

The Lutheran Companion

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ROCK ISLAND, ILL., SATURDAY, SEPTEMBER 29, 1923

WHOLE No. 1203

Remember China, India and Africa, Sunday, October 7 Our Foreign Mission Day

Our Missions in China and Africa.

BY ALFRED BERGIN.

Our Synod has always been interested in Foreign Missions. Never, however, have we taken so daring a step as at the last meeting of Synod. It was there agreed that we should place the cause of missions directly on the hearts of our constituency and relinquish the old communicant fee.

We were convinced that our people would rather contribute to this work as their conscience dictated than according to synodical resolutions of so and so many cents per member. Therefore it was decided to make a general appeal to everybody and trust in God that He would prevail upon all to respond.

It is to be hoped that every pastor and church council will conscientiously see to, that an envelope is left in the hands of every member, and that all be encouraged to come to services with their offerings October 7, so that we may on that day have a real mission Sunday.

Conditions in the world to-day urge us to take mission work more seriously than ever before. There are so many reasons for this that we dare not begin to enumerate them, but sincerely hope that the judgment of our missionaries may be considered sufficient evidence.

Let us also follow up our gift with our sincerest prayers, so that our hearts go with the offering and that October 7 will prove that there is yet in our dear Synod a strong missionary spirit.

On behalf of our Synod's Board of Foreign Missions,

Our Mission Fields in Heathen Lands.

BY P. A. MATTSON.

God has in His loving kindness entrusted to the Augustana Synod great mission fields in heathen lands. From this we draw the conclusion that He holds that we are able to take

care of these fields, and hence we have a bounden duty to tend to them to the very best of our ability. Our refusal to do this is neglect of duty, and we must not be found in such a predicament.

There was a time when some held that our Synod could not open up an independent field in a heathen country. All that we could do then, so it was held, was to help tend to a heathen field with another church body in India. But a society opened up mission work in central China, and God has blessed this field most wonderfully. It has grown from year to year and now we want \$150,000 for this field, and we do believe that we will get it.

We can not afford to fall behind and thus neglect God's great work.

But we trusted the Lord, and so He has confidence in us, and we now have, in His name and for the sake of souls dearly bought by our Redeemer, a new field in East Africa, and this field is in dire need of about \$30,000 for the next year, and now the church is looking to our people for this lift also for the foreign mission in Africa, and we do believe that we will get even this sum. We also need about \$24,000 for the field in India, and the Lord hath need of them, and now the great question is this: Will we let them go?

There is no question but that we have this money for the mission work in the foreign fields and reminding ourselves of the experience in the past, we have the hope in our God and our kind and helpful people, that they will not fail in this ingathering and that we will have what the fields need at the present time. But we must work and pray, yea, pray diligently, and the Lord shall provide these means for our fields. Let us consider that the work belongs to the Lord. If we remember that we are only stewards, we shall find that we are dealing in things that belong to God and we can not withhold Him things that belong to His kingdom.

Now God has blessed us all, more or less, and every one of us can be along and must be along, if the love of Christ



MISSION COMPOUND AT KIAHSIEN.

constrains us, to do the biddings of the blessed Master. Let every one consider the blessings that we enjoy under the Gospel dispensation, and at the same time think of those who are still in heathen darkness, and we shall be glad to be along and give, yea, give freely. Our people will be put to a test at this ingathering for our foreign fields. We do not ask so much per communicant, we ask that each one shall give as he finds that God has blessed him, and if we do this, we will not be satisfied with only a few cents, we must come with the dollars, wherever this is possible, and as we do, let us consider, that it is a blessed privilege to give. Did not the Master say, "It is more blessed to give than to receive"?

According to decision our ingathering shall be on the 7th of October next. Let everyone remember this date and have his gift ready for this great and worthy cause! And as you are giving, remember that you are doing the bidding of the Lord. Let us all pray: "Thy kingdom come!"

An Offering for Our Foreign Mission.

On October 7th an opportunity will be given to our churches to bring an offering for our foreign mission. This has become an annual event within our Synod to which many are looking forward. It always stirs my heart to gratitude to God when I see on this day every member of the church march

forward and place his mission gift upon the altar of the church. It reminds me of the incident when Christ sat "over against the treasury, and beheld how the people cast money into the treasury, and many that were rich cast much in. And there came a certain poor widow, and she threw in two mites, which make a farthing." You remember the comment that Christ made. When we go to offer for the extension of the kingdom of God let us remember that Christ is sitting at the altar, looking for the motive of our offering.

China and Africa Are Calling for Help.

This offering is to be for the work in China and Africa. Both fields are now under one board and we all realize that this coming year will test our love and loyalty to God. The need is great and every member of the church should realize that the Lord expects us to support the work of the church according to the means He has given us. If we are widows let us give the widow's mite. If we are rich let us "cast in much." We need to raise \$200,000 for foreign missions this year. Will you help us realize this goal?

What Are the Budgets?

Our Mission Conference in China informs us that the work in China needs \$170,000, and Africa needs \$30,000. The total sum of \$200,000. What has the Synod done to

raise this amount? It has recommended that each member give twenty cents and that an offering be lifted in all the churches of the Synod on October 7th to make up for what the small per capita dividend does not bring in. You will readily realize that we need about \$1.00 from every communicant in the Synod if the total sum is to be raised. Would this be beyond our ability? Hardly. Some are able to give large sums, and the widow class never fail to give their mite. Working together we shall be able to easily raise the required sum.

Our Responsibility.

In China alone we are responsible for the spiritual care of over 2,000,000 souls. No other church will care for these, if we as an Augustana Synod will not do so. We have a faithful band of mission workers on the field. At present there are forty-three foreign workers and seventy-seven native Christians. We have seven mission stations with a number of substations, three schools for girls, five for boys and two high schools, one for girls and one for boys. Besides this, we have the American School for missionaries' children, dispensaries and a hospital. We also help to support a seminary. Every station requires about \$8,000 for current expenses. The work in China has grown to be a big undertaking and needs our loyal and liberal support.

