in all it looks like a big year ahead of us as far as brotherhood work pertains. We pray for divine guidance and many blessings from on high.—J. A. C.

Pioneer Layman Gone

IN THE death of Lemuel Hoogner, Minneapolis, Minn., on December 1, the Augustana Synod lost one of its best-known pioneer laymen. He was born at Swedona, Ill., on August 25, 1857, the son of Samuel and Elizabeth Hoogner, and had been actively identified with the Synod and its work throughout his life.

The father of the deceased was a "forty-niner," who had made the long trek to California in search of gold. On his return to Illinois he had purchased a farm at Swedona, and it was here that Lemuel, together with eight brothers and sisters were born and grew up. It was a pious home, where pastors of the Synod and students from Augustana College and Theological Seminary were frequent guests. Three of the daughters—sisters of Lemuel—married pastors. Thus the name of Hoogner was known far and wide throughout the Synod and became almost a symbol of the pietistic type of Lutherans who helped to lay the foundations of the Synod.

Lemuel Hoogner attended school at Abingdon College and later at Augustana College, after which he taught public school at Lindsborg, Kans. For three years he served as superintendent of the Children's Home at Andover, Ill. The greater part of his life, however, was spent in farming at Fremont, Iowa, and Wakefield, Neb. In 1920 he retired and moved with his family to Minneapolis, where he made his home until the time of his death.

On September 19, 1883, he was united in marriage to Miss Edna C. Johnson of Fremont, Iowa. The union was blessed with nine children. One child died in infancy. The other eight, together with the widow, survive. The are Carl B. Hoogner, Mrs. Agnes Kindstrom, Mrs. Esther Rydbeck,

PAYMENTS ON THE 1940 SYNODICAL BUDGET

December 28, 1940 to January 3, 1941

General:	Payments to December 27	Week's Receipts	Perc.	Balance
California	\$ 5,813.50	.....	70	\$ 2,491.50
Canada	2,198.90	.....	64	1,231.10
Columbia	4,400.00	.....	45	5,360.00
Illinois	28,677.53	3,053.92	47	34,603.55
Iowa	9,201.05	.....	47	10,068.95
Kansas	4,000.00	1,000.00	33	9,740.00
Minnesota	42,620.00	5,000.00	49	48,300.00
Nebraska	5,110.20	709.75	41	8,375.05
New England	11,563.50	2,760.60	42	19,780.90
New York	9,500.00	2,500.00	39	18,740.00
Red River Valley.....	13,054.62	.....	72	5,075.38
Superior	8,280.93	.....	73	2,914.07
Texas	2,709.22	.....	68	1,220.78
Intermountain	448.79	.....	43	591.21
Montana	914.11	.....	63	530.89
Southeastern	328.27	.....	45	401.73
	\$148,820.62	\$15,024.27		\$169,425.11
Augustana College:				
Illinois	8,884.07	946.08	47	10,719.85
Iowa	3,079.78	.....	47	3,370.22
Superior	2,219.07	.....	73	780.93
	\$163,003.54	\$15,970.35	49	\$184,296.11
Week's receipts	15,970.35			
	\$178,973.89			

DOES A SELF-RESPECTING CHURCH WANT OTHER CHURCHES TO PAY ITS BILLS?

Even the poorest citizen resents being made the object of charity, and there are many who will suffer untold hardships before they ask others to support them. And yet, every church that refuses to assume the share of the benevolence budget assigned to it is doing just that. Other congregations in the conference must pay the balance of that congregation's obligation in addition to their own. And the failure of the congregation to pay its debts is, in the last analysis, the failure of every individual member. No, a self-respecting congregation doesn't do that.

—From folder published by the Illinois Conference.

Otto Leonardson, Financial Secretary.



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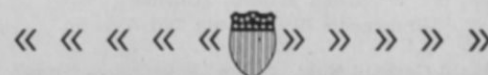
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THE 1939

Proposed Constitution FOR CONGREGATIONS OF THE AUGUSTANA SYNOD

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Each, net, 10 cents; dozen, net, 75 cents.

Constitution of the Evangelical Lutheran Augustana Synod of North America

Adopted at the Synodical Convention in Rock Island, Ill., 1893, and St. Peter, Minn., 1894, and at subsequent conventions amended. And By-laws and rules of order adopted at the Synodical Convention in Andover, Ill., 1884. Paper cover, 10 cents.

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Translated by

PASTOR O. V. ANDERSON

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—N. R. MELHORN in *The Lutheran*.

