

# The Lutheran Companion

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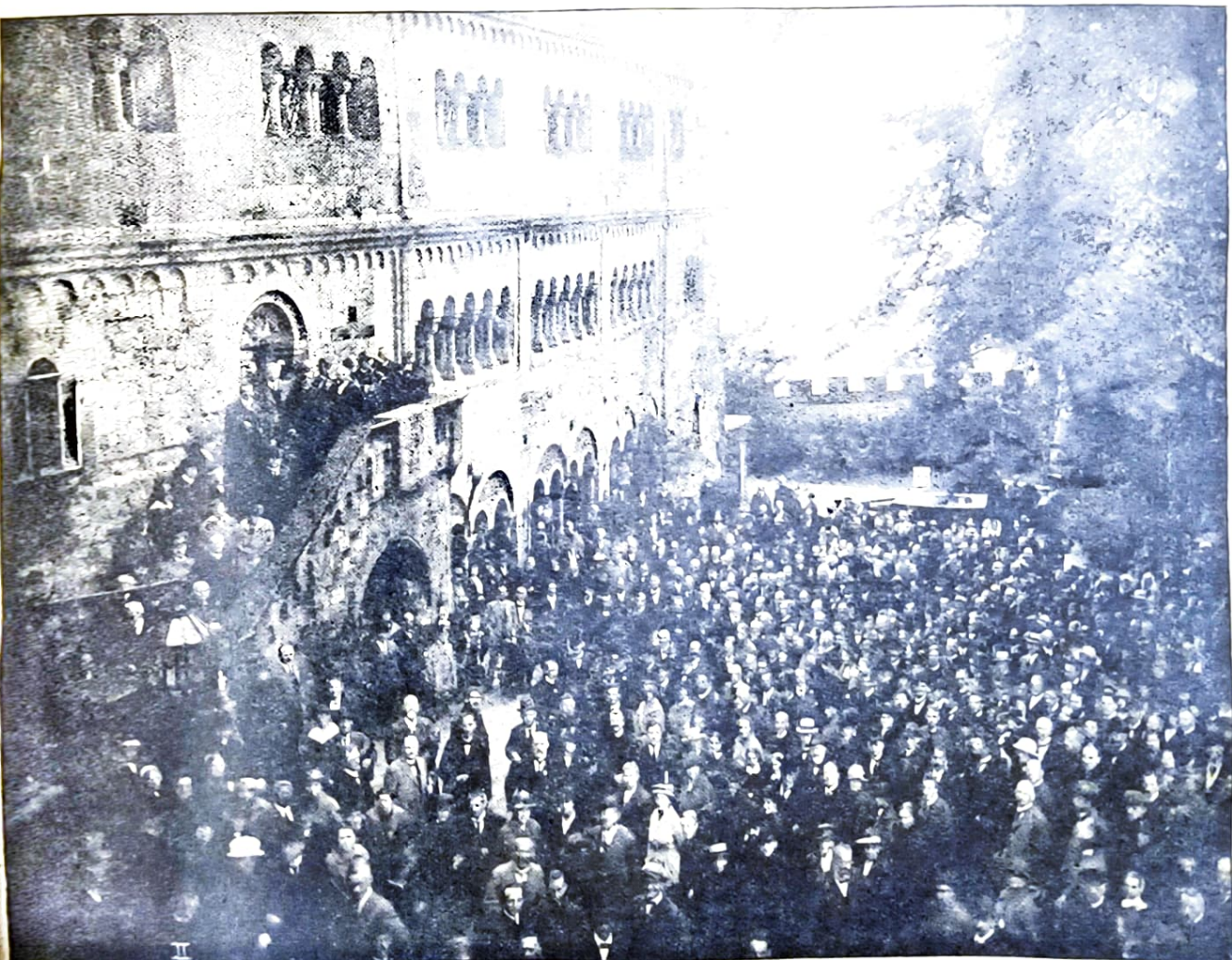
ROCK ISLAND, ILL., SATURDAY, OCTOBER 6, 1923

WHOLE No. 1204

## Sons of the Heavenly Father.

A few Sundays ago the morning text contained these words: "That ye may be sons of your Father who is in heaven" (Mt. 5. 45). The words are found in the Sermon on the Mount, and come in connection with the Master's deliverance on the question of love and hate. It had been an accepted teaching that one should love his neighbor and hate his enemy, that one should salute only those of his own people. A Jew needed to salute only a Jew. It had also been considered proper to perform one's religious duties and acts of charity with as much pomp and show as possible. It pleased the rabble that did not know the law and was cursed anyway, and it gave such satisfaction to one's own vanity. There was some sincerity in the Pharisee when he prayed: "I thank thee, God, that I am not like other men." He was sincere in his self-satisfaction.

Jesus, however, says that the sons of the heavenly Father must be governed by entirely different considerations. He does not say that it is wrong to love your neighbor or to salute your brethren or to perform your religious duties and give alms. But He says that it is wrong to love only your neighbor, to salute only your brethren, to perform your religious duties and do your acts of charity with as much display as possible. Our heavenly Father does not do that. He makes His sun to rise on the evil and the good, and sends rain on the just and the unjust. And He does this because He wants all to share His unbounded goodness. God's love is the same to all, and the reason why it appears to us at times as if it were not so is simply this, that so many will not yield to His love. Jesus once said with tears in His eyes that He had desired to gather His people as a hen gathers her chicks under her wings, but they would not.



THE EISENACH CONVENTION PILGRIMAGE TO WARTBURG, AUGUST 20, 1923.

Men standing at top of stairs are: Dr. Morehead, Dr. C. M. Jacobs, and Bishop Ihmels. Dr. Brandelle (just back of Dr. Jacobs).



"God so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish but have everlasting life." And Jesus went about during His ministry doing good and helping all.

If we really are the sons or children of the heavenly Father we too are governed by the same motive as He. In our relation to our fellow men we must at least endeavor to love our enemies also. We must bless them that curse us, we must do good to, that is, actively help in time of need them that hate us, and pray for them who use us spitefully and persecute us. And in the performance of our religious duties, in the doing of our acts of charity, in our giving to missions, home and foreign, and for Christian education there should be no selfish calculations of any kind. All religious life and all acts of such a life must come from pure motives to be of any good to ourselves and to be pleasing in the eyes of God.

There are two temptations here that we as Christians must try to overcome. The present age is characterized largely by indifference to religious things. This makes the religious acts of the comparatively few stand out so much clearer. Is it not possible that out of this situation grows the desire on our part to herald our good deeds, to have trumpets blown before us, as it were, making our religious exercises appear as mere sham and show? There is a tendency to-day to be rather liberal in the praise of some but chary in the praise of others. But Jesus would have us understand that it isn't necessary to be profuse in the praise of those who do good. Their good deeds speak louder in themselves than our words in praise of them. In reality it makes very little difference whether I blow my own trumpet or some one else blows it for me. If I crave the noise there is already something wrong with me. I am not actuated solely by my love for the cause I have dedicated myself to serve. I am not performing my religious duties from a pure inner desire and motive. There is an alloy of selfishness mixed with my love. I am an actor on the stage of life, not the real personality that I am supposed to be.

The other temptation which possibly grows out of the same situation as the first is for us to question the motives of others. Unless we have very good grounds upon which to do it, we should not question the motive back of the words and actions of our fellow Christians. Some time it is necessary for us to oppose and criticize certain wrong tendencies that creep into the church, just as Jesus and His disciples did in their days. And sometimes we may consider it advisable to withhold temporarily our support of some particular cause as a protest against the way in which funds are used. But when we in such cases begin to suspect and even intimate that back of such action on the part of others lies some selfish and impure motive we may do them a great injustice. God alone is able justly to judge the motives that actuate His children, and to Him eventually all must render an account for their words and deeds. It behooves us, therefore, to consider well on the one hand, our whole relation to our fellow men and to perform every act of our religious life in the spirit of love, and on the other hand that we put a charitable construction upon the words and deeds of others.

Hearing about Jesus may bring false notions of Him; being with Him gives true understanding of Him.

## THE QUIET HOUR

S. G. YOUNGERT.

### Seasons of Grace.

"And hearing the multitude pass by, he inquired *what* this meant. And they told him, that Jesus of Nazareth passeth by, And he cried, saying, Jesus, thou Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me" (Lk. 18. 36-40).

What a scene this is: the blind beggar by the roadside, and Jesus and the multitude sweeping past. There was an opportunity of help for the poor unfortunate man. Will he be able to grasp it, or will he miss it? Hardly would this story have been included in the gospel if poor, blind Bartimeus' prayer had not been heard. As it was, the evangelists are glad to relate it, and here is what they say in their combined story: "And Jesus stood still, and commanded him to be brought near. And then they called the blind man, saying, Be of good cheer, rise, he calls thee. And he, casting away his garment, sprang up and came to Jesus. And when he had come near, he asked him saying, What do you wish I should do to you? The blind man said to him, Rabboni, That I may see again. And Jesus, moved with compassion, touched his eyes. And then he said to him, Receive thy sight again and go; thy faith has saved thee. And straightway he received his sight and followed him in the way."

Having thus read the history of this wonderful work of Christ we should endeavor to comprehend that our Lord's miracles are parables also, and in doing so we will find that this one has a great lesson for us to learn.

Many; many souls are blind. They do not see Jesus of Nazareth anywhere and they have no idea of the glorious light which streams from the holy word of God. If you are one of those let me tell you that Jesus of Nazareth is ready to help you and to bless you. Will you let him pass by without an effort to improve your opportunity? And He came to you before, did He not? Did He not stand very close to you at your confirmation, at some memorable occasion which you cannot forget, some great sorrow or loss? He did. Well, did you let Him pass by without calling to Him, or did He not help you when you called? There were obstacles in the way? Well, there will always be, but you must not heed them. They can be overcome through that faith in which also you may cry out to Him the more persistently the more the obstacles are, "Jesus, thou Son of David, have mercy on me. Blessed are our afflictions when they teach us to be humble beggars at the throne of grace, where Jesus is waiting for us, ready to soothe the sorrows of the afflicted, and as a true physician to heal every malady."

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# MISSIONS

## Nearing Tanganyika, Africa.

(Concluded from Nov. 28).

This city has a population of 40,000. It is modern and has several places of interest. High up on the hill above the main street there stands a small sized pyramid erected by Gov. Donkin in the 1820ties to the memory of his deceased wife, Lady Elizabeth, of whom he said, "one of the most perfect of human beings, who has given her name to the town below."

We had a few hours' stop at Mozambique last Thursday. The most interesting thing to see here was the large fortress, now being used as a prison. It stands at the entrance of the harbor, and its walls, made of stone, brought 8,000 miles in the 16th century by the Portuguese, are 35 feet in height. It is an immense structure and shows the glory of Portugal of former days. But what a sad, heartless, hopeless, despairing place this prison must be to those who must enter its walls as convicts. There was not the least vesture or sign of any modern prison reform. All was as we would imagine at the time of the inquisition, dungeons filled with prisoners, filthy and dark. We were shown two women, who were serving sentences of 28 years, one for murdering her husband. Three years have already been served. How any human being can live in such quarters and not lose his reason is hard to conceive.

This portion of Africa, Port. East, is also prohibited territory for Protestant missions. It borders on the ocean for 1,300 miles and it is heartrending to think that the Gospel is kept out from the natives. The Portuguese are said to treat the natives practically as slaves and the treatment we were able to see at the ports has made us believe that it is true. The Christian church and mission boards ought to make a loud protest against the exclusion of Protestant missions and there are signs that the day for such action is not far distant.

All along this coast we are putting on products as cargo for Europe. At Beira 9,000 large bags of copra (the inside meat of the cocoanut) were put on and at Mozambique 500 tons of shelled peanuts. At Zanzibar it is expected that a large quantity of cloves will be loaded on, as the world's main supply of this spice comes from that place. A large amount of ore, that looks like broken rock, but is used for stainless cutlery, was also put on at Beira.