Our field in Africa is in proportion to the big continent. Ten missionaries and



HASSELQUIST SCHOOL AT HSÜCHOW.

a large number of native workers are employed on this field. This field is a gift to the Synod from the World War. Our Lutherans in Germany were deported from this field and the church left to itself. If our Synod had not taken hold of the work it would have been left without a shepherd. The Lord is seemingly testing our love in giving us this field in addition to what we already have. Are we going to be able to measure up to the responsibility placed upon us and to bear the financial burdens it entails? Not in our own strength but through the love of Christ, which is able to effect all things.

Let us try to visualize this field before our minds and hearts when we bring our mission offering to the altar of the Lord on Sunday, October 7. If we do, the result will be beyond what we are able to pray and believe.

A number of young men and women are waiting to go to these fields. Are we going to say to them by our offering: "We can not afford to send you. Let the heathen wait"? We feel sure that no Christian can speak thus.

May the Lord bless the first great Mission Sunday of the Augustana Synod. Make it a day of joy and victory!

On behalf of the Mission Board,

O. J. JOHNSON, President.

Shall We Advance or Retrench—Which?

BY FRED W. WYMAN.

Sunday, October 7, is set apart by our Synod as a day for special offering for our Missions in China and Africa.

Our need this year is for China \$150,000 and for Africa \$100,000, which sums must be raised if our work in these two countries is going to advance and not retrench.

It is encouraging to note how the missionary offerings within our Synod have increased: in 1860 we gave \$1 to our foreign missions and in 1922 we gave \$156,202.07. But we have 206,477 communicant members belonging to our Synod, which will be less than 75 cents per member for all our foreign missions. Now this is not in keeping with the material progress of our Synod during the last ten or fifteen years. Could we not therefore make it at least \$1 per

member? At our last synodical meeting in Rockford it was decided to abolish the per capita offering for foreign missions and leave it to the free will offering of our people. Shall we hide away, then, or shall we step forward and say: by the grace and power of God we will advance and go up and possess the land and lay up enough money on the altar of Foreign Missions to enable the Board to call more missionaries and to advance the work generally?

Remember that we have over 3,000,000 needy souls in China and 121,000 in Africa who are waiting for the Gospel. In China we need more missionaries; at least one pastor's family in each of the following big cities: Hsü-chow, Tengfeng, Chenchow, Menghsing and Kiah sien, Honan. We need more women missionaries for work among the Chinese women. In Hsüchow we need to erect a hospital for the thousand suffering, in Yüchow we need an Orphan Home to take care of at least some of the hundreds of poor outcast children. We need five church buildings, one at each of our five stations; at present we only have small, low, dark and damp so called chapels, too small to accommodate the masses who come to hear.

In Africa the blessed work is going on and souls are being won for Christ. There also we need more missionaries, hospitals and schools. There are so many young people in our Synod who have

declared their intention and willingness to enter the Foreign Missions work, what shall we say to them? Must we tell them that we do not want them, that they must stay at home as our Augustana people are not interested in Foreign Missions and the salvation of the heathen world?

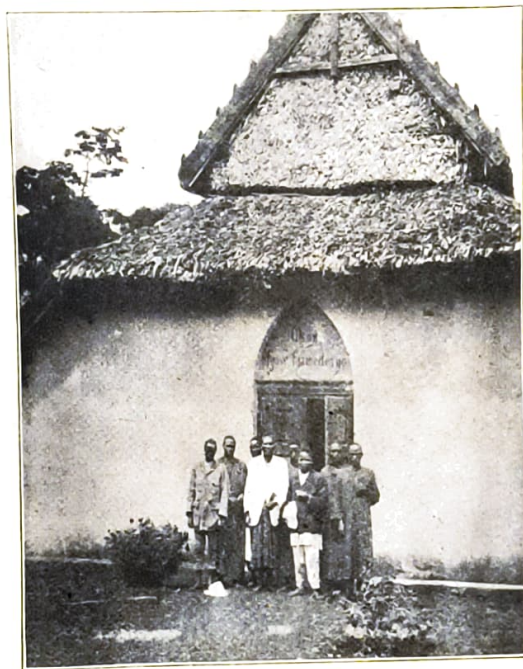
Shall we say: Lord, we do not intend to obey Thy command to preach the Gospel to all the world, as we have so much to do at home? Or shall we say: In the name of our blessed Master we will go up and possess the land? The least we can do is to minister with the substance that the Lord has given into our hands, as it is all His and we are only stewards. Woe unto us if we are found unfaithful stewards.

Let us therefore make Sunday, October 7, a real day for missionary offering. Dear reader, it may be the last time for you and me that God calls upon us to serve Him. Let

us hasten therefore, as "now is the accepted time and now is the day of salvation" both for us and for the heathens.

Pray for this day that it may be a day of a wonderful outpouring of the Holy Spirit among us, that the pastors may receive grace so to present the matter to their churches that it will grip every heart. And remember that you who already have heard and accepted the Gospel message are now called upon to advance the Kingdom among the heathens. You will do it because:

"Living He loved you;
Dying He saved you;
Buried He carried your sins far
away;
Rising He justified freely forever;
One day He's coming—
O, glorious day!"



THE CHURCH AT MASAMA, EAST AFRICA.

Yours in the Master's Service,

FRED W. WYMAN,

Field Secretary, Augustana Foreign Missions.

The Ingathering for China's Millions.

BY INGEBORG NYSTUL.

What Christian can think of China's 440,000,000, but with an intense longing that a great ingathering may be done among them for the Lord?

Who can think and work only for self, when the need of China is so great?

Millions die there yearly who go into a Christless grave and into dark eternity. Four million die in China every year of purely preventable diseases, just because they live in heathen darkness and superstition.

There are hundreds of thousands of blind of whom very few are cared for.

There are said to be at least 400,000 leprous people (though few of these on our field) of whom just a few hundreds get medical care and come under Christian influ-

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ence. Tuberculosis is the largest single cause of death in China (next to venereal diseases), yet China has only *one* T. B. sanatorium, located at Kuling and in an old Chinese building at that!

