

The Lutheran Companion

In Memoriam
Dr. J. P. Uhler

By E. A. P.
St. Paul, Minn.

NO MORE he moves the tender plant
From hot-bed to his garden-field
With pause to say: "Thus God Transplants
Our souls to Heaven toward bountier yield."

No more his fathering smile dispells
Nostalgias of our "first-from-home,"
And his above-specs prodding glance
Holds more than weightiest learned tome.

Now he has found that larger field,
Now his home-longing too is stilled;
But tear-blurred we bless God who gave
His Church a life so tenderness-filled!

As Others See It

Fosdick Is Stunned

IN COMMON with millions of our American citizens I am profoundly disturbed by the so-called Lease-Lend bill, HR 1776. Indeed, disturbed is too mild a word. I have been shocked and stunned at the implications of this measure, the abdication of congress it demands, the concentration of such power at the hands of the President as has never before been given him in time of war or peace in the history of the republic.

Neither in the purpose of the bill, as explicitly stated, nor in the general problem that confronts us, is there, so it seems to me, the slightest excuse for thus out of hand transforming the democracy into a dictatorship as this bill proposes to do. The passage of this bill without at least being radically amended is to me inconceivable.

So far as I can see, the passage of this bill would remove from congress any effective power whatsoever in determining the all-important question whether or not we are to be belligerent participants in this war. It would make the entire future of this country, and the fortune of all its citizens, dependent upon the nod of one man. Quite apart from the more fundamental questions that are involved, the proposal of this bill at this time, dividing American sentiment when American sentiment is in need of unity, is a tragedy.

Personally, I should like to see this bill altogether defeated, and another policy undertaken in any aid that the nation gives to Britain. Let the United States, if it wishes to help Britain, proceed without impairing the laws that already are wisely upon the statute books, to give financial aid directly or to purchase sites in the West Indies that Britain now owns, and that would be valuable to us.

—HARRY EMMERSON FOSDICK.

In Russian Poland It's Equally Bad

The blanket wall of censorship that shuts off Russian Poland from the outside world is even higher and thicker than the one the Nazis built. But even there a little news does trickle through, and the reasons for concealment become evident enough.

Apparently huge numbers of people have been deported from the annexed regions and scattered in small groups, mostly in primitive frontier settlements, all the way from the Urals to the Gobi desert. The deportees include especially estate owners (whose estates are confiscated), merchants, and professional men, but also fishermen, peasants, and factory workers.

In the Russian annexed regions Poles were a ruling minority among Ukrainian

and Byelo-Russian peoples, and it is the Poles on whom deportation has fallen most heavily. But it is a strange kind of "liberation" that takes away bodily the only ones now qualified as doctors and teachers.

Letters and cards from more than 2,000 of the deportees have reached the outside world, revealing the terrible physical hardships, the unheated railway cars, the unfurnished mud huts, the rations of flour and nothing else, the breaking up of families.

Estimates of the total number of deportees from Russian annexed Poland run as high as 2½ million.

The days of the Assyrians seem to be with us again.—*Des Moines Register*.

A Word from Lincoln

In an address at Springfield, Ill., on Jan. 27, 1837, Lincoln, then a member of the legislature, said in the course of a discussion of the dangers to free institutions:

"At what point shall we expect the approach of danger? By what means shall we fortify against it? Shall we expect some trans-Atlantic military giant to step across the ocean and crush us at a blow?"

"Never! All the armies of Europe, Asia, and Africa combined, with all the treasure of the earth (our own excepted) in their military chest, with a Bonaparte for a commander, could not, by force, take a drink from the Ohio or make a track on the Blue Ridge, in a trial of a thousand years.

"At what point, then, is the approach of danger to be expected? I answer, if it ever reaches us, it must spring up among us. It can not come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of free men, we must live through all time, or die by suicide."

Chief Justice Hughes Flays Bigotry

In accepting a citation bestowed by the National Conference of Christians and Jews for his contribution to human relations, Chief Justice Charles Evans Hughes appealed for a manifestation of the spiritual sentiments which vitalize our democracy. Throughout his long public career he has been a faithful champion of human rights. The principles he imbibed in a Baptist parsonage have led him to be regarded as "eminent among those whose influence has encouraged Americans of all religious faiths not to hold aloof from one another but, through conference and co-operation, to sustain the spiritual and ethical standards of the nation." That his convictions reveal him to be in honored

Contents

	Page
As Others See It.....	258
Editorials	259
The Pulpit	261
The Worship	261
Offertory Message	262
The Spectator	263
China Deserves Our Help.....	264
Impressions from the Retreat.....	266
Our Mail Bag.....	267
Attack Nazi Rule in Norway.....	268
Question Box	269
Which Child Will You Adopt?.....	270
"Drafting" a Missionary.....	272
India Centennial	273
World Action Receipts Grow.....	273
The Home Altar.....	274
Luther League	276
Among the Churches.....	279
Augustana Brotherhood	282
Our Colleges	283

succession to such as John Smythe, John Milton, Roger Williams, and many others is evidenced by his words spoken to the Conference:

"Liberty can not be conserved by majority rule unless the majority hold sacred basic individual rights regardless of race or creed, so that, along with our differences of view, political and religious, we have a deep and abiding sense of human dignity and worth, and hence of our capacity for friendly co-operation in pursuit of common ideals of justice. Rancor and bigotry, racial animosities and intolerance, are wholly incompatible with that co-operation. They are the deadly enemies of true democracy, more deadly than any external force because they undermine the very foundation of democratic effort."—*The Watchman Examiner*.

"How we use our money for missions is a present-tense test of Christian attitude."

THE LUTHERAN COMPANION

Official Organ of the Evangelical Lutheran
Augustana Synod of North America

E. E. RYDEN Editor
CARL E. NELSON Assistant

Published Weekly by

AUGUSTANA BOOK CONCERN

639 THIRTY-EIGHTH STREET ROCK ISLAND, ILL.

All communications that concern the Editorial Department, news items, and books to be reviewed should be sent to Editor of THE LUTHERAN COMPANION.

Change of address and remittances by check, money order, draft or cash in registered letter, and all communications pertaining to the Business Department should be sent to the Augustana Book Concern, 639 Thirty-eighth Street, Rock Island, Ill.

J. G. YOUNGQUIST Business Manager
BIRGER SWENSON Circulation Manager

SUBSCRIPTION PRICE

United States and Canada \$2.00 per year in advance.
Foreign Countries \$3.00.

Entered as second class matter at the Post Office at Rock Island, Ill. Acceptance for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized July 11, 1918.

LUTHERAN COMPANION

VOLUME XLIX

ROCK ISLAND, ILL., THURSDAY, FEBRUARY 27, 1941

NUMBER 9

HOUSE BILL 1776, otherwise known as the Lease-Lend Act, is reaching its crucial test in Congress. After having been adopted by the House on February 8 by a vote of 260 to 165, the measure went to the Senate, where a historic debate

Senate Debating Lease-Lend Bill

is now in progress. Although the House adopted a few amendments which were designed to change some of the more vicious features of the proposed law, a determined minority in the Senate is still convinced that the measure is almost certain to plunge the United States into war and therefore is seeking in every way to limit the vast powers granted to the President under the act or to bring about the complete defeat of the proposal.

We have referred to the resolution as House Bill 1776, but it should in reality be known as the Morgenthau Act, for, curiously enough, it was not written by a senator or a member of the House of Representatives, but by the Secretary of the Treasurer. Just why this man, whose fiscal policies carry with them a big question mark, should be the author of a measure which threatens to strike at the very foundations of democracy in the United States is one of those enigmas that future historians may be called upon to explain.

The people of the United States will not be made to feel less uneasy about the whole program by the fact that Congress has now voted to increase the national debt limit to 65 billion dollars and that senators who voted for the increase admitted candidly that it will not be long before the debt ceiling will have to be raised to 100 billions. The hysteria of fear which seems to have gripped official Washington is robbing our national leaders of their calm judgment, and once more, it would appear, the United States is being duped into the tragic step of throwing its wealth and resources into a devastating world conflict.

What the eventual result of all this will be, we do not venture to prophesy. But if the first World War brought to the United States an economic collapse from which the country has not yet recovered, it is not difficult to envision a situation where that collapse will be made complete. Indeed, the day may not be far removed when America's rich will be wiped out by confiscatory taxes, the middle class will be reduced to poverty, and the poor will find themselves as the permanent charges of the government.

More tragic still is the possibility that the eventual cost of Mr. Morgenthau's measure will not be counted in dollars and cents, but in human lives and human suffering. The proponents of the House Bill 1776 are no longer using veiled language. They do not even attempt to hide the sinister purpose behind the bill.

Shouted Senator Claude Pepper of Florida in the opening day of the Senate debate:

"If this will not save England, we will save her anyway. Watch American opinion and see if what I say is not true."

"Many months will not pass before we will be making a decision very much more fateful than we make now as to the destiny of the people and the sons of America."

These words ought to be clear enough for anybody to understand. It is in the firm conviction that this bill is deliberately designed to drag the United States into war and that it places dangerous powers into the hands of one man, that we have urged the most vigorous opposition to it. We could wholeheartedly wish that our fears might be unfounded, but nothing has developed during the hearings before the two congressional committees or the debates in the two houses of Congress to cause us to change our opinion. We believe, therefore, that every loyal American owes it to his country to take a definite stand on this measure.

Write to your senators! It may not yet be too late.

Now Is a Good Time to Take His Advice

IN 1936, the Hon. Winston Churchill wrote to Mr. William Griffith of the *New York Inquirer* on the subject of England's repudiated war debts to the United States, as follows:

"Legally we owe this debt to the United States, but logically we don't, and this because America should have minded her own business and stayed out of the World War. If she had done so, the Allies would have made peace with Germany in the spring of 1917, thus saving over a million British, French, American, and other lives, and preventing the subsequent rise of fascism and Nazism."

On February 9, 1941, the same Mr. Churchill, now Prime Minister of Britain, in pleading for American aid to help save England a second time, said:

"It seems now to be certain that the government and people of the United States intend to supply us with all that is necessary for victory. In the last war the United States sent two million men across the Atlantic, but this is not a war of vast armies, hurling immense masses of shells at one another. We do not need the gallant armies which are forming throughout the American Union. We do not need them this year, nor the next year, nor any year that I can foresee."

"But we do need most urgently an immense and continuous supply of war materials, and technical apparatus of all kinds. We need them here and we need to bring them here. We shall need a great mass of ship-

ping in 1942, far more than we can build ourselves if we are to maintain and augment our war efforts in the West and in the East."

As we read these two statements of the British war leader, we find ourselves in a mental quandary. Shall we listen to the mocking Mr. Churchill of 1936, or shall we give heed to the pleading Mr. Churchill of 1941?

The 1936 Mr. Churchill is no doubt the real Mr. Churchill, and his statement of that year in all probability reflects his true attitude toward American interference in European affairs. He believed then that the United States should have minded her own business and stayed out of the World War, and that, if she had done so, the Allies would have made peace with Germany and thus have saved more than a million British, French, American and other lives, besides preventing the subsequent rise of Fascism and Nazism.

This, then, is what the United States accomplished by the fearful sacrifices she made in 1917 and 1918! But, since she was willing to be duped that time, even to the extent of financing the war for the Allies, Mr. Churchill can see no good reason why America should not repeat her folly in 1941. He says that the British do not need the "gallant armies" which are forming throughout the American Union—at least not this year, or next year, or any year that he can foresee at this time. All they want now is planes and ships and guns.

All of which is strangely reminiscent of 1917—that is, before we declared war. After that fatal step had been taken, it was a different story. And, unless we greatly misjudge our Mr. Churchill of 1941, it will not be long before he will be *demanding* that millions of our men shall follow our planes and ships and guns to the reddened battlefields of Europe.

Why? Because Mr. Churchill wants no negotiated peace. He would rather have the United States repeat her rôle of 1917, to prolong the war, to cause the needless sacrifice of millions of lives, and to make possible another Treaty of Versailles. And for what purpose? This time, most likely, that a prostrate and despairing Europe will seize on Communism as her saviour.

And if there are any debts to be paid when it is all over—well, if America hasn't sense enough to mind her own business and stay out of other people's wars, let her pay the debts, too, Mr. Churchill will most likely tell us *in 1946*.

Dr. Milton Accepts Seminary Position

ACCORDING to information received from the headquarters of the Norwegian Lutheran Church of America, Dr. John P. Milton, pastor of First Lutheran Church, St. Paul, Minn., has accepted the call extended by that body to become Professor of Theology at Luther Theological Seminary, its training school for ministers in St. Paul. He has resigned from his congregation and will begin his duties at the Norwegian institution next fall.

Dr. Milton is well known throughout the Augustana Synod. For several years he served as Professor of Old Testament Language and Literature at Augustana Seminary, resigning that position in 1932 to accept a call to the First Church in St. Paul.

To readers of THE LUTHERAN COMPANION his name is a familiar one, inasmuch as he has conducted the Question Box department for many years. This has been a popular feature of our publication, due to a large extent to the rare judgment and good common sense Dr. Milton has revealed and his real understanding of human nature. While he has consistently stood on the authority of God's words in all questions of faith and human conduct, he has carefully avoided a legalistic attitude. Instead, he has tried to set forth the ideal of evangelical liberty without encouraging Christians to become too elastic.

About five years ago Dr. Milton requested to be relieved of the Question Box department, but we persuaded him at that time to continue the task. He has now, however, definitely requested that he be released from further responsibility, and we have no alternative but to comply with his wishes.

We are happy to announce, however, that the Question Box will continue to function under the supervision of another outstanding pastor and leader of our Church. He is Dr. Leonard Kendall of Messiah Lutheran Church, Minneapolis, and we are assured that in his hands the department will continue to retain its popularity.

On behalf of the thousands of readers of THE COMPANION who have enjoyed Dr. Milton's answers and have profited by them, we would extend to him a most hearty thanks for the service he has rendered the Church through this channel. We would also congratulate him on his new appointment and pray that God may richly use him as a teacher of future pastors of the Church. And to Dr. Kendall we would say a word of cordial welcome to THE COMPANION family. We wish him pleasure in the task he has graciously assumed, and we trust our readers will show their appreciation of his acceptance by showering him with questions.

A number of questions answered by Dr. Milton have not yet been published and the column will continue under his name until all of these have appeared in print.

Centennial of India Mission Approaches

A BRIEF item in this issue of COMPANION calls attention to the fact that next year will mark the centennial of the founding of the Mission in India, which the Augustana Synod supports jointly with the United Lutheran Church in America. The article is written by Dr. Betty A. Nilsson, the consecrated medical missionary who has labored so devotedly and un-

(Continued on page 262.)

The Pulpit

The Suffering Saviour

A Meditation for the First Sunday in Lent

BY MELVIN HAMMARBERG

Pastor of Arlington Hill Lutheran Church, St. Paul, Minn.

WHO CAN read the crucifixion story this year without feeling the heavy weight of each word? "And they stripped him, and put on him a scarlet robe. And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him." It might well have been clipped from a page of current events. A negro spiritual asks, "Were you there when they crucified my Lord?" The obvious answer given on every hand is, "We are there!" "Christ has failed," someone shouts, pointing an accusing finger at the "Christian" warring nations; "Christianity has failed!" But Christ has *not* failed. He is the same yesterday, today, and forever. He has not failed us; *we* have failed Him! We have entombed Christ and peace and enthroned self and sin. How real His sorrow, His suffering, His Cross these days when again there is "darkness over all the land."

Suffering

"From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." In the Apostles' Creed we profess, "He suffered under Pontius Pilate." Jesus endured that and more. He suffered at the hands of the elders and chief priests and scribes as well, and He suffers today as we crucify Him anew. Too often, the Cross reminds us only of Christ's suffering at the hands of evil people whose names we know from the Gospels. It was a group of pious priests, a clamoring crowd, a Pontius Pilate and a Judas who helped nail Him to the tree. But all of that was only the kind of sin that is in our hearts. Christ suffers just as much at our hands, we who "crucify afresh unto ourselves, the Son of God." Katherine Pedley writes for us the same truth this way:

"They did not crucify my Lord
One time alone,
For I have seen Him on a tree;
And watched Him bleed and die for me,
And mocking at His agony,
Have also thrown a stone!"

Submission

The suffering of the Saviour was born of His submission to a higher will. The temptation was there, as it

always is, to choose an easier pathway than one leading to a cross. But the God-controlled life of Jesus resolutely said, "Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men." How much that sounds like the Garden of Gethsemane, "Not my will, but Thine be done."

There *had* to be a Cross! There was scarlet sin in the world, and there was the bitter wages of sin. But there was also an eternal God of love. There had to be a Calvary and a crucified Christ, "for God so loved the world that he gave." The cross is God's will and way. "And I, if I be lifted up, will draw all men unto me."

I have heard a father out calling for his wayward son, giving to his voice the same inflection that he always used when that son was a little lad, and thinking to himself, "If Tom hears that call, he'll know it's Dad." The Cross is God's way of making that same call to us, so that we will hear and understand. It is Love Divine pouring itself out that all men might know and never forget.

"A world is not saved except where a Saviour dies!" Jesus *must* go to Jerusalem to suffer, to die, for He was "*obedient* unto death, even the death of the cross." "Thy will be done," He prayed, and God's will was done.

Salvation

The submissive suffering of Jesus brings us salvation. "Christ died for us." His cross becomes our peace. "By His stripes, we are healed." If there is to be a coming dawn after this long night of world enmity and hatred, it will come from the radiance of the Cross which can yet redeem lost lives. The suffering Saviour still stands, offering pardon, peace, and the promise of eternal life to those who penitently and faithfully come. He will lead us into the land where there is no darkness at all and "into an inheritance undefiled, incorruptible, that fadeth not away."

The Worship

BY THE EDITOR

Second Sunday in Lent

Liturgical Color: Violet

Hymns:

Processional: "Saviour, When in Dust to Thee" (96), or "Christ, Whose Glory Fills the Skies" (321).

Opening Hymn: "Who Trusts in God a Strong Abode" (86); "Sing Praise to God Who Reigns Above" (288); "Come, My Soul, Thy Suit Prepare" (304), or "Come, Ye Disconsolate" (477).

Gradual: "O Christ, Thy Grace unto Us Lend" (305); "Come, O Come, Thou Quickening Spirit" (157. 1-3), or "O Holy Spirit, Enter In" (156. 1, 2).

Pulpit Hymn: "O Fount of Truth and Mercy" (301);

"My Faith Looks Up to Thee" (425), or "I Know in Whom I Trust" (434).

Closing Hymn: "Jesus Sinners Doth Receive" (397); "O Jesus, Our Salvation" (191); "Jesus, Lover of My Soul" (419).

Recessional: "How Firm a Foundation, Ye Saints of the Lord" (439); "Love Divine, All Love Excelling" (297), or "One There Is Above All Others" (430).

Offertory Message

A Fruitful Discipline

READY TO DISTRIBUTE, WILLING TO COMMUNICATE.
1 TIM. 6. 18.

IT WAS to the rich that Paul sent this charge through Timothy. "That lets me out," some one may say, "for I am certainly not rich, and have very little to distribute to others."

Is this really true? Do you not possess unspeakable riches in Christ Jesus? Through faith in Him, have you not become a child of God and an heir of eternal life? Have you ever lacked anything, even of material blessings, since you became a follower of the Lord Jesus?