"This manual translated from the Swedish is a splendid contribution to the liturgical literature of the Lutheran Church in America. Some pastors seem to think that the Common Service is the only thing to be used if they do not use the translated liturgies of the different Lutheran lands. This book proves that there are other treasures, and I believe these as well as other treasures from our Lutheran heritage should some day form the basis of an American Lutheran Common Service."

—J. M. JENSEN in *The Ansgar Lutheran*.

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Mrs. Marie Anderson, Mrs. Martha Van Tassell, Mrs. Helen Edblom, and the Misses Hannah and Neoma Hoogner. He also leaves two brothers, Charles and Jonathan, and three sisters, Mrs. Helen Backman, Mrs. Ada Nelson and Miss Mary Hoogner. One brother, Nathan, and two sisters, Emma and Esther, had preceded him in death. Nine grandchildren also mourn his departure.

Funeral services were held on December 5 at Messiah Lutheran Church, Minneapolis, of which Mr. Hoogner had been a devoted member. The pastor, Dr. Leonard Kendall, had charge, and gave the sermon. The Rev. T. L. Rydbeck, a son-in-law of the deceased, also spoke, and Dr. E. E. Ryden gave the obituary. Dr. J. E. Rydbeck, a former pastor of Mr. Hoogner at Wakefield, Neb., had charge of a brief devotional service for members of the family and other immediate relatives preceding the church service. Burial took place at Memorial Cemetery, Minneapolis.

As *THE COMPANION* was going to press, news was received of the passing of Mrs. Lemuel Hoogner. Death occurred on January 6, and she was laid at rest beside her husband on January 9.

Seminary Commentator

WE ARE truly grateful that no less than 46 of our students received Christmas calls this year. For a while things looked gloomy and we were beginning to wonder if the Spirit of Christmas had died in some of the churches we hoped would remember the Seminary. But no, it had not. Here is a snatch from one of several fine letters sent us:

"It may seem a bit early in my ministry to have an assistant, although we sure can use one here this Christmas with our membership. We have over 700 people living in our town, and from the records of our Sunday school we have about 100 children enrolled. We could use a junior seminarian in this work. . . . Following the Christmas services we will have a Bible and Prayer Week in January. Here again the student would be welcome to conduct at least three evenings." Ample remuneration and plenty of good fellowship assured. This shows the right kind of a spirit in a young pastor. His congregation stands behind him. Just give the congregation a chance, and they will respond. So will the students. Thank you.

* * *

Yes, our Christmas programs and services on Zion Hill will remain in our memory like bright areas of beautiful experience, because they were surcharged with the spirit of Christian joy and reverence. The grace of God was glorified in Christ Jesus, both at the Concordia Society Christmas party in the Commons, and, of course, at the early Christmas matins in the chapel sponsored by the senior class.

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Many collegians worshiped with us on that occasion, and the seminary family joined the college folks in morning worship the day before. Peace on earth among the school folks. The singing of the college choir under the direction of Prof. Veld was splendid, but the singing of our Seminary Chorus under the direction of Luther Hedeén is not taking any back seat either. Our Seminary Chorus has done what no previous chorus has done here—participated once a week at morning chapels by rendering a special song just before the benediction. We could only wish that at least this morning service might be broadcast to the whole Synod. Did you hear the Christmas broadcast from our seminary chapel Wednesday afternoon at 4 o'clock? The president of the senior class preached and the chorus sang.

* * *

Mention should be made of important theological offerings that come from the pen of our theological professors from time to time. Prof. Eric H. Wahlstrom's article on "The Church and the Kingdom of God" in the summer issue of *Christendom* is a Bible study of great value and interest. The grace of God is shown to be the central force and principle of the Kingdom, even the grace of God which the Lord has entrusted to the Church to administer. Without that grace there can be no hope of a Kingdom structure in the World. That's Scriptural and truly Lutheran. Let modern day-dream reformers comprehend this truth if they can. They surely need to.

Then there is the little book, clad in white Christmas robe, by Dr. Adolf Hult entitled, "The Theology of History." Evidently the author does not agree with Goethe, that universal history is the greatest of all absurdities. Dr. Hult shows us that there is meaning in history, and there is meaning to the life of the individual. What gives meaning to history and life—no matter how confused the course of events may seem at times—is the presence of God. I recall a poetic description that the late Dr. Nils Forsander gave of church history, and his face shone with a radiance from above as he repeated the line: "It is the Epic of Immanuel."