China averages only one hospital bed to every 20,370 people, and perhaps one doctor to every million people. Ninety-five per cent. of the Chinese population are illiterate, and the percentage of illiteracy is very much higher among the women than among the men. This fact is a great hindrance for the work of the Gospel, but with the new "Phonetic System" we feel that even this difficulty can be overcome.

It is a sad sight to witness these millions out in China worship their heathen idols. The temple may be old and in ruins, but that is rather due to their great poverty and not a sign of indifference to their heathen worship. When face to face with danger and death—whether sickness, floods or drought—they seek in vain the favor of their images of wood or stone. The missionaries often witness their great processions when they plead the favor of their gods. How the heart of the missionary then longs to tell them of the only true God! How good it is that we have a real message for those poor folks! They are indeed in the hands of the enemy, bound with fetters. They have no hope when death approaches. Therefore we often hear them say: "Who knows what is on the other side? We are afraid!" Yes, they live under a constant fear, and only Christ can set them free and give them peace.

We can not but thank God that He wants us to be with in this great work. Oh, that all might see the wonderful possibilities of the present as to mission work! Though disturbances and difficulties have hampered the work on our field this past year, yet the results are greater than any previous year. Over 300 have been baptized. The trials have brought both workers and Christians nearer God, and His blessing has manifestly rested upon the work.

Christ loves the people of China just as much as He loves us. He died for them too. Now they are in need—we have enough and to spare. "Thankful are they for a stone on which to rest; while we lie pillowed on the Father's breast."—"Should we whose souls are lighted with wisdom from on high, should we to men benighted the lamp of life deny?"

Just think what wonderful "vessels of honor" Jesus Christ can make out of those immortal souls in China! Even today there are many who have been brought over from death to life, and who are living examples of the saving grace of God. Truly there is a different atmosphere in the homes where the inmates have become Christians. It is the same gray mud or brick buildings, the same faces, often wrinkled

and pox-marked, but their *lives* are changed and their *influence* different.

We rejoice to think of the influence for good which will come from the lives of many of the pupils in our mission schools, for many of those boys and girls have given their hearts to the Lord, and we hope that from among them we may get the future workers on the mission field, for China must eventually be won for Christ by her own countrymen and women.

Dear friends, could we not do more than we have in the past? Oh, that we may get more of Christ's love into our hearts! Just think if we had such a love for the Lord as is told of a Christian Corean! He was very poor but still insisted on giving \$50 to the Lord's work. Later he was found in his field with his father, one of them pulling the plow and the other one pushing. The Corean had sold his mule and given the money to God. "I could not keep my mule," he said, "when God's work needed money." That

was when the "Spirit's fire swept all Corea." Then, too, women sold their ear rings, bracelets and trinkets to get money for the Lord's work. And God blessed them also most wonderfully. The ingathering in Corea has been great.

Surely, dear friends of our Augustana Synod, we too will do our bit. We will not let those millions roam without bringing them the good news from Him who died to save them, and who rose again, will we. In His strength we can do it.

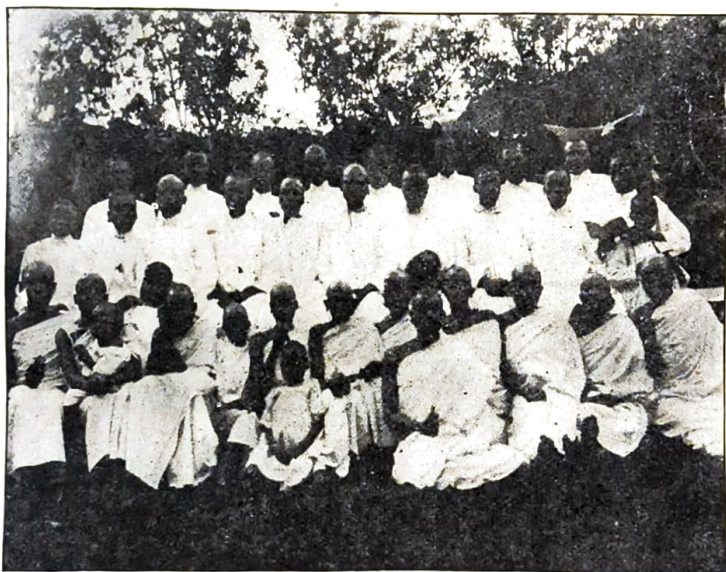
He will fill us with His love, and He has given a great promise to us if we obey:

"And prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. 3. 10.

"For Heathen Mission, China."

This morning a letter reached me with a \$5 bill enclosed and the following note, "For heathen mission, China." No name was given and there was no indication as to who the giver might be, but I believe the gift to be from one whose heart God has moved to bring a gift for His work in far away China.

This last gift that has come direct to me for our China Mission is the third one within the last few days. Last Wednesday I received \$10 from a lady who not only is contributing some of her savings for the work of the Lord, but who has herself been in the active service of the Lord for many years.



A BAPTISM AT KNOARANGA, EAST AFRICA.

SEPTEMBER 29

The following Saturday evening, while visiting a family where the father is sick, the mother has passed away recently, I received \$5 to be used for our mission in China.



MISSIONARY'S HOUSE AT ARUSHIA, EAST AFRICA.

While in Kansas last spring I came to a place called Wandom where a mission program was to be held in the evening. A heavy storm arose, and as the church is located in the country, no people came. Rev. Borgstrom went over to the church, however, but as they were putting up a new organ at that time, I thought he went over to see how the work was progressing. Returning from the church a little later he gave me a check for \$17 to be used for our China Mission. A man, living about half a mile from the church, had come in spite of the rain, and the sum mentioned was his contribution at that time to the China Mission. From a short description in Exodus we get an idea of how the material needed for the erection of the Tabernacle was gathered. The record of the undertaking is both interesting and instructive.

The Request.

"And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord, gold, and silver, and brass, etc. (Ex. 35. 4-5).

The Response.

"And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every one that offered an offering of gold unto the Lord.

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses" (Ex. 35. 21, 29).

"More than Enough."

"And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. . . . And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people

were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much" (Ex. 36. 4-7).