No one who has experienced even the smallest measure of God's infinite goodness and love can ever speak of being poor. And because we have received so much, we must also share with others.

Contribution is a spiritual discipline, as well as a part of practical piety. It is the means by which covetousness, "which is idolatry," is counteracted, by which the love of the world is crucified, and the grace of charity strengthened by exercise.

Centennial of India Mission Approaches

(Continued from page 260.)

tiringly for many years to bring the healing touch of the Great Physician to the unprivileged millions of India.

Dr. Nilsson calls attention to the first Centennial gift to the Mission in India. It is an appropriation of \$250 voted by the Augustana Mission Society, the student organization at Augustana College and Theological Seminary, to be used for the reconditioning of the church at Samalkot, which bears the name of the society. In this connection, Dr. Nilsson mentions the abject poverty of the Indian people and how in many villages the Christians gather under trees for worship, because they are unable to build a church. In these places, she states, the sum of \$250 would be sufficient to build a prayer-house for them.

The Augustana Synod began participating in the conduct of the India Mission about sixty years ago when the Synod became a part of the General Council. When the latter church body merged with the General Synod and the United Synod of the South to form the United Lutheran Church in America in 1917, the Augustana Synod although it did not become a part of the merger, continued to co-operate with the United Lutheran Church in supporting the Mission. The Wom-

an's Missionary Society of the Synod also continues to contribute to the work in India.

The Augustana Synod, besides giving financial support to the Mission, has furnished a number of consecrated workers for India, both men and women. Among the earliest missionaries from the Synod were the Rev. E. M. Eriksson and the Rev. H. E. Isaacson. The latter lies buried in the land he loved so well.

Another Missionary Dies as Martyr

ANOTHER Lutheran missionary in China has given his life as a martyr for Christ. The Rev. Gerhard Danielson, of the Norwegian Mission, which is affiliated with the China Inland Mission, is the new name to be inscribed on the roll of heroic witnesses who have died while bringing the evangel of salvation to China's benighted millions. The story of his tragic death, as told in *Lutheran Herald*, follows:

The Rev. and Mrs. Gerhard Danielson and their infant daughter, together with our two ladies from the language school in Peking, Sr. Gladys and Esther Olson, were on their way to our field. They had crossed the Yellow River, landing at Chien Kou and were proceeding to Hsiang Ch'eng. But due to many delays and to the coolies losing the way, darkness overtook them at a small town fifteen "li" from Shenchiu, Honan.

The only quarters they could get there were a small room in a house outside the town. At two o'clock in the night three or four robbers battered down the door, and forced an entrance into the room where the four missionaries were sleeping. Mr. Danielson at once, and even without being asked, handed over the money he carried, several hundred dollars. He saved a much larger amount which he carried in a belt. There was no resistance, and few words were spoken.

Without provocation, the leading robber shot Mr. Danielson in the abdomen. As he sank to the ground, the robber fired a second shot into his arm, and a third struck him in the head. Then they left, taking with them a suitcase and a bicycle belonging to Sr. Gladys, and Miss Olson's purse. The purse was later found outside with all its contents safe.

Mrs. Danielson and Sr. Gladys, both of whom are nurses, worked with the wounded man for an hour, but in vain, as he died without regaining consciousness.

The next day he was brought into Shenchiu to the C. I. M. station. As only ladies were living there, a wire was sent to Junan for the Rev. H. Martinson who immediately went there to help. It was impossible to contact the local mandarin who had left without leaving anyone in charge. However, the authorities undertook to transport the coffin to Junan free of charge. Mr. Martinson then conducted the three ladies to Junan where they arrived the 3rd. The body arrived the next day. In order that Mr. Danielson could rest in consecrated ground, it was decided to bring him to Kioshan.

Sunday afternoon on December 8 at three o'clock Mr. Danielson was laid to rest in the Kioshan cemetery. Funeral services were held in the church at that time, with Pastor Nien in charge. Pastor Nien and the Rev. H. Martinson spoke in Chinese. At the cemetery the Rev. J. Skepstad spoke in the English, and Dr. C. C. Skinsnes in Norwegian. Rev. H. Martinson officiated.

The eleventh chapter of the Epistle to the Hebrews contains a remarkable catalogue of God's heroes of faith. But the list is not complete. Year by year the number is growing. On earth, among the children of God, there is always sorrow when a faithful servant

(Continued on page 265.)

The Spectator

A Review of Current News and Opinion

By DANIEL NYSTROM

A Clear Voice in the Confusion

IN A RECENT editorial, the *Ladies' Home Journal* declared: "Confused, beaten down, dazed and discouraged, a bewildered world is calling as never before for the voice of a prophet to tell us the meaning of the times and the conditions." If the Word of God were restored to its rightful place, people would not be so utterly at sea regarding the meaning of present world conditions and the message of God found in the Word for that hour. The church is not an arbiter in purely mundane issues, but it must—and in most cases, does—make clear to men the moral and spiritual implications of ideas and events from its pulpits and through the pronouncements of its general conferences. It is encouraging to note how clearly the prophetic voice is lifted by the religious papers of the nation, almost without exception.

Helping Children Discover America

How can you love a land unless you know it? A writer in *The Library Journal* believes that America is being discovered in the children's room at the city library, where the youngest set is being served in its unconscious search for books on biography, on history, and incidentally, on patriotism. More and more, children, as well as adults, are asking for this type of non-fiction books. This is an encouraging tendency, which parents should take note of and to which, as it affects their children, they should give careful guidance.

The writer of the article closes with these words: "If we understand our own land better, if our boys and girls grow up loving it for its traditions and its freedom, for its songs and its heroes and its handicrafts, knowing how best to live in it and to make it a greater land for tomorrow through avoiding the mistakes of the past, profiting by the victories and achievements of older days and older lands, then children's departments and children's books will have a meaning and a value." She is convinced that a worth-while contribution in citizenship will be made by children who "cut their teeth on such books as the d'Aulaire's *George Washington* and *Abraham Lincoln* and James Daugherty's *Daniel Boone*, on *Children in the Handicrafts* and Duvoisin's *And There Was America*, who live with *Tom Sawyer* on the Mississippi and *Caddie Woodlawn* in pioneer Wisconsin, and who carry the dream and the reality of their early reading through all their later years."

Such books are, indeed, important in training future citizens. But, to discover America at its best, children must be taught to know and love the spiritual truths and ideals that meant so much in making our nation

and alone will preserve it. And here the church and parents must feel their responsibility in guiding the children's reading.

Decisive Battles and Decisive Babies

"How transient for the most part," writes Harry Emerson Fosdick, "are the effects of decisive battles, and how permanent, often, are the effects of decisive babies. The year 1809, for example, was one of the most discouraging in Europe's history. Napoleon was dominant. . . . But think what was going on in 1809 that was not news at all. In that year Charles Darwin was born. In that year Lincoln was born. In that year Gladstone was born, and Tennyson, and Edgar Allen Poe, and Oliver Wendell Holmes, and Cyrus McCormick, and Mendelssohn."

Excess of Men Over Women Reduced

In the majority of nations women are in the majority. This has not been the case in the United States. Now the Census Bureau tells us that the excess of males over females is being reduced at the rate of nearly 100,000 yearly. In about five years the women will be in the majority. The change is due in part to the restrictions on immigration, but also to the fact that in the past five years deaths among the males exceeded that among the females by 155,559 per year—a figure that is offset to some extent by an average of 5,677 male births in excess of female births.

A Woman Warrior Against Germs

Malignant germs multiply fast. If we start with one germ—assuming of course that ideal conditions for its multiplication exist—in the morning the probability is that by the end of a busy day 4,000,000,000,000,000,000 germs will exist. Even though these organisms would not be visible to the naked eye they would be sufficiently bulky to fill a one-inch pipe reaching from New York to San Francisco. Fortunately, the ideal conditions do not exist, and man continues to shake off colds, minor infections and what not without too much difficulty. This is one of the facts mentioned in *Germs and the Man*, a new book by Justina Hill, Associate in Urology at the Johns Hopkins Medical School. Miss Hill, who is an authority on germs, has been cited as one of the women distinguished for public service during 1940 in the field of medicine. Her book is written from the very firing-line of science in its war against infection.

A Smile in the War News

Mules who do not understand the Greek language are of no use to Greek soldiers. That is the explanation given for the shooting of animals captured from the Italians. The mules understood Italian very well, but Greek was all Greek to them. Since they would not obey commands issued in the Greek language, they were shot.

China Deserves Our Help

BY CHARLES H. CORBETT

New York City

THE character of the Chinese people is being tried by fire in a very literal sense, and the world is amazed at the courage and staying qualities of this oriental race.

During these terrible days the Church has won the confidence of the Chinese people to a greater degree than in the past, because of its faithful service in the midst of danger and distress. Many Chinese who have endured the agonies of war are being attracted to Christ because He too suffered, and because His triumph over suffering gives them hope.

Christian missionaries from Europe and America have in past years made many friends, but there has always been some people who eyed them askance, being suspicious of their aims and motives. But now these missionaries are much more widely respected because they remained at their posts when war came, though it was not their war, and the people could see no necessity for them to remain.

Some of these missionaries are now themselves in distress because the European war has cut them off from the support of their home churches. These "orphaned" missionaries—Norwegian, Danish, German, Finnish, Dutch, Belgian and French—having faithfully served the needs of the people around them, now do not know where their own food is to come from. Christians in other countries, notably the Lutherans, are endeavoring to come to their rescue, but the total contributed thus far is very inadequate, so that the missionaries affected have to struggle along on the most meagre budgets. Yet they *do* carry on somehow in a most courageous way.

Heroic Norwegian Missionaries

There come to mind some Norwegian missionaries in Northwest China who illustrate the statements made above. For years they have labored in a field that is uninviting and difficult of access, involving isolation from people of their own race and kind. Suddenly they found war raging around them, bringing new difficulties, but also new opportunities which they quickly seized.

For example, there is Peter Torjesen in Northern Shansi. He lives alone at a place where the Yellow River makes a sharp turn and which is appropriately called Ho-kü, "River Bend." This is a strategic military point, because here the Great Wall crosses the Yellow River, the wall being the boundary between China and Mongolia, and the river being the boundary between the provinces of Shensi and Shansi.

When the Japanese came down from Mongolia and took the city of Ho-kü, Torjesen's mission premises became a place of refuge for hundreds of women and children, with Torjesen keeping out the soldiers who re-

peatedly came demanding that he let them seize the women. Needless to say, Torjesen is respected and admired in that town in a most profound way because of the protection he afforded.

Fifty miles south of this place is another town on the Yellow River called Pao-teh, "Protect Virtue." In this city there is a Norwegian missionary named George Rinvold, with a wife and four children. Only a sense of duty to share the Gospel would have taken this young man and his bride from their beloved Norway to this remote place, where they seldom see others of their own race more than once a year. It is interesting, of course, to see the camel trains going back and forth across the river, following the ancient caravan route, but this is scarcely enough to compensate for all the anxiety involved in raising a family in a place without schools for the children or hospital facilities in case of illness.

Tide of Battle Ebbs and Flows

Round the city of Pao-teh, the tide of war has ebbed and flowed. The Japanese came and captured the town, and then went away, leaving only a small garrison, which was soon wiped out by the Chinese army. The Japanese returned and in revenge burned much of the city. But they did not stay permanently. Last summer they invaded the city a third time and then retreated again.

The Chinese civilian population has been seriously affected by the war and by the blockades of foodstuffs which the rival armies have endeavored to enforce. Thousands have been on the verge of starvation and Rinvold has been of great help because he has been able to secure relief funds and to distribute them to the most needy people. He has received several grants from the American Advisory Committee in Shanghai which allocates the funds sent by the Church Committee for China Relief from the United States.

Describes Suffering of People

Though Rinvold is now cut off from his source of support in Norway, he is continuing his work at Pao-teh because he realizes that if he stops it will cause untold suffering among the people. The latest letter received from him describes the situation as follows:

"Thousands are leaving this district to make a living elsewhere. It is estimated that so far about 30,000 people have left and the outflow is increasing enormously with the bad prospect for the months ahead.

"Hundreds are selling their belongings in order to get money for the journey and hundreds more will sell all they have in order to obtain a 'pearl of great price,' the sustenance of life. Ox-carts are hired for women and children and cost over a hundred dollars a cart.

Hundreds of these 'covered wagons' are going Northwest. It is the 'desert express' taking more than half a month to cross the Mongol desert. As there are no inns on the way, the journey is hazardous in more than one way.

"With colder weather coming on soon up there, it will be impossible for many to go later, as they have not sufficient clothing for the cold weather. This evacuation is done in spite of the fact that the autumn harvest is at hand, for local crops are not even as good as last year. Also the fear of another Japanese invasion, together with the fact that the Japanese are holding the grain exporting districts, is a great cause of the outflow of the people.

"But the worst thing is that the bulk of the masses can not pack up and leave... We have been able to help several hundred of the very poorest during the past year, with the grants of the Committee, but yesterday we had to send over a hundred people away, telling them we have no more money for relief.

"It is heart-rending to see them on the ground 'kow-towing' and crying, but there is no way out of it but to send them away, hoping that there can be done something definite for them by the help now promised by the provincial government of Shensi. At Pao-teh on the Shansi side it will be altogether different, as neither the central nor the provincial government can do anything there. We are the *only institution* that can do this work at present, and when we stop there will be no one else to do it."

Augustana Missionaries Are Helping

There are many American Lutheran missionaries who are also active in relief work in China. There are several groups working in the province which is called Honan, "South of the River," because the bulk of it lies south of the Yellow River already mentioned. One of the serious results of this war is the change in the course of this river due to the breaking of the dikes that kept it in place. This has resulted in wide-spread floods and much suffering.

The Rev. J. L. Benson of the Augustana Synod is doing relief work in Hsuechang, Honan. He wrote on October 26, 1940: "Flood conditions are the worst since the change in the course of the Yellow River. We shall need at least \$20,000 more to take care of the needs of the area. Prices are steadily mounting and the suffering of the flood refugees will be intense when the cold weather comes."

In another part of the same province is the city of Kweiteh, and there the Rev. Peder Konsterlie, of the Lutheran Board of Missions is serving as secretary of the Kweiteh Area Relief Committee. He wrote on October 2, 1940: "For about a month the river, or rivers, have been on the rampage again. In the Luyi district alone one report has it that one-third of the whole district is affected. Flour in the flooded parts is reported to already have reached the price of fifty cents a catty. (A catty is a pound and a third.) Due to the

above the local committee voted to request a grant of \$20,000."

The above are samples of relief work being done by two hundred mission stations of various Christian denominations in China. This work would be impossible without the assistance of the Church Committee for China Relief, which is the official agency of the Protestant Churches of the United States, with headquarters at 105 East 22nd Street, New York City. This organization is sending about \$10,000 (U. S.) to China each week to be allocated in China according to the need. This money faithfully administered by missionaries helps to offset some of the horrors of the present situation.

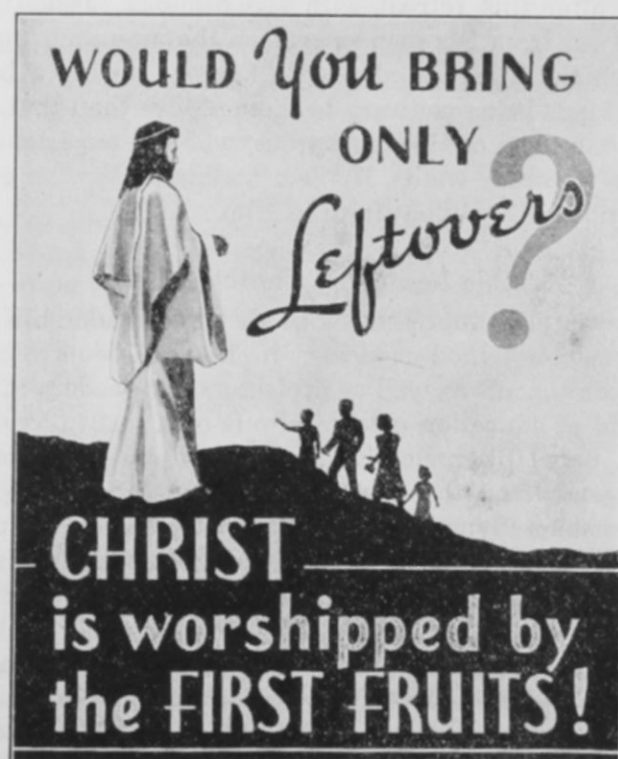
Another Missionary Dies as Martyr

(Continued from page 262.)

is snatched away from the scene of His labors by unholy, violent hands; but who can envision the joy that reigns in heaven when another ransomed soul comes home to claim the victor's crown?

Thus, God's servants must continue to labor in the Gospel, ever ready to seal their faith with their own blood, willing to say with Paul, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Some of us Christians at home talk eloquently at times of the "sacrifices" we are asked to make for the Kingdom of God. How many of us possess the stuff that martyrs are made of?



LET US FOLLOW HIS PLAN!

This poster has been sent to all churches of the Synod. We trust it will be placed so all members will have an opportunity to see it. SECRETARY OF STEWARDSHIP.

Impressions from the Retreat

By A. LEONARD SMITH

Pastor at Stanton, Iowa

MY FIRST impression of the Augustana Seminary Retreat was that I had made a mistake in selecting this program for a pre-Lenten period of inspiration and meditation. For I reasoned that had the program promised something worthwhile, surely more pastors of our Synod would have been in attendance. However, I thought differently after attending the very first service. No, there were not very many pastors present, but that fact did not hinder me from receiving food both for mind and soul in the sermon of the Synod's president, Dr. P. O. Bersell. We were also edified with mighty messages in song from the male chorus.

The chapel services impressed me deeply, and they alone made me feel amply repaid for coming to the Retreat. Pastor Herbert Linden of Chicago pictured for us in a vivid and fascinating way two Biblical retreats. The first was that of the discouraged Elijah, who was kept from starvation by the ravens, but who was strengthened mightily by his God, who taught him much during this retreat. In the second retreat, we had pictured for us the disciples alone with Jesus, just before the feeding of the five thousand. Pastor Linden emphasized the mighty lessons the disciples learned in the attitude of Jesus toward the thousands of intruders who came to this retreat. And in these lessons we noted the program of the Church—of teaching, feeding and healing. He concluded the sermon with a reminder that after this retreat with His disciples, Jesus took time out from His own retreat on the mountain top to watch the disciples who were fiercely rowing a boat, the winds being contrary to them. More than that, He came to them as He comes to us, who are experiencing many contrary winds, His feet finding paths where we can not walk without faith in Him.

Able Leaders of Church Schools

I was also impressed with the able leadership the Augustana Synod possesses in its presidents of our church schools as well as professors and leaders in the world of education outside of our own institutions.

A panel discussion was conducted by Dr. Conrad Bergendoff on the subject, "Higher Education in the Augustana Synod." Each discussion was introduced by a paper prepared by presidents of Augustana's institutions of higher learning; some were read and some were delivered in person. They were highly enlightening and seemed to be in agreement, at least on the one point that a large enrollment should not be an aim, for in itself it always presents the temptation to compromise and thus to dissipate the purpose of the founders of our Christian schools. Dr. E. J. Vikner of the University of Washington gave a paper in which he quoted many university presidents and the hopes they

entertained for the contribution that can be expected from our Christian colleges.