I wish finally that space would permit me to comment briefly on Dr. C. G. Carlfelt's splendid treatise, "A History of Scientific Research in New Testament by Swedish Scholars." Perhaps I may find opportunity to do so next time. I will only report one of many encouraging observations: Dr. Carlfelt is independent in his thinking, does speak with appreciation of good things found in Swedish theology and church life, but does not hesitate to utter words of sound and healthy criticism when necessary. In times like these such an attitude on the part of a Lutheran theologian, indeed of any theologian, is imperative and for the good of the Kingdom of God.

A blessed new year to our people who remember the Seminary in their prayers in order that God's Kingdom may come and His will be done through its service of ministerial training.—S. J. SEBELIUS.

The Pastors' Institute

February 3-5, 1941

AT ITS meeting in Rock Island last spring the Synod passed the following resolution: "Resolved, that the Synod adopts the suggestions for unified emphasis on Christian higher education during the year 1941, contained in the commission's report." It is in accordance with this resolution that the Seminary faculty chose the theme: "The Church and Higher Education," for the coming Pastors' Institute, Feb. 3-5. It is our firm conviction that this subject is of supreme importance to every pastor and worker of our Synod not only for the present, but for the future of our church and for the welfare of our whole nation. It is a theme that needs to become the subject of discussion in every quarter of our Synod. Information is needed. Sober thinking is urgent. Zeal for Christian higher education is imperative.

Provisions have been made for a thorough discussion of this theme on the program for the Institute. In addition to the addresses to be given by the guest speakers, Dean S. J. Sherrill of Louisville, Ky., and Dr. Chas. W. Kegley of Chicago, there will be a panel discussion on the theme under the leadership of our own President Bergendoff on both Tuesday and Wednesday morning. Several of our leading educators and men directly connected with the problem of higher education will participate. We know that this discussion will not only be interesting, but will contribute much needed information.

It is with enthusiasm therefore that we urge every pastor to avail himself of the opportunity to attend the Institute. Lodging will be provided through the hospitality of the students of the Seminary and the administration. As in previous years there is a registration fee of \$1.00 for everyone who attends the Institute. Meals will be served in the Seminary Commons at a nominal charge. Kindly send in your reservation for lodging immediately so that the committee in charge may have ample time to make necessary provisions, addressing your communication to the undersigned. For complete program see January 2 issue of *THE LUTHERAN COMPANION*. Welcome to the Pastors' Institute! Welcome to Augustana Seminary.

—CARL A. ANDERSON, Director.

We prefer companions in our suffering; so we seek God when we are in sorest need.

* * *

Jesus proves His magnanimousness by not forgetting those who fail to remember Him.

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Our Colleges

Upsala

THE recent acquisition of the Valentine Bjorkman Lincoln Library by Upsala College has attracted widespread notice. Newspapers throughout the country gave space to this news, as did also religious journals and the Swedish-American press.

Dr. Louis A. Warren, director of the Lincoln National Life Foundation, of Fort Wayne, Indiana, congratulating Upsala on the excellent possession of Lincolniana, stated: "This Library was as carefully and intelligently gathered as any of the more recent collections in the country."

Both President McClelland and Vice President Kincaid, of Lincoln Memorial University, showed great interest in the valuable addition to Upsala's library, and have offered to add to the Upsala collection publications in the field issued by their institution.

Mr. Henry B. Van Hoesen, librarian at Brown University, has urged close co-operation between those in charge of the collection at Upsala and the directors of the very valuable collection at Brown. From the Abraham Lincoln Association, Springfield, Illinois, has come an offer to be of any possible assistance in enlarging our collection.

In a recent issue of "Lincoln Lore," published by the Lincoln National Life Association, it was made known that eleven other colleges and universities in the United States are featuring libraries given over to the study of the Great Emancipator. Alleghany College, Berea College, Brown University, Butler College, Chicago University, Drew University, Harvard University, Lincoln Memorial University, Santa Barbara College, the University of Michigan and Western State Teachers' College have prized Lincoln collections, and news has just been received that the Governor Henry Horner collection has now been given to the University of Illinois.

—From the "Upsala Gazette."

Dr. Einar Tegen, professor of philosophy at the University of Stockholm, was recently a guest lecturer at Upsala. In the afternoon he spoke before the combined classes in philosophy on the topic "The Basic Problem in the Theory of Values." A discussion followed the lecture. In the evening the noted scholar addressed the meeting of the Swedish Cultural Society, held in Kenbrook Hall, on "Sweden and the European War." At the latter Dean Ericsson presided.