To-morrow morning upon awakening we will be in the harbor of Dares-salaam (The Haven of Peace). Our hearts are beating more rapidly, it seems, as we anticipate our being in Tanganyika Territory so soon as to-morrow. Though we still have several days more of sea voyage to Tanga and then a 220-mile railroad trip into the Kilimanjaro district, still we know that the very fact of our reach-

which can affect the soul. Indeed, He opens the eyes of the spiritually blind and gives them a fullness of that divine light which shall be followed by the unclouded brightness of heaven.

ing this port will make us feel at home. As we look back now we see the hand of the Lord in all our ways. When we left England we were denied a ticket for Tanga as we were told the boat would not stop there, but at Mombasa. But since then we have been laying the matter before the Lord in faith, and now we are assured that the ship will stop at the port of Tanga, a rare thing for one of these large ships. So He is still answering prayer and we are looking to Him for every needful thing.

My next article to THE LUTHERAN COMPANION will be written on our own field and I shall then endeavor to continue the account from where this letter leaves off.

Finally, brethren in the Lord, let us not cease to let our hearts go out in labor for the Lord. Let us remind ourselves that we, who are bought with precious blood, are no longer our own, but that we are His by right of this purchase, and that anything that He asks of us is but what He is entitled to as our Lord and Redeemer. Let every member of our Synod be imbued with that truth and we shall go forward with rejoicing in doing His work for the heathen as well as for those in our home land. The Lord will not fail us if we but go about His business.

Greetings from your servants to our Tanganyika Mission.

REV. HERBERT S. MAGNEY.

## Contributions for Protestant Foreign Missions.

The Secretaries of the International Missionary Council have obtained the following figures of contributions for foreign missions received by the Societies cooperating in the National Missionary organizations that are represented in the Council. Only funds for recurring expenditures in the maintenance of missionary work are included. All capital expenditures for property and sums spent on work among people professing the Christian religion, have been excluded. An annual expenditure of about \$45,000,000 in obedience to the great commission of Jesus Christ is surely a clear evidence of the vitality and missionary zeal of Protestant Christianity.

Australia .....	\$ 797,378
Belgium .....	1,889
Denmark .....	423,940
Finland (3 Societies) .....	81,256
France .....	100,471
Germany .....	1,190
Great Britain .....	10,695,200
Netherlands .....	393,188
U. S. A. and Canada .....	29,305,774
Norway .....	754,690
Sweden .....	1,300,687
Switzerland (3 Societies) S. Africa (4 Re-	
formed Church Synods) .....	322,942
	<hr/>
	\$44,421,396

Friendship is an unselfish affection for another because he is in advance of us—or ought to be, as we see it.—H. CLAY TRUMBULL.

The head is never at its best unless swayed by the heart; and the heart is never swayed so powerfully as when swayed by friendship.—H. CLAY TRUMBULL.



# HOME CIRCLE

## When Dark Powers.

BY C. O. THUNBERG.

When dark powers all around us gather,  
Fear not! Fear not!  
Bid us rally for the right to battle,  
Bid us! Bid us!  
Never, never shall we fail or falter,  
Never! Never!  
With us ever is the Power to conquer,  
Ever! Ever!

"With might of ours can naught be done."  
Our human hearts soon faint and fail;  
"But for us fights the Valiant One,"  
Through Him our cause shall e'er prevail!

"The Word they still shall let remain,"  
With promises that ne'er grow dim;  
"He's by our side upon the plain,"  
With joy we haste to follow Him!

"A mighty fortress is our God,  
A trusty Shield and Weapon;  
He helps us in our ev'ry need  
That hath us now o'ertaken."

Glorious, glorious victory  
Waits us then eternally!  
Unto God our praises be,  
"He holds the field for ever!"

(Improvised words for WENNERBERG'S "Hör oss, Söva.")

## Just Mother.

### I.

From the first it had been no easy task. Tad was three years old when his father died, and besides Tad there had been Frank, ten, and Jennie, twelve.

Things to eat, things to wear, things to learn—and for all these Mother had been responsible. It had meant for Mother long days of back-breaking labor outside the home, and nights given over to bread-baking and sock-darning inside the home, with only a minimum of sleep when exhausted nature refused to be put off longer without it. It had meant, too, for Mother as cheap clothing and as little food as were possible, so that for Tad and Frank and Jennie there might be better clothing and more food, and more, too, of those chances to learn things—for Mother thought highly of learning.

All through her stunted, poverty-warped childhood and youth Mother had kept her face steadfastly toward a goal she was destined never to reach. She had transferred that goal now to her children. For twenty years of her life she had pictured herself as being sometime Somebody, with hands trained to do beautiful work, and a mind stored with wondrous knowledge. Even at the time of her marriage the picture was still with her, for the young husband, too, had had his dream, and they were to strive and climb together. But sickness, the babies, more sickness and debts followed fast upon each other's heels; and Mother found her hands trained to the scrubbing of floors and the kneading of bread, and her mind stored with a knowledge of how to cope with a baby's colic and a sick man's temper—none of which seemed either "beautiful" or "wondrous."

After a time the father had died, and Mother had been left alone with it all. It was then that she began to picture

each of her children—not herself—as being sometime Somebody, with hands trained to do beautiful work, and a mind stored with wondrous knowledge. And to this end, determinedly, from this time forth, she bent all her efforts; Jennie, Frank and Tad should "know things."

Jennie was eighteen, Frank sixteen and Tad nine when Mother first realized one unlooked-for result of the course she had been pursuing. The realization hurt cruelly, though at once she began to make excuses to herself, and to say that, after all, it was natural—indeed it was natural!

The realization came through Jennie. Jennie had ushered a young schoolmate, one evening, into the tiny "parlor" (metamorphosed into bedroom at night), and had unexpectedly come upon her mother there. Mother, abashed, had fled at once, of course; but, stopping to catch her breath on the other side of the door, she had distinctly heard Jennie's words:

"Oh, no—no, indeed! That's just Mother."

"Just Mother!"—Indifference, unconscious scorn rang through the words; and Mother knew then what she had done. With her own hands she had been providing for her children food, clothing, life itself. But also with her own hands she had been digging a chasm—an ever-deepening, ever-widening chasm—between herself and them, because she had been lifting them deliberately above her walk in life and setting their feet in a path along which hers could not follow.

There was a moment—but only a moment—of fierce rebellion; then came determined content and steadfast resolution; as if it mattered where she was!

Mother caught, after this, frequent glimpses of that ever-widening chasm between herself and Jennie and Frank (Tad was still too young), but she did not falter, nor turn back. She only worked the harder and scrimped the more, lifting her eyes above the gulf and fixing them upon the shining goal, where even now, in her mind's eye, stood her children.

After all, Jennie and Frank did not mean to be unkind—Mother knew that. They were even pityingly patient with her ignorance. She could see that. There were times, to be sure, when their manner showed intolerance, almost contempt, perhaps; but unconsciously—always unconsciously. Mother was sure of that. Still it did hurt, cruelly, to be "just Mother," particularly when one's back and head and feet were aching the hardest.

Jennie was twenty-one when she married the smart young lawyer and went to live in a fine new house uptown. Jennie had done amazingly well for herself, so all the neighbors said; and Mother thought so, too, when she visited the fine new house and saw all the evidences of wealth and culture and refinement about her. But Mother did not go soon again. Someway, there the chasm yawned very wide indeed—though over and over again on the way home she assured herself that she was glad, indeed she was glad that Jennie "took" to her new way of living so readily, and that she seemed so really to belong to it.

Frank was nineteen now and Tad was twelve. Frank was doing splendid work in a business college and was said to be a youth of brilliant promise. Mother saw very little of him—except when he needed money. His studies and his friends took all his time, which was natural, of course;



and as she did not understand his studies and was afraid of his friends, she could not, certainly, expect to see him.

Tad was in the grammar school and was a solid comfort. His friends and his studies Mother could understand—to some extent, at least; though to be sure, she had but little time to enjoy them, for she had to work so hard to provide for them.

It was on Tad's thirteenth birthday that the news of the five-thousand-dollar legacy came.

"Do you mean money, real money, Mother, that we can spend?" demanded Tad when he heard of it.

"Yes, Tad, yes! Ain't it wonderful?"

"But who's it from?"

"Uncle Theodore—the one you was named for. He went West, years ago. I s'posed he'd died. I'm ashamed now ter think I never wrote, or anythin'. But, somehow, I hain't had time, and I ain't much at writin'. I never wrote him but once, and that was about you—your name, ye know; and now—oh, Tad, only think! All that money and never a stroke of work to earn it!"

"Work! Huh!" scoffed Tad. "I guess you don't have to talk work any more now, with all that money!"

Mother shook her head. She smiled a little sadly.

"As if I'd spend any of that money on just me, Tad!"

"But why not? Jennie's married, and Frank's got a fine job sure next year. They don't need it."

"No, but you do, Tad!" Mother's eyes glowed suddenly. "Tad, Tad, don't you see? You can be it now—that doctor!"

"The Big Doctor?—the one who can cure everybody?" It was Tad's eyes that were glowing now.

"Yes, Tad, yes! With this money we can do it. I'm sure we can, for I shall work right along just as I have done, and that will help some, you know."

"Oh, Mother," breathed the boy, "if I only could!"

"Of course you can!" declared Mother.

"Of course I can," echoed Tad. And with the words his chin came a little higher, and Mother knew that even then the chasm had begun to yawn.

For months, indeed, for years, there was little change. The legacy was left for future use. Mother worked as hard as ever, and Tad entered high school. The boy still brought home his sick dogs and cats and wounded birds; and while he tenderly nursed them back to health, he talked more enthusiastically than ever of the time when men and women, boys and girls, would come under the touch of his hands and go away well and strong and whole. And Mother, hearing him, smiled and tried to forget her aching back and feet; for was not Tad now, indeed, on the sure road of being sometime Somebody, with hands trained to do beautiful work, and a mind stored with wondrous knowledge?

The summer that Tad was nineteen Mother fell ill. She had worked too hard, the doctor said; but even the comfort of lying in bed and being nursed was denied her, for Tad soon fell sick, too, and of course, with Tad ill in the house, Mother could not stay in bed. So she got up and nursed him.

It had been planned that Tad should partly pay his way through college, but after his illness he was so thin and white that Mother put a stop to that idea at once.

"You know we've all that money of Uncle Theodore's, waiting to be spent; besides, I'm quite well enough to go back to work," she said. And back to work she went.

Mother did not see much of Tad after this. His work, his mates, his play—all these were far away from her.

Even his words were a puzzle to her at times, though not a surprise; it had been like this with Jennie and Frank; only now—now it seemed specially hard to bear. Perhaps because she was older and more tired, she told herself; perhaps because she had not anybody now. Before she had always Tad—and it *had* been easier when there were Tad's smile and tender little love-pats to go to for comfort! Now even Tad had crossed to the other side, and between them lay that intangible, indefinable, heart-breaking something, across which she might not pass—and it was lonesome alone. Not, of course, that she wished him back there with her—indeed, no!

So Mother, a little older, a little lamer, a little more weary, but not one whit less determined and strong-hearted, bent her shoulders once again to her burden and tugged and toiled to lift her son Tad another inch toward the goal.

(To be continued)

### Swedish Psalm 244.

RENDERED INTO ENGLISH BY C. A. LONNQUIST.

Why, soul, let such things grieve thee  
Which are but temporal?  
Let all thy worries leave thee—  
God is Immanuel!  
On Him alone thou trust!  
No matter which thy feelings,  
Rest thou secure, His dealings  
Are kind as well as just.

He nevermore forsaketh  
His faithful ones in need;  
But He exalts them, maketh  
Their hearts content indeed.  
Let it not trouble thee  
That strange His way appeareth—  
Soon heav'n above thee cleareth,  
And all thy troubles flee.