Friends of our China Mission! We have again gathered the fruitage of another summer in this blessed land which the Lord has given us, we are blessed abundantly both temporally and spiritually. Let us then bring of the gifts which the Lord has bestowed upon us, not for the rearing of another tabernacle, but for the extension of His blessed reign in the dark and troubled China. Let us do it now, and let us do it with a willing and thankful heart!

"And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Ps. 90. 17).

With sincere greetings,

J. J. LINDELL.

A Blessed Opportunity.

Sunday, October 7, another blessed opportunity will be given in all our churches who love Jesus and feel compassion for the millions upon millions in spiritual bondage in China, Africa, India, Japan and the "islands of the sea," to bring their offerings for foreign missions. We are to bring our gifts in money voluntarily and in the amount we feel we can spare, knowing that our dear church needs what we can give in order to carry on the work in the various fields for which we are jointly responsible. May we not fail the church now or at any other time.

If we then also will come with praying hearts and deposit our gifts and in a sincere spirit, God will bless the gift in His cause and also the givers for what they brought. God's blessings fall in that way. Both "Give" and "Given-to" are in every instance benefited directly and indirectly. And if Brother Give should die, then Brother Given-to surely must die also. But we must not let this happen in our churches.

C. J. B.

Prayer may precede our work, it may follow it, but pray we must, before God's gifts are bestowed.



HOME OF AN ELDER AT MOSHI, EAST AFRICA.

HOME CIRCLE

A Prayer.

It is my joy in life to find
At every turning of the road,
The strong arms of a comrade kind
To help me onward with my load;
And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live—
God make me worthy of my friends.

FRANK DEMPSTER SHERMAN.

'Lift Me Up.'

Margaret Slattery describes an incident observed by her in a crowded city street when a procession of uniformed men, with flying banners and stirring music, was passing along and people were banked on either side, watching. Suddenly, above the noises of the street, a shrill, childish voice was heard, crying out, "Lift me up so I can see!"

As the eager, insistent voice, filled with desire, continued its pleading, a tall, strong man stooped and lifted up a tiny little girl whose whole appearance was one of neglect. Held high above the heads of the crowd by her strong friend, the child changed her cry to one of delight, "Now I can see; I can see everything!"

The crowd scattered and the teacher walked slowly on her way to the great school building on the hill with the voice of the child still crying in her ears, "Lift me up so I can see!" And she knew that it voiced the cry of the childhood and youth of the world to the teachers of the world, "Lift me up—so I can see!" She realized further that those who answer the cry must themselves have eyes opened to Christ, to see, and hearts quickened by His power to lift.

The work of the Christ and His Gospel is to lift up soiled and neglected humanity to where it may see, not the magnificence of this world, but the beauty and glory of the Works of God in the world of nature and in His spiritual law. The cry of the little girl of the street was like that of the Psalmist of olden time, whose prayer was, "Open Thou mine eyes, that I may behold wonderful things out of Thy Law."—*Ex.*

In the Dark Room.

"I can't understand God. I can't understand what good it does to pray to Him." The girl's eyes were half frightened, half defiant.

"You mean—your father?" Miss Phelps asked quietly and with evident sympathy.

Alice nodded. "He suffers so!" she cried. "It seems so cruel of God, when father has been so splendid all his life. And lots of people who aren't good have things easy."

It was the old cry of humanity, but the girl did not realize it; for her the world was the room in which her father was fighting his last great battle.

"Has your father ever complained?" Miss Phelps asked.

"Oh, no!" the girl cried sharply. "I almost wish he would sometimes. It seems as if it would be easier to bear."

"I know. And yet you're proud of him."

At Miss Phelps's words Alice looked at her with bewildered pain. "Don't you think my bulbs are beautiful this year?" Miss Phelps asked. To talk about flowers when her father was dying!

"A year ago," continued Miss Phelps, "my bulbs were utter failure. When I asked the florists the reason he said it was because I had kept them in my window; they won't start unless they are kept in the dark at first."

Still Alice was pained and bewildered, and Miss Phelps said gently, "Don't you see, dear? What God cares about is not pleasant, comfortable lives, but victorious ones, for souls that no suffering or misfortune can defeat. Lives that are going to be strong have to be put in the dark not once but again and again. It is in the dark that the strong roots are formed. Isn't this pride in your father the result of the way he has met hard things all his life?"

"But, Miss Phelps, it's so terrible for me to see him suffer!"

"Yes; but isn't it possible that the agony of seeing him suffer may be Alice Lane's dark room?"

Alice's eyes, startled now, met her friend's tender ones. "Your father is content to obey his Captain's orders. And his daughter isn't going to be less loyal. She will march with him step by step."

Alice's head was up now. She was not going to fail her father—or the Captain he loved so much.—*Selected.*

Fine Points in English.

The man had just informed the Pullman agent that he wanted a berth.

"Upper or lower?" asked the agent.

"What's the difference?" asked the man.

"A difference of 50 cents in this case. The lower is higher than the upper. The higher price is for the lower. If you want it lower you'll have to go higher. We sell the upper lower than the lower. In other words, the higher, the lower. Most people don't like the upper, although it is lower, on account of being higher. When you occupy an upper you have to get up to go to bed and get down when you get up. You can have the lower if you pay higher. The upper is lower than the lower because it is higher. If you are willing to go higher, it will be lower—" But the poor man had fainted.

Does it pay to invest money in a higher education when masons, miners, machinists, plasterers and carpenters get from ten to fifteen dollars a day? That looks very big to most educators, doctors and ministers who invest thousands of dollars and no less than seven unproductive years to prepare for their life work. And yet—and yet—to fulfill a mission and render a service with which God and man may well be pleased, is worth vastly more than big wages. Why should the love of wages be stronger than the love of service.

I have spun another golden thread out of my heart to bind me to my fellows.—ERNEST CROSBY.

"Worship renews the spirit as sleep and food renew the body."

For Bible Study

The First Epistle of Peter.

Who are sojourners of the Dispersion in Galatia, Cappadocia, Asia and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit (1 Pet. 1b-2a).