It was the writer's pleasure recently to attend a luncheon in New York City in honor of Dr. Birger Sandzen of Bethany College, and Miss Alma Louise Olson, the noted Scandinavian correspondent to American papers. The day previous Dr. Sandzen had been made a knight of the Order of the North Star. At the luncheon he was again lauded as a creative artist, and as a leading interpreter of the South West. Miss Olson was decorated with the Vasa Medal in gold. It was a pleasure to meet these "Bethanyites" and exchange greetings.

The Upsala A Capella Choir is busy at work preparing for the coming tour through New York, Pennsylvania and Ohio. Fourteen concerts will be given in all. In addition, a concert will be given in Brooklyn, sponsored by the New York City District Luther League, for the benefit of the Chapel Fund, and also one lo-

cally, sponsored by the Student Council of Upsala. We are grateful to pastors and committees in congregations on the route

for the 1941 tour for their assistance in making the preliminary arrangements.

—E. B. L.

FROM THRONE TO CROSS

Selected Lenten Sermons



Encouraged by the demand for the book of Lenten sermons entitled IT WAS FOR YOU it was decided to publish another volume under the title FROM THRONE TO CROSS. The sermons contained in this new book are the messages brought to the Lutherans of Chicago who, during the Lenten season of 1940, united in a series of daily devotions held in the heart of that great metropolis.

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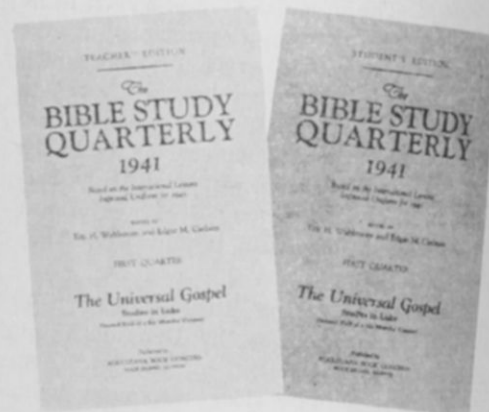
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THE BIBLE STUDY QUARTERLY for 1941



Based on the International Lessons
Improved Uniform for 1941

Edited by REV. ERIC H. WAHLSTROM
and REV. EDGAR M. CARLSON

The men who are collaborating in the editing of *The Bible Study Quarterly* for 1941 are well known in connection with the educational work of our Church. Rev. Eric H. Wahlstrom, Professor of New Testament Language and Literature at Augustana Theological Seminary is responsible for interpretation. He will furnish the text comments and will develop the truths of the lesson further in the department *The Text Explained*. Rev. Edgar M. Carlson, Professor of Christianity at Gustavus Adolphus College, will be responsible for the application of the lesson and will contribute other illustrative helps and lesson aids. With these capable editors, we can promise that both the Teacher's and the Student's Editions will contain suitable and well-organized material for our Bible classes.

The 1941 Bible Study Quarterly will contain the following courses:

First Quarter (January-March): *The Universal Gospel: Studies in Luke.*
(Second half of a six months' course.)

Second and Third Quarters (April-September): *Christianity Reaches Out: Studies in the Acts, Epistles, and Revelation.*

Fourth Quarter (October-December): *Some Great Christian Teachings.*

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Southeastern Region Conference

SOUTHEASTERN region of the Lutheran Student Association of America held its seventeenth annual conference Nov. 29-Dec. 1 at St. John's Lutheran Church of Salisbury, N. C. The conference theme was "Thy Kingdom Come."

The Rev. Arthur M. Huffman, Knoxville, Tenn., was the conference speaker; Dr. P. D. Brown, Salisbury, N. C., and the Rev. H. A. Schroder, Durham, N. C., gave inspirational addresses for the conference. Five students of Southern Seminary, Columbia, S. C., conducted devotional periods and developed the topic, "The Kingdom of God Comes through Right Use of the Liturgy."

The discussion group leaders were the following: the Rev. W. E. Eisenberg, Salem, Va.; the Rev. John Schmidt, Southern Seminary; the Rev. C. E. Norman, Raleigh, N. C.; Prof. H. C. Ahalt, Virginia Polytechnic Institute, Blacksburg, Va.; Dr. Mary E. Markley, Board of Education, Washington, D. C., and Dr. R. A. Goodman, Newberry College.