Dare trust His word! Lo, groundless  
Is every doubting fear.  
His pow'r and love are boundless—  
Be bold, preserve thy cheer!  
Whate'er is best for thee  
He lets no foe wrest from thee.  
If sorrows overcome thee,  
There's none can cheer as He.

Would even hell surround thee,  
And its abysses ope,  
Let not their hiss confound thee  
And steal thy faith and hope.  
Press onward in thy way!  
God offers thee protection,  
And clears in time obstruction  
And dismal mists away.

Hence will I e'er draw nigher  
To God and onward plod;  
And nothing else desire  
Than that which pleases God.  
God's will is always right;  
So are God's ways and guiding.  
God is my Place of hiding:  
God is my heart's Delight.

O grant that I may honor  
Thee, Lord, in work, in rest;  
And praise Thy glorious banner,  
Thy peace within my breast.  
Help me my will resign;  
Uphold me in temptation;  
In death grant me salvation,  
O blessed Father mine!

(J. HEERMANN.)



## For Bible Study

### The First Epistle of Peter.

*Who are elect . . . unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied. (1 Pet. 1. 2b).*

They are elected unto obedience, unto participation in that perfect and to God pleasing obedience which our Saviour has ushered in by His perfect obedience as the Son of God and which is the characteristic mark of the child-relation to God. The believers are elected of God unto this obedience to find in it their portion and receive through it strength to show obedience to God. It is therefore not the believer that has himself seized his part in the merit of the obedience of Jesus, but he is from eternity elected of God to this. Then when there is so much wanting in him, he can appear before God with humble claim that He would consider how He from eternity has chosen him to have a share in the obedience of Jesus, and that He therefore would remember this election by Him and because of it forget the shortcomings of the believer.—But Peter also says that they are elect to *sprinkling of the blood of Jesus Christ*, that is, they are chosen to be sprinkled with the blood of Jesus Christ, to receive also a share in the atonement through His suffering. They are chosen to have their sins washed away in the blood of Jesus, they are chosen to have their garments of sanctification washed daily in the blood of Jesus, and they are chosen one day to be placed as saved before the throne, sprinkled with that which turns away from them the wrath and procures God's favor for both time and eternity. The faithful of the Lord need therefore have no fear regardless of their situation as aliens on earth, because they are the elect strangers, known to Him and chosen by Him to be the heirs of heaven.

After the apostle has now told who the writer was and to whom he was writing he concludes the superscription of his letter by this wish to the faithful: *Grace to you and peace be multiplied.* When a person comes to believe in his Saviour, so that he becomes one of God's elect, he experiences grace and peace in his heart.

Grace finds room in him so that in his heart he finds favor with God. This inner grace of the believers is described in Ps. 45. 13, where we read: "The king's daughter within the palace is all glorious: her clothing is inwrought with gold." The outward reputation of the Lord's people is small, outwardly it is mostly the faults and frailties that appear. But inwardly they are glorious in the eyes of God because they are endowed with many sacred and glorious gifts of grace, which they received on their Saviour's account when they be-

came believers. This inward grace, these inward bounties of grace are, to be sure, mostly hidden to the Lord's faithful themselves, but they are nevertheless there; God sees that they are clothed in inwrought gold.

But when anyone becomes a believer he also receives *peace* in his heart. The former gnawing uneasiness of conscience is no longer felt; his relation to God is clear to him and he can approach God unreservedly as he knows that there is no longer anything between him and God.

Now Peter expresses the wish that this grace and peace be *multiplied* in those who believe and he therefore says: *Grace to you and peace be multiplied.* It was the aim of this letter that grace and peace might be multiplied in the faithful of the Lord scattered all over the earth. *Grace* is multiplied in the measure that we assiduously strive to draw grace for grace out of the fullness of Jesus Christ. And peace is multiplied in the measure that we are steady in our association with the heavenly hope, for nothing can give us so much peace in all the anxieties of the world as our association with heavenly things and our hoping for that which is above.

This letter, then, is most assuredly addressed also to many of you, dear readers, namely, to as many of you as have permitted the mind of the true disciple to be given you, so that you wholeheartedly have sought your Saviour and the things heavenly. Such a mind you receive only by a true conversion. By nature the heart is attached to the earthly things, to the world and sin and very much alien to God. If this is still the case with you, then you are without the grace which God gives to those who are faithful to Him and you have no part in the peace that is here wished them. Think of this! to be without the grace of God, to have one's God against one and therefore to experience pangs and uneasiness instead of peace! How unfortunate to experience this in the face of death and eternity! Seek therefore that you may have this position changed. Take hold of the Word of God to use it in such a way that it enters into your heart. Pray diligently that the Spirit of God might convert you. Then sin and the world will become more repugnant and strange to you. You will come to take your refuge with your Lord Jesus Christ. Through Him you will have your case made right with God, so that God will be gracious to you, forgive you all your sins and grant you His peace in your heart.

If this has taken place with you, then you belong to God's elect who are sojourners of the Dispersion to whom the apostle writes. Most assuredly it is at times quite hard to dwell as a sojourner here below. But what difference does it make when the sojourner is elected of God and the grace and peace of God are multiplied in him!

## FOR SUNDAY-SCHOOL TEACHERS.

### Meditation on the Sunday School

BY A PASTOR.

I will now try to say something how to instruct a Sunday-school class. I will endeavor not to lecture or to rize upon psychology, method, or discipline. My aim will be to sketch the classes of teachers as I have seen them exemplified among actual workers in our Sunday-school of to-day.

#### The legalistic class.

I was in position to notice a teacher every Sunday for several years and the result of his work. And I think was a fair sample of this class. He was punctual, always on time for the opening exercises of the school, and late. He never forgot to greet his class with a "Good morning". If a child was absent on Sunday, he always called at that child's home later to find out the reason. Some of his pupils disliked such visits, but it was a splendid means to prevent the children from playing "hokey" and to keep his class at a high attendance. No class was more regularly attended. This teacher was punctual, order and correctness in manner personified. He very seldom "cracked a smile" before his class. Laughing in church, he said, was inappropriate.

There prevailed a mild form of military discipline in this class and the boys nicknamed their teacher "Cap".

His instruction savored also of military order. He knew the Catechism and Bible history "on his five fingers", and he never looked in any of them during the recitation. If he added anything to what the book said it was always in a concise and pointed way. He commanded the scholars that they commit the lessons to memory, verbally; a slip or skip was tolerated. "You either know it or do not know it", was his motto. His pupils plugged away during the week, and, as a rule they toed the mark at the recitations. And in spite of this strictness, there was not a boy in the class that did not love his teacher.

What results did this kind of teaching bring? As far as I was able to look into it, I found that most of the pupils had copied their teacher's habits to a great extent: They were punctual, orderly, studious and reliable in every respect — very good qualities, indeed. But there was a very serious defect in their training: They had come to look

#### QUESTIONS.

1. Unto what are the believers elected?
2. What does sprinkling of the blood of Jesus mean?
3. What is implied in the words, "Grace to you and peace be multiplied."



upon Christianity chiefly as a system of restraint. The Catechism to them was a code of moral rules which of necessity must be obeyed.

The evangelistic element, which constitutes the very heart of our religion, was not given a predominant place in their religious knowledge.

This class of teachers dwell so near mount Sinai and are so eager to listen to the thunders of the law, that they can only faintly hear the mercy-cry from Golgotha.

#### The evangelistic class.

I will also take a specimen from actual life to represent this class of teachers. The teacher of whom I am going to speak worked with me in the same Sunday-school for a number of years, and I had the best chances to watch his work and notice the results. Like the legalistic teacher he also greeted his class with a "Good morning"; but his salutation was always accompanied by a cheerful smile. Order and discipline he also maintained in his class. He also taught the law, only in a different way, and it made a different impression. For instance in studying the first commandment, he would ask questions similar to these: "Do you love any persons or things?" The children would answer, that they loved their parents, sisters, brothers, cousins, schoolmates and playmates, their horses, dogs, etc. Then he would say: "Doe you love these persons and animals all alike. The answer would be in the negative. Some of the children would add, that they loved their parents the most, because they had done them the most good. "This commandment", says the teacher, "treats of love. We may love all our relatives and neighbors and be kind to animals; but God wants us to love him more than we love anybody else. And why?" The children would answer: "Because He has created us, sustains us", etc. Then the teacher would sum up all these answers in one sentence thus: "We should love God more than we love anybody else, because God has done us more good than has anybody else".

On studying the second commandment he would say: "This commandment treats of reverence and respect" and then proceed to ask questions in the following fashion: "Can you mention any persons whom you highly respect?" In quick succession a number of prominent persons would be mentioned, viz. The president, the governor, etc. "Since a name stands for the person himself", said the teacher, "do you think that any person would permit his name to be used irreverently and in connection with profane language. Would you allow your name to be used as a swear word?" Of course, they would not.

Thus he paved the way in the pupils mind for the commandments. And every child saw vividly the reason why a person should keep the command-

ments and also the awful sin of breaking any of them. The law this teacher turned into the most cheerful and edifying gospel. In this manner he explained and applied every part of the Catechism and Bible history. If dullness was ever perceptible in the class he always had ready a short and well adapted story to tell and that never failed to arouse the interest.

This kind of teachers makes the children not only dutiful and orderly, etc; but it also makes them happy, and they will come to understand that Christianity is a religion of joy, and that the burden that Jesus places on the shoulder of His followers is light (Mt. 11. 30).

This class of teachers have taken up their abode on Golgotha, and when they study the ten commandments they lean the tables of the law against the cross of Jesus.

They are not deaf to the thunder of Sinai, but that roar is drowned by Jesus' prayer: "Father forgive them".

#### The careless class.

Every leader of Sunday-school work has met a specimen of this class. There he comes now, out of breath, rushing into the school-room, from five to fifteen minutes late. His textbooks he forgot at home, likewise his pencil. He borrows books from the children. He turns over a few leaves and looks confused, he just can't remember what the lesson is. He turns to the children for information. O yes! now he found the place. The teaching (?) begins. He only, parrot-like, repeats the questions given in the book; not a word of explanation, not a word of application, no illustrations, in a word: no teaching. Uninterested is the teacher, uninterested are the children. The bell taps, and all draw a deep sigh of relief. Next Sunday our supposed pedagogue is invisible. No one knows where he is. The following Sunday he might show up again and then he drops out of sight again for two or more Sundays. The superintendent hunts him up and talks to him kindly about his inconsistency. He promises to do better; all is hopeful. But his memory fails him again and he can not break out of an old rut. The patience of the leader is gone, another teacher is appointed for the class, he is notified of this change.

Would to God that his tribe may die fast!

#### A word in conclusion.

May we Sunday-school workers, each for himself, ask ourselves the following question: Do I belong to any of these classes, and if so, to which? Do I understand the doctrines so that I can give everyone its right place in my teaching, or do I over-emphasize one part at the expense of some others? Do I sit at Jesus' feet and learn from the great Master the art of winning souls for heaven?

### The Source of All Good.

A boy was bringing home a loaf of bread, and some one said: "What have you there?" "A loaf." "And where did you get it?" "From the baker." "Where did the baker get it?" "He made it." "Of what did he make it?" "Flour." "Where did he get the flour?" "From the miller." "Where did he get it?" "From the farmer." "Where did the farmer get it?" Then the truth dawned upon the boy's mind, and he replied: "From God." "Well, then, from whom did you get the loaf?" "Oh, from God."

Here is a boy who, in the last resort, acknowledged God as the giver of good. In this materialistic age a man says: "My business supports me and my family." It is a lie; God supports you and your family. Men deal with God only as a last resource, and yet go on hoping to sneak into God's heaven when they have done with this world, but the God of Sinai is thundering out at this age: "Thou shalt put me first and the baker second."—G. CAMPBELL MORGAN.