The apostle says further of the believers that they are *sojourners of the Dispersion*, or who are dispersed here and there. The elect here on earth do not dwell together in the same place, but they dwell in various places. This is both discouraging and comforting. It is often discouraging to the believers that they are separated from one another and thereby prevented from comforting and assisting one another as they might need and desire. But it is comforting for a believer that he may hope that he is not alone in the place where he dwells, but that the Lord there also may have one or another of His sojourners. The "Dispersion" means "here and there," some here and some there. God usually arranges it so that He has some of His elect in all localities, not only one but several, so that they be of mutual urging and comfort to one another. The apostle mentions such places where he knew the Lord at that time had His children, some here and some there in Pontus, Galatia, Cappadocia, Asia and Bithynia. If the apostle had been living in our day and in our land he would have mentioned places known to us, because here also it is true that the Lord has His followers although they do dwell here and there. Yea, as long as the faithful of the Lord are on this earth they dwell here and there. But in heaven it is not so, there they are gathered in one place. On earth they generally are unknown to one another. They meet, to be sure, around the same Word of God, with the same Saviour and at the same throne of grace. They all think of one another, pray for one another and they all sincerely love one another, and yet they are mostly unknown to one another. But in heaven it is not so—there they will all recognize one another, even though they have not lived at the same time, because in Christ they are all known to one another. Let this then increase your earnestness, you who are sojourners on earth, who now dwell in the "dispersion," that you may press on to the goal where you shall all be gathered in heaven where the saved are dwelling so close together that no disguised friend of the world shall be able to come between them, where no fear of hypocrisy need disturb their communion and make their confidence cautious, since the wolf cannot enter there and since no corruption by sin is there. But although the apostle Peter says of the believers that they are sojourners of the Dispersion and

consequently are for the most part unknown to each other, they are still known to God because for this reason he calls them the *elect who are sojourners*. The children of the world place little value on those who are believers in Christ. They look upon them as being in their way, disturbing their sinful pleasures, and preventing their sinful excesses. The children of the world would be glad to see that the faithful of the Lord were not scattered among them. In the eyes of the world they are generally despised. But with God they are the elect. In His eyes they have a great value. To Him they are well known.

The believers are elected according to the foreknowledge of God the Father. The benefaction of election began in eternity when God made the decision to give mankind a Saviour and sufficient help for them to procure part in this Saviour and in the salvation which He had purchased. Then God did not decide, but He foresaw who should receive this Saviour and accept the help sufficient to salvation in order then to get it in an overflowing measure and be saved. These of whom God foresaw this are the elect, and they are elected according to the providence or foreknowledge of God the Father.

But they are also elected in sanctification of the Spirit. No man is to seek his salvation in such a way that he is to become certain of his election and leaves off seeking salvation as if it were to no avail, unless he could receive assurance of his election, for then he would never be saved and consequently is not counted among the elect. But a man is to seek his salvation in such a manner that he stops all brooding over whether he is elect or not, and instead only continues honestly to give his heart over to the converting and sanctifying grace of the divine Spirit. Those who are the elect are namely, as the apostle here says, elected in sanctification of the Spirit, that is, by the sanctification of the Spirit finding entrance and progress in them. Consequently he who continually surrenders his heart to the work of sanctification of the Spirit, yields himself to Him, and remains with Him by the use of the Word in watchfulness and prayer, he will be assisted to and kept in faith in his Saviour, and is thus elected of God and known by Him and regarded as an heir to the glory of heaven. Election is not then a difficult matter but a simple and glorious thing to him who wants to be honest before his God, because in reality it means that no one can hinder a person's salvation, if he himself desires to be saved. But unto what are the believers elected then? Well, the apostle says further, *unto obedience and sprinkling of the blood of Jesus Christ*.

QUESTIONS.

1. Why are God's children called "sojourners of the Dispersion?"
2. How are we to look upon this situation?

3. How long will this description of the faithful be true—and why?
4. How do the children of the world look upon the children of God?
5. What does it mean that the believers are elect "according to the foreknowledge of God"?
6. And what that they are elected in the "sanctification of the Spirit?"

Sunday School Fruits.

BY IRA O. NOTHSTEIN.

It is a long time from the planting of the apple seeds until the trees bear fruit, — so long that very few people take the trouble to plant them. Yet how glad we all are for the healthful, ripe fruits when they are ready to be eaten.

It also takes a long time to see the spiritual fruits of the work that is done in the Sunday-school, — so long that few people take the trouble to do it. Yet no fruit is so sure as the fruit of the Word sown in faith. "It shall not return unto me void". No earthly fruit can bring as much pleasure as the "sheaves brought home with rejoicing" by those who have gone forth to sow, perhaps even with tears.

It is difficult to measure the amount of fruit produced by a Sunday-school organization, because it is doing a work which will continue to influence even future generations; and the good that is accomplished is often unnoticed because it is accomplished in the hearts of individuals and not on the surface. Yet if one had the time and opportunity to go into the history of the lives of those who have attended even the smallest Sunday-school, remarkable records would be revealed. Not all schools accomplish the same amount of good. Much depends on the degree of consecration and the earnestness of the teachers and officers.

Attempts have been made from time to time to compile the results of the work of certain Sunday-schools, and strange to say, the most remarkable of the schools investigated is located in the mountains of Kentucky. It was organized in 1855, and from its limited circle there have gone out seven ministers of the Gospel, one missionary, one candidate for vice-president of the United States, one lieutenant-governor of Kentucky, seventy-two school teachers, thirteen merchants, ten lawyers, and thirteen practicing physicians. In their youth, two hundred scholars of the school united with the church, and no person connected with this Sunday-school has ever been convicted of any crime.

Who can estimate the amount of good that this school will have accomplished fifty or a hundred years from now, when those seven ministers of the Gospel shall have finished their work of soul-saving,

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and not only their own work, but when they shall have set others to work who were won to Christian service through their efforts. When will the influence of that missionary end? Every one who has gone forth from that school has been the better for having been there even if only to the extent of having been saved from a useless or criminal life. We ought to think of these things when we become discouraged at the lack of apparent results in our own Sunday-schools. If your school sends out only one minister of the Gospel, one missionary, one deaconess or one Christian school teacher, it will have done more than any human being can imagine for the welfare of mankind. Sunday-school work is largely character-building, and characters are not formed in a day, and soul-building takes still longer. We must learn to think of Sunday-school work in periods of life-times and centuries, and then we shall learn to take courage and also to covet our full share in the glorious work.