Conrad B. Park, Newberry College, regional president, presided at all sessions. The conference host was the Catawba College L. S. A. St. John's Lutheran Church Luther League and other members of St. John's Lutheran Church also served as hosts.

L. S. A. A. Mission objectives, namely, Lutheran World Action, the India Scholarship, and Student Refugee Work, were especially emphasized. The play, "In Times Like These," was presented by students from Lenoir-Rhyne College and Newberry College on Saturday evening.

Eighty-eight registered delegates came from nineteen colleges and universities. The new officers are Winifred Losse, president, Winthrop; Joe Killinger, vice-president, Roanoke; Jean Peary, secretary, Marion; Roy Richardson, treasurer, Wofford.

Pacific Northwest Region

DORIS HATLEN, University of Washington sophomore, will head the Pacific Northwest region of the Lutheran Student Association of America during the coming year as a result of an election held at the region's annual conference in Seattle, Nov. 22-24. She will succeed Kenny Erickson, now national vice-president. The three-day convention started Friday evening with a fellowship dinner at which the Rev. F. A. Schiotz, national L. S. A. A. adviser, gave the keynote address: "The Kingdom of God: A Definition."

Activities started Saturday at 8:30 a.m., and continued through to 9:30 p.m. Morning meditations were followed by an address by the Rev. Paul V. Randolph, Portland, Ore.; discussion groups; L. S. A. A. techniques, lunch business meeting, tour of the Washington campus, and the annual banquet at which the Rev. Roger P. Oliver, Seattle, spoke, and Ashram films were shown. A fellowship luncheon Sunday climaxed the convention.

Officers elected at the business meeting, other than Miss Hatlen, were Ed Hansen, U. of Idaho, vice-president; Luther Livingston, Pacific Lutheran, treasurer; Norma Dieter, U. of Idaho, recording secretary, and Robert Lutness, Pacific Lutheran, mission secretary. New advisers are Anna Neilson, Tacoma, and the Rev. L. H. Steinhoff, Seattle.

In spite of snowy weather and icy roads near Seattle, eight schools in the three states and British Columbia, which comprise the region, were represented by 88 registrants; one-fourth of this number came from Pacific Lutheran College, which led attendance followed by Idaho with 18. Next year's convention will be held in Moscow, Ida., in the last part of October.

Book Reviews

All books reviewed in these columns should be ordered from Augustana Book Concern, Rock Island, Illinois.

A Boy Grows Up. By Harry C. McKown and Marion LeBron. Whittlesey House. Price, \$2.00.

This book has been written for the purpose of helping boys in their 'teens to make satisfactory adjustments in their transition from boyhood to manhood. The authors are convinced that when a boy has learned to make himself useful and to secure the confidence of other people, the bulk of his adolescent problems have been solved.

Generous use is made of stories showing concrete situations in which boys of 'teen age meet typical problems and solve them in a constructive way. Numerous suggestions are offered for reading in various fields where an alert boy will want to increase his knowledge and improve his skill. A wide range of interests is touched. The general tone of the book is masculine and challenging.—J. V. N.

Heart Reaching Object Lessons. By Elmer L. Wilder, Th.D., Zondervan Publishing House, Grand Rapids, Michigan. 152 pages, price, \$1.00.

Pastors, teachers, or other church-workers who like to bring home Biblical truth with the aid of the gateway of the eye may find some helpful suggestions here on the employment of simple, easily accessible objects. Though the reader may not agree with the author in the lesson drawn from each object, there is a good deal of suggestive material which will stimulate the pastor or teacher to draw apt and telling applications to Biblical truth in simple lesson form.—O. V. A.

Preaching in These Times, The Lyman Beecher Lectures at Yale University, 1939-1940, Charles Scribner's Sons, New York, 179 pp. Price, \$2.00.

This is the second time in the sixty-nine years of this famous lectureship that the lectures on Preaching have been delivered by more than one man. The lecturers and their topics of the current series are: George Arthur Buttrick, New York, "Preaching the Whole Gospel"; Edwin Mc Neil Poteat, Cleveland, "The Dilemma of Civilization"; Arthur Howe Bradford, Rhode Island, "Preachers Must Listen"; Elmore McNeill McKee, New York, "Leadership Uncensored"; Wyatt Aikin Smart, Georgia, "Old Wine in New Bottles"; Ernest Fremont Tittle, Illinois, "The Church and the Glory of God."