To Complete Series.—Prof. M. Reu, D. D., of the Wartburg Seminary, Dubuque, Iowa, is spending some weeks in Germany this summer collecting material for the completion of his great work, "Quellenstudien", the first volumes of which are already on the market.

Missouri Synod Opens Hospital.—The Lutheran Memorial Hospital erected in Chicago in memory of World War heroes by the Missouri Synod was dedicated and formally opened on Sunday, August 12. The building, overlooking Humboldt Park, is 6 stories high and will accommodate about 200 patients.

General Executive Called.—Rev. Edward F. Ritter, D.D., for the last five years General Secretary of Thiel College, Greenville, Pennsylvania, and who for a number of years previous served as president of the District Synod of Ohio (U. L. C.) has accepted a call from The Federated Lutheran Benevolent Society of Toledo, O., as General Executive.

Missourians Hold Great Celebration. Luther Day, under the auspices of the Missouri Synod American Lutheran Publicity Bureau, New York, was observed Tuesday, August 7th, at Asbury Park, New Jersey, when a program was given in the Ocean Grove Auditorium which included addresses by prominent Missouri Lutherans along the Atlantic seaboard, and an organ recital by Mr. Edward Rechlin, organist of Immanuel Lutheran Church, New York City. Other numbers added to the interest of the day. A four page newspaper was published for the occasion. Several thousand Lutherans from New York City, Philadelphia, and other nearby centers took advantage of excursion boats and trains and spent the day at the shore.



## The Lutheran Companion

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### The First Diamond Jubilee in Our Synod.

The celebration, September 23—25, of the seventy-fifth anniversary of the New Sweden Lutheran church of Jefferson county, Iowa, brings to mind once more the first pioneer days of our people in America in the 19th century. We are also reminded of the fact that from now on 70th and 75th anniversaries will be quite common among us. In two years the churches at Andover and Moline will be seventy-five years old.

New Sweden, Jefferson Co., Iowa, dates back to the year 1845. It is the oldest Swedish settlement in the United States that is still retaining some of its early traditions and characteristics. An earlier settlement had been made in Wisconsin, but it was largely made up of adventurers and gold seekers and was soon dissolved. The people who came to Iowa were sturdy farmers who brought their families and were intent on making their future home in America which to them was a land of promise in the best sense.

The first party of immigrants came from Östergötland, south of Linköping, and consisted of the families of Peter Cassel, John Danielson, John Monson, and A. P. Anderson, and of Erik P. Anderson and Sarah Anderson, both single, in all twenty-five souls. The journey began about the middle of May and ended after four months, about the middle of September, at a point north of Lockridge, Ia., where the party found a log cabin without a roof, built and left unfinished by an earlier settler. (It is known that some sturdy Scotch Presbyterians came into this section of Iowa in the thirties). After their goods had been unloaded, the band of immigrants at once proceeded to make the log house habitable by putting a roof on it and then lived there in harmony during their first winter in America. The place was from the first named Stockholm by common consent, for what reason is not

known, but it was presumably due to the fact that one Peter Dahlberg, who had joined the Cassel party in New York, came with them to Iowa. This Peter Dahlberg was a ship carpenter from Stockholm. He remained in the settlement some time and then moved to Van Buren Co., living in Keosauqua for a number of years and finally moving to Fairfield where he died some twenty-five years ago.

The journey of these sturdy pioneers from New York was made by steamer New Brunswick, thence by rail to Philadelphia, thence by rail and canal (the cars were so constructed that they also served as boats) via Hollidaysburg to Pittsburg, and thence by steamboat down the Ohio River to Cairo, Ill., and up the Mississippi river to Burlington, Ia. The balance of the journey was in private conveyances and by foot.

The New Sweden congregation, as near as we can tell, was organized in January, 1848, not much more than two years after the first settlers had arrived. But during the years 1846 and 1847 quite a number had come to New Sweden, most of them presumably from the same part of Sweden as the Cassel party. Prayer meetings were held in the settlement as early as 1847. That year Mr. F. M. Hokanson arrived. He was originally from Blekinge but had been a shoemaker in Stockholm. Having had a desire to prepare himself for the ministry and having some ability to preach Hokanson, who was then thirty-six years old, was prevailed upon to preach to the people. As near as can be ascertained he preached his first sermon on Christmas morning, 1847. His character as well as his ability to preach must have been satisfactory to the people, for they held a called meeting in the home of Mr. John Danielson and proceeded to form some sort of an organization and to call Mr. Hokanson as their pastor, promising him a salary which was to be paid in farm products. Mr. Hokanson accepted the call, married the sister of Mrs. Erik P. Anderson, and then served the little flock until 1856. Shortly after he had begun his work as the spiritual leader of these settlers, Hokanson began the instruction of his first confirmation class which consisted of five members. The class was confirmed before the end of the year. Consequently Hokanson considered himself to have been empowered, not only to preach but also to administer the sacraments. He was licensed in 1851 for one year by the Joint Synod of Ohio and in 1852 by the Synod of Northern Illinois which synod ordained him in 1853.

In 1851 the congregation erected its first church building on its present church lot which was purchased the same year for a consideration of \$6. The structure was built of logs, as were the homes of all the church members. It was built with the aid of \$300 from a fund of about \$2,200 solicited in the

east by Rev. L. P. Esbjörn and to which Jenny Lind contributed \$1,500. The first parsonage was built in 1854, directly west of the church. It was a log cabin sixteen feet square. It served as the pastor's home until 1866 when it was rebuilt and enlarged. The present parsonage was built in 1892. The present church building was erected in 1860 and dedicated by Dr. T. N. Hasselquist Sept. 2, 1860.

During these seventy-five years the congregation has been served by the following ten pastors: F. M. Hokanson, 1848—1856; Håkan Olson, 1858—1860; J. E. Rehnstrom, 1869—1876; J. S. Benzon, 1876—1883; C. J. Maxell, 1888—1889; A. G. Ander 1889—1892; C. J. Bengston, 1893—1900; J. M. Persenius, 1902—1907; E. S. Ternberg, 1908—1910; E. H. Sandeen, 1911—1923.

The congregation reached its greatest numerical strength in 1874, when it numbered 723 souls. From that year it has experienced a slow decline due to the forming of other congregations near by, the Upland church in 1878, the Salina church in 1892, and the Lockridge church in 1912, but also and more particularly to constant removals to other parts without a corresponding immigration. During the period 1860—1911 there were 680 baptisms in this congregation, 548 persons were confirmed, 503 adults were received into membership and 603 were dismissed. In addition there is the loss by death during this period which has not been tabulated here. It is easy to see why this congregation to-day should be much smaller than it was at the organization of the Synod in 1860. In fact the four churches of our Synod in this territory to-day are not much larger than was the mother church in 1860.

The memorial exercises were confined principally to the mother church at New Sweden where the four churches, New Sweden, Salina Upland and Lockridge held joint services during Sunday. In the morning Rev. A. T. Lundholm, president of the Iowa Conference, delivered the address preparatory to communion and Dr. L. G. Abrahamson preached the jubilee sermon. In the afternoon the editor read an historical sketch and Rev. J. M. Persenius gave an address on the "New Sweden church and the Augustana Synod". Brief talks were given by Mr. Eric Corey of Fairfield, a life-long member of the church and now in his ninety-third year, and by John Holt of Swedesburg, a former member. Rev. P. O. Bersell preached in the evening and short messages were brought by the other pastors present.

This old community is over-churched. Within a circle, the radii of which are 7 miles, there are 2 Methodist churches, 1 Presbyterian and 1 Baptist church and four Augustana and one Missouri Lutheran churches, all of which are partly supported by their respective mission boards. In the territory there



are said to be approximately 1,008 souls, of which only 210 are unchurched. There are 404 Lutherans. The others are divided among the Methodists, Presbyterians, Baptists, Congregationalists and Catholics. The oldest church organization is the Lutherans who are numerically the strongest. If they can consolidate into one or at most two churches and use only the English language in their work there is a future for them, otherwise not. The other church bodies who have only from thirty to fifty members should leave the field, and their members should join with the Lutherans. In this way alone can in these days the country church problem be solved.

The religious work that has been done in this community during these seventy-five years is difficult of estimation. Former members have helped to make up the membership of churches at Swedesburg, Madrid, Stratford, Burlington, Stanton in Iowa, at Axtell and other points in Nebraska. They are found in Kansas and Colorado and on the Pacific coast in Washington, Oregon and California and other states. Sons and daughters of the New Sweden church are living in Minnesota and Wisconsin and active in church work there. The church work has not been in vain. Its full fruit, however, will not be known until the Day of Judgment shall reveal it. God bless those who still keep up the work in the old home community and give them the larger vision and the spirit of unity and cooperation.

### Drops of Ink to Make You Think of India.

If Jesus Christ had visited one Indian village a day every day since His resurrection, He would not yet have visited them all.

Among the Protestants there are more than 7,000 churches, over 5,000 missionaries, 39,000 Asiatic workers, and an enrollment in the Sunday Schools of nearly 750,000.

Among every 100 subjects of the Crown, only 10 are British and 3 are Colonial, the remaining 87 being Indian, African or natives of some other British possession.

India has 728,605 towns and villages and only two p.c. of the population is found in cities of 100,000 or larger.

Learning in itself gives no happiness—no real, true happiness. Christ, and Christ alone, gives real, true happiness. I know seven languages, and with all this I should have gone to hell if it had not been that I know Christ, Christ, Christ. Oh! the blessedness of being a disciple of the Lord Jesus.—George Muller.

They that tremble at the convictions of the Word may triumph in the consolations of it.—Matthew Henry.

## Observations and Impressions of the First Lutheran World Convention at Eisenach

(Prof. S. J. Sebelius).

When editor Bengtson requested me to write a series of articles for *The Lutheran Companion* relative to experiences during my sojourn in Europe he stipulated that these articles should set forth my own impressions rather than be objective descriptions of events, people and places. To the best of my ability I shall now proceed to relate my observations and impressions of what I have heard and seen. Should I fail to satisfy the reader, I shall of course feel sorry, but I desire to explain that I have determined while here to look at things European with wide-open eyes, to study the ways and ideals of people sympathetically and to pass judgment, as far as I am able, with impartiality.

I am walking as in a dream these convention days. Had anyone told me five years ago that I would in the near future live for some time in the homeland of the Reformation, visit the places where the great Luther lived and labored and finally take active part in a Lutheran World Convention, I should not have believed it. And yet these things have come to pass in the merciful providence of God, who preserved me and my wife on the voyage across the deep waters and on our journeys over the abominable railway system of Germany.—While in Eisenach we are stopping at Hotel Elizabethenruhe situated on the very hill-side where the famous St. Elizabeth of Thuringia is said to have sought solitude often in the days she lived here as the wife of landgrave Louis IV. A. D. 1218—1228. Other convention-people staying at the place during the big week are Dr. Brandelle, Dr. and Mrs. H. G. Stub of St. Paul, Minn., Dr. E. Hoffman, professor at Luth. Seminary in Waterloo, Canada. We all feel very much drawn to one another like members of a family having so many things in common in the midst of a strange people in a far away land.—

From our bed-room windows we may look out upon the ancient, venerable, memory-laden Wartburg, situated to the north-west of us high up on the wood-covered mountain 1,345 feet above sea-level and 615 feet above the beautiful city of Eisenach with its 40,000 inhabitants. On the opening day of the convention (Monday) delegates and visitors made a pilgrimage to this famous shrine of Lutherdom. We stood out in the spacious courtyard of the fortress and sang together in many languages (I know I used Swedish) "A Mighty Fortress is Our God", and if the spirit of Luther hovered around it must have

increased the heavenly bliss of the great Reformer to hear the mighty volume of song rising upward from the hearts of 2,000 20th century Lutherans.—The climb up the mountain-side was particularly difficult on this occasion because of the heavy rain that poured down upon us almost all the way up. My companion in misery was kyrkoherde Efraim Rang of Sweden, well-known to Augustana people through his visit in America in 1910. He must have suffered more inconvenience than I, for though I offered him the shelter of my umbrella he preferred to enjoy the full benefit of the down-pour, explaining that he wasn't as sensitive to rain as he had found us Americans to be and that furthermore he had just about sworn off using an umbrella anymore since the year 1895, when he left his last one in Wittenberg.—But what mattered a little rain to the thousands of Wartburg pilgrims who this day were eager to reach the top and to gather within the walls and embattlements of the fortress sanctified more than 400 years ago by the presence of the mighty, the incomparable Luther. And what a glorious view the Wartburg offers of the surrounding country—of the Thuringian forests and valleys—of stately mountains and fertile fields in the distance—and of dear old Eisenach, spreading out over the nearer hill-sides and in the hollow below! How Luther must have enjoyed that view when he wasn't busy translating the New Testament into German or doing other literary work during his 10 months stay here! The high altitude and the magnificent view were worthy of the man whom God called up to lead His people up into the high mountain peaks of His blessed Word and promises, here to view and to enjoy the glorious truth and experience of justification by faith in Jesus Christ.—

But I am to write about the Lutheran World Convention at Eisenach and not about Luther's sojourn at Wartburg. I am penning the opening paragraphs of my article in the conventional hall, the large room or *Festsaal* of the *Gesellschaftshaus Erhoburg*, where the closed sessions of the convention are held. Just now somebody is making a speech in English and as I have already caught the drift of his remarks I am free to turn my attention to other matters.