A paper was read from Dr. Agnes Samuelson, Superintendent of Schools of Iowa, who said, "Democracy has its roots in Christianity." . . . "There never was a greater need for Christian colleges." . . . "Our church schools have come into the kingdom for such a time as this."

What "got" me most, as young America would express it, was the ability of the Seminary professors "to take it." At the get-together luncheon Tuesday evening the toastmaster, Dr. C. G. Carlfelt, asked that every one feel free to speak on the interesting subject, "What's Wrong with the Retreat?" Pastors were painfully plain in their contributions to this discussion. But the kindness, coolness and charity with which the professors received these criticisms left a wholesome impression concerning the men of our training school at Rock Island. There were many fine things said about the Retreat as well. At the conclusion of the "get-together," Dr. A. T. Lundholm, editor of *Augustana*, gave an inspiring message.

Influences of Childhood Are Determinative

How I wish I could convey the impressions left with me after listening to Dean L. J. Sherrill. Oh, how guilty we pastors felt after his portrayal of our responsibilities! In speaking on pre-seminary training, he began with the home and Sunday school. Four out of five ministers in one group he had interviewed owned that they had reached the decision to become a pastor because of a pastor's or a mother's influence. Questionnaires were sent to 883 seminary students to ascertain the influences leading to the ministry: 38.2 per cent named their pastors, 19 per cent their mothers, 14.3 per cent a friend, 10.5 per cent their fathers.

The Rev. Charles W. Kegley, in his talk on "Problems on Objectives of Lutheran Student Service," impressed us with the magnitude and importance of Lutheran work among Lutheran students at our universities. We were ashamed of our Church when he said, "Of the 50,000 Lutheran students in the colleges and universities of our land, only 20 per cent are in Lutheran schools."

The presence at these meetings of so many professors from the college department of Augustana impressed us most favorably.

"We Have Been Compelled to Think"

At the concluding session, Dr. Adolf Hult presented a most challenging paper on "Post-Seminary Resources for the Continuous Development of a Pastor." This last session closed with pithy remarks from the president of the Synod, whose impressions of the Retreat

were those of most of us. He said, "We have all been humiliated in our own accomplishments. We have been compelled to think. We have been inspired to want to get together; prayerfully, sacrificially and under the guidance of God in these important things. We are arriving at a real crux in these matters and our pastors must get together in this fashion and know *what* they want to support and *why*." He said that he had been told that the announced program had in a measure been a "deterrent to attendance." "Tragic, if true," he concluded.

After the conclusion of the Retreat, another important meeting was called by Dr. Victor Spong, chairman of the Commission on Higher Education, who invited the conference appointees to the collaborating committee to "sit-in." Here some preconceived notions of mine were fortunately forever dispelled. I had foolishly imagined that here we had an attempt at the centralization of administration and control of our colleges. What I did learn can best be expressed in the words of Dr. J. C. K. Preus, educational director of the N. L. C. A. "In emphasizing Christian education, we stress *cause* instead of *institution*." This sentiment was evidenced in all that was said and done. Posters were judged and the best are to be offered to each institution in bringing the cause of Christian education before all our people.

Money Problem Is Always Present

Sad to say, however, every constructive program suggested had its wings clipped more or less when the subject of financing these measures were discussed. Oh, when will our churches wake up to the fact that in the last Gospel program outlined by the Master, the mandate to teach was included! As was brought out during the conference, the pioneer saints of the Augustana Synod laid plans for a Christian school even before making plans for the organizing of the Synod. Can we reject the cause so dear to them and expect to retain the effect which has become ours today?

In returning from this Retreat, I read something which I want to add to this list of impressions. In an article by Blaiklocke, entitled, "Nazism Must Destroy the Church," I read, "Nero burnt the Christians, but he did not send their children to school." What food for reflection! If Hitler, in bringing about the "Transition from Christianity to the cult of blood and soil," looks upon the schools of higher education as his only hope of turning out prophets of a German tribal God, what have not we to learn from him, we who desire to see everywhere prophets and priests of the King of kings and Lord of lords, Jesus Christ who is blessed forever!

Prof. Carl A. Anderson, director of the Retreat, is to be congratulated on the same, and those attending will never forget the hospitality of the fine young men of the Seminary, who also must have received much from this Retreat.

Our Mail Bag

Calls Use of Flowers Un-Scriptural

To the Editor:

AN article appeared in the Jan. 16 issue of THE LUTHERAN COMPANION, in which the writer defends the practice of using flowers in a burial service.

I do not believe the practice of using portions of the very earth, should be dropped in favor of the innovation of using flowers.

Where in Scripture is there anything said about our mortal body being taken from a bed of flowers, and shall be returned to the same? The following Scripture passages do not mention it: Genesis 2. 7; 3. 19; Job 21. 26; Psalm 104. 29; Eccl. 3. 20; 12. 7.

Should any practice be used at a burial service, that would make the reality of death seem less real? What other "comfort" can there be in the practice of using flowers instead of earth?

Our Lutheran principle of freedom in non-essentials is all right, but let us not forget that freedom can be abused.

Milaca, Minn.

C. H. HAWKINSON.

Movies May Do Good

To the Editor:

I WAS much interested in the letter by Mrs. C. Axel Nelson in the Dec. 26 issue of THE LUTHERAN COMPANION. I agree with most of what she says. But I wonder if something a bit more constructive couldn't be done than boycotting the entire movie industry. Movies really could be a force for much good, including a bit of amusement.

I have attended almost no movies since my marriage eight years ago, not due to there being no worthy pictures which I would have liked to have seen. Rather, it was due to the fact that drouth and grasshoppers devoured our crops. But I have been to two very good pictures since my marriage—"Little Women" and "The Mortal Storm." Of the latter picture I would say that I wish that every one had the opportunity to see it. It is well-directed and well-played, and is a timely picture.

Years ago, I remember seeing "Ben Hur" twice. I would like to see it again. There are a number of pictures I truly would like to see. Often I have hoped to see "The King of Kings." Many lesser pictures would be quite right to see, in my opinion. But I must also say that one can easily see that a good many pictures should be relegated to oblivion. In fact, I have been to a few shows that I certainly did not consider above reproach. The adults are the ones who put these things in the way of the young; they write the plays and produce them.

I must also say that the outstanding picture of the year ("Rebecca") is an unwholesome and morbid thing, in my opinion. I also found the book dull.

Yes, "the movies are a school of sin and crime," as Mrs. Nelson says. But what if we could take the devil out of the human element that produces that condition? We read that we are soon to have "three-dimension movies." Also, we may soon be able to feel the breeze, smell the perfume of flowers, etc. Children who are taught geography, mathematics, etc., by movies learn more in a few minutes than in an hour of study in books. Movies surely could be used more as a constructive force than a destructive one. If, on the Luther League page, a list of good movies were given, it might help. Surely it helps in regard to books to be read.

Another thought: I read some time ago that something like 25 per cent of the actors of Hollywood were the cause of the movie colony's bad reputation in regard to laxity in marriage vows, etc.

Osceola, Nebr.

THELMA ALLINDER.

Attack Nazi Rule in Norway

Seven Lutheran Bishops Unite in Indicting Civil Regime

THE very foundation of the Church of Norway rests on a definite constitutional relationship to the State, and on the assumption that the duty of the State and all departments of the government is to uphold righteousness and justice in accordance with the will of God. The Norwegian Constitution states: "The Evangelical Lutheran religion shall be the official religion of Norway." It therefore is imperative and essential that the Church should know clearly whether the State, which is also concerned with ecclesiastical matters, accepts and honors the legal and moral obligations contained in the Church's articles of faith and in the Bible. Such assurance is essential to the very being of the Church. It has thus been of the greatest importance, in view of what has happened since April 9, that the overseers of the Church have been able to point out that justice has been maintained in accordance with the law of the land. This has been emphasized in several circulars issued by the Norwegian bishops. Thus the Bishop of Oslo, in an extensive pronouncement entitled, "The Temporal and the Eternal," (July, 1940) followed by each of the bishops in their writings of October and November, stated that our laws were being observed and that due respect should be given to all authorities.

Church authorities have hitherto been justified in taking this viewpoint when advising their ministers and congregations. For Hitler's proclamation of April 24 was in full accord with international law, while the Reichskommissar, in his talk of June first, declared acceptance of Article 46 of the Hague Convention, which guarantees religious freedom, and later in his order of September 28 asserted that the independence of the courts should not be touched.

The attitude of the Church, needless to say, is at all times governed by the basic principles outlined above: Norway's Constitution, the Articles of Faith, and the Bible.

Recently, however, much serious doubt has arisen concerning the validity of the statements made by the bishops to their church members. We are faced with the problem of whether the State and its departments will maintain order and justice as provided by our Church's Articles of Faith.

Three Examples of Breakdown of Justice

We point to three specific instances which, in substance, are interwoven and which bear out the contention that acts of violence, instead of being prevented, are actually condoned. That the fundamental principles of justice are being broken down is shown by

NORWAY'S seven Lutheran bishops, led by Eivind Berggrav, the Bishop of Oslo, recently made public a statement, which has been widely hailed as the most outspoken indictment of the existing civil authority in Norway. The text of that message, addressed to the minister of the Department of Church and Education, is published herewith. It should give to COMPANION readers an authentic picture of what is happening in Norway under Nazi regime.—THE EDITOR.

the following concrete examples:

1. The systematic rule of terror by the Nazi Storm Troopers.
2. The resignation of the Supreme Court of Norway.
3. Interference with the ministers' pledge of silence.

These accusations are supported by documentary evidence of which here are given brief resumés:

Terrorism by Storm Troopers.

The attack by Storm Troopers on the Oslo Business College, November 30, during which teachers and the director were knocked down and severely assaulted, was in itself bad enough. But the seriousness of the event was increased by the slogan published that very morning by the official organ of the Nazi party: "We shall strike again in such a way that they shall lose both sight and hearing. Storm Troopers, close your ranks. He who hits us once shall be hit tenfold. This shall be our watchword."

If a nation accepts such a watchword and refuses to uphold law and order, then it may truly be said that such a nation has abandoned the fundamental principles of law-abiding society. The problem takes on a much more serious aspect because we are here confronted with a series of entirely unprovoked incidents. We call attention to the brutal attack on the chairman of the Students' Union at Trondheim on November 29, and further, to the assault on an office-boy who was kidnaped in an automobile on the night of December 11, stripped of his clothes, and flogged by Storm Troopers. There have been similar incidents in Oslo and in other towns.

The gravity of this situation is increased by the fact that so far none of the culprits has been apprehended. On the contrary, the ranking official of "law and order" issued a decree on December 14, instructing the police not only not to interfere in such incidents, but to give "active support to the Storm Troopers." The revolting nature of these single acts of violence is such as to make them a problem concerning the security of society as a whole.

In addition, there is the circular sent out by the Department of the Interior on December 16, in which all state and municipal employes are ordered actively to support the Storm Troopers. Any refusal will be looked upon as an "action inimical to the state" and will give rise to "drastic punishment."

If such things should continue systematically, the Church's servants will feel the lack of any basis for guiding the conscience of the people insofar as respect

and confidence in law of the land are concerned. Therefore, we beg to lay the foregoing documented facts before the head of our Church Department.

Members of Supreme Court Resign

The second set of facts which must reluctantly be linked with the above relates to the insecurity which church members feel since the Supreme Court of Norway has abandoned its duties.

The Supreme Court has asserted that the Justice Department's decree of November 14, whereby the departmental chief is given authority to discharge and appoint jurors, judges and court clerks, constitutes an attack on law and order which is in open conflict with recognized principles of justice and which will lead to the most fateful consequences, since freedom of the courts—which is guaranteed by the Constitution—is of vital importance for security and justice. The very fact that all members of the highest court in the land have found it necessary to resign their duties is one that must needs create within the Church a far-reaching feeling of insecurity with regard to the foundations of law and order in society.

Since in the articles of faith the Church upholds that which is legitimate in the State's actions, and since these articles call upon every Christian to be loyal to the State, the acting head of the Church and Education Department will certainly agree that it is the duty and the right of church officials to speak up and request information on such serious matters as those just mentioned.

He will also understand that the seriousness of the situation will not diminish when we emphasize that violence breeds violence and that a spirit of hate is developing among the people. Not the least important is the way such things affect growing youth. The training of Christian character is by law assigned to Church and school, and this constitutes one of the Church's main tasks. Therefore, when the Department of Church and Education, in a bulletin dated November 12 and addressed to all school officials, advises all responsible schoolmen to guarantee upon their honor that they will give positive and active support to every resolution and decree issued by the new authorities,—then, we view the whole matter as approaching a conflict of conscience in the very essence of our profession.

Violation of Confessional Secrecy

Of the most vital concern to our calling is the newly published order of the police department according to which the professional oath of silence of ministers can be abolished by the police. Our right to professional secrecy is not only guaranteed by law, but has always been a fundamental requirement in the churchly calling, when we minister to sorrow and receive confessions from people in trouble. It is of the utmost importance to the Church that people have full and unqualified confidence in the ministerial oath of silence, as it has been recognized both in Norwegian law and

in the Church's decrees throughout all times and in all Christian lands.

To abolish this Magna Carta of the conscience is an attack upon the very heart of the Church. It is an attack which takes on an especially serious character by the fact that paragraph 5 empowers police to imprison an offending pastor and force him to talk without his having been taken before a court of law.

The above facts, together with other serious happenings which we do not touch upon here, have forced us to send this request for clarification to the Department of Church and Education, in the assurance that the difficulty of our situation will be met with understanding.

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.

AUGUSTINE'S NATIONALITY

Question: "What was the nationality of St. Augustine?"—E. H.

Answer: Augustine was born in Tagaste, in North Africa, which at the time was a part of the Roman Empire and whose population was predominantly Roman or Latin. "Nationality" in terms of that day would not mean quite the same as today. Augustine did not belong to the Teutonic or Germanic races that later conquered the Roman Empire. He belonged rather to the Latin racial group.

"GOD CREATED HIM SO"

Question: "Is the urge in the heathen to worship an urge put there by God and a calling from God?"—E. H.

Answer: It might be too simple an answer to say yes or no to this question. There is a truth in the statement sometimes made that "man is innately religious." If so, it certainly is because God created him so; and even the presence of original sin does not obliterate this creative endowment. Man has not ceased to be religious, but his religion has been falsified: his worship has become a worship in ignorance, as St. Paul writes in Acts 17. 22-31. Yet the very fact that he has the urge to worship shows that he is a man and not an animal, and that it is true of him as Augustine says, "Thou (God) madest us for Thyself, and our heart is restless, until it repose in Thee."

It would seem that it is not so very important to decide in just what sense God is connected with the urge itself; what is of importance is that all the restless seeking of the heathen after God can not give them what they seek apart from Jesus Christ. It is one thing to seek God, it is another thing to find Him. The Christian Gospel centers in the truth that God may be found "in Christ" and peace-with God won "through His Cross." We are called upon to give the knowledge of that Christ and of that Cross to the heathen in order that he may find God and the assurance of peace.

Which Child Will You Adopt?

"Church of the Air" Sermon, Sunday, February 2

By OTTO H. BOSTROM

Pastor of Gustavus Adolphus Lutheran Church, New York City

HAS IT occurred to you to see in old man Simeon a type of ourselves in the present bewildered world-situation? You may hesitate to place yourself with Simeon, even in a comparative way, because of his great age. He totters into the temple to receive from God his dismissal from earthly life, while your thought is of life and vigor, and, if you pray, it is that you may be spared and your span of life extended. Very well, then, let us say instead that he represents a certain, feeble, but tenacious desire in you—an aspiration, a hope that, somehow refuses to die—the hope that the world will become better, that mankind at last will find the way out of the bogs to higher ground, that there will be found remedies for the world's ills, that men shall say some day in unison, "Mine eyes have seen thy salvation."

That hope, to make the world better, is like an old man, for it is older than you. It lived in your fathers and survived when they died. You were born into it and you have it now as part of yourself. But it is like an old man also in this that it is pushed into a neutral corner, for it seems passé and futile. It does not move in the busy marts or the crowded streets. It formerly was heard to speak in confident tones in our legislative halls and from the White House, but it is now forgotten by statesmen and politicians. That hope was once presiding in halls of learning and well known and honored among philosophers. But he is an old man now, refusing to die. He has a promise he will not let go, that he shall not see death until . . . until he has seen the Lord's Anointed. That promise is from God. *He* must fulfill it. The old man seeks the temple. There surely he still can find a place. There, surely, God will speak, God will satisfy, will give peace and assurance!

Don't you recognize your own heart and mine? We are that old man, looking for the consolation of Israel and unable to give up the promise. There must be a way out. There must be a remedy. God would not have created this world only to allow it to destroy itself in ignorance, greed, violence, vice and total war.

"We Are Bewildered"

We come to the great temple of the world, where men everywhere are presenting unto God the best they know, the fruit of their lives, the dearest they have. As the young Jewish parents devoutly brought their first-born up to Jerusalem, to present him to the Lord, so do also the sons of men today consecrate that which is peculiarly their own, their first and best, their brain child, their product, their contribution to the consolation of Israel, their plans for the betterment of the world. And we are standing, in this great temple of the world with our hope that will not die, just as Simeon

of old stood in the temple of Jerusalem. We are bewildered as he must have been bewildered.

The glory of the Jewish nation was in eclipse. David and Solomon were but names out of the hoary past. The devotion of Hezekiah's time was dead. Prophecy had long been silent. Righteousness had been reduced to outward compliance with a set of rules. The legalism of the Pharisees, on the one hand, and the ritualism of the priesthood and the Sadducees, on the other, had made of religion an empty shell, a mockery. There was social and political disunion. The heel of the Roman boot was heavy on the necks of a subdued people, and there was constant fear lest the Roman dictator should move in with total war for complete conquest. Taxes were high—in fact they amounted to a racket, uncontrolled and indiscriminate. And there were two political parties which divided their efforts about equally between discrediting each other and pushing their respective programs in regard to foreign policy. There were the isolationists, the Pharisees, whose very name indicates that they desired to separate their people from every contact with foreign nations and races. And there were the Sadducees, the interventionists of that day, who were eager for influence in world affairs and for favor with the great powers, even at the expense of fundamental ideals and traditions of Israel. Only a small group of faithful souls were looking for the consolation of Israel in the light of God's will. And they knew by spiritual insight rather than by political shrewdness or intellectual acumen, that God's road to happiness and prosperity is built on a far higher level than that of mere policies of convenience and is built of better materials than narrow nationalism, self-interest, bigotry and hypocrisy.

Who Will Be a Saviour?

The times were confused, and the facts I have mentioned here serve as a powerful commentary on the word recorded by Matthew concerning Jesus a generation later: "When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." Simeon in the temple is symbolic of those bewildered multitudes who were distressed and scattered, looking for a leader. But *who* was to be their Leader? Which one of all the boys brought to the temple was the Chosen One, the one to save Israel and usher in the Messianic times? Which policy of all those offered by the would-be saviours of the nation would prove to be the right one?

As I speak these words, there is not one among you listeners who has not already said to himself, "that's the picture of today." We are bewildered about the

same problems. We have the same choice to make. We must adopt some policy; we must, as a nation, and as a race, inaugurate some program for remedying the world's ills—not as an experiment merely, but with complete assurance. We must find that child in this great temple of the world, which, though of divine birth, yet is offered by men and with human sponsorship, the Child, which under God will save the world from impending disaster. And having found Him we, too, must "receive Him into our arms" and must sing with undivided loyalty and with the conviction of Simeon, "Mine eyes have seen Thy salvation."