AN OPEN LETTER

To the Men of the Illinois Conference.

At the annual convention of the Illinois Conference at Mommouth, Ill., on May 2, the Illinois Conference Brotherhood of the Augustana Synod was organized. The Brotherhood aims to comprise all church men, pastors and laymen, and to engage them all in direct service. In addition to the general purposes set down in the Constitution, Art. II, the Illinois Conference Brotherhood undertakes as its first work to raise a Church Extension Fund for use within the Conference (cf. Art. II, Sec. 7).

This Fund was started at once, thirty-nine clerical and forty-six lay delegates contributing in cash and pledges from five to fifty dollars each, making a total of \$740 as the nest egg of the Fund.

One hundred thousand dollars is the

mark set, and the officers were empowered to enlist the men of every church in the Conference in this work. It will take some time to raise the full amount, but the Fund will be at work as soon as a few thousand dollars are available for use in old and difficult or new and promising fields. The Fund is to be lent, not spent.

The action of the Conference means that the men's organization in all our congregations take part in this work. Where no Brotherhood now exists, the first step may be taken in one of two ways: if you have a Men's Society, make it a local Brotherhood; if not, organize a Brotherhood.

The immediate plan of action is to secure free-will contributions to the Church Extension Fund. Every member paying or pledging not less than five dollars will be enrolled as a Charter Member of the Fund. The chartermembership lists are kept open so as to give the same opportunity to all as was afforded the delegates present at the organization.

When your local Brotherhood meets, or when one is organized, you are heartily asked to canvass the membership, and we have no doubt that the net result will be a long and creditable list of Charter Members. Each man sets his own time for payment. All contributions received through you will be credited to your Brotherhood. Charter Members' pledge cards will be furnished in any number asked for.

Brethren, do your level best now, in order that part of the Fund may become available for extension work at once.

The need of an ample Church Extension Fund is urgent. The President of the Conference, Dr. Peter Peterson, points it out in these words:

"Few realize how handicapped the Board is because we have not a church extension fund. There should be funds available so that the Executive Board can step into new fields, buy suitable locations, and even put up a chapel before the congregation is organized. We cannot carry on mission work in the future as we have done in the past, by beginning a Sunday school in a hall on the second or third floor, or in a basement room, then organize a congregation, begin to gather funds, buy property, and erect a chapel. Home mission work doesn't travel that long and tiresome road to-day. While we are trying to travel that road, another denomination or another Lutheran synod with ample funds at its command, will buy choice lots, build a chapel, and take the field."

Plans for the future activity of the Brotherhood will be matured later. Our first concern is to recruit a strong vanguard of picked men who will lead the ranks of our church-men into action, "marching as to war", for the extension of the Kingdom.

Cordially,

E. W. Olson, Secretary,

John A. Christianson, President.

The Proposed Hymnal.

BY C. E. CESANDER.

A criticism of the Proposed Hymnal may not be amiss.

The first thing that strikes you when you pick up the book is that it is bulky, owing, in some measure, to the heavy paper used but also to the very large number of hymns, they being 688. This is at least 188 more than necessary, 500 well selected hymns ought to suffice. There are several hymns that could be omitted without any serious loss. We shall note some of these briefly. First, all hymns, designed for Sunday School use should be taken out and a special Sunday School Book published, as it would not be practical to use so large a book in the S. S. But so eager has the committee been in getting a large book that it has resorted to duplication (159 and 458). One redeeming feature is that the hymns, with very few exceptions (238, 239, 240, 268, 431, etc.), are usually short, consisting of from 3 to 5 verses, and, as a rule, stick to one idea.

Another feature of merit is the classification of hymns, although even here there is room for improvement, viz. 49 and 150 belong under Justification, 66 under Baptism, but 234 does not belong there; 146 belongs Under New Years 147 under Pentecost; 148, 258, 506 under Sanctification; 149 under Prayer; 260 under Last Things; 497 under Confirmation; 507, 508 under Ministry. "St. Stephens Day" need not be a special heading, and 53 could be placed under "All Saints Day".

The following numbers could well be omitted: 59, 62, 118, 120, 129, 210, 211, 249, 344, 394, 396, 494, 495, 498, 505, 509, 511, 531, 546, 551, 569, 606.

Number 87, v. 1; 249, v. 1 are obscure; "fly" (98, v. 1) should be exchanged for shun; "might" (253, v. 3) would be improved by faith; "shrine" (254, v. 278, v. 4 savors of idol worship and the secret orders; 231, v. 2 is heavy, whole verse could be omitted; 341, v. 6 first 2 lines have no verb, verses 5 and 6 could be dropped; 56, v. 3 should be changed; 283, v. 2 latter half is a repetition of verse 1; 287, v. 4 should be omitted, because it disturbs the sense or unity of the hymn.

Some few words used are rather unusual, such as, "sustention" (250, v. 3); "board" (248, v. 2; 270, v. 1) as made to refer to Holy Supper; "inly" (341, v. 4; 358, v. 2; 481, v. 1). "Darkling" (220) must be a misspelling; "well" (256, v. 3) should be in the plural (Is. 12).

Some few expressions are hardly biblical, viz. "Gate" (235, v. 1) when referred to Baptism; "Innocents" (236, v. 1.) Comp. Rm. 3 and 5; "Worthy guest" (251, v. 1) should not be used. The true scriptural doctrine is found in num. 252, v. 1. The word "worthy" should not be used as an adjective, but only as an adverb qualifying the verb (1 Cor. 11: 27). Num. 69, v. 2, first line, and 132, v. 2, last line are

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not true: "Angel's food" (254, v. 4), especially when referred to Holy Communion is not biblical, for angels do not partake of it, Heb. 1 and 2.