At our table (we are seated something in the style of the Peace Conference of Versailles, though God forbid that we should have anything else in common with that body) not a few of the American delegation are seated, but there is no rule as to the grouping together of



delegates, for we have neighbors from Austria just opposite us and to the left a professor from Erlangen and next to him a bishop from Sweden, and this method of commingling appears to prevail throughout the hall. It makes for real fraternity and a democratic spirit of the Christian kind, nobody stands on ceremony but is eager to extend the hand of good-fellowship to his neighbor and to be of service in whatever way he can.—And yet this representative body of men (ab. 250 including observers) is made up of church leaders from at least 20 lands, archbishops, bishops, synodical presidents, superintendents, editors, professors, pastors and laymen, of whom several are counts and barons, but all are united by a common interest — the Lutheran church and faith and impelled by one great purpose and desire — the strengthening of that church and faith in closer fellowship with Christ to the end that He might be better known and served in the world.—Even if you didn't hear them talk you could tell by just looking that a large percentage of the delegation is German, but they are no longer haughty and unapproachable; the experiences after the war seem to have chastened and subdued them, this is true, at least, of the spiritual leaders, those who have come to feel the pinch of poverty and have been obliged to accept the ministrations of brotherly love at the hands of Lutherans across the ocean.—And they surely show appreciation of American help and sympathy and are now in a move to listen at least outwardly to what we may have to say. And those of us, who were scheduled to appear on the program of the convention were wonderfully assisted in the performance

of our duty by this attitude of friendliness and receptivity on the part of the erstwhile critical and self-sufficient Germans. Even the German university professors were so courteous as to invite the professor from foreign lands to a kaffe-klatsch one afternoon and we had a right good time together. — But I doubt very much if the average German and people of the official and of the leisure classes of the country would limber up as much. They look upon us foreigners with no friendly eye, strike poses very much reminiscent of the exiled Kaiser and treat us e. g. in matter of charging admission to museums and historical sites altogether unfairly. Why should the foreign tourist have to pay ten times more than the natives to see the Wartburg? And so it goes in hundreds of cases, and yet these Germans express surprise and indignation because America doesn't intervene in behalf of Germany in the Ruhr. Surely they are no diplomats, and they have yet a great deal to learn in the art of cultivating friendship.

But we must come back to the Convention. If I were asked to name the really outstanding figures of this remarkable gathering of church leaders I think I should mention the following after Dr. Ludwig Ihmels, Landesbischof of Saxony and president of the Convention, Dr. J. A. Morehead, Director of the National Lutheran Council, New York, owing to his work of relief in this country, Baron W. von Pechmann of München, probably the most actively interested Lutheran layman in all Germany today, Archbishop Söderblom, perhaps more busy in giving private interviews and appearing as the star attraction of several groups than any other man in

the hall; President H. G. Stub of St. Paul, who frequently and effectively participated in the discussion, Professors Stange of Göttingen and Bachman of Erlangen for their valuable contributions in expounding, and that right practically, points of theological interest; Missionsdirektor, Dr. Paul of Leipzig, the secretary of the Convention; Dr. C. M. Jacobs of Philadelphia, chairman of the American Committee on arrangements and perhaps I should also add the name of the secretary of the Kohls Church in Indiana, P. Hurad, who was the only black Lutheran present. It will also interest the reader of the Companion that Dr. Brandelle's name commanded attention among the delegates and that considerable interest was displayed in learning about the work of the Augustana Synod.—

A few words anent the methods of procedure at the daily sessions may be of interest. The time of the day sessions was fixed at from 10 A. M. to 2:45 P. M. — However, no meeting ever started until 10:30 — the so-called "academic quarter" being extended to a half an hour. Devotional exercises — singing, Scripture-passage and prayer — prefaced the work of each day. Not more than half an hour was consumed each morning with announcements and business matters. More than three hours would then be devoted to a consideration of the theme for the day (as the readers of The Companion already know a special theme was fixed for each day), the subject being first presented on a well prepared lecture of about one hours duration, and the discussion formally opened by someone previously designated for that task by the program-committee, whereupon anyone desiring was privileged to express himself.—What impressed me most was the fine consideration which the speakers showed toward one another and the deep earnestness with which they entered into the spirit of the subject under consideration. As far as I am able to recall there was only one speaker who transgressed platform etiquette by almost talking us to death, viz a Dr. Semidt from Tschechoslovakia. He wouldn't be squelched, but the convention protected itself by turning the period into a social recess, while the speaker raved on until he had nothing more to say. —

I regret that space does not permit me to quote extensively from my notes of the lectures and addresses of the meeting. In his lecture on the Ecumenical character of Lutheranism Dr. Ihmels made some very fine points: Through the Reformation a new (as compared with the Mediæval) conception of the nature of Christianity was developed, Christianity is not in first place a relation of the individual to the Church, but it is a present, personal fellowship with God through Christ. This conception Luther reached through his experience



BISHOPS AND PRESIDENTS OF THE CHURCH BODIES REPRESENTED AT THE FIRST LUTHERAN WORLD CONVENTION AT EISENACH, AUGUST 19-25, 1923.

3d row back, from left to right: Bishop A. von Raffay, Budapest; General-superintendent Meyer, Moscow; Bishop Jaako Gummerus, Borgå, Finland; Pastor Zäckler, Stanisław, Poland; Kirchenpräsident E. Wehrenberg, Gablonz, Tschechoslovakia; Kirchenrat Nagel, Breslau.

2d row, left to right: Bishop S. Zoch, Tschechoslovakia; Bishop L. Lindberg, Sweden; Bishop Bach, Paris; Dr. Veit, München; General-superintendent Dettmery, Kassel; General-superintendent D. Hoppe, Hildesheim; Landesbischof Behm, Schwerin; P. Hurad, India; Dr. W. Haase, Vienna; General-superintendent Bursche, Warsaw, Poland.

1st row, left to right: Bishop Jacob Kukk, Estland; Bishop Poelchou, Riga; Bishop Danell, Sweden; Bishop Irlu, Riga, Estland; Dr. H. G. Stub, America; Landesbischof, Dr. L. Ihmels, Dresden, President of Convention; Dr. Brandelle, America; Archbishop Söderblom, Sweden; Bishop Ludwigs, Denmark; Dr. F. H. Knobel, America.



of sin, and learning through the Gospel that God is gracious and forgives sins. The speaker showed that this conception is of universal validity — the way of salvation as taught by the Lutheran Church appealing to the universal conscience of mankind. With reference to the insistence of the Roman Church upon the necessity of the Church for salvation, the speaker observed that it is only in the Church that we can find Christ and His Salvation. — In opening up the discussion on this subject Bishop Gummerus of Finland made a statement concerning the Lutheran Church in America which must be very pleasing to us. He said: "We of Europe can no longer afford to ignore the Lutheran Church in America, but we must listen to what she has to say particularly on the relation of Christianity to social matters."

Dr. Jörgensen's lecture on the Confessions as the Indispensable foundation of the Lutheran Church made a deep impression, though the discussion which followed showed considerable dissent from some of the views expressed in the lecture. Dr. Jörgensen is professor of theology in Copenhagen and has now been secured as lecturer for the winter in the Menighets fakultet (in Peoples Seminary) at Christiania. The speaker would divide the Confessions of our Church into two groups: the *immobilia*, of which the Apostles Creed was mentioned as an example, and the *mobilia*, to which the formula of Concord was said to belong. The former are derived altogether from the Word of God and owe their authority to the Word, the latter are not so derived, at least not entirely, but represent theological views which may be changing, hence the name *mobilia*. It was pointed out by other speakers, however, that it is impossible to maintain the classification of the Confessions proposed by the lecturer. Where shall we draw the line? And who shall decide for us? Baron von Pechman took the lecturer to task for having suggested that besides the Confessions, deeds of Love and mercy were to be regarded as the foundation of our Church. Dr. Jörgensen, in closing the very interesting discussion, explained that he had not meant to convey the idea that good works were necessary to salvation, but had only desired to emphasize the importance for the confessing church to be rich in love and good works. — A representative of the Augustana Synod, whose name shall be withheld, had the honor of opening the discussion on the Confessions. It was gratifying to hear one speaker after another insisting that we must hold fast to the Word of God of which our Confessions are true witnesses. Someone made a severe arraignment of destructive criticism and rationalism as taught and promulgated by German theological professors. To which Professor Bachman of Erlangen replied that it

is well to keep in mind that there are also German theological professors who revere the Word of God and are loyal from the depth of their hearts to the Confessions. And God be praised we had opportunity of verifying that statement again and again at this convention.

I can't forego saying a word of thanks to kyrkoherde Pehr Pehrson of Göteborg for the fine tribute he paid the Augustana Synod in the course of his excellent address on the Lutheran World Diaspora last Friday morning. Our Synod has a true and valuable friend in kyrkoherde Pehrson. With reference to other lectures and speeches I shall have to postpone my observations to some future occasion.

The opening and closing services of the convention were held in the old and spacious St. Georg's Kirche, seating about 4,000 people. On both occasions the Church was filled to overflowing, and the services were very impressive. Especially eloquent in its simplicity and confessionalism was the sermon of Dr. Stub of St. Paul. His text was I Kings 21. 1-4, and his theme the Inheritance of Our Church.

But what is the significance of this First Lutheran World Convention? Perhaps I may answer that question in the words of Licentiate Stange of Leipzig as he uttered them in a sermon he preached last Sunday morning in the St. Anna Kirche. He said this Convention has made us feel as never before that there is something eternal and unchangeably true which holds us together as a church in all the world, and in the second place this great meeting is a challenge to our Church to be up and doing bearing witness of her Lord and Master while it is yet day.

The Convention expressed the hope and desire that Lutherans of all lands shall meet again perhaps five years from now (someone suggested the year 1930 — the year of the Augsburg Confession). A Continuation Committee was also appointed, a larger and a smaller "Aus-schuss," the latter consisting of 7 members a sort of executive committee. The American members of this executive committee are Dr. Morehead of New York and Prof. Lars Boe, President of St. Olavs College. God grant that the proceedings and discussions of this wonderful convention may help glorify the name of Christ and build up His Church in our day.

### Criticisms of the New Hymnal.

By C. A. WENDELL.

The months that have passed since the meeting of the Synod have been prolific in criticisms of the New Hymnal.

That was to be expected—and desired.