But here we stand in the temple of the world, hesitant and bewildered. Which child shall we adopt?

The Child Called "Social Reform"

Our searching eyes fall upon one of the popular movements of today, hailed as a saviour from most of our troubles. He is called Social Reform, and has the sponsorship of powerful and important foster parents. For decades he has been foretold and propounded in the classroom. He was conceived in the theoretical thinking of the sociologists and political economists of our colleges and universities. And of late he has been brought bodily into the practical, the real life of our nation. And the number of those who desire to embrace him as the coming saviour is steadily growing. The night of the depression was dark when our President turned the light of hope on him with the promise of immediate relief. A beloved child has many names, and that is true also in this case. For Social Reform is known by a long row of initials: W. P. A., P. W. A., F. H. A., C. C. C., N. Y. A., and many others. Is this the child we should receive into our arms as the saviour of the world?

There is no doubt that the movement toward social reform is both desirable and necessary. But the danger is to accept it as *the* remedy. It is partial and insufficient. It deals with merely the environment of men and disregards their personalities. In fact, one of the great tragedies of the last eight years in our American social life is that through the relief set-up, which was intended to be an aid to the unfortunate millions of unemployed and financially distressed, these same millions have, to a large extent, become unfit for work, losing self-reliance, initiative and faith, and have gained social security of a sort. And our national and state elections have shown to what extent the average American has developed a dependence upon relief, a desire to hold fast to the governmental apron strings.

No, this can not be the child appointed of God as the saviour of the world. There are chiefly two character traits in him that put him on too low a level to fill the place of the Messiah. In the first place, he deals with outward things only. Starts with our environment and holds by implication that if only the conditions for men's lives are made better, then man himself will also become as he ought to be.

In the second place—and this is a corollary of the first—he deals constructively only with those who are

on a low financial and material level. He has nothing to offer the rich man, or the man who is comfortably situated—excepting, of course, to demand that he "divvy up." This is consistent with the materialistic philosophy which lies at the bottom of it. But it leaves the people with money without any solution to the problems which make their lives miserable. Nothing is offered them, only demands are made on them. No, social reform can not fulfill the longing of old man Simeon in us. Let's see if there is some other child offered.

"Education" Puts in Its Claim

Yes, here comes Education. A right, smart child, this. In more than one sense of the word he was not born yesterday. He has been offered in the temple of the world during several successive centuries as one who makes a fair bid for the position of saviour, and has already been embraced by literally millions.

Education has been the watchword of the times, and our schools have invited and urged and vied with each other in offering inducements for the young to enter the halls of learning. Devoted philanthropists have bequeathed millions upon new millions to endow our colleges and universities, and with greater eagerness yet have erected buildings so palatial and so luxuriously appointed that the average middle class student has had to discard the simplicity of his humble home to fit himself into the regal surroundings of his Alma Mater. This change of personal habits in the direction of "ritzi-ness" and sophistication has a tendency to create a spirit of superiority and pride. Coupled with a certain intellectual snobbishness sometimes emanating from the classroom, this superiority-complex often makes of our good young people useless, arrogant, cynical individuals.

Our prisons are filled with young people, and there is no institution or agency in our present-day public life that has had as regular and as favorable opportunity to shape their lives and to influence their outlook as the schools. Education is desirable and necessary, but everything depends on the nature of our education. Education in the popular sense of the word, education with an arrogant, supercilious attitude toward the spiritual values of life, can not be what we are looking for to save the world. Education itself needs to be saved from its many shortcomings.

"Rule by Force" Popular Again

Another child of destiny is the principle of the Rule by Force. Granted that the idea is spawned in the old world and in the atmosphere of power politics, the strange fact nevertheless confronts us that our own America has so much in its inmost soul that is akin to that thought. And in times when opposing ideologies clash, with the horrors and injustices that war brings, the average so-called red-blooded American will find in his heart a chaos of emotions and judgments, a mixture of ideals and remedies, plans and methods, which boiled down could be stated something like this: the

only safe way to bring the kind of peace the world needs is that our nation should become so well prepared, so effectively armed, that we can quell a disturbance anywhere in the world and curb any potential aggressor nation as soon as it lifts its head. In order to have peace, we must arm ourselves to the teeth and give the world our peace.

Strange that this child should still be having his spells of popularity. He has had his chance through milleniums of history and it has been to and fro with him. He has always been popular with those on top. But he has been thoroughly discredited through the physical, moral and cultural devastation that he has caused throughout the centuries.

Yet, his star is in ascendancy now. The papers, the radio, and the presidential messages are full of publicity for him. But he can not be the one who will save the world. His motto is the survival of the fittest. He strengthens the strong and kills the weak. Where is found salvation for the under dog? The world is full of under dogs.

The Only Child Who Can Save

The Christian Churches are gathered around a Child of fair name—the same Child which Simeon embraced in Jerusalem's temple. So eager have they been to sponsor this Child, that in their zeal to present Him in the world's great temple they have frequently stood in each other's way. And instead of presenting Him, they have succeeded far better in presenting themselves. Each Church has claimed sometimes that they alone really held and sponsored the Christ-Child, but the world has found in each case that they held only the swaddling clothes.

And yet, the Spirit of truth and of righteousness,

the Spirit of strength and of hope speaks to us out of the life and message of those Churches. In spite of their partialness and bigotry, and above the sordidness of their petty quarrels, that Spirit finds expression in the liturgies and pompous ceremonies of the so-called high churches as well as the "hallelujahs" and the "amens" of Pentecostals and Free Methodists. He is there, the Messiah of old, the promised Saviour. Yes, that miraculous Child, the God-man Jesus Christ is still found in the Church of today. He satisfied Simeon of old, and His program can and will satisfy the longings of your heart and mine. He can save the world.

Christ deals with the individual and goes to the bottom of his troubles. He begins with the heart, the desires, the personality, and then proceeds to the life, the words, the conduct of man. From the individual He goes the only logical way to man's environments and to society. There can be no short-cuts. Society must be redeemed through the individual. Social reform needs a reborn individual, or it will fail. And Christ's program is also world-wide. It knows no boundaries of race or nation. Nor is it limited to those of superior intellect or education. The humblest and the simplest can know the grace of God in Christ Jesus. Here is the Child then which we must adopt and cherish.

Let us all, then, whose longing hearts are seeking for the way out of the darkness of these times, embrace that Child. Let us all who feel the magnetism of that supernatural personality press Him in faith to our breast and sing with a voice that shall rise above the din of war and the noisy clatter of modern life, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel."

"Drafting" a Missionary

By S. H. SWANSON

Executive Director of Foreign Missions

THE other evening an unusual service was held in our church at Kensington, Minnesota. Those of us who were there will not soon forget it. A snowstorm was raging outside. In spite of this a good sized congregation had come together from the two churches of the parish.

The pastor opened the service.

Then it became my difficult duty to explain the purpose of the meeting. A Macedonian call had reached us from Africa. German Lutheran missionaries had been interned. Thousands of "babes in Christ" over there had been left without shepherds. "Bishops" to supervise this growing work were needed. The Augustana Synod had been entrusted by God, Lutheran World Action, and the Tanganyika government with the privilege of supplying these leaders. Very few

among us, however, were qualified by experience and knowledge of the language to step into this work. Their pastor was one of these few; therefore the Board of Foreign Missions was "drafting" him for this service.

Pastor Carl G. Anderson, regional home missions director, next spoke. He referred to the good work their pastor had done. He also assured the parish that the Board of Home Missions would do all in its power to assist them to get another pastor, if they would give their present pastor to this important work.

Then came the most solemn moment of the evening, when the Rev. V. Eugene Johnson arose to speak. He had enjoyed his labor in their midst. He loved them and had no personal wish to leave them. But he also felt that it was his duty to accept this emergency call coming from Africa. He ended his talk by announcing

his resignation. The whole congregation was deeply moved and very few eyes were free from tears.

Several of the members spoke. "We love our pastor and his family," was the substance of what they said. We do not want them to leave us. If another congregation were to call him we would object strenuously, but if God needs him in Africa we do not feel that we have the right to say 'no'."

The president of the Red River Valley Conference, Dr. O. O. Gustafson, was also present, and he closed the meeting with a brief message of appreciation both to the pastor for the splendid work he had done and to the congregations for the fine Christian spirit in which they had met this challenge.

It was a meeting never to be forgotten. The spirit of Christ brooded over it. We sensed the oneness of the Christian church, at home and abroad, with the older sectors ready to make sacrifices whenever needed in order that the frontlines might be held in the world-wide battle for our Lord and His Kingdom. As long as the home base church is willing to make sacrifices in the spirit of those folks in Kensington, the cause of our Christ will move forward.

India Centennial

IN 1942 our Mission in India will be one hundred years old. The Augustana Synod has taken an active part in the work in India for more than sixty years. The Youth Conference in Rockford took cognizance of this and sent a congratulatory cablegram while they were in convention assembled. Our Mission in India has a large and active Luther League. Our Luther Leaguers also sent a fraternal greeting to our Lutheran Youth in India.

The Augustana College Mission Society has provided the first birthday gift for the India Centennial. It has sent \$250 to repair and recondition the church at Samalkot, which already bears its name.

There are many villages in India where there are only a few Christians and they are very poor. They have no place to worship, and they gather under a tree where there often is much disturbance during the worship hour. In such villages a gift of \$250 would make it possible for them to build a prayer house. The men make the bricks and build the walls. The money received is used for timber and roof.

Perhaps some one who loves the Lord Jesus and has been entrusted with the possession of some money, would like to help an Indian congregation in their church extension project. Remember the centurion in Luke 7. He loved God's people and built them a synagogue, and the people prayed for him, and the prayer was heard. Our Christians in India also pray, and they thank God for their good friends in the Augustana Synod.

BETTY A. NILSSON.

World Action Receipts Grow

RECEIPTS for the Lutheran World Action passed the half-way mark on Feb. 4. At that time the various church bodies had remitted as follows:

The United Lutheran Church in America	\$121,394.38
American Lutheran Church	49,814.90
Norwegian Lutheran Church	47,242.73
Lutheran Free Church	4,427.82
Lutheran Augustana Synod	17,774.26
United Danish Ev. Luth. Church	5,980.29
Lutheran Brethren	135.75
Missouri Synod	13,022.27
No Synod	10.00
Lutheran Student Association	1,389.21
The Danish Ev. Luth. Church	1,257.84
Finnish Apostolic	16.85
Suomi Synod	1,700.00
Eielsen Synod	20.19
Undesignated	2,730.32

Total.....\$266,916.81

Requests for additional envelopes and literature arrive daily at the headquarters at 39 East 35th Street, New York City. From reports at hand regarding congregations who planned to present the appeal during the first quarter of 1941, it is anticipated that February's receipts should swell the total considerably. Additional contributions will be acceptable throughout the spring months.

Meanwhile the need for these funds has not abated. Letters from abroad, arriving each week, tell of the receipt of the money sent the various missions and express unbounded gratitude. Without the funds which have been sent or have been promised by American Lutherans, there would be no hope of carrying on the work at all in most fields.

It is quite evident that any falling short of the goal of \$500,000 would be due not so much to the failure of some congregations to co-operate as to the poor showing of many which did co-operate. There have been some instances where congregations numbering five or six hundred members have been satisfied with offerings approximating fifty dollars. In view of the urgent, emergency character of this appeal, such congregations should reconsider and if possible re-present the matter for further gifts. Considering the general level of our circumstances today, any Lutheran would be hard pressed to find a convincing excuse as to why he could not spare a quarter of a dollar for such a cause linked to him through his Church. Let's make excuses unnecessary!

PAUL C. EMPIE.

The Home Altar

The Significance of Prayer in the Bible

BY VERNER GRANQUIST

Pastor at Isanti, Minn.

SUNDAY, MARCH 2

"Behold, He Prayeth"

And the Lord said unto him (Ananias). Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth. Acts 9. 11.

WE BEGIN today a five week's course in the school of prayer. In this reference from Acts we are introduced to the great significance of prayer. God moves mightily when men pray. And "Satan trembles when he sees the weakest saint upon his knees." Spiritual conquests come, therefore, as a result of prayer. The Scriptures are an evidence of this fact.

From Genesis through Revelation the thought of prayer-victory runs. The first reference to prayer in the Bible is found in Gen. 4. 26 where we read, "Then began men to call upon the name of the Lord." And the last reference to prayer in the Bible is found in Rev. 22. 20, "Amen. Come, Lord Jesus."

From the first to the last book in the Bible, prayer is shown to be the activity of the soul of every godly character of the Old and New Testaments. There is Abraham, Jacob, Moses, David, Solomon, Daniel, and Nehemiah, as some representatives of the Old. In the New we see this spiritual exercise to be true in the lives of the disciples and, naturally, in Jesus.

Oh, the Scripture is full of references to prayer and to praying men and women. If prayer was not a practical reality in the lives of the Biblical saints, the Bible is a lie. Is it a practical reality in my life?

Lord, help me to experience the reality of prayer in my own life. Amen.

MONDAY, MARCH 3

Church Active in Prayer

And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. Acts 2. 42.

THE Book of Acts shows the church active in prayer. In reading this first volume of church history we note that the Christian church was born as a result of prayer. It chose its leaders after bringing the matter to God in prayer. It met persecution by means of prayer and turned it into progress for the kingdom of God. It had set times and places for prayer. Its faithful claimed the blessing of God's salvation through prayer. And seekers were admonished to pray the Lord for His grace and mercy. Remember

how Saul, who later became Paul, prayed for light. Cornelius did so, too.

The early church healed the sick through prayer. And the martyrs of the church, like a Stephen, closed their eyes in death with a prayer upon their lips. They prayed in behalf of their persecutors and in the interest of their own souls. This is shown in the following verse: "And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7. 59-60.

The very atmosphere of the apostolic church was charged with the spirit of prayer. No wonder many mighty works were done by these early witnesses of the Gospel. Is my church charged with the spirit of prayer? Am I a praying church member?

Thou Holy Spirit, breathe into my heart the spirit of prayer that as a member of Thy Church I may help my Church to continue steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. Amen.

TUESDAY, MARCH 4

Prayer Important to Church

Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. Acts 3. 1.

WE SAID yesterday that the early church had set times and places for prayer. This verse from Acts proves this. And it proves also that prayer was very important to the church. Prayer has always been of inestimable value to a "living, breathing church." In such a church definite time is set aside for the purpose of prayer. It is not left out of the regular worship of the church, for if it were there would be no worship. It takes time to pray. It takes time to pray whether at home or in the church. But the witness of the Book of Acts is that those Christians considered prayer important enough to take time for it, and to do so at regular intervals.

And even the temple building itself was a witness of the value of prayer as conceived in the minds of the believers of that day. They built the temple in order that they might have a common meeting place in which they might gather to pray, that is, to commune with God. They did so at God's command.

Do I make use of the opportunities for prayer, and is my Church one of the

places of prayer for my soul to which I gladly go?

Heavenly Father, I thank Thee for my church and its prayer opportunities. Help me to make right use of them. Amen.

WEDNESDAY, MARCH 5

Man's Need of Prayer

Whosoever shall call upon the name of the Lord shall be saved. Rom. 10. 13.

THE many calls, or invitations, to prayer which are given by the Spirit of God in the Bible shows us God's idea of man's need of prayer. And, surely, this, too, reveals the significance of prayer!

One of these calls to prayer from the Old Testament, from the book of prayers, the Psalms, recognizes this need of man as well as the blessing which God has in store for everyone who will call upon Him: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Would God have given such a beautiful and practical promise if there was nothing to prayer? Because He gives us such rich prayer promises, prayer, therefore, is of tremendous significance. This is clearly taught in the Bible.

James, in his Epistle, speaks of economic difficulties and war as a result of the lack of prayer: "Ye lust, and have not: ye kill, and covet, and can not obtain: ye fight and war; ye have not, because ye ask not." James 4. 2. "Ask, and it shall be given you; . . . for everyone that asketh receiveth." Mt. 7. 7, 8. These are Jesus' words on the value of prayer.

Dear Lord, help me to become so acquainted with Thy word that I may know Thy precious promises which are given to me. Having found them, grant me grace to lay hold of them by faith and claim them in prayer. Amen.

THURSDAY, MARCH 6

Disciples Taught to Pray

And it came to pass, as he (Jesus) was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. Luke 11. 1.

JESUS CHRIST prayed! By so doing He writes the importance of prayer in capital letters. If prayer had been of no essential worth, Jesus would not have prayed. He did nothing useless. Prayer is significant for Jesus prayed.

Jesus taught His disciples to pray. They requested Him to do so. John the Baptist had done the same before. All this tells us that Jesus considered it part of His mission to take time to instruct His friends in the godly exercise of power. As a result we have what is known as "The Lord's Prayer." It was not the prayer which Jesus prayed for himself, for He was sinless, but it was the prayer which He instructed His followers to pray, for it fitted their need.

If nothing else were said in Scripture about prayer other than that Jesus prayed and taught His disciples to do likewise, that, in itself, would be sufficient to manifest the high and exalted place the Bible gives to prayer. Do I give it as high a place in my life?

Lord Jesus, since Thou as Son of God and Son of Man didst pray, surely a poor sinner such as I ought ever to pray. Teach me, dear Master, to pray. Amen.

FRIDAY, MARCH 7

Prayers Preserved

And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. Rev. 5. 8.

EVEN before the judgment throne on high, the prayers of God's people are of great meaning. For one thing, the prayers of God's children are preserved. Think of it: If I am a child of God, my prayers go before me to heaven! God does not forget them. He preserves them. They will play a part in the righteous judgment of God which shall fall from His throne on that great day.

No wonder that the devil wants to keep saved sinners from praying. No wonder that he works overtime and all the time to keep the hearts of sinners from calling upon the Lord for salvation. No wonder that he trembles when he sees the weakest saint upon his knees. It means his utter defeat. So important is prayer.

Dear Lamb of God, may there be many of my prayers in those golden bowls in heaven. May they, even then, be used to glorify Thy holy name. Amen.

SATURDAY, MARCH 8

"Watch and Pray"

Watch and pray. Mt. 26. 41.

IN THE mind of God prayer is important and extremely necessary for everybody, and not the least for God's children. It is so because He has commanded us to pray. This gives to it its true significance. It could not, therefore, be something mean and trivial for the same God who said, "Let there be light," also gives you and me the command, "Watch and Pray."

The history of the Old and New Testaments is a proof of the fact that obedience to this command changes things. We have said that if prayer was not a practical reality in the lives of the Biblical saints, then the Bible is a lie. Since the Bible is no lie (the child of God knows this to be true), then no saint of God can exist without prayer. For no saint, or child of God, has become such except through the use of prayer. And none can continue in fellowship with God minus prayer. What is true of the individual is true of the communion of saints. A prayerless church is a dead church.

Our God has commanded us to pray. The Lord Jesus has taught us how and what to pray. And the Holy Spirit would impell us to pray by holding before us the gracious promises of God. So then, let us "watch and pray."

Triune God, to Thee be thanks and praise for the instruction Thy word gives to us on subjects so vital to our spiritual welfare. Thanks to Thee for these thoughts on the importance of prayer. Amen.