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viously given a complete series of lectures on Preaching under the Lyman Beecher Lectureship. Their present contribution is not a summary or repetition of their former offering, though one easily recognizes their characteristic style and central line of thought, fresh, stimulating and helpful to ministers who are looking for wise counsel and the inspiration of a richer experience than theirs in these times of perplexity and confusion. Dr. Buttrick discusses the place of the social gospel in our preaching and connects it up in a striking manner with the Christ who is first of all the Saviour of the individual. Ernest Freemont Tittle, who spoke so positively and understandingly of Jesus after Nineteen Centuries in his Yale Lectures of 1931-32 in his present lecture sounds a ringing clarion call to the Church to repudiate the glory of outward show and riches and to reflect instead more than ever the glory of God in her life and work. The four other men in the lecture series each has a message of commanding interest. Perhaps it was not without design that these six pulpit leaders were selected to speak in one volume. Their voices differ in tone and quality and yet blend well enough to produce a beautiful harmony.—S. J. SEBELIUS.

FOREIGN MISSION GIFTS

Donations received for Foreign Missions during the month of November, 1940, hereby thankfully acknowledged:

Josephine Soderstrom, Glen Cove, L. I., N. Y., \$25; Mrs. Geo. Bellman, St. Paul, Minn., 5; Alma Erikson, Stamford, Conn., 100; Margaret D. Williams, Jamestown, N. Y., 1; Mr. and Mrs. Knute D. Soderberg, Poulsbo, Wash., 8; Woman's Missionary Society, East Chicago, Ind., 12; First Church, Crystal Falls, Mich., 8.15; Immanuel Church, Bennett, Wis., 7.36; East End Sunday School, Superior, Wis., 1.15; Bethlehem Church, Superior, Wis., 7.22; In Memoriam Frank E. Peterson, Escalon, Calif., by Friends, 14; A Seminarian, Rock Island, Ill., 2.50; Augustana Church, Cumberland, Wis., 25; Rev. Joseph Hultberg, Streator, Ill., 20; A Friend, Minneapolis, Minn., 5; Hilma Sanstead, Alexandria, Minn., 4; Milbert Johnson, McPherson, Kans., 10; Mrs. Elizabeth H. Magnuson, Duluth, Minn., 10; Esther Peterson, Gowrie, Iowa, 40; From a Radio Friend by Mr. Otto Leonardson, 50 cents; Amanda Larson, Alexandria, Minn., 1; Noan Erickson, Minneapolis, Minn., 25; Ladies' Aid Society, Augustana Church, Minneapolis, Minn., 75; God's Tithers, Garfield, Ks., 50; Mrs. Hilda Simonson, Kimball, Minn., 20; Triumph Luther League, Triumph, Minn., 7.01; Maple Sheyenne Luther League, N. D., 5; Maple Sheyenne-Herby Parish, N. D., 9.87; First Missionary Society, Samuel Church, Muskegon, Mich., 75; Luther League, First Church, Hector, Minn., 25; In Memoriam Mrs. Edward Miller by Mrs. Albert Miller, Cannon Falls, Minn., 3; Mrs. Herman Duken, Austin, Minn., 1; Mr. and Mrs. Frank S. Carlson, Lindsborg, Kans., 50; Augusta Arnell, Alamosa, Colo., 10; China Mission Society, Gustavus Adolphus Ch., St. Paul, Minn., 25; A Friend of Missions, Denver, Colo., 100; A Friend, Almena, Wis., 2.50; Bethel Church, Stonington, Mich., 7.78; Calvary Church, Rapid River, Mich., 7.50; Bethany Church, Escanaba, Mich., 9.31; First Church, Gladstone, Mich., 3.83; Salem Church, Bark River, Mich., 10; Bethany Church, Norway, Mich., 5; Grace Church, Pembine, Wis., 4.89; Lutheran Church, Metropolitan, Mich., 4.82; Bethesda Church, Daggett, Mich., 10.11; Gethsemane Church, Wallace, Mich., 7.98; Bethel Church, Menominee, Mich., 10.42; Salem Ch., Peshtigo, Wis., 8.80; Tabor Church, Mountain, Wis., 5.32; Zion Church, Mosling, Wis., 6.11; Lutheran Church, Clear Lake, Minn., 12.80; First Church, Winthrop, Minn., 6.35; First Ch., Lafayette, Minn., 2.10; Zion Church, Marinette, Wis., 7.65; A Friend, Luther Home, Marinette, Wis., 75 cents; Books Sold, 8. Total, less exchange on checks, \$928.52.

"The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Luke 10. 2.

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