But while some of the criticisms have been very friendly, and most of them helpful, even if adverse, a few have be-

trayed bitter disappointment, and nearly all appear to have forgotten certain important facts.

It should therefore not be out of place to call attention to these facts, even if a member of the Committee has to do it.

The principle fact which nearly all the critics seem to forget is that the Hymnal Committee is not acting upon its own initiative, but is merely carrying out the instructions of the Synod. The Synod has adopted the New Hymnal and ordered its publication without delay, and the Committee has neither the power, the authority, nor the desire to overrule the Synod.

As regards the clamoring for more translations from the Swedish "Psalm-bok", the undersigned ventures the assertion that the Hymnal Committee is quite unanimous in its desire for that very thing, but who is to do it? A good translator is just as rare as a great poet. The need of translations has been known for many years, the door has been open, and there has always been a hearty welcome to new efforts, but the results have been meager. A considerable number of translations have been published here or there, it is true, but very few of them have met with enough popular approval to justify their adoption.

It is true that most members of the Committee seem to feel that a hymn need not be rejected merely because it was not originally written with Lutheran ink, but that too is in accord with Synodical action. For the Synod has definitely ordered that "when the alternative is presented of choosing between orthodox Christian hymns written by non-Lutheran authors and lame literal translations of Lutheran hymns, the former should be given preference in every case, provided they are not inconsistent with the fundamental doctrines of the Lutheran Church". (Minutes of 1920, page 146).

And herein the Synod simply reflected the views of Luther himself, for he appreciated good songs and hymns from any source. There were some people in his day who condemned all Latin hymns because they were not of Lutheran origin, but of these people he said, "It is not right in them, neither can I praise them for banishing all Latin Christian hymns from the church, thinking that they are not good Christians if they sing or listen to the singing of a Latin hymn".

Nevertheless the Hymnal Committee has done its best to obtain hymns of Lutheran origin. It has diligently sought for translations of recognized merit, and has gladly made use of acceptable original productions by living Lutheran writers.

In the choice of tunes the Committee has a predilection for the old Lutheran chorals and is using them just as far as possible. But everybody who is familiar



# AMONG THE CHURCHES

Rev. Walfred E. Erickson, Mc Intosh, Minn., has been called to Benmidji, Minn.

Rev. John Herman Johnson, Chicago, Ill., has accepted the call to Kenosha, Wis., and will move there in the near future.

Rev. O. T. Eriksson, Centerville, S. D., is considering a call to the Beaver Valley charge, S. D., to succeed Rev. A. J. Laurell.

The Church at Galva, Ill., has extended a pastoral call to Rev. Nels E. Olson, Stronghurst, Ill. The congregation will also remodel its parsonage.

Our Missionaries for China were unable to leave Van Couver September 20 because the boat on which they had passage has been delayed at least three weeks.

**Swedish-born?** How many confirmed members of the Augustana Synod are born in Sweden? Does any one know? Different figures have been going the rounds of the press. Let us make an honest attempt to get at the exact number. If pastors (secretaries in vacant congregations) will send exact figure of Swedish born confirmed members in their congregations to the Synodical Statistician, the figure for the Synod can be ascertained. Do this at once, please. Use a postal, give name and location of congregation, figure referred to, and name of party sending information.

V. I. Vestling, Harcourt, Iowa.

**Donations to Charity.** Jennie Polson, of Geneseo, Ill., expressed the desire on her deathbed that \$1,000 of her property be given to charity. Her brother and mother will carry out this wish in this manner: \$200 to the home mission of the Synod; \$200 to the foreign mission of the Synod; \$250 to Augustana Hospital, Chicago; \$125 to the Swedish Sanatorium, Denver; \$125 to the Deaconess Institute, Omaha, and \$100 to the Bethphage mission, Axtell, Neb. The congregation at Geneseo has received an "in memoriam", gift of \$2,000 from the children of Mr. & Mrs. Andrew Swanson. Only the income of this gift will be used.

with the Swedish "Koralbok" knows that the choicest tunes are quite limited in number. They do not suffice for our new book, which is to contain 700 hymns. Furthermore the new Hymnal is to combine the characteristics of two Swedish books: "Psalmboken" and "Hemlandssånger", and nobody would insist on only chorals for the latter.

At all events it is well to remember that the Hymnal Committee is the servant of the Synod, and is in duty bound to obey the mandates of its master rather than the voice of any individual, however much that individual may be entitled to a respectful hearing.

In case anybody should wish to take issue with any of the foregoing statements, the writer desires to say that he has spoken entirely upon his own responsibility, not upon any specific instructions from the Hymnal Committee as such.

Minneapolis, Minn., Sept. 11, 1923.

The Eden Lutheran Church at Elgarose, Ore., was totally destroyed by fire, Saturday, September 15. Forest fires were the cause. It will be a heavy loss to our little congregation at Elgarose.

**A New Congregation Was Organized** near Columbus, Minn., Aug. 13, with forty members. There is already a church building at this place as the Norwegians have had an organization there. The congregation will join the Minnesota Conference.

**The Fifteenth Annual Convention of the Association of English Churches of the Augustana Synod** will meet in Bethany English Lutheran Church, Des Moines, Ia., Rev. Paul Andreen, pastor, October 18 to 21 inclusive. Each congregation of the Association is entitled to send its pastor and one lay delegate. According to resolution of 1922 convention, each congregation will bear the expense of its own delegates.

Congregations in the Synod using English as official language are invited to become members of Association by sending delegates. All business matters to come before the convention should be sent to the president, Rev. E. E. Ryden, 848 Hague Ave., St. Paul, at least two weeks before opening of convention. Pastors and lay delegates who plan to attend should notify Pastor Paul Andreen regarding lodging.

May God give us a blessed convention. Walter Tillberg, Sec'y.

**Ivanhoe, Minn.** The pastors of the St. James district of the Minnesota Conference held their mission meeting in Ivanhoe on September 11, 12. This charge has been vacant many years, but still has some both willing and active members. On account of illness the district chairman, Rev. T. A. Conrad, was unable to be present. The pastors sent him an expression of their sympathy with him in his illness. In considering the Ivanhoe field, the pastors of the district decided to supply the pulpit until the Holidays and instructed the congregation to secure a student for the Christmas season. Services were held in the Elim church and in the courthouse at Ivanhoe. In addition to the usual services a discussion took place on "Heavenly Citizenship" (Phil. 3. 17-21).

**Lutheran Compass Mission, 111½—1st ave. So., Seattle — 116 — 13th Tacoma, Wash.** These lines are written from a Presbyterian Mission, Portland, Oregon. This well known Men's Resort in that part of the city where the great mass of single men congregate is in its quiet way doing a great work. As I count I find seventy men in the room. Some are reading and some are writing. The reading room is well equipped with books and magazines of various kinds. On the walls several mottoes and Bible verses are to be seen. Looking at these men now in the hall I would judge that they all have been through the university of hard knocks.

Our church has in this work a wonderful opportunity to get in touch with the great mass of single men, sailors, loggers, miners, fishermen and city men. And we are thankful to God for our missions. Pray for this work among homeless and drifting men, that many may be led to Christ through these missions. And help the work along with your gift. "The Son of man came to seek and to save that which was lost".

Otto R. Karlstrom.

Rev. H. S. Chilgren, Pelican Rapids, Minn., has accepted a recent call to the Oakes—Fullerton charge, N. Dak.

The Ishpeming District of the Superior Conference will hold its next meeting in Negaunee in the evening of Monday October 15th at 7:30 o'clock.

Elmer J. Holt, Sec'y.

**The Fourth Annual Reunion of Confirmands** will be held at Princeton, Ill., on October 20, 21. A most cordial invitation is extended to all those who have been confirmed in this congregation. A hearty welcome!

**Emmaus, Lagrange, Ill.** On Thursday evening, August 30th, a farewell reception was held for Reverend and Mrs. A. R. Hedstrom. A program of musical numbers and an address by Dr. Carl Christenson was given, followed by a social time with refreshments in the church parlors. The congregation presented Rev. Hedstrom with a purse of \$190.50 and Mrs. Hedstrom with a basket of roses, with good wishes from all for the best of success at Bloomington.

**The Undersigned**, who was elected by the Board of Charities of the Illinois Conference to succeed Rev. Carl J. Johnson as solicitor to gather funds for the liquidation of the debts of our Institutions of charity, has now entered upon these duties.

Would kindly ask all who have not paid the full amount which they have subscribed, to do so as soon as possible, as we are in great need of money. We hope that those congregations that as yet have done nothing for this cause, are willing to subscribe their quota this fall. Send all contributions for said purpose to the undersigned,

A. T. Fant,  
7540 Stony Island Ave., Chicago, Ill.

**Grade VI of the Graded Lessons on the Catechism** is now off the press and can be ordered from the Augustana Book Concern. But when introducing our graded lessons, please remember that the grading is just as much a part of our system as are the text books, containing the lessons. Our grading of the classes should therefore be followed strictly. It is absolutely necessary that each child be placed where it rightly belongs so that the course to be taken corresponds to the child's mental development. And why rush so? Why give an eight or nine year old child the course that rightly belongs to a ten or eleven year old child? Why try to have a child finish the grades at the age of eleven or twelve. If our advise as to the grading is not followed, there will be disappointment and trouble all along the line.

G. A. F.

**Bethphage Letter.** The Bethphage Mission had the wonderful pleasure this afternoon of receiving the great gift of an 160-acre farm in a Swedish community in Texas, a farm worth at present perhaps \$12,000. The donor is the old Bethphage friend, who some time during Dahl's life loaned the Mission \$1,000 and afterwards sent the note back cancelled. Mr. Sven N. Rodstrom of Holdrege, Nebr. He came in person and handed over to me the deed. The deed stated that the land was sold to the Mission for the sum of "One dollar, Love and Affection". The dollar is already paid, and I fully believe that whoever reads this is willing to help to swell the sum of "Love and Affection", until this worthy man of the soil and friend of the afflicted will feel that he has been paid in full. The good Lord bless him, and arouse others to similar deeds of love.

Axtell, Nebr., Sept. 24, 1923.

C. A. Lonnquist.



Rev. W. A. Ericson, Assaria, Kansas, is considering a call to the El Campo-Ganado charge of the Texas Conference.

Emanuel Lutheran Church, East Moline, Ill., Rev. J. Luther Benson, pastor. Last Sunday, September 30, was a day of great rejoicing on the part of this congregation. In the morning Pastor Benson confirmed a class of eight adults, and received into membership, in addition, forty-two adults and children. Thereupon the Lord's supper was celebrated, when the greater number of those present communed. The preparatory address was given by the editor of The Lutheran Companion. In the afternoon the congregation again filled the church when their new beautiful brick church was dedicated by President Dr. Peter Peterson assisted by pastors of the "Quad Cities". Dr. Peterson spoke from the text, "How amiable are thy tabernacles, O Jehovah of hosts" (Ps. 84). The pastor read a brief history of the church and especially of the activities that culminated in the present church building. Greetings were brought on behalf of the Rock Island district, the City of East Moline, the building committee, the city churches, and former confirmands. — In the evening the church was again well filled by members and friends who came to listen to a sacred concert by local talent and a sermon on prayer by Prof. Dr. C. A. Blomgren as a fitting close to a day spent in the courts of the Lord.

When Rev. J. Luther Benson took charge of the Emanuel church, in 1921 it had a small frame church in the east end of Moline, where the little flock had worshiped for a number of years. The progress up to that time had been slow. But with the arrival of Rev. Benson the work revived. The first active step was the decision to move farther east and buy a lot and build a new church in the rapidly developing city of East Moline. All this has now been accomplished in perfect accord and harmony. The congregation has the finest church building in town on a prominent corner. It was built and equipped at a cost of some \$22,000 the greater part of which is paid or guaranteed. The people were profuse in their expressions of their appreciation of the successful efforts of their pastor. But then it is also no secret that they too went deep into their pockets in order that their hopes of a greater Emanuel church in East Moline might be realized. C. J. B.