Dr. Uhler Laid at Rest

FUNERAL services for Dr. J. P. Uhler were held at Trinity Lutheran Church, St. Peter, Minn., on Thursday afternoon, February 13. Dr. O. J. Johnson, president of Gustavus Adolphus College, preached the sermon and officiated at the burial.

The "Grand Old Man" of Gustavus Adolphus College, Dr. J. P. Uhler, is dead. It was natural that he should depart in quiet serenity, for he had lived his life with the gentle confidence of a man who walks with God. Here was a man small of stature but whose soul had grown tall, for as an astronomer he had always looked toward the heavens, never ceasing to be amazed at the majesty of the stars and at the love of the God who created them. Like the Wise Men of old, when Dr. Uhler beheld the Christ-star he "rejoiced with exceeding great joy" and his whole life took on a star radiance that cheered and inspired hundreds of students and a multitude of friends. As he walked among the stars during all his 87 years, his personality took on something of their majesty and the quiet spirit of the God who had made them.

Dr. Uhler was for many years the dean of teachers in the Lutheran Augustana Synod. He taught continuously for fifty-five years and during that time saw Gustavus Adolphus College develop from a struggling one-building academy to one of Minnesota's leading colleges. In 1892 he was co-founder of the Trinity Lutheran Church of St. Peter and for forty-five years he diligently served the church in many ways. His Bible class was attended by hundreds of students and his beautiful Christian personality set an eternal stamp upon the spiritual life of Trinity Church.

Though Dr. Uhler was an executive, a scholar, and an organizer, he was first of all a Christian friend and teacher. His infinite kindness, solicitude for every one's welfare, gentleness of soul, love of life, and his desire to share made him an excellent teacher and a valued friend. His frank and noble sense of humor and his smile spread a glow of happiness about him, which, like a magnet, drew people to his side.

The Lutheran Church of America, Gustavus Adolphus College, Trinity Lutheran Church, three generations of students,

hundreds of friends, and Dr. Uhler's children and grandchildren are all grateful to God for the blessed life of our departed friend and teacher. We are glad that he saw the star rise in the east which led him to the Christ whose spirit he has emulated.

The "Grand Old Man" of Gustavus deeply loved the stars and now at long last has found his place among them. His star will never set, for its kindly rays will continue to light the way for all those lives he has touched and those places he has hallowed by his Christ-filled life. Dr. Jacob P. Uhler, we bless your memory!

—ERIC J. GUSTAVSON.

Rose Parade at Pasadena

WHEN we were at Darjeeling to see the Himalaya Mountains we noticed to our surprise that the people who had lived there all their lives were as anxious as we were to get up early in the morning when the mountains appeared in the cloud-free sky and we all beheld that greatest sight in all the world.

But something similar is ascertained on New Year's Day here at Pasadena, Calif. Not even a ball game or a prize fight could draw more than a fraction of the crowd that gathers to see the "rose parade." You find people who have sat there from midnight in order to get the best place for a free view of that marvel called the rose parade, which like the passion play at Oberammergau can hardly be explained, it must be seen to fully appreciate the same.

Half of the people have seen it year after year and many of them from the first time it appeared. And when the tickets are on sale for America's most exciting ball game which takes place in the afternoon of the same day, fifteen thousand tickets are sold in a couple hours. Some people have camped there all night in order to be first in line when the sale is on next morning. Our age is no better and perhaps no worse than past ages, but people have more money to spend now. The best seats along the line of the rose parade demand up to five dollars and the tickets to the rose bowl ball game are \$4.50 plus tax. It was estimated that one and a half million people saw the rose parade and nearly one hundred thousand persons were present at the ball game.

Thus Pasadena has become a veritable mecca for visitors from every state in the union. Many come before Christmas and attend concerts and church programs. Those are the religiously inclined, shall we say the better class of people who come to California during the winter season to enjoy sunshine and warm weather. Our Messiah Church was packed to capacity at the early service on Christmas Day when we had another of those wonderful

(Continued on page 286.)

Luther League



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

The Jew

By GUSTAV N. ANDER

Field Secretary for the Zion Society of Israel in the Augustana Synod

INTRODUCTION

I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Jeremiah 31. 3. The Lord thy God is a merciful God; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them. Dt. 4. 31.

THUS God speaks concerning the Jewish people. Is it not strange that in view of God's loving attitude toward the Jewish people, they, more than any other race or people, should be hated by the Gentiles? In the average Gentile there seems to be an almost instinctive dislike for the Jew or anything Jewish.

As Christians we know that God's holy law requires that we love God above all things and our neighbor as ourselves. (Mt. 22. 37-40, 1 John 3. 15 and 4. 20). There can be no room in our hearts for hatred of any race or individual and, not the least, for Jew-hatred or Anti-Semitism. How then can we best counteract and overcome any sinful attitude toward our fellow men, especially toward the Jewish people? Surely there can be no better way than to prayerfully and carefully study the Jewish question in the light of God's Word. Such a study will not only serve to break down the barrier of Anti-Semitism, but will prove to be fascinating and fruitful beyond expectation.

I. THE PRIMARY REQUISITE FOR UNDERSTANDING THE JEWISH PROBLEM

God's plan of salvation required that some race of people be chosen as the instrument or means in and through which Jesus, God's Son, might become incarnate. God chose the Jewish race. To prepare them for this important mission, God blessed and nurtured them in a way such as no other nation has experienced. With these special blessings followed added responsibilities and we note that the judgments visited upon Israel's disobedience have been proportionately greater than those visited upon other races and peoples.

Satan Active

Considering what the incarnation of Jesus would mean in crushing Satan's power and in saving mankind (1 John 3. 8 and Heb. 2. 14-15), we need not be surprised

to note how Satan throughout the Old Testament period exerted himself to the utmost in an effort to make Israel wayward and disobedient so that if possible, they might be rendered useless to God in the execution of His great plan of salvation.

God Used the Jewish People

Satan failed however in this his attempt and in the fulness of time "God sent forth his Son, born of a woman . . . that he might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4. 4-5. Not only did Jesus become incarnate and carry through God's plan of salvation, but God used the Jewish people still further to bless the human race. Jesus' disciples were Jews. The early Christian Church was composed largely of Jews. The first missionaries to the Gentiles were Jews. And on the basis of God's Word we have reason to believe that God will again use restored Israel in a most wonderful way to complete His great missionary program for the world.

Satan Hates the Jewish People

As we study God's dealings with Israel and the important part they have played in God's great plan of salvation and knowing too from God's Word what Satan's plan and program is, are we not justified in concluding that Satan hates the Jewish people with a most vicious and diabolical hatred, greater than that which he has for other peoples, and that he is doing all in his power to keep them from sharing in the salvation which they have been instrumental in bringing into the world? When we consider, too, what a power converted Jews can be and are in witnessing for Christ, does it not seem logical to conclude that the neglect of Jewish mission and the lack of interest in this phase of Christian missions is a result of Satan's work in hindering and discouraging Jewish missions?

Satan Arouses Hatred Against the Jews

Finally, when we consider the prevalence of Jew-hatred or Anti-Semitism down through the centuries, and not the least in our own day, can we come to any other conclusion than that Satan has been exerting himself to the utmost to implant and arouse in the hearts of the Gentiles hatred against the Jews?

The writer believes that should God have chosen some other race instead of the Jewish people, and used them in the same way as he used the Jewish people, that that people would have suffered down through the centuries and even today, in the same way as the Jewish people.

Christian Love and Sympathy Needed

If we then have reason to believe that the Jewish problem is largely due to Satan's activity, and that this special activity on his part has been for the chief purpose of opposing and hindering God's plan of salvation for mankind, dare we in any way contribute to his cause by harboring in our hearts any prejudice toward the Jewish people? No! Rather let us in Christian love and sympathy witness to them of Christ that many of the lost sheep of the house of Israel be restored to our Lord and Master, Jesus Christ.

II. ADDITIONAL LIGHT ON THE JEWISH PROBLEM SINCE THE TIME OF CHRIST

It is quite generally agreed that the dispersion of the Jews really had its beginning with the destruction of Jerusalem in 70 A.D. The dispersion was so rapid that by 200 A.D. the church father Origen represented the condition of the Jews as follows: "Is it not a convincing miracle? It is not 150 years since Jerusalem was destroyed and the Jews wander all over the earth to fulfill the prophecies!"

Barriers of Misunderstanding

As the Jews entered the various countries, laws were made curtailing their rights in many ways. This discrimination against the Jews apparently affected the church also, so that by the year 300 A.D. the Christian church, as an organized church, had ceased doing Jewish mission work. As the centuries rolled by, there were times when the Christian church even had a part in persecuting the Jews. While this was going on the Jews were being taught by their rabbis that Jesus was not the Son of God and the promised Messiah, but that he was a renegade Jew who had gone back on his people and that he was the one who taught the Gentiles to hate and persecute the Jews. If they heard the name of Jesus mentioned they were to spit and pronounce the curse, "May his name and memory be blotted out." They were further warned to have nothing to do with the New Testament in any way. As a result the average Jew, up to fifty years ago, knew practically nothing about the true contents of the New Testament. Furthermore, the average Jew believes that all Gentiles are Christians, and until the Christians are ready and willing to share with the Jewish people the Gospel of Jesus Christ and manifest toward them Christian love and kindness, they will continue to believe this. As long as the average Jew continues to believe

that all Gentiles are Christians, he will look upon the Christians as his enemies and there will be no incentive to accept Christ and become Christian.

Results of Neglect

Considering then the neglect of Christian missions to the Jews, how often the Christians have failed to manifest Christian love in their contacts with the Jewish people, and what the Jews have been taught by their leaders, can we expect the Jew to be different from what he is? By placing ourselves in the Jew's place and trying to visualize what the result for us would be under the same circumstances, I am confident we can not help but see the Jewish problem in a new light and be more sympathetic toward our Jewish brethren.

Do a Little Research

In our consideration of the Jewish problem and especially some of the outstanding charges brought against the Jews by the Anti-Semites, it is well for us to do a little private research and see if the charges made can be authenticated or not. In many instances it will be found that the charges made are absolutely false. Some often repeated charges which we do well to investigate are for example: "The Jews control the public press and through it public opinion." "The Jews control the radio." "The Jews control the wealth of the United States and that of the world." "The Jews control United States Industry." "The Jews are all Communists and all Communists are Jews," etc. etc.

III. JEWISH MISSIONS

Modern Christian missions among the Jews had its beginning in England in 1809. Previous to this for a period of over 1500 years, the Christian church as an organized church, had not done any Jewish mission work. Since 1809 the interest in Jewish mission has been increasing although said increase has not been very great.

The Zion Society

At present there are several Jewish mission societies at work in the United States of which the Zion Society for Israel is the oldest, being organized in 1878. This work was started by our Norwegian brethren, but during the last twenty years three other synods have joined with them in sponsoring the work of the Zion Society. These synods are the United Danish Lutheran Church, The Lutheran Free Church, and the Augustana Synod. Each of these synods has indorsed the work of the Zion Society and recommended that it be supported by the congregations composing these synods.

Its Activities

The Zion Society has a staff of fifteen workers and missionaries and carries on

work in five mission stations, one in each of the cities of Minneapolis, St. Paul, and Chicago and two in Brooklyn, N. Y. The work of the Society includes that carried on at the mission stations, open air and street meetings, home visitation, camp work and the distribution of literature both among Jews and Gentiles. An extension department provides for speakers to present the cause of Jewish missions wherever this is desired.

The official publications of the Society are "The Friend of Zion" and "Zions Röst," the latter being published in the Norwegian language. The subscription price of either paper is 50c annually.

God Has Blessed the Work

God has blessed our Jewish mission work in a most remarkable way and many Jewish souls have had an opportunity to hear the Gospel of Jesus Christ and come to a living faith in Him as their promised Messiah and Saviour. During the last few years especially a great change has been coming over the Jewish people and they are more receptive to the Gospel and its presentation than ever before. We solicit your earnest prayers as well as your gifts in a financial way, in our efforts to gather in the lost sheep of the house of Israel.

(Additional Jewish Mission material may be had free of charge by addressing The Zion Society for Israel, 401 Cedar Ave., Minneapolis, Minn. If postage cov-

ering cost of mailing is included it will be appreciated.)

Portland Pointers

Topics at Sunday School

LAST fall our Luther League reorganized its class in Sunday school which now uses for its lessons the regular Luther League Forum Topics. The class has two older leaguers, Walter Carlson and Guhli Olson, as co-leaders. Their main duty is to appoint different leaguers to take charge of the class each Sunday. By doing this each one has an opportunity to take an active part in the class, and he gains much valuable knowledge and experience by leading the discussion. We use THE LUTHERAN COMPANION, Better Leagues, and other available material on the topic for our reference. Many very interesting and lively discussions result. Also, the leaguers may bring problems or questions arising during the week in regard to the Bible or other related subjects and we try to assist them. A much better attendance has resulted since the reorganization of our class. Our class has taken as a project for itself to make a quilt for the Lutheran Welfare Association of Portland.

Christmas Activities

Despite a bad flu epidemic in Portland our league was busily engaged during the

Program Helps

Devotional Readings:

Romans 11. 1-2, 11-27.
Romans 10. 11-17.
Matthew 28. 18-20.

Hymns:

Hark! the Voice of Jesus Crying.....	80 Hymnal
O Come, O Come, Immanuel.....	7 Hymnal
Comfort, Comfort Ye My People.....	3 Hymnal
All Hail the Power of Jesus' Name.....	153 Hymnal
O That the Lord's Salvation.....	383 Hymnal
Hail to the Brightness of Zion's Glad Morning.....	381 Hymnal
O Zion, Haste, Thy Mission High Fulfilling.....	376 Hymnal
Mine Eyes Unto the Mountains.....	323 Hymnal

Questions for Discussion:

1. Is God through with the Jews or has God cast off the Jewish people?
2. If so, what evidence, based upon Scripture, can you give for such a belief?
3. Are the Jews included in the Great Commission?
4. Since the Jews have their own religion, why seek to win them for Christ?
5. Does Jewish mission work pay?
6. How many Jewish Christians are there in the world today? How many in the United States?
7. How does the contribution made to Christianity by converts from Judaism compare with that made by converts from other peoples?
8. Does the promise in Genesis 12. 3 apply to the Jewish people? Is that promise still in effect?
9. What about the Jew in prophecy? Will the Jews be restored spiritually? Will they be regathered to Palestine?
10. Why does the average Gentile despise the Jew?
11. What are some of the characteristics of the Jews which the Gentiles as a rule object to and find fault with?
12. Do Gentiles possess the same characteristics?
13. Do Jews monopolize Industry?
14. Why do we not find many Jews in agricultural pursuits?
15. Are all Jews Communists and is Communism Jewish?

Christmas season. On the Friday before Christmas we held our semi-monthly meeting in the form of a Christmas social. We had our new Confirmation class and the Elim Luther League, Brush Prairie, Washington, as guests of honor. The church parlors were decorated very cleverly with the traditional Christmas colors. Our guest speaker of the evening was Mrs. McCall, a very active Christian leader and principal of one of our local business colleges, who spoke on "The First Christmas." Several fine musical selections were presented. Then Santa Claus arrived and a social hour followed. Our new ping pong table, which was made by our own leaguers, was used for the first time, and since then it has added much to the enjoyment of the social hour. On Saturday evening our league took full charge of decorating the large Christmas tree for the church.

The day before Christmas our league distributed one or two well filled boxes of food to each of six families, depending on the number of persons in the family. After our early Christmas service our Luther League Choir went caroling at our Emanuel Hospital, the County Hospital, and the Lutheran Welfare Center. Also the second Sunday in December our Luther League Choir presented a beautiful candlelight concert at our church.

"Flip a Coin" Hike

Recently our league held a new kind of hike. It is called "Flip a coin." One beautiful Sunday afternoon the league members gathered at the church. We were then divided into groups of four each. Each group left the church at ten-minute intervals. One person in each group had a coin which he flipped each time they reached an intersection to see whether they would go to the left or to the right. If the coin landed with heads up, they would go to the right, but if it landed with tails up, they would go to the left. A certain number of points would be given for each apartment, moving streetcar or bus, dog, cat, fire hydrant, purple dog, crying baby, etc. One hour after the groups had left the church, they stopped and returned to the church. The points for each group were added up and the one receiving the most points was the winner. One group finished three miles from the church while another group was only three blocks away from the church, having gone around some blocks as many as six times. A social hour followed in the church parlors and then the group attended the evening services. Our group enjoys to spend many Sunday afternoons of fellowship together.—LUTHER JOHNSON, Augustana, Portland, Oregon.

"Many Christians since Gethsemane have missed the honor of faithfully watching with Him."

Break Up Cliques

"TWO is a couple,
Three is a crowd,
And four on the sidewalk
Is not allowed."

This is the motto that many of us have adopted. Childish, isn't it? There's nothing like increasing one's friendships: and there surely could be no better place to do it than at church. There are various groups of young people who visit our church and our league with whom we may become acquainted. And if we would consider going just a little out of our way to make visitors feel welcome, they might go out of their way to return.

Why don't we make a mass movement to break up these unimportant little cliques—see if we can't have our league known for its friendliness and hospitality? If we do this, our membership should increase; our friendships would be enlarged, and we'd be much happier all around.

—The Panoply, Trinity, Minneapolis.

The Luther League Leader

I. Qualifications:

1. A sincere Christian.
2. Familiar with and loyal to Lutheran doctrine and history.
3. Have knowledge of aim and work of Luther League.
4. Conscientious, faithful, willing to give of himself.

5. Be an example, by his own life, by church attendance.
6. Tactful, punctual, orderly.

II. How Selected.

1. From active members of the Luther League.
2. Officers elected by league, chairman of committees, appointed by officers.
3. Nominating committee (with pastor as advisor) elected one month previous to election.
4. Election by a ballot, previously prepared by nominating committee.

III. Method of Training.

1. Learn to be a leader by doing.
2. By development of prayer life and use of Word.
3. Member of committees, later chairman.
4. Through experience in the Cabinet.
5. Being a member of Gospel Team, Charity Committee, delegate to Conference, visit Luther Leagues.
6. Take part in program. Attend leadership institutes.

IV. Purpose of Training.

1. For prayer guidance of future league work.
2. To become workers, leaders, in church of tomorrow.
3. To become definite soul-winners.

—Southern California Institute.



Among the Churches

Trinity Lutheran Church, St. Peter, Minn., reported the most successful financial year in its history at the last congregational meeting held in January. General receipts were \$7,031.48, and auxiliary organizations collected \$2,280.43 for a total of \$9,465.83 from all sources. All current expenses were paid and approximately \$2,000.00 was paid on the church debt.

The pastor, the Rev. Eric J. Gustavson, revealed an increase in the church membership of 58 adults and 25 children, making the total membership 639, which includes 500 communicant members and 139 children.

During the past year a new baptistry was added to the church and a beautiful memorial font of marble was also dedicated. A symbolical addition was also made to the sacristy in the form of an ever-burning sacristy lamp.

The Trinity congregation is rapidly preparing itself for its fiftieth anniversary observance next year by increasing its membership and adequately financing its progressive program.—Charles J. Curtis.

The Rock Island District held its annual meeting at the Trinity Lutheran Church of Moline on Monday, January 27, with the president, Pastor Earl Gustafson, in charge. The local pastor, Rev. Walter Tillberg, could not attend the meeting because of illness.