13 numbers on the Lord's Supper are more than necessary; so are 11 on Invitations; so also 55 on Sanctification; and 51 on Prayer and Praise and Worship. Why should Foreign Mission precede Home Mission? And why the former with 17 numbers and the latter with but 2? Why should 71 in the S. B. be omitted under Confirmation?

I hope when the music is selected it will have both harmony and melody. At least 2 and even 3 verses should be inserted in the music.

Why I Would Be a Medical Missionary.

BY E. J. COLBERG.

The great why and wherefore of missions is the call of Jesus to go out into all the world and make disciples of all nations. But it is not a tyrannical world ruler who sends us out, it is love that bids us go. It's because we feel that China needs Christ. There is poverty in China, poverty such as we have never seen; there is disease over there, disease more fatal than those we know. The need over there has thousand hues and stages. But Christ must come first. And it is the Christian missionary who makes the very first move to help all their other kinds of need. It takes the greatest hearts in America to help the love of Christ's brethren over in China.

I am well aware that it is only very sacred and personal motives that make people give to missions to any extent. It is not compulsion. It is not synodical decrees. There are scores, yea, hundreds of faithful and generous givers in our synod who are foreign missionaries in the truest sense. It is these who give the most, who give most gladly. It is our prayer that soon there shall be ten people in the average congregation who will give \$10.00 a year to foreign missions and do it year in and year out. That will put the work on a higher plane. Because I have faith in the Christians at home that they are God's people, faith that there are a faithful few in every congregation who will give till it hurts, that is one reason I would be a missionary.

And I would be a medical missionary even though it costs \$5,000 in money and takes seven years out of high school of the hardest kind of work, because I know the faithful few will understand and will help by sharing the sacrifice. I do not want to go to China until the hospital is assured, but I have this faith in the people of Augustana, that they will come smiling through.

What makes a Christian give is the same that makes a Christian go in missions, it is just because he is a Christian and his Christianity comes first. It is more vital than automobiles or fine clothes.

I would be a missionary because God cannot save my own soul without making of my life an instrument to save others. All the comforts and luxuries of the 20th century have not made the saving truth come easier. It still takes all a man has to win the precious pearl. Being a Christian means more, not less than it used to.

I would be a missionary, I would go the whole way that Christ commands, because nothing less than all is good enough. And so will the real supporters of missions at home also feel. They will think in dollars and not in cents when they think of China. A jitney faith does not save souls.

I would be a missionary because it is a timely service. America's young people have been stirred by the war to world service. It is not safe to go back, to retrench. I would belong to those who cannot forget the war's havoc of hate and who feel that the service of love, the soldiery of faith in foreign lands is larger by comparison.

I would be a missionary because it is a privilege to work with these great peoples, the Chinese, the Hindus. Every fourth man on this earth is a Christian. To be in China to-day is to be where history is made, it is to be where not only the future of China but also the future of America is being determined.

I know that motives similar to these are the reason why five young people of the Augustana Synod are in the medical school at the University of Minnesota to prepare for the foreign mission field. And I know that these motives are going to create brothers and sisters of missions here at home people who specialize in their charities, enthusiasts for missions. We pray that there shall be ten young people in every church who can — who feel that life is a great and divine adventure — who feel that through men and through money our Christianity must go with God to where people sit in deepest darkness. to help those lowest down.

Tent Work on Our Field in China.

BY ANTON LUNDEEN.

We have at present four or five large tents on our field. We have probably about forty tent workers. They are doing very effective evangelistic work. People, who for some reason never come to the Mission station, are often reached by the tent workers. This work is perhaps but little understood by our people.

In the Honanfu district, the tent work consists mainly of public preaching. The tent remains in each place for some time and regular evangelistic meetings are held during the day and evening. Thus all who desire to hear the Gospel get a good opportunity to do so. Then the band moves to another place where the same kind of work is continued.

In the Hsüchow and Juchow districts, the plan is somewhat different. Here the work may be characterized as a combination of public preaching and house visita-

tion on the one hand and Bible study on the other. Each tent requires a band of say twelve men: one leader, one cook and ten regular evangelists. The tent is pitched at a certain center. A couple of living rooms and a kitchen are rented. This is their home while working in this particular place. In the morning they rise early. After private devotion, they take some time for the morning Bible lesson. Thereupon they meet as a class with the leader for Bible discussion and prayer. Then they have their breakfast, after which the ten evangelists go out by twos to visit the homes, carrying with them a little pouch of books. In each home they are to present the very heart of the Gospel story. When they are ready to leave, they hand a few tracts to the family asking them to read these carefully and thus find out more about Christianity. At about 5 o'clock in the afternoon they all come back to headquarters for their second meal. They have only two meals per day. After the meal, they gather with their leader for another Bible hour. Then they have the tent preaching in the evening. This has been announced during the day wherever the men have been so the audience is usually large. After preaching an hour or more the meeting is dismissed and announcement is made of the meeting the following evening. After the meeting, especially if the night is dark, some of the evangelists have lanterns ready and follow a few of the visitors home, thus getting a special opportunity to speak to them personally and answer their questions. This ends a day's work.

On Sunday they do not visit the homes, but have meetings in the tent during the day instead. The idea is to get a change and a little rest on the Lord's Day.

Rev. Wyman says that he had not realized the importance of tent work until he saw some of it with his own eyes. May his testimony and that of others be taken to heart. This work should be warmly supported by everyone interested in the China Mission.

Quiet Talks on the Simple Essentials.

BY MR. S. D. GORDON.

Does Prayer Count?

Prayer changes things. It changes things at the other end. It changes things at this end.

When prayer can make any change it likes at this end, the praying end, it will make any change you like at the other end.

When God can reach in and do as He likes in you, you can reach out your hand and do as you like with God, and among men, and in the circumstance of life.

And you think that's getting it too strong. That seems irreverent. Well, if so, you get off in a quiet corner, and look at the first half of that sentence. If you

stand the tug of the first half you'll have no bother with the second half.

Without doubt when the God-Man can reach in His precious hand, and do as He likes with us, we can reach out eager longing hands and do as we like with Him. The last part of the sentence is under the hard thumb of the first part.