#### AUGUSTANA COLLEGE AND THEOLOGICAL SEMINARY, Rock Island, Illinois.

Augustana has welcomed a new manager in Rev. C. J. Johnson of Chicago. His ability to manage the business affairs of the institution is unquestioned and given free hands, he will give Augie a management that is both efficient and economic.

The enrollment this year is, if anything larger than previous years, and the class of students enrolled augurs well for an exceptionally good year from the point of view of the quality of the work accomplished. The principal aim of a Christian college is to equip, mentally and spiritually, physically fit men and women for the serious business of life. The greater the output of college bred men and women of brain and brawn that the church gets the better.

The Seminary buildings are now being occupied by the several professors and by the students. These buildings are a magnificent monument to the love and

loyalty of the membership of the Augustana Synod to-day, just as the present old "dorm" and "old main" were to the generation of 1875 and 1888. Old Augie is bound to forge ahead. The Synod cannot afford to, nor will it, deny its first and foremost institution the generous support it needs.

The opening exercises of the Seminary were held Tuesday evening, September 25., in the Zion Lutheran church, Rock Island, when Dean C. E. Linberg gave the address preparatory to holy communion and Dr. F. W. Lindquist of Kansas City, Mo., preached the sermon. The following morning, after morning prayer in the main chapel, opening exercises were held in the beautiful seminary chapel when short talks were made by President Brandelle, President Peterson of the Illinois Conference, Rev. N. J. W. Nelson, secretary of the Synod, and Dean Lindberg. The present junior class numbers about twenty members.

The usual faculty reception was held last Friday evening in the Denkmann Memorial Library. This is a public function looked forward to by the students and their friends. The speakers were Justin Washburn, County Superintendent of Schools, and Rev. C. J. Johnson.

Augustana's Homecoming this year will be staged in connection with the visit by Archbishop Söderblom of Sweden, Nov. 4-8. These will be memorable days at the old school and a large number of former students and graduates are expected. The Homecoming exercises begin on Friday, the 2 of November. The Archbishop arrives Sunday morning, the fourth. The great day will be Tuesday the sixth when the president of the Synod will be installed and the new Seminary buildings dedicated. The archbishop preaches in the First church, Moline, Sunday morning and delivers his principal address, in English, Tuesday afternoon in the gymnasium.

#### LUTHER LEAGUE CONVENTION AT ASHTABULA.

The fifteenth annual Luther League convention of the Cleveland District was held at the Capernaum Lutheran church, Rev. E. W. Peterson, pastor, Ashtabula, Ohio, on September 1-3 inclusive. On Saturday night, the entertaining league immediately began to show its spirit of hospitality by serving a banquet dinner at the high school gym. Amid decorations of flowers and Luther League streamers, the delegates sat and enjoyed the splendid repast. At this occasion, the local league furnished the program, and among other interesting numbers was the address of welcome, given by Lloyd Ecklund. Mr. Ecklund truly expressed the purpose of our assembling at this convention and expressed the desire that each league might profit from the convention. His remarks were responded to by the vice-president of the respective leagues. A word of appreciation is due the High School Orchestra for the splendid music rendered at this occasion. Dr. C. G. Erickson, president of Upsala College, led the devotional exercises. In a fitting manner, he reminded the delegates of the necessity of beginning the convention in the spirit of prayer and devotion. His admonition was heeded, and on Sunday morning, at 6:45 A. M., the delegates and friends assembled on Walnut Beach for a sunrise prayer meeting. Many beautiful petitions were uttered at this period of communication with God. One petition was "that the light from the Son of Man might rise within the heart of each one assembled". These few

moments of prayer, prepared us to meet the Master at the Lord's Supper. Full morning service with Holy Communion was held at the church on Sunday. Dr. J. W. Nyvall of New Castle, Pa., preached the preparatory sermon, taking as his text Lk. 18. 35-43. Rev. Emil Westlund, Youngstown, O., preached on the text for the day. Many of the delegates partook of the Lord's Supper. This surely indicates that our young people do partake in this sacrament and do not neglect this means of grace.

Sunday evening, the convention program was rendered. This meeting was held at the high school auditorium where about 700 people were assembled. Space will not permit the printing of the program in full. The speaker for the evening was Dr. Erickson, who gave a very interesting and instructive address upon the subject: "The Challenge to the Youth of our Church". The speaker stated that we are living in an age of transition, and we must meet conditions and problems which are peculiar to this age. A challenge comes to the youth of our church to meet conditions as they are and carry on the work for God and His kingdom. The convention delegates sang David's 150th Psalm which was especially uplifting. In closing, the Luther League Rally Hymn was sung, and Rev. O. O. Olen pronounced the benediction. This was a blessed day in the courts of the Lord.

The business session of the convention took place in the church Monday morning. The meeting was opened with devotions by Rev. Arthur Bengtson, Cleveland. Roll call showed that over 100 delegates were present at the business session. The following officers were elected for the ensuing year: Dr. G. E. Forsberg, president; Rev. J. A. Lundgren, vice-president; Miss Edith Olson, secretary. Items of business transacted and which are worthy of note were the following: Motion was made and carried that the District Luther League furnish a room at the Home for the aged to be erected in Brooklyn in the near future, it was decided that each league within the District give its moral and financial support to the erection of the new church building at Washington, D. C., in the future. The educational committee reported that it was working on a lyceum course. This course is to consist of lectures and musical numbers which will have both an educational and spiritual value. An invitation was extended by Dr. Forsberg to the District Luther League to hold its next convention at Erie, Pa. The invitation was accepted with thanks.

After the business session, delegates and friends were taken to a lake-side park, there to enjoy the convention picnic. Dinner was served by the good women of the congregation. The afternoon was a beautiful one and the picnic site could have been no better. Swimming base-ball, horse-shoe pitching, and other forms of amusement were afforded the delegates. In a well arranged game contest, the Youngstown delegates were the victors of the day, and they carried home with them a beautiful picture of Christ at twelve years of age. Much credit is due the local league for this splendid outing.

We feel confident that the many delegates went home from the convention feeling that they were well repaid for the days spent at the convention. The splendid hospitality displayed by the local league; the well arranged programs and outing; and the spiritual inspiration derived from the convention, made one feel happy that he was a delegate.

Curtis Wiberg.



# Correspondence

## LUTHER LEAGUE CONVENTION AT METROPOLITAN, MICH.

The Green Bay District Luther League held its seventeenth annual convention at Metropolitan, Mich., August 25-26. The convention was opened on Saturday morning the 25th with the annual business meeting which was preceded by a sermon in Swedish by the Rev. C. E. Olsson, president of the district. The election of officers resulted as follows: President, Rev. C. E. Olsson, Gladstone, Mich.; vice pres., Rev. C. J. Karl, Marinette, Wis.; secretary, Miss Alma Nelson, Menominee, Mich., and Miss Teckla Ohman, Gladstone, Mich., treasurer.

A motion was passed that the district league give its financial support to the home mission work of the Superior Conference during the ensuing year and that each local league be asked to contribute a sum equal to thirty cents per active member for this cause. During the past few years the Luther Home for the aged at Marinette, Wis., and the Lutheran Bible Institute at St. Paul, Minn., have received our support. The above decision does not mean that we are now less interested in our charity work or the Bible school movement but we feel that our own home mission work as a conference is also of very great importance and is entitled to same consideration also by our young people from whom our future missionaries and Christian workers come.

On Saturday afternoon we were royally entertained at an outing arranged by the young folks of Metropolitan and held on the shores of Norway Lake a few miles from the church. Dinner and the evening lunch were served to the delegates and other visitors and the intervening time was spent in the playing of games and various contests which provided wholesome amusement as well as exercise. When the time came to break camp we were loath to depart, but we were promised an entertainment of a different nature at the church in the evening which was also sponsored by the local league and which we also enjoyed and profited by. The program consisted of musical numbers and readings which were well chosen and well rendered. After the evenings entertainment we were also invited to the church parlors where light refreshments were served in return for a small fee.

On Sunday morning we again gathered in the church where the Lord's Supper was celebrated. The Rev. L. J. Sodergren of Menominee delivered the preparatory address in the English language with Mt. 17, 8 as his text and spoke on the theme "Jesus Only". The Rev. C. A. Lund of Escanaba, Mich., president of the Superior Conference, delivered the sermon on the text for the day, which was Mt. 5, 43-46, 4, and spoke on "The True Love". The church was filled with devout worshippers consisting mostly of the members of the local church, but there were also quite a few visitors who had come to spend the day, as well as delegates. A large number of people also knelt at the altar to receive the Holy sacrament. Miss Linnea Lund enriched this service with a beautiful vocal solo entitled, "Oh Divine Redeemer, and a quartette consisting of Rev. and Mrs. C. A. Lund and Rev. and Mrs. C. E. Olsson rendering a selection entitled, "Bread of the World".

On Sunday afternoon the program was given by delegates from the various

leagues and consisted of instrumental and vocal selections and readings. This program also showed careful preparation and good taste. A paper was written and read by Miss Tekla Carlson of Escanaba on the subject: "How to Promote and Maintain Interest in the Local Luther League", and it would have been well if some time had been taken for an open discussion of this important subject which is proving to be quite a problem at least in some of our local leagues.

The closing service of the convention was held on Sunday evening when the main address was given in the English language by the Rev. C. Martin Olander, English field secretary, who is at the present time located and doing work in Iron Mountain, Mich. He spoke on the subject: "The Lutheran Church and Its Appeal to the Young People", and pointed out very forcibly the rich spiritual treasures which the Lutheran Church of America has for the young people as well as the old and the great treasure which the Lutheran Church has in its young people. At the close of this interesting and timely address fitting remarks were made by the president of the district, Rev. C. E. Olsson, summing up the program of the convention and thanking the young people and the Metropolitan congregation as a whole for the royal entertainment received both in the homes and at the church. At this service we were also favored with vocal duets rendered by the local pastor and his wife, Rev. and Mrs. G. A. Ostergren and by Rev. and Mrs. Olsson.

The Green Bay Mission district also held its meeting at Metropolitan in connection with the Luther League convention, and the first service of the district meeting was held on Friday evening, August 24th, when the Rev. Ostegren was installed as pastor of the local church. Rev. C. A. Lund, the Conference president, preached the installation sermon and later officiated in the ceremony of installation, assisted by the other pastors of the district who were present and by Rev. C. M. Olander. On Saturday and Sunday the mission meeting was combined with the meetings of the Luther League convention. Meals were served at the church by the young people of Metropolitan on Friday evening and on Sunday while lodging and breakfast were given the pastors and delegates in the home. That which received our special notice as well as commendation was the fact that practically all of the work in connection with the serving of meals was done by the young folks themselves who all lent a willing hand and make us feel at home. Another thing that impressed us deeply was the keen interest taken by the older members of the church in the programs and services of the convention when they came and filled the church at all the sessions especially on Sunday when even standing room was at a premium. And the children were there too and did not mind standing on their feet for an hour or more while the Word of God was being preached and the programs rendered. May God bless all the members of the Metropolitan church both young and old and us all in our work for the kingdom of God. L. J. S.

## LUTHER LEAGUES MEET AT NEBO, MT. JEWETT, PA.

The Luther League of the Wilcox District held its annual convention Sept. 2 in Mt. Jewett, Pa., at the Nebo church. The convention commenced on Saturday afternoon at 4 o'clock with the business

meeting, nineteen delegates from eleven Luther Leagues and six pastors from the district and several Luther League members were present. The meeting was opened by Scripture reading and prayer by the vice president Rev. A. A. Wilfrid. For the coming year the following officers were elected: President, A. A. Wilfrid. Mt. Jewett; vice pres., Rev. Morton Parson, Mt. Jewett; sec., Miss Anna Johnson, Du Bois; treas., C. J. Erickson, Olean; N. Y. The question of having Bible study at our Luther League meetings, in place of programs, was thoroughly discussed and the delegates were instructed to introduce the course of Bible school into their respective Leagues.