The report of the president called for optimism in the world of disorder and strife as a result of our Christian hope. He called attention to the fact that five pastors had been installed in congregations of the district and a sixth had started work during the past year. The district had met in seven of the parishes during the preceding twelve months. Preaching missions had been conducted in every church under the auspices of the district. Many of the churches had made improvements on their property.

The election of officers resulted as follows: President, Pastor C. Geo. Engdahl; vice-president, Pastor O. F. Domeij; secretary, Pastor D. F. Engstrom; treasurer, Pastor Raynold Lingwall; statistician, Pastor Walfred Nelson.

The Rock Island District does not desire to have its boundaries changed.

Reports of the activities of the Lutheran Hospital were given by Mr. N. O. W. Johnson, the chairman of the board; Miss Emelia Dahlgren, the superintendent, and Mr. S. H. Forsberg, the treasurer. These reports indicated that the year of 1940 had been a successful one for there had been a high average of patient service, a decrease in the total indebtedness, and a number of improvements and additions in equipment. The following were elected to the Board of Directors of the hospital: Pastor G. E. Burton of Geneseo, Mr. E. T. Carlson of Aledo, Prof. O. L. Nordstrom of Rock Island, Pastor Milton Lundahl of Prophetstown, and Mr. Peter Benzon of Andover, all for three years, and Mr. G. L. Lindquist of Moline for two years.

The delegation of the district to the Synod is by seniority and those in the regular order will be nominated to the Conference.

Pastor N. Ludwig Melander, a missionary on furlough from Africa, spoke briefly to the delegation at the morning session.

The pastors of the Quad-Cities will conduct a preaching mission during the Lenten

Season. The general theme for these services will be "Inescapable Lenten Questions."—D. F. E.

The Rev. M. L. Cornell will conduct the services (Swedish) over Station WCAL (Minneapolis studio) on Sunday, March 2.

Bethphage Mission. The guests keep coming. During the past month we have received Marion from Connecticut. She is a girl with a retarded mind and needs helpful supervision. On account of illness in the home this arrangement became necessary. Alice comes from Minnesota. She is afflicted with a bone disease that has resulted in a great number of fractures. She is an invalid but of the cheerful type.

Some of our friends may remember that Charles and James, two brothers, that were with us were sent to a state institution for the feeble-minded. Our conviction was that they were not in the environment that they deserved and through an appeal to the state department, they have been paroled to us. I can assure you that they are very happy boys to be back at Bethphage. On behalf of those in bonds.

—A. A. C.

One of the Oldest Members of the First Lutheran Church of St. Peter, Minn., Mr. Hedberg, passed away December 15, 1940. He was born Aug. 3, 1850, in Bexheda, Jönköpings län, Småland, Sweden, and came to St. Peter 1869, where he joined the First Lutheran Church and remained a faithful, active member the rest of his life. He served on the church board either as trustee or deacon for over 50 years. He was a loyal friend of Gustavus Adolphus College and with great delight saw every building on the campus go up and was present at the dedication of all of them except Rundstrom Hall. Many former students and professors of G. A. C. roomed at the Hedberg home.

The nearest mourners are a son, C. Harry Hedberg of Rush City, Minn., and a daughter, the wife of Rev. Oscar Sandahl, pastor of the Spring Garden Church, Cannon Falls, Minn., and two grand-children, Anna Marie Sandahl, manager of the cafeteria at Gustavus Adolphus College, and Helena Sandahl at the National College of Education, Evanston, Ill.

At the Annual Business Meeting of the New Jersey-Philadelphia District meeting held February 10 at the Ebenezer Lutheran Church, Jersey City, the following officers were elected: Rev. Tibert Anderson, president; Rev. W. R. Bergh, vice-president; Rev. Loyd Holt, secretary, and Rev. A. S. Pearson, treasurer. Rev. Norman André was elected to be in charge of the programs for the year. Pastors C. J. Franzen and Pearson were elected to be delegates and Rev. Alfred Ostlund and Rev. C. W. Vetell to be alternates to the synodical convention. The congregations at Bergenfield and Washington were given the first privilege of sending lay delegates. An invitation to hold the next District meeting at the Emanuel Lutheran Church, Newark, was accepted; also an invitation to attend the service dedicating the recently acquired parsonage of the Lebanon Lutheran Church, West New York, which congregation was congratulated.

A committee consisting of Pastors Bergh, Franzen and Henry Hokenson was elected to bring suggestions at the next meeting for the renaming of the district. The business meeting was in charge of Pastor Ost-

lund, who served in the absence of Pastor Vetell.

At the service in the evening Rev. Lawrence Holt of West New York preached and Rev. Norman André of Summit was in charge of the liturgy.

Rev. Conrad Floreen, pastor of the church, and Rev. Tibert Anderson, newly-elected president, made fitting remarks.

—L. A. H.

The Rev. Carl F. Johnson has resigned from Gethsemane Lutheran Church of Wallace and the Bethesda Lutheran Church of Daggett, Michigan, and accepted a call to Bethany Lutheran Church, Onamia, and Immanuel Lutheran Church, Hillman, Minn., and plans to begin his work there May 4.

The Rev. Ralph D. Hult of Springfield, Mo., has accepted a call from the Board of Foreign Missions of the Synod for emergency work in Tanganyika Territory, East Africa. Pastor Hult was formerly a missionary on that field several years ago. He is scheduled to leave on the S. S. Zam Zam from New York March 10. The family will remain in Springfield, Mo.

The Annual Meeting of the Tacoma District W. M. S. was held in conjunction with the annual meeting of the Tacoma District Jan. 28. An inspiring period of devotion was led by Rev. R. P. Oliver and Mrs. E. A. Larson. Rev. E. Johnson, pastor of the Gloria Dei Church, where the meeting was held, welcomed the delegation. Words of welcome were also expressed by Mrs. E. Johnson.

The president's, Mrs. C. E. Rydell's, annual report as well as all departmental reports were most encouraging and gave evidence of unflinching devotion and zeal to the cause of missions. The Jubilee quota was reported as almost reached.

The following officers and departmental secretaries were elected: President, Mrs. C. E. Rydell; 1st vice-president, Mrs. E. Johnson; 2nd vice-president, Mrs. J. C. Elmer; secretary, Mrs. A. Hamilton; treasurer, Mrs. H. Lindquist; historian, Mrs. C. Johnson; Y. W., Miss Margaret Pearson; Jr., Mrs. A. Larson; M. T., Mrs. Fred Hall; Membership secretary, Mrs. R. Stevens; Prayer Day, Mrs. H. Harterius; Missionary for a Day, Mrs. A. Bjorklund; Jewish Mission, Mrs. P. Varmann; Literature, Mrs. C. Haggblom; Industrial, Mrs. M. Anderson; Jubilee, Mrs. Effie Swanson; Boxes of Blessing and Dime Books, Miss Edna Magney; Organizations, Mrs. Stanley Sandberg; Posters, Miss Isabelle Magnusson.—Mrs. Alfred Johnson.

Zion Lutheran Church, Manistique, Mich., the summer capital of the Augustana Synod. The reports of the annual meeting indicate that Zion members have been active in the Lord's work. A sum of \$6,719.09 was expended by the congregation. Of this amount \$1,500 was used to defray the expense of installation of a new stoker and blower furnace. The old parsonage has been given a new dress, a renovation costing \$1,000. The altar has been rebuilt, two chancel chairs installed, and minor improvements made in the study. Changes are being made in the choir loft, and the Ladies' Aid is installing new carpets at an approximate cost of \$600. Changes have also been made in the church parlors and the same are to be redecorated. A new attendance "Tab" system, devised by the pastor, has been inaugurated. This simple "Tab" system keeps a faithful record of the attendance of each member of the congregation at all services, as well as the number of visitors and children. This takes the guess work out of any so-called counting of "noses"

and is efficient and dignified. The annual meeting was characterized by a spirit of good-will and Christian enthusiasm and bodes well for the future of Zion. A five o'clock vesper service has been started for our young people. An active Luther League and an energetic Men's organization of 60 members are doing their part in building up Zion.

Members of the congregation surprised Miss Marie Ahlstrom, faithful church secretary, on her birthday anniversary. She was presented with a beautiful walnut desk and accessories.

Zion is blessed during the summer months with the attendance of our synod president and his family at our services, as well as that of Dr. Oden, Dr. F. A. Johnsson, Pastor Nelson, as well as several others who all have cottages on Indian Lake. These pastors have been gracious in giving of their services to the congregation from time to time. Located as we are, way up "in the woods" we have still to see our first Indians, though there is a crying need for much missionary work amongst many of our own people. The program of Zion is to build spiritually, financially and numerically.

—P. S. Nestander, pastor.

First Lutheran Church, Bellingham, Wash., J. Orville Martin, pastor, had its best year in history during 1940. The reports presented at the congregational meeting in January revealed great strides forward. Gross gains in communicant membership amounted to thirty-six, nine by juvenile confirmation, nine by adult confirmation and eighteen by letter of transfer. Church attendance improved 9.3 per cent over 1939. Attendance at the Lord's Table improved 26.6 per cent.

The major improvements to the church property included a new coat of white to the parsonage and a completely remodeled church kitchen. The men of the congregation donated the labor so that what might have been a costly improvement was accomplished with a minimum expense. Income from all sources was 12.6 per cent better than in 1939, the improvement resulting from the rise in the "direct giving" column. A greater emphasis has been made on the method of giving proportionately to the Lord's work.

The current year of 1941 promises to be another banner year. The pastor has many prospects for membership both through transfer and through adult instruction. Improved conditions in Bellingham should reflect itself in the work of the churches of the city.

First Lutheran is preparing to cooperate with the other American Lutheran Conference churches in the city in sponsoring Wednesday evening Lenten services, a three-hour Good Friday service, and an early Easter service. Experience has demonstrated that the five Lutheran churches belonging to the Conference work well together.

Married couples have banded themselves together under the sponsorship of the First Lutheran Church for the purpose of mutual fellowship as well as to render material and spiritual assistance to the church. The only qualification for membership is a marriage certificate. The group meets the first Wednesday evening of each month.

Augustana Lutheran Church, Edmonton, Alta., Can., was host to the annual meeting of the Alberta District beginning Friday evening and continuing through Sunday, Jan. 31 to Feb. 2. The theme of the meeting was "Christian Confession."

On Friday evening Rev. Erni Holm, president of the district, spoke on "Con-

fession and Faith." A word of welcome was extended by the local pastor, the Rev. J. A. Vikman.

On Sunday morning the regional director of the Canada Conference, Rev. A. Nelson, brought us a message on "Confession and Life." The business session followed continuing after dinner also. The various reports showed a gain in most cases. Rev. Erni Holm was re-elected as president.

Saturday afternoon, Pastor Bernhardson, dean of the Canadian Lutheran Bible Institute at Camrose, led a Bible study on "Faith." The prayer service in the evening was in charge of Rev. Otto Eklund. His topic was, "Let Us Pray," followed by a session of prayer.

Sunday morning we gathered for Sunday school and communion service. Pastor Otto Eklund delivered the preparatory address and Pastor Bernhardson preached the sermon.

In the afternoon the W. M. S. gave a Mission program. Pastor Benson brought the message at this meeting.

At the closing service Pastor E. T. Holm spoke on "Confession and Salvation," basing his words on Rom. 10. 9-11. Pastor Bernhardson brought a greeting from C. L. B. I. and stressed the importance of supporting this institution by our prayers and our means.

Special music was given at all sessions.

This Augustana congregation at Edmonton is to be complimented on their work of obtaining a church home.—C. L. B.

The Annual Meeting of the Woman's Missionary Society of the Alberta District was held at the Augustana Lutheran Church of Edmonton Jan. 31—Feb. 2 in connection with the mission meeting of the district. It was a pleasure for the local society to be able to entertain the District W. M. S. this year in the newly acquired parish hall.

The business sessions were held on Saturday following the morning worship conducted by Rev. A. A. Nelson of Saskatoon, Sask. A hearty welcome was extended to delegates and friends by the president, Mrs. Annie Johnson. All the societies within the district were represented, and a fine spirit of co-operation was manifested throughout the entire meeting. Reports showed a year of activity in the various societies with an increase of 29 adult members. A decision was made to give missionary programs at the district mission meetings during the year.

The Golden Jubilee goals were presented, and it was decided that each so-

ciety hold a festival during the year for the Golden Jubilee Fund. It was decided that ten dollars of the offering received at this meeting be given to this fund.

The afternoon session followed the Bible study hour conducted by Rev. C. A. Bernhardson, dean of the Lutheran Bible School at Camrose, Alta. Officers elected for the coming year are: Mrs. Annie Johnson, president; Mrs. Otto Eklund, first vice-president; Mrs. O. Olson; 2nd vice-president; Mrs. A. Malmas, secretary; Mrs. G. M. Eriksson, treasurer; Mrs. A. Walin, statistician; Mrs. E. T. Holm, Junior, and Y. W. M. S. secretary; Miss Louise Eriksson, Golden Jubilee secretary; Mrs. P. Borchers, M. T. secretary; Mrs. J. S. Lindberg, Boxes of Blessings, and Mrs. Otto Eklund Dime Books.

On Sunday afternoon the sanctuary was filled to capacity when the W. M. S. sponsored the program and missionary service. Pastor John L. Benson of Calgary spoke on the theme, "True Missioaries." Other numbers included readings and musical selections by delegates and local talents.

—Mrs. J. Arvid Vikman.

Cambridge, Minnesota, will be host to a concert by the Gustavus Adolphus College Symphony Band, with the famous pianist, Percy Grainger, as soloist. The concert will be held Sunday afternoon, March 16, 3 p.m., in the excellent Cambridge auditorium and is sponsored by the Five County Alumni Association and the local church. Tickets may be had by writing Rev. Gustav Lund, Dalbo, Minn.

Bethlehem Lutheran Church, Gary, Indiana, the Rev. Ragnar Moline, pastor, has just closed an eventful year. On January 13 the congregation conducted its 30th annual meeting. The pastor's report revealed some very interesting strides made by the congregation during this past year. A branch Sunday school had been organized in May at Gary Heights, a new subdivision of Gary. Now there are 56 pupils enrolled and 4 teachers. The school is conducted in the public school building at which time former pastors Karl Zetterstrom is taking under advisement the possibilities of erecting a building where services could be conducted.

During the week of Nov. 3-10 the congregation celebrated its 30th anniversary at which time former pastors Carl Zetterholm and H. Colliander and two sons of the late Joel Olsenius, Pastors Evald and Leman Olsenius, were present and contributed much to the inspiration in the festivities. A beautiful altar cross was

1941 Conference and Synod Conventions

CONFERENCE	DATE	PLACE	CHURCH
Canada	April 17 to 20	Meeting Creek, Alta.	Sw. Lutheran
Minnesota	April 22 to 27	St. Paul, Minn.	Gloria Dei
Columbia	April 23 to 27	Spokane, Wash.	Salem
California	April 23 to 27	Oakland, Calif.	Havenscourt
Iowa	April 23 to 27	Stanton, Iowa	Mamrelund
Kansas	April 23 to 27	Topeka, Kansas	Trinity
Red River Valley	April 24 to 27	Fargo, No. Dak.	Elim
Illinois	April 30 to May 4	Monmouth, Ill.	First
Nebraska	April 30 to May 4	Worcester, Mass.	No Report
New England	April 30 to May 4	Menominee, Mich.	First
Superior	May 1 to 4	Erie, Pa.	Bethel
New York	May 7 to 11 (By request) .....	.....	Bethany
Texas .....	.....	.....	No Report
Synodical Council	June 4 to 7	Minneapolis	Synod Office
Synod Ministerium	June 9 and 10	Minneapolis	Augustana
Laymen's Conference	June 10	Minneapolis	Augustana Chapel
Brotherhood Conv.	June 14	Minneapolis	Augustana
Woman's Miss. Society	June 10 to 14	Minneapolis	Calvary
Augustana Synod	June 10 to 15	Minneapolis	Augustana
Ordination	June 15	Minneapolis	Augustana

presented to the church by Mr. and Mrs. Arvid Olson in memory of Mrs. Olson's father, Pastor H. P. Ottoson, our first resident pastor.

During the year we had inaugurated an Anniversary Debt Reduction Program. The treasurer's annual report showed the congregation out of debt and all bills paid. A Victory Song Service commemorating this success was held Sunday, February 2.

The growth of the congregation has been a very interesting history. It was organized in 1910 with 13 members. Services were held in various places: vacant stores, funeral chapels, and sharing meeting places with other denominations. By the end of 1913 the membership was 118 and this group decided to build a place of worship. This step revealed the faith of these first members. They had purchased two lots on which they still owed \$506. There was \$374 in the church treasury. However a contract was let for a church building: the auditorium to be finished later, the basement to be completed immediately—for a cost of \$12,392. The auditorium was completed in 1919. The total cost of the present property is \$47,764, and is valued at \$80,000. The treasurer's report showed that the total receipts for the thirty years has been \$167,000, of which \$19,739 for missions and benevolence. We received aid from the Home Mission Funds of the Conference for six years. The receipts for 1940 totaled \$12,193.75 including anniversary pledges and financial co-operation of the organizations. Some expenditures for 1940 were: \$5,000 to liquidate the debt, \$1,460 to Conference and Pension, \$304.17 for special mission and relief offerings. Thirty new members were added to the church roll during 1940; our present membership is 562 communicant members and 201 baptized children.

Two goals for 1941 are: An improved membership and no financial aid from the organizations. Committees together with 40 stewards will make calls on members during the year urging attendance and awaking interest where needed.—C. I. H.

Lutheran Soldiers at the three military establishments in the Tacoma area—Fort Lewis, Camp Murray and McChord Field—now have their own social and religious center in Tacoma, Wash. The new Lutheran Service Club for Soldiers was dedicated Wednesday evening, Jan. 29, at a delightful gathering of service men, officers, welfare society workers, pastors and layfolk of the community.

Dr. Oscar A. Benson, president of the Illinois Conference, and the Rev. J. W. Ylvisaker of Minneapolis, Minn., visited Pacific Lutheran College, Parkland, Wash., February 12 to 14 as speakers appointed by the "College Mission," a project of the Student Service Commission of the American Lutheran Conference.

Moscow, Idaho. First Lutheran Church honored its new pastor and his wife, Dr. and Mrs. A. P. Westerberg, with a reception at the church parlors January 23.

The reception took the form of a congregational dinner. The program was in charge of the Rev. Axel E. Berg of Westdala Church, Troy. During the entertainment Mrs. Berg sang a solo. A well-filled purse was presented the new pastor. Dr. Westerberg, formerly of Sioux City, Iowa, was installed at First Lutheran on December 8, succeeding the Rev. R. E. Norling.

Salem Church, Greensburg, Pa., J. J. Younggren, pastor, held its annual meeting Jan. 7 when the usual routine business was conducted. The Sunday services had

as a whole been well attended, and the educational work among the children and young people had been carried on every Sunday during the year. The various organizations had been active in supporting the local congregation, the home and foreign missions. The financial reports were encouraging. The budget to Synod and Conference had been paid. This enables the congregation to offer scholarship to any of its young people who wish to pursue studies at Upsala College. This church has accepted its share in the endowment fund for Upsala.

Extensive improvements are being made in the basement of the church. The men of the church are practically doing all the work gratis, and yet the improvement will amount to one thousand dollars.

For many years the main Sunday services have been conducted in the English language.

A Sunday school teacher's training class has been conducted, in order to better fit the teachers for their important work among the children and young people.

Omaha District Annual Meeting

THE Omaha District of the Nebraska Conference convened for its annual meeting in the Immanuel Deaconess Church Friday, February 7, 1941, 4 o'clock p.m. Having joined voices in the heart-warming Hymn 356, the president, Pastor Roy W. Johnson, read the word and led in prayer. Words of courtesy were officially exchanged with Pastor George P. Bernard, who succeeded W. N. Palmquist in Trinity when the latter transferred his activities to within the borders of the Superior Conference. A roll-call revealed full district-representation.

Pastor Johnson submitted the president's report, supplemented by the other four pastors of the district, which composite document revealed, if not monumental progress, yet conscientious application to duty so that the arm of the Lord, through faithful servants, had held its own during the year of the Lord 1940.

Divine services—"double service" where, locally, expediency demanded—had been loyally and reverently attended, which also maintained with reference to "the barometer of the spiritual life," the communion table.

Stewardship obligations had been creditably discharged as the various local conditions severally warranted. Ingatherings had been made for Home Missions, Pension Fund, Zion Society for Israel, American Bible Society, European Relief, etc.

Educational activity among the children and the young people was furthered in Sunday, and vacation, Bible school. The district sponsored a series of five Bible study sessions—one evening in each of the several churches of the district—with Dr. Paul Andreen of Cokato, Minn., in charge.

Community interests had received a creditable share of attention, to wit: "The Chest," and a Religious Education Project in the graded schools of the city (on the general committee of which Doctors Chinlund and Almer serve) in which laudable enterprise a faithful corps of Sunday school teachers, and a number of sisters at Immanuel constitute a valuable asset. In reference to the latter project the district adopted the following resolution: "That we go on record to pledge our support to the Religious Education Project."

The material needs of the district representation were commendably attended to at a six-o'clock dinner in the Sisters' Home, immediately upon which an instructive half-hour lecture in the classroom of the Home was conducted by Immanuel's organist, Miss Ruth Glad, on aforesaid Educational Project, in which she herself is vitally interested.

The annual meeting attained an inspiring climax and conclusion in the evening communion service.

The officers of the district were re-elected and are: President, Roy W. Johnson; vice-president, A. F. Almer; secretary, A. P. Almen; treasurer, F. H. Hanson.—H. LUTHER WILSON.

PAYMENTS ON THE 1940 SYNODICAL BUDGET

February 8 to 14, 1941

General	Payments to		Week's	Perc.	Balance
	February 7	Receipts			
California	\$ 6,644.00	\$ 600.00	87		\$ 1,061.00
Canada	3,430.00	.....	100		.....
Columbia	6,900.00	.....	70		2,860.00
Illinois	46,448.80	500.57	70		19,385.63
Iowa	18,562.00	.....	96		708.00
Kansas	9,000.00	.....	61		5,740.00
Minnesota	75,220.00	600.00	79		20,100.00
Nebraska	8,233.10	.....	58		5,961.90
New England	21,145.10	.....	62		12,959.90
New York	19,144.00	.....	62		11,596.00
Red River Valley	18,130.00	.....	100		.....
Superior	11,195.00	.....	100		.....
Texas	3,930.00	.....	100		.....
Intermountain	667.10	.....	64		372.90
Montana	1,164.32	.....	80		280.68
Southeastern	401.30	.....	54		328.70
	<u>\$250,214.72</u>	<u>\$1,700.57</u>	...		<u>\$81,354.71</u>
Augustana College:					
Illinois	14,389.46	155.07	70		6,005.47
Iowa	6,213.10	.....	96		236.90
Superior	3,000.00	.....	100		.....
	<u>\$273,817.28</u>	<u>\$1,855.64</u>	75		<u>\$87,597.08</u>
Week's Receipts	1,855.64				
	<u>\$275,672.92</u>				

OTTO LEONARDSON, Financial Secretary.

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.

"In Memoriam"

Lord Baden-Powell

THROUGHOUT the world a note of sadness was struck when news that the chief scout of the world had passed into the great beyond. Lord Baden-Powell died in Kenya on January 8 at the age of 83. He is recognized as the world's greatest youth leader. Robert Stephenson Smyth Baden-Powell was born in England on February 22, 1857. He is known from earliest childhood to have loved the out-of-doors.

Best Known for Organization of Peace

"Although Baden-Powell had a brilliant military career and was known the world over as the hero of Mafeking, it is for his organization for peace, the Boy Scouts, that he is best known. This program was first developed, odd as it may seem, for men. Baden-Powell worked out a series of stunts designed to develop initiative and self-reliance in the men who were sent to him in the South African Constabulary and to offset the softening effects of modern life. These ideas were incorporated in a book called Aids to Scouting."—Scouting Magazine.

Why He Chose the Name Boy Scouts

Says Lord Baden-Powell, "The whole scheme was planned on the principle of being an educative game; a recreation in which the boy would be insensibly led to educate himself. What to call it? There is a lot in a name. Had we called it what it was, viz., a 'Society for the Propagation of Moral Attributes,' the boy would not exactly have rushed for it. But to call it scouting and give him the chance of becoming an embryo scout was quite another pair of shoes. His inherent 'gang' instinct would be met by making him a member of a troop and a patrol."

On another occasion he said, "With the view of making the subject appeal to boys and meet their spirit of adventure I hold up for their Ideal the doings of the backwoodsmen and knights, adventurers and explorers as the heroes for them to follow. These I group generally under the title of Scout."

The Good Turn

Lord Baden-Powell's idea of the "Good Turn..." dates back to 1901. "By doing

good I mean making yourself useful and doing small kindnesses to other people—whether they are friends or strangers.

"It is not a difficult matter, and the best way to set about it is to make up your mind to do at least one 'good turn' to somebody every day, and you will soon get into the habit of doing 'good turns' always.

"It does not matter how small the 'good turn' may be—even if it is only to help an old woman across the street, or to say a good word for somebody who is being spoken of. The great thing is to do something."

The Scout Law

The scout law is based on the code of chivalry of the knights of old. "The romance of the knights of the Middle Ages had its attraction for all boys and has its appeal to their moral sense. Their code of chivalry included honor, self-discipline, courtesy, courage, selfless sense of duty and service, and the guidance of religion.

These and other good attributes would be readily accepted if embodied in a Law for Scouts."

Our Tribute

We of the Augustana Synod join with brother scouts through the world in paying tribute to this great world leader. May our conduct be in accord with the ideals that we have inherited from the chief of scouts.

Gethsemane Brotherhood, Hopkins

FEBRUARY 4 the Brotherhood of Gethsemane Lutheran Church, Hopkins, Minn., sponsored its annual fathers' and sons' banquet. A fine program, including an inspirational message by Dr. Leonard Kendall of Minneapolis, and a short talk by Mr. Frank Dominick, was given. We quote Mr. Dominick's talk:

"Some years ago a visiting pastor told us that it wasn't hard to tell any one coming from the country, that you can always pick out a farmer in a group of men. This pastor was talking about Simon, the man who was compelled to help Jesus carry the cross. He was 'from the country,' but I think no man ever had a greater op-

Don't Tell Your Wife This...

UNLESS YOU DO SOMETHING ABOUT IT!

... then if your wife becomes a widow, she won't look back and remember the time you "almost bought life insurance for her and the children."

\$5,000.00 PROTECTION for \$55.75

Annual Rates for a \$5,000 W. L. Economic Life Insurance Contract:

(The following rates are for the first 5 years only)

Age 25 — \$53.05	Age 35 — \$59.80	Age 45 — \$77.85
Age 30 — \$55.75	Age 40 — \$66.40	Age 50 — \$99.75

Write today for complete information on this low-cost protection policy. It is issued in amounts of \$2,000 to \$10,000.

LUTHERAN BROTHERHOOD

Legal Reserve Life Insurance for Lutherans

HERMAN L. EKERN, President

608 Second Avenue South

Minneapolis, Minnesota

LUTHERAN BROTHERHOOD, Legal Reserve Life Insurance
Minneapolis, Minnesota

Send complete information on your W. L. Economic Contract.

NAME: AGE:
ADDRESS:
CITY: STATE:

portunity. The Bible says he was 'compelled to help,' but I am sure that when he saw that heavy cross, he, maybe more than any one else, realized its weight. I am sure that he put all his strength into his shoulders and lifted with willingness. I think we men gathered here tonight should just as willingly do our share. It is true, we feel we worked hard in helping to build this church. That is only a beginning—if we can not show our boys that we are sincere, this building will be empty. The pews may be full, but the church still empty.

"The trouble with us men is, we are always putting off doing things. Some day we are really going to talk to our boys, some day we are going to do things for them and show them a good example. We forget that boys are on the go continually, that they are boys only a little while.

"Last fall some of the plaster in our kitchen had fallen down and I wanted to fix it. I got some plaster of Paris, mixed it, but before I had a chance to put it on, it hardened and I couldn't do a thing with it. So it is with these boys, their plastic lives are quickly setting and when they begin to set it is like the plaster of Paris, hard to work over. Today, we see our boys taking the shape of men. What kind of men will they be? We know the kind of men we want them to be. It is up to us to live the life, the kind of a life we would like to have them live and give them a helping hand in the shaping of their own. Only then, can we say that we are going forward.

"Boys, we have failed you many times. We haven't been the fathers we wanted to be, we didn't start soon enough. The time to start to be good parents is to begin when you are boys. Most of us have grown too old and fat to run and play with you. We aren't going to call you 'pals,' you have plenty of them. We will just try to be your understanding dads.

"Boys, as you go through this life, go the hard way. If at times you get discouraged and think 'I will never make it' then remember the words our former pastor told us not so very long ago. He said 'I would a thousand times rather go the hard way and burn out than go the easy way and drift along.'

"Remember, you are not bound to succeed, but you are bound to be true to the best in you.' You can not be assured of material wealth, but you can have the greater riches of character. There is enough goodness and greatness to go around if we seek them where God put them."—D. H.

"Preference usually is for a fistful of dollars rather than a receipt for generous gifts to a worthy cause."

* * *

"The menace of money is its tendency to master its possessor."

Our Colleges

Upsala

A NOVEL project was launched by our faculty and students on Friday, February 7. The purpose was to acquaint our students more intimately with the great world metropolis, New York City. One of the great advantages of Upsala is its location, in close proximity to this world center.

The committee in charge of arranging the program for "Exploring the Metropolis" numbered the following members: Dr. Alvin R. Calman, Prof. Henry F. Arnold and Dr. Ernest F. Bostrom. Each

student made selections from the program in accordance with taste and interest.

The program for the morning was as follows: "Slums and Slum Clearance" (visits to slum areas, and a study of new housing experiments), led by Dr. Harold S. Carlson. "A Look at the Past" (an inspection of the exhibits of ancient and medieval civilization at the Metropolitan Museum), with a commentary offered by Dr. A. R. Calman. "Literary Pilgrimage" (visits to the Poe cottage and the Morgan Library), directed by Dr. Walter W. Gustafson. "Animals on Display" (studies at the Bronx Zoo), with Prof. Stanley A. Twardy as the leader. "Downtown New York" (some lessons in sociology and history), with Prof. A. M. Carlson as guide. "Wall

CONVENTION HYMNAL

For Luther League Conventions, Brotherhood Gatherings, Bible Conferences and Auxiliary Meetings.



This songbook is an abridged edition of *The Junior Hymnal*. It contains 76 hymns with music. Included are beautiful chorals and the song, "Living for Jesus," as well as four songs by the Rev. Clarence Johnson. The book consists of sixty-four pages and a substantial attractive cover. Size 9x6 inches. Order a supply of these inexpensive hymnals for your church gatherings.

Single copy, net, 15c

One dozen, net, \$1.50

One hundred, net, \$12.00
copies.

Transportation charges extra on 12 or more

AUGUSTANA BOOK CONCERN, Rock Island, Ill.

Minneapolis: 818 2nd Ave. So.

Chicago: 1210 Garland Bldg., 58 E. Washington St.

THIS IS AN INVITATION TO LUTHERANS

to come to the Lower Rio Grande Valley of Texas and locate in the Swedish settlement at Lyford, Texas.

The Lower Rio Grande Valley is regarded as one of the most prolific farming and horticultural sections in the United States. The climate is unexcelled. We have the widest range of production to be found in the World, such as: Citrus Fruits (oranges, grapefruit and lemons) general farmcrops, corn, hay, feedcrops, grasses and all the vegetables growing winter and summer, also dairying, cattle feeding, hog and poultry raising. Living is cheap and easy.

The Valley covers a large area embracing three counties and twenty-four cities and towns all connected up with concrete roads, rural electrification, mail and telephone etc. Many Lutherans of Swedish extraction come here and locate in different communities and usually pay excessive prices for land and thereby loose contact with their church and their own people because they do not know about the Lyford community and our Lutheran church there. The land around Lyford is the best and cheapest in the Valley. The price is around \$35.00 per acre in both large and small tracts and can be secured on easy terms. It is a fine place to locate and create subsistence homes with limited capital.

This is an attempt to direct and help those seeking homes in a mild climate and also to promote the growth and welfare of our church and community. We have many fine families living happily here but need more members.

We shall be glad to refer you to all of the Swedish settlers in this community and send you their names and addresses. You may also write, if you wish, to Rev. E. P. Rodeen, Lyford, Texas, for help and direction. If you plan on coming down here some time in the future clip out this invitation and keep it for reference.

For further information you may write in either Swedish or English to:

ELMER G. JOHNSON,

1110 E. Polk Street, Harlingen, Texas.

Church Directory

THE AUGUSTANA CHURCH OF WASHINGTON, D. C.

invites you when in the Nation's Capital to attend its services and meetings. The congregation now has a beautiful church of its own, located just off of fashionable Sixteenth Street, N. W., right next to the Roosevelt Hotel, on V Street. Sunday school at 9:45 and morning worship each Lord's Day at 11. Welcome! **Arthur O. Hjelm**, pastor. Residence, 3620 Veazey St. N. W., Washington, D. C.



Vestments of Inspiring Beauty

See MOORE'S fine quality, beautiful Gowns, Surplices, Cassocks. Now EASY to own under MOORE'S Budget Payment Plan.

Write for FREE Choral Apparel Style Book C96, Pulpit Apparel Style Book CP96, Budget Payment Plan 196.

E. R. MOORE CO.

425 Fifth Ave. 932 Dakin St.
New York, N. Y. Chicago, Ill.



WE DO NOT PRINT BOOKS ONLY

BUT anything in the line of printing such as:

Church Papers
Mimeograph Bulletins
Annual Reports
Church Stationery
Record Cards
Announcements
Programs
Tickets, etc.

Send your order to
MANUFACTURING DEPT.

AUGUSTANA BOOK CONCERN

ROCK ISLAND, ILL.

Street" (a study in the field of Finance), led by Prof. Maurice S. Trotta. "The World of Books" (visits behind the scenes at the Fifty Avenue Library and the Morgan Library), in charge of Miss Eleanor Carman, librarian at Upsala. "How a Great Industry Works" (a guided tour through the great assembly plant of the Ford Company at Edgewater), under Dr. Gotfried F. Merkel.

The afternoon program slated the following: "Upper New York" (visits to institutions at Morningside Heights), directed by Prof. Dagny Boe and Rev. C. J. Franzen. "The Symphony" (attendance at a concert by the New York Philharmonic-Symphony Orchestra), with commentary by Prof. Gladys M. Grindeland, conductor of the Upsala College Choir, and lecturer in Music. "Medicine" (visit to the New York Academy of Medicine, studies in the latest advances in public health and well-being), directed by Dr. Ernest F. Bostrom, professor of biology at Upsala, and director of our program of student health. "Far-Off Animals and Further-Off Stars" (visits to the Roosevelt collection and to the Planetarium), led by Dr. Martin A. Nordgaard. "Art from the Old World" (visits to the Frick Collection and the Cloisters, and a study of architectural masterpieces brought over from Europe), led by Prof. Alfonso Reyna. "The World in Print" (a visit to the publication plant of the New York Times), supervised by Prof. John Arthur Almquist. "Over the Air" (a trip through the R C A building, and including a radio and television broadcast), directed by Prof. Henry F. Arnold.

The day was brought to a close with groups taking dinner at French, Spanish or German restaurants, also with attendance either at the Opera or the current production of Shakespeare's "Twelfth Night."—EVALD B. LAWSON.



REV. WILLIAM YOUNG

The College Lutheran Church has recently been established to care for the spiritual needs of more than 450 students at Michigan State College as well as residents of East Lansing, Michigan, by the American Lutheran Church. The Rev. William Young of Deshler, Ohio, who was called to direct the student service and build up this church, has recently arrived on the field and taken charge of the work.

Lutheran Institutions

The following Augustana Institutions offer their facilities and services. They are endorsed and recommended.

AUGUSTANA HOSPITAL



The School of Nursing of Augustana Hospital offers a three-year course in nursing to high school graduates. Fully accredited. For descriptive bulletin write:

MABEL E. HAGGMAN, R.N.

Superintendent of Nurses

411 DICKENS AVENUE

CHICAGO, ILL.

AUGUSTANA CENTRAL HOME

A Christian home for men and women, owned and operated by the Illinois Conference of the Augustana Synod. Reasonable rates. Welcome. Tel. Diversey 4366. 1346 N. LA SALLE ST.

CHICAGO, ILL.

IMMANUEL WOMAN'S HOME



A Christian Home. Very moderate prices. Make this your headquarters when you visit Chicago.

For information address Immanuel Woman's Home, or call Mohawk 2207.

MRS. ERIC N. HEDEEN, Superintendent.
1511 N. LA SALLE ST. CHICAGO, ILL.

AUGUSTANA BOOK CONCERN



HOME OFFICE: ROCK ISLAND, ILLINOIS
Complete stock of Church and Sunday School Supplies, Bibles and Testaments. We can procure for you any book that is printed.

Have your printing done in our Manufacturing Department

MINNEAPOLIS BRANCH
of the

AUGUSTANA BOOK CONCERN

MISS EDITH RYSS in charge
818 Second Ave. So. Minneapolis, Minn.

CHICAGO SALES ROOM
of the

AUGUSTANA BOOK CONCERN

DANIEL NYSTROM, JR., in charge
1210 Garland Bldg. 58 E. Washington St.

Upsala Lincoln Collection Dedicated

By JOHN ARTHUR ALMQUIST

Instructor in English, Upsala College, East Orange, N. J.

WITH ITS dedication on Wednesday, January 22, of the recently acquired Valentine Bjorkman collection of Lincolniana, Upsala College has assumed the signal task of housing a vital link between the old and the new in America. Carl Sandburg was the speaker. The dedication took place at Kenbrook Hall, where the famous collection had been placed on exhibit, following the program of readings and songs given by the poet at the East Orange High School, under the auspices of Upsala College.

The dedication attracted a large gathering. Among the guests were Mrs. Valentine Bjorkman, and Mr. Valentine Bjorkman, Jr.; Dr. Julian P. Boyd, librarian of Princeton University; Dr. J. Milton French, head of the department of English at Rutgers University; Dr. Frank G. Lankard, dean of Brothers College, Drew University; Dr. George H. Black, president of Newark University; Prof. Harold C. Bohn of New Jersey State Teachers College, at Montclair; and Mr. Frederick H. Meserve, the collector of Americana.