Saturday evening the services commenced at 8 o'clock. This service was a Bible study conducted by Rev. C. A. Alford of Du Bois, the subject being, "Remember the Sabbath Day to Keep it Holy". Dr. L. H. Beck of Kane, and Rev. G. S. Larson of Port Allegeny, assisted Rev. Alford with the service.

The Sunday morning services included also communion. Preparatory address by Dr. L. H. Beck, sermon by Rev. C. A. Barr.

Sunday afternoon at 2:30 the young people of the Wilcox District rendered the program. All the numbers of which were well rendered and showing that our young people were striving to make the convention program such as to leave an inspiration with us to take with us from the convention. Rev. Nels Lundgren, Omaha, Neb., was present at this convention and, we had the pleasure of hearing a message from him at this afternoon session, and we sincerely hope, all the young people and other members who had the pleasure to hear this message, would not only apply it to themselves but bring it home and try to influence the young people who have not yet become interested in our Luther League work and our church.

At the evening session and the last session of our convention we had the pleasure of listening to two addresses, one by Rev. A. A. Wilfrid in the Swedish language, "Ungdomen i Guds rike", and one by Rev. Daniel Nystrom, Jamestown, N. Y., "Pressing On". Truly our young people had cause to feel inspired after hearing these two splendid addresses. We also had two numbers rendered by the Grand Chorus, which includes all the choirs of the Wilcox District. The numbers rendered by this Grand Chorus under the leadership of Mr. Johnson, Kane, Pa., never fail to please the congregation.

Amanda Johnson, Ridgeway, Pa.

## LUTHER LEAGUE CONVENTION AT SPOKANE.

The Spokane District Luther League held its annual convention, Sept. 1-3 in the Salem Lutheran Church, Spokane, Wash.

The convention was opened on Sept. 1st, at 7:30 P. M., when half an hour's prayer service was conducted by Theol. Student Gregg, who has been serving our congregation at Mullan, Idaho, during the summer months. The business session was held immediately after the prayer service. Rev. G. K. Andeen, the president, gave a very interesting and inspiring report of the work of the various leagues in the district during the past year. For the ensuing year the following officers were elected to serve: Rev. G. K. Andeen of Spokane, president; Rev. Alfred B. Peterson of Troy, Idaho, vice-president; Miss Olive Walmark of Spokane, secretary, and Mr. F. Mer Johnson of Troy, Idaho, treasurer.



The District League voted to give \$40 to the African mission, and \$40 to the home mission of the money which it had gathered during the year. It also decided to make an effort to raise \$150 the coming year for these missions. Each local league will also work to the end to introduce one of our church papers in every home in the congregation. It was also decided to invite the president of the district at least once during the year to speak to the various local leagues. Expressions were also voted to arrange for and to hold a week's Bible Conference at some lake at a suitable time next year, when the young people can gather around the Word of God and at the same time have a recreation period. A committee of three, consisting of Rev. V. G. Ogren, Rev. G. K. Andeen, and Rev. A. André were elected to arrange for this conference. Though our district is small in numbers and our forces scattered, we hope that this can be realized, and that our young people may receive much benefit by it. The district league was invited to hold its next annual meeting at Troy, Idaho.

Sunday Sept. 2, was the great day of the convention. In the morning Rev. G. K. Andeen preached the convention sermon, having as his subject "Health and Activity", and Rev. A. André of Moscow, Idaho preached the communion sermon. These were refreshing moments in the courts of the Lord. In the afternoon the young people of the various local leagues gave the program, which consisted of reading, song and instrumental numbers. An address was also given by Student Gregg. His theme was: "The Young People. Undeveloped Resources of Our Church". This was a very inspiring session. In the evening the young people also rendered the program, and Rev. Alfred B. Peterson of Troy, Idaho, preached the sermon.

On Monday an outing had been arranged for by the local league to the beautiful Liberty Lake, situated among the massive mountains of Washington. Here in the scenic beauty of nature in-between the mountains, underneath the leafy trees the delegates and friends spent a very refreshing day. This was Labor Day, but it proved to be a day of rest and recreation.

We all returned home, having been refreshed by coming together as a group of young people around the Word of God. Thanks to the local league who treated us so royally during the convention days in every way. A. B. P.

#### LUTHER LEAGUERS AT WORCESTER

The seventh Annual Convention of the Worcester District Luther Leagues was held in the First Lutheran Church, Rev. John A. Eckstrom, pastor, Sept. 1, 2 and 3. The convention opened Saturday afternoon, September 1, with a short devotional meeting, led by the Rev. C. B. Sandberg of the Immanuel church. During this meeting the president, Rev. C. Wm. Carlson, of the Zion Church, read the annual report, which showed that the various leagues in the district have been very active during the year. In the First church, a multigraph had been bought for the church office. In the Immanuel church league money had been raised to assist in the paying of a lot for a future parsonage. The Zion church league had promised \$500 toward the reduction of the church debt. The Swedish-Finnish church league had raised funds for the purchase of a pipe organ. The Calvary church had helped in raising money for a lot on which their fu-

ture church is to be built. The Swedish church in Gardner had raised money for a piano. The Finnish-Swedish church of Gardner had raised the congregation's contribution to Upsala College. The Springfield church had raised \$200 toward the church debt. The Brattleboro Luther league had bought a blower for their organ. The Fitchburg church had bought carpets and song books for their church. West Rutland have helped raise money to pay for an automobile for their pastor. Other

leagues have also been more or less act-

The President made special mention of the Bible school conducted last July in the First and Calvary churches, Worcester, with Dean Miller as teacher. It was decided that the Bible conference be held in Worcester next summer and that Dean Miller be invited again to be our teacher. God blessed his work here in a most wonderful way. It was also voted to give a scholarship for a student at Upsala College, as has been done this year.

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The following officers were elected: Pres., Rev. C. Wm. Carlson, Worcester; vice-pres., Gunnar Skogstrom, Worcester; sec., Edith Erickson, Worcester; treas., Hulda Anderson, East Longmeadow. Mr. J. Fritz Hartz of the First Church was elected musical director for one year. The executive committee consists of Rev. H. G. Randolph, Miss Florence Ross, Mr. Oscar Hakanson, all of Worcester.

After lunch was served by the local league, of which Mr. J. F. Hartz is president, the devotional services were opened at 7:30 by Rev. Kastman of Gardner. The program that followed consisted of two addresses. Miss Florence Ross spoke on "Christian Fellowship", and Mr. Helge Peterson on "Bible Study". Both emphasized the fact that in order to have Christian fellowship and service in God's kingdom it must have its source in the study of the Bible and prayer. There was singing by the Junior chorus, the Jenny Lind Glee Club, and then Mendelssohn Glee Club. Recitation by Miss Evelyn Nelson, vocal solo by Mr. Carl Anderson, and a violin solo by Miss Gunhild Peterson. Rev. Hans Pearson of Springfield closed the meeting with prayer.

Sunday morning the delegates attended services in our Augustana churches here in Worcester. We have five of them. At 7:30 the united choruses of the district sang Handel's "Messiah", at Mechanics Hall. The director of the chorus was Mr. J. Fritz Hartz, organist of the First church. The soloists were: Mrs. Ethel Sleeper-Russel, soprano; Miss Helen Yngve, contralto; Mr. C. Arthur Johnson, tenor; Mr. Arthur Carlson, bass; Miss Mabel Hallin, pianist and Mr. Walter W. Farmer, organist. It was the general opinion of the large audience that the "Messiah" was sung in a most acceptable manner. The local papers, both Swedish and English, commended the work highly. One of our older pastors of Worcester, said that he thanked God that he lived to the day when our young people would have the talent and cooperation to render the "Messiah" with such excellence. Next year we shall render "Messiah" at Springfield.

Monday the members of the convention had a Field Day at Edgemore Lodge where dinner was served. During the afternoon the following program was given: The Mendelssohn Glee Club sang in both Swedish and English. There were several addresses given: Student E. Malmstrom extended greetings from Upsala College. Mr. Menton of Gardner gave a short sermon. Rev. Randolph of the Calvary Church, Worcester, spoke on the importance of Bible study, and urged both young and old to attend the meetings held every Wednesday evening in the First church. Rev. Eckstrom of the local church expressed his appreciation of the untiring efforts of the young people in preparing for the singing of "Messiah" and encouraged them to continue their work during the coming year. Dr. Frank Oberg spoke on "Christianity as the Redeeming Power of the World Today". Rev. Carlson also expressed his appreciation of the hospitality shown by the Luther League of the First church, and encouraged the young people to work for God and church in the future.

The convention was closed by prayer and the singing of "Blest Be the Tie that Binds". It characterized from beginning to end the growing interest in the study of God's Word and in the service of God and our Church.

Harold Bergquist.

## FALL CONFERENCE INTERMOUNTAIN DISTRICT.

Boise, Idaho, September 22 to 23, 1923. On Friday evening September 21 Brothers Martinson and Johnson from Firth and Idaho Falls and Brothers Glad and Erickson from Salt Lake and Ogden, Utah, met in Pocatello, Idaho, from whence they wended their way to Boise, Idaho. The reason for calling a meeting in so close succession to a previous one, was due to the fact that the pastor of the Immanuel church in Boise, Rev. G. A. Herbert, was about ready to leave for his new field of labor in Seattle, Washington. Inasmuch as passes had been secured by pastor loci all rejoiced at the opportunity of holding another district meeting in Boise, at which time the pastors could personally bid farewell and Godspeed to Rev. and Mrs. Herbert, who have labored diligently in this field during a period of time extending a little over five years.

Saturday morning was devoted to the business of the district. In spite of the difficulties, many of which are peculiar to this section, there were encouraging reports. Prayers were voiced that the vacancy occasioned by the departure of brother Herbert, would soon be filled. In the meantime the interests of the congregation will be attended in the measure that it is possible by the vice pastor appointed, Rev. A. Martinson. Thereupon followed an interesting trip to the reputed Arrow Rock Dam, which holds the distinction of being the highest structure of its kind in the world. It was instructive and interesting to view the immense structure by means of which the fertile Boise Valley receives its so necessary water supply.

In the evening an hour of prayer was held in the sanctuary. Brief discourses by pastors Johnson, Erickson and Glad were intended to awaken the value and necessity of proper preparation for a fitting observance of the Lord's Day. On the following beautiful Sunday morning the Immanuel Sunday School was addressed by Rev. A. Martinson and Rev. Paul Erickson led the young people in a very edifying hour of Bible Study. The preparatory sermon was delivered by Rev. Erickson on the text from Isaiah 1. 18 and Rev. C. W. Johnson preached on the day's text using as subject: "The Lord's Day". The speaker pointed out that Sunday is a day for "Fellowship", for "Worship" and for "Service". In the afternoon the meeting place was the State Penitentiary, where the pastors and the choir united in holding an inspiring service. Rev. Erickson spoke about "The Name of Jesus" and Rev. Glad expounded the subject "Look and Live".

The concluding service was held Sunday evening. At this hour of worship Rev. Martinson gave a very stirring and clear presentation of the subject "A Clean Church". The Immanuel choir added much to all of these services by rendering inspiring song. This occasion was used by Rev. G. A. Herbert for expressing his appreciation of all good that had come to him during his stay in the district and for invoking upon the field the continued blessing and guidance of the Lord. To this greeting all the pastors responded in brief talks, in which they included thanks and appreciation of good fellowship, faithful work and good wishes and God's blessing upon the Rev. and Mrs. Herbert in their new field of labor.

Carl A. Glad.

He that calls himself a worm must not murmur when he is trampled upon. —Luther.

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We would save ourselves from many mistakes, and often have much less work to undo, did we learn to wait upon Him and say, "Speak, Lord, for Thy servant heareth". — Selected.

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