In his introductory remarks Dr. Evald B. Lawson, president of Upsala College, paid a tribute to the late Valentine Bjorkman, and quoted paragraphs written by Dr.

Louis A. Warren in a recent issue of *Lincoln Lore*:

"Those who may have had the pleasure of knowing Valentine Bjorkman of Newark, New Jersey, and have accepted his fine hospitality at the Newark Athletic Club will not soon forget the remarkable collection of Lincolniana which he had assembled in the special exhibit rooms consecrated for the reception of his revered treasures. He seemed almost like a priest at his shrine as he tenderly handled the rarities he had gathered.

"It is a tribute indeed to his memory that the most excellent collection which he assembled has been kept intact and housed in Upsala College at East Orange, New Jersey. This is just as he would have wished. It should be a source of continual inspiration to every student who attends the institution. The Bjorkman Lincolniana immediately takes its place among the outstanding Abraham Lincoln collections in the nation."

Dr. Lawson also stated: "It is interesting to note that eleven other colleges and universities in the United States feature collections of Lincolniana. Especially famous are the McLellan collection at Brown University; the Lincoln shrine room with the

Barton collection, at Chicago University; the Rothschild and Nolan libraries at Harvard; the Greenly collection at the University of Michigan; the Ida M. Tarbell materials in a memorial room of the Reis Library at Allegheny College; the rapidly expanding collections and files at Lincoln Memorial University, housed in special rooms of the Duke Hall of Citizenship. Lincoln collections are also found at our neighboring institution, Drew University, and at Berea College, Butler University, Santa Barbara State College, and Western State Teachers' College. The collection which we tonight dedicate as a significant feature of Upsala College has been named by authorities in the field as one of the most outstanding in the whole country. We are filled with joy to possess it, not only because of the joy of possession, but principally because our opportunity for spiritual service is thus enlarged."

In his address at the dedication Mr. Sandburg stated that the collection contained ninety-five per cent of all the essential materials about the Great Emancipator. He stated that Mr. Bjorkman always "apologized" about the collection, always hoped to have it arranged better. "It is a trouble that I find among Lincoln collectors, that as long as they live they never get their collections adequately housed; and always, too, beyond the horizon there are Lincoln items that they have not yet added to their collection."



DR. EVALD B. LAWSON AND CARL SANDBURG AT THE COLLECTION DEDICATION

"They who come here will find their many fixed impressions somewhat modified," said Sandburg. "There is enough here to challenge the old about having any final impressions on Lincoln. And there are not many young people coming to Upsala who will browse around in this collection, immersing themselves in any of this material, who will be harmed by that."

Dean of Women for Gustavus Adolphus College

This position will be open for the next school year. Application will be received by the President of the College until March 1. Applicant must have an A.B. degree or preferably an A.M. in the field of Guidance and Personnel Work and a member of the Lutheran Church.

O. J. JOHNSON, President
St. Peter, Minnesota

AUGUSTANA FOLKS

who come to Florida for sunshine and health, can find excellent accommodations at reasonable rates in new, modern apartments, furnished, at the Emanuel Lutheran Bible Camp, within the city limits, Groveland, Florida. For information write Rev. O. E. Liden, Box 243, Groveland, Florida.



it will pay you to write
KLAGSTAD STUDIOS
when in need of
PAINTING — PEWS
CHANCEL FURNITURE
ALTAR FURNISHINGS
KLAGSTAD STUDIOS
225 South Fifth Street
Minneapolis, Minnesota

THE 1939

Proposed Constitution FOR CONGREGATIONS OF THE AUGUSTANA SYNOD

Adopted and recommended by the Evangelical Lutheran Augustana Synod of North America at its convention in Lindsborg, Kansas, 1939.

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.

AUGUSTANA BOOK CONCERN

Rock Island, Illinois

Minneapolis Branch: 818 2nd Ave. So.

Chicago:

1210 Garland Bldg., 58 East Washington Street

Because of the pressure of work incident to his inauguration, Governor Charles A. Edison could not attend. However, his telegraphic greeting was read by President Lawson as a part of the dedication ceremony. The Chief Executive of the State of New Jersey stated in part: "Abe Lincoln's deeply seeing mind and his courageously gentle spirit represent the basic ideals of our national life. . . . New Jersey's cultural life is happily enriched by the collection of Lincolniana which Upsala College is dedicating tonight."

At the close of the service the audience was led in a prayer beseeching God "that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. . . . Defend our liberties and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom we entrust the authority of government. . . . In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail."

Rose Parade at Pasadena

(Continued from page 275.)

song services with the season's inspiring meditations. Pastor Henry in co-operation with Mr. and Mrs. Trued and the choir supplied us with a two hours program that everybody wants to hear.

District Mission Meeting

The annual business meeting of the Southern California District was held at Pasadena the last Tuesday in January. The church auditorium was well filled both in the morning, afternoon, and evening. Never before had there been so many people present at these meetings here, it was said. Was it just a chance or does the seriousness of the times make us feel our Christian responsibility as we ought to do? The pastors and lay delegates gave up the church auditorium to the W. M. S. and met at the Friends' Church a few doors away from our church. The W. M. S. re-elected its officers, while the clergy have a new set of officers every year, elected by rotation. To some of the laymen this procedure seems too much of a "cut and dry" affair, but it appears to work well and satisfactorily. The program for the whole year is made up in advance. The home mission report and consideration usually takes up most of the session. A special prayer was conducted for our sick brother, Pastor A. P. G. Anderson, who has been bedridden since early last summer.

The Lutheran Brotherhood held an interesting session, when "witnessing for Christ" was the special subject. Among the highlights of the mission meeting were inspiring talks on missions by Pastor Herbert S. Magney, missionary from Africa, and Pastor O. E. Olmon of Minnesota, songs by a pastors' quartet and a chorus of pastors' wives. Dr. O. A. Elmquist ended the meeting with a sermon on the subject, "Ye Are the Light." Pastor Samuelson pleaded for the ministerial relief fund.—O. O. E.

FOOD FOR THEIR SOULS



A SPREAD of the best in Sunday School literature that stimulates spiritual growth.

Send for free sample copies and introductory offer. Church schools report increased interest, steady attendance growth, greater personal devotion.

Your Papers for Your School

Edited, designed and produced to meet your needs and to lead children from the earliest years naturally through spiritual adolescence to the maturity of full communion with the church.

THE LITTLE FOLKS

• Weekly paper for Beginners and Primary departments. Well illustrated. Children love it. Single subscription 35c per year. Five or more to one address, 25c per year.

THE OLIVE LEAF

• Illustrated weekly paper for Junior boys and girls—stories, puzzles, games and poems. A sure attendance builder. Single subscription 60c per year. Five or more to one address, 40c per year.

THE YOUNG PEOPLE

• Considered one of the best weekly publications of any church for Intermediates, Seniors, Confirmants and Bible class. Well illustrated. Has strong appeal. Single subscription 80c per year. Five or more to one address, 65c per year.

THE CHURCHSCHOOL TEACHER

• This helpful monthly for Sunday School teachers contains inspirations, practical suggestions and spiritual guidance covering each department. Affords light on principles and methods of religious education. Single subscription 50c per year. Five or more to one address, 40c per year.

Mail Coupon Now!

Augustana BOOK CONCERN

Dept. C ROCK ISLAND, ILLINOIS

Please send free sample copies and special introductory offer of Church School papers checked.

☐ The Little Folks ☐ The Olive Leaf
☐ The Young People ☐ The Church School Teacher

Name _____

Address _____

City _____ State _____

Church _____

Foreign Mission Gifts

Donations received for Foreign Mission during the month of January, 1941, hereby thankfully acknowledged:

Spring Lake Luth. Church, North Branch, Minn., \$12.70; Rev. G. O. Schoberg, Minneapolis, Minn., 4; Mr. and Mrs. Carl A. Swanson, Jamestown, N. Y., 10; Luther League, First Church, Worthington, Minn., 50; Mission Wreath, Augustana Church, Cambridge, Mass., 2; John B. Darrah, Rock Island, Ill., 5; Selma Engman, South Bend, Ind., 5; Rev. and Mrs. Allan L. Langhoff, Spokane, Wash., 5; Lillian Carlson, Harveyville, Kans., 70; Ruth Foss, Minneapolis, Minn., 12; Mrs. Anna Helsing, San Diego, Calif., 5; Friends, 12; Luther League, Zion Church, Minneapolis, Minn., 16.50; Rev. G. O. Schoberg, Minneapolis, Minn., 5; Friends of Missions, First Luth. Church, Ottumwa, Iowa, 145; In Memoriam Mr. J. P. Johnson by Miss Ida M. Johnson, Wilkinsburg, Pa., 75; Mrs. Walter Carlson, Minneapolis, Minn., 10; Berea Ladies' Guild, Chappell, Nebr., 30; Tabor Sunday School, Wausa, Nebr., 25; Mrs. L. J. Sund-

quist, St. Paul, Minn., 20; Elizabeth Glinson, Lowell, Mass., 35; Fristad Sunday School, Centuria, Wis., 15; Miriam Chorus, First Luth. Church, Worthington, Minn., 50; Salem Mission Society, Rockford, Ill., 13.45; Mr. and Mrs. John S. Johnson, Ashland, Wis., 20; A Friend of Missions, New Gottland, Kans., 25; Sunday School, New Gottland, Kansas, 7.19; Bethany Church, Weskan, Kans., 5.90; A Friend, Almena, Wis., 2.50; Siloam Church, Blue Island, Ill., 13; Sunday School, Zion Church, St. Paul, Minn., 10.39; Y. W. M. S., Immanuel Church, Swea City, Iowa, 10; Augustana Church, Minn., 15.89; Evelyn Pearson, Vista, Minn., 50; W. M. S., St. Luke's Church, Chicago, Ill., 8.25; Mrs. Charlotte Frankfurter, White Plains, N. Y., 15; Bethel Church, Chicago, Ill., 10; A Friend, Jamestown, N. Y., 5; A Mission Friend, Chicago, Ill., 4; Mrs. A. L. Bartland, Seattle, Wash.,

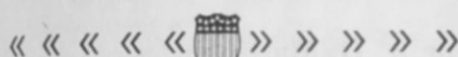
1; Ladies' Aid, Niobe Luth. Church, Niobe, N. D., 10; Bethany Sunday School, Minneapolis, Minn., 17.52; Young People's Prayer Group, Augustana Church, Cumberland, Wis., 6.25; Mrs. F. A. Berg, Duluth, Minn., 25; Bethlehem Sunday School, Wahoo, Nebr., 50; Black Hawk Sunday School, Black Hawk, Ont., Can., 10; Immanuel Sunday School, Sioux City, Iowa, 10.02. Total, less exchange on checks, \$963.23.

"For we are laborers together with God."

1 Cor. 3. 9.

A hearty thank you to all kind donors.

S. HJALMAR SWANSON, Executive Director,
Board of Foreign Missions,
415 Harvard St. S. E.,
Minneapolis, Minn.



FOR MEN IN SERVICE



SERVICE PRAYER BOOK

with

Bible Readings, Hymns
and Orders of Worship

Compiled and Edited by

REV. N. M. YLVIKAKER, MAJ. RES.

President, Chaplains' Association of the
Army and Navy of the United States.

Prepared for distribution among the men
called to military service. Admirably suited
as a gift from parents, congregations, or-
ganizations, to men enrolled in our defense
force. Large selection of suitable prayers,
selected Scripture passages, favorite hymns.
Convenient pocket size, 3 3/4 x 4 1/4, printed
on Bible paper. Flexible leatherette cover,
220 pages.

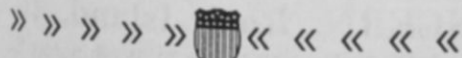
Price: 25 cents

AUGUSTANA BOOK CONCERN

Rock Island, Illinois

Minneapolis Branch: 818 2nd Ave. So.

Chicago: 1210 Garland Bldg., 58 East Washington Street



TEXTBOOKS For the Study of Swedish

COLLEGE AND HIGH SCHOOL SERIES OF SWEDISH AUTHORS

Valda Berättelser by Selma Lagerlöf. With notes and Vocabulary.

Edited by Prof. Jules Mauritzson. Cloth, net.....\$1.50

Fritiofs Saga, by Esaias Tegnér. With introduction, Bibliography, notes,
and Vocabulary. Edited by Prof. A. A. Stomberg. Cloth, net..... 90

Fänrik Ståls Sägner. By Johan Ludvig Runeberg. With Introduction,
Notes, and Vocabulary by Axel Louis Elmquist. Cloth, net..... 1.50

This is a Swedish classic worthy of a place in any bookshelf. It has
been edited as a college and high school text for use in Swedish class-
es. In view of the popular style in which these poems are written, this
second, carefully revised edition lends itself particularly to use in
schools as the first reading matter in poetry.

Mina Pojkar, by Gustav av Geijerstam. With Notes and Vocabulary.

Edited by Joseph Alexis, University of Nebraska. Cloth, net..... .85

Svensk Diktning. With Biographies of Authors by Jules Mauritzson.
With Notes and Vocabulary by E. W. Olson. A collection of poems
of different authors from the time of Olov von Dalin up to the pres-
ent day.

Vol. I. Cloth, net75

Vol. II. Cloth, net75

GRAMMARS AND READERS

Beginning Swedish, by W. G. Johnson. A new Swedish Grammar
published 1939. Book of instruction in the elements of Swedish. 298
pages. Cloth, net.....\$1.50

Simplified Swedish Grammar, by Prof. Edwin J. Vickner. 208 pages.
Published 1934. Cloth, net..... 1.50

Swedish Composition and Word Study, by Edw. J. Vickner, M.A.,
Ph.D. For use with Vickner's Simplified Swedish Grammar. Cloth,
net 1.25

Swedish Reader. Edited with Notes and Vocabulary, by Prof. A. Louis
Elmquist. Cloth, net 1.00

Phonology of the Swedish Language, by Prof. A. Louis Elmquist. Cloth,
net50

Det Ringer, by Helena Nybom. With notes and vocabulary by Prof.
A. Louis Elmquist. Cloth, net..... .60

Mäster Olof, by August Strindberg. With notes and vocabulary by
Prof. Joseph E. A. Alexis. Cloth, net..... 1.50

Påsk, by August Strindberg. With notes and vocabulary by Prof.
Joseph E. A. Alexis. Cloth, net..... 1.00

Send for list of Swedish-English dictionaries.

AUGUSTANA BOOK CONCERN, Rock Island, Ill.

Minneapolis Branch: 818 Second Ave. So.

Chicago: 1210 Garland Bldg., 58 East Washington Street

Book Reviews

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

Social Teachings of the Old Testament.

By Hartwig Dierks. Concordia Publishing House, St. Louis, Mo. 1940. 158 pages. Paper Cover.

This Th.D. dissertation is a Biblical study of the social teachings of Moses and of representative prophets. The life, message, and influence of Amos, Hosea, Isaiah, Micah, Jeremiah, and Ezekiel are treated.

The author has written in a simple, almost homiletical, style and probably intended to avoid the academic style of a dissertation so that it would have a wider reading public, appealing to the lay teacher and church leader as well as to the pastor.—O. V. A.

The Drama of Redemption. By Samuel Jackson Cartledge, D.D. Zondervan Publishing House, Grand Rapids, Mich. 1940. 142 pages. Price, \$1.00.

This is a posthumously published memorial volume of sermons by the late pastor of the Central Presbyterian Church at Athens, Georgia. As a monument to Dr. Cartledge's positive Bible and Christ-centered preaching, it has real value. The sermons are strongly doctrinal and cover the customary range of revealed truth under the general section headings—"God to the Rescue," "Man's Response to God's Overtures," "God's Hand in Human Affairs," and "The Glorious Consummation."

The book makes solid Christian reading, replete with Biblical references and presented in a manner capable of holding the careful reader's interest throughout.

—O. V. A.

Songs in the Night. By W. R. Siegart. Abingdon-Cokesbury Press, N. Y. 128 pages. Price, \$1.00.

Occasionally one completes the reading of a book with such a feeling of satisfaction that one resolves to pick it up and read it again and again. Such is this little volume by the pastor of St. Matthew's Lutheran Church at Reading, Pa.

The chapters deal with dark experiences of life—failure, doubt, sin, sorrow, suffering and death. For each experience there is a way out to peace, comfort and hope for "Our God giveth songs" in the night.

The style is delightful. The prose has a touch of poetry about it. Illustrative material is culled from a wide range of literary sources, and altogether it makes for reading both delightful and helpful, even though there is an isolated statement or two in the book which probably call for further definition or clarification.—O. V. A.

Behold the Saviour in Sacred Art. By Adam Fahling. Zondervan Publishing House, Grand Rapids, Mich. 1940. 114 pages. Price, \$1.00.

The pastor of the Martini Lutheran Church of Detroit has written seven interesting Lenten sermons based upon outstanding pieces of sacred art, illustrative of incidents in our Lord's passion history. In addition to the painting and a brief biographical sketch of the artist, together with a description of the artist's treatment of his subject matter. The book has value chiefly as a more unusual and perhaps very interesting manner of presenting some of the Lenten themes.—O. V. A.

New and Recent Publications of Merit

Another Message from Pastor C. A. Wendell

THE GATES OF PEARL

A little gift booklet for people in trouble, suffering or sorrow. Here again Pastor Wendell has succeeded in writing a message that vibrates with sympathy, comfort and understanding. His style of writing is clear and intensely interesting. The beauty of the contents of this booklet is enclosed in an attractive "Mother of Pearl" cover that will delight the recipient.

Net Price Ten Cents

A New Book by Pastor A. D. Mattson

THE POLITY OF THE AUGUSTANA SYNOD

"Let all things be done decently and in order" is an admonition that calls for a wise and definite polity of the church. Not only shall those who are preparing for the ministry be carefully instructed in that polity, but church members in general should have an understanding of the principles and regulations that govern the life and work of the church.

There was need for a textbook in church polity for use in our theological seminary—a text book in the polity of the Augustana Synod. There is need, likewise, for this book in the library of each pastor in the Synod, since good order will require authoritative answers to questions of polity and procedure that arise in his work. Interested laymen will often find occasion to consult this book. It will help them to understand synodical attitudes and positions in the light of their historical development, and will give access to the constitutions and by-laws that crystallize these convictions and give order and security to the institutions and activities of the church.

Both as a textbook and a useful reference book, this volume is in every way adequate. The chapters on church polity as such are written with the clarity, balance, and practical emphasis that characterize the author's mode of presentation. And all that pertains to the Augustana Synod specifically is comprehensive and up-to-date. Bound in cloth. 325 pages.

Net Price Two Dollars

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.

It is assumed that these sermons, which were listened to by large concourses of worshipers, may be read with devotion and profit by many. They are published in the conviction that they still have in them that spirit and power which deepens devotion and builds stronger the faith of Christian men and women.

The book contains thirty-six sermons in all. Each one is characteristic, timely, fresh, and making its own distinct appeal. Four pastors each contributed a group of five sermons under a specific topic. 272 pages. \$1.50 net.

AUGUSTANA BOOK CONCERN, Rock Island, Ill.

Minneapolis: 818 2nd Ave. So.

Chicago: 1210 Garland Bldg., 58 E. Washington St.