To-day's talk is a simple story out of life that I know personally. So I speak with positiveness. It came to me direct from the man himself. He was born in Maine, college bred, trained in the law, a big man in physique and in leadership among his fellows, and a confirmed sceptic.

He moved to the middle west, and later represented his district in the lower House at Washington. One day, listening to an unusually exciting Congressional debate, the impression came to him, very quietly but quite distinctively, that God was right there. (He could prove logically that there was no God!) God was looking at him, thinking about him, and displeased with his attitude, and so on.

And he said to himself, "I guess I've been working too hard. I am getting morbid. I'll have a long walk and a good meal and get rid of this absurd impression."

He had his long walk down by the Potomac, and his well ordered meal, and came back to his seat the next noon in Congress. And so did the impression come gack, quiet, distinct, clear. He was greatly shaken. But nothing more took place at that time.

Then he returned home in the middle west, for personal matters, and political. He was planning to secure the nomination of his party for the governorship. His party was dominant. The nomination was practically an election. And he was in the line of such action.

Reaching home his wife tactfully told him that two of them had made a covenant of prayer that he might decide to be a Christian. Instantly he thought of that strange Washington experience.

But he didn't want her to know how interested he was. So he asked in a careless tone when this praying began. He did some quick thinking back. And he knew that she had named the day when that strange impression first came.

He was greatly shaken. He was honest. He really believed there was no God. But he was a lawyer, used to sifting evidence. When these two women did something they called praying out by the Mississippi, something akin, of an unprecedented sort, happened to him down by the Potomac.

After a day of intense inner conflict, the next night he surrendered his strong will to the higher will. Then an old boy-time conviction from the early Maine days came back. And from that hour he gave his trained powers to pleading the cause of a new Client, and with marked power and results.

Then I got his wife's story. She had had a fresh touch with the Man that died. There had been a readjustment in her life. Some things, not wrong, but not best, went out, and others came in. The old time desire for her husband took on a new life. A covenant of prayer was made with an intimate friend.

That night, kneeling, a quiet inner voice seemed to say distinctly, "Are you willing for the results?" A second time and a third time the question came. Then she seemed to understand and said, "I am willing for anything you think good to have come, if only Henry may be out and out for Thee."

What were the results for her? Well, she was the wife of a lawyer with large practice and large income. She was the wife of the Congressman of that district. She would likely have been, so far as things political can be judged ahead, the wife of the governor, and the first lady socially of the state and capital.

She became a Methodist preacher's wife, with a very different income, and social status. Yet I have never met a woman with more of that fine beauty in the face that comes only when the heart is at rest.

Prayer changes things. It changes things at the other end. It changes things at this end. When prayer can make any change it chooses at the starting end and it will make any change you choose at the other end.

I told the story one morning to two thousand business and professional men in Cincinnati, at a laymen's missionary convention. As I finished the talk the song leader was asked to sing a solo but declined. And I wondered why. Then we were dismissed.

As I turned to go I found myself facing the song leader. Then I knew why he hadn't sung. With a fine control over the emotions stirring him he said, "Was that Henry Otis Pratt you were talking about?"

I said, "Yes." Gripping my hand hard he said, "The other woman in that covenant of prayer was—my mother!"

And that close personal touch brought close home the reality of the unseen and of the power of prayer.

An Appeal to the Pastors of the Augustana Synod.

BY N. P. BENSON

The success or failure of the Special Offering Sunday, October 7th, for our great Mission in China, will depend in a large measure upon you. You are the leaders of our people and the greater number of our communicant members look up to you for advice and counsel even in the matter of donations. Your attitude to the question of Foreign Missions and their support will therefore determine to a large extent the size of the offering October 7th.

Perhaps it may seem strange for me

to even direct the attention of our pastors to this subject, or to infer that in any of our churches there will not be the most hearty response. I happen to know, however, that there are pastors in the Augustana Synod who look askance at Foreign Missions and say that we should center more of our efforts at home. Isn't it a fact, however, that a person cannot be zealous for one and not for the other? The two must work in harmony. A Home Mission friend is also always a Foreign Mission friend. Souls in Foreign lands are just as precious as souls at home, in the sight of God. It was Christ who gave the command; "Go ye into all the world and make disciples of all nations," etc.

Do you know that on our (The Augustana Synod's) field in China there are 3,000,000 people in 6,000 cities and villages and that so far we have only been able to establish work in 30 of them? Do you know that of 1,000,000 children on this field, only 2,000 are in our schools as yet? The rest are still in darkness and have not heard that Jesus is their Saviour too. And the misery and disease, squallor and poverty resulting from living thousands of years without Christ is indescribable. Their own men and women who have been led to Christ say that only through missionaries' work and the reading and acceptance of the truths of the Bible can China be awakened to a consciousness of her awful situation. Can you say that it is not our business to listen to the Macedonian cry which we hear so clearly and appealingly?

The Synod decided, at its last meeting in Rockford, to do away with the old system of contributing fifteen or twenty cents per communicant member and instead make a direct appeal to our people for funds wherewith to support our Foreign Missions. This opportunity comes to you October 7th. The success or failure of this "Gift Offering" to God will determine to what extent the Augustana Synod is willing to obey the Master's command.

There isn't a people on the face of this earth who has been so blessed with material blessings as the people of the United States of America. Is it not a privilege to return a "thankoffering" unto the Lord for His goodness, mercy and longsuffering? What if the Bible and our churches should be taken away from us? The Master said, "The love of many shall wax cold". God grant that that may not be the experience in any of our Augustana Churches October 7th, nor any other time.

This appeal for an offering large enough to carry on the work begun and to carry it still further, is a direct challenge to our entire Augustana Membership. Shall we measure up to it? May the answer be a mighty YES.

Sin is such a subtle poison that it deludes while it destroys.—Selected.

AMONG THE CHURCHES

Rev. F. Edward Olson, West Duluth, Minn., has accepted the call to the Calumet-Hancock-Dollar Bay charge, Michigan.

The Bethlehem Church, Chesterton, Ind., has extended a call to **Rev. Nels E. Olson**, Stronghurst, Ill., to become its pastor.

The Augustana Home for the Aged, Brooklyn, N. Y., has received \$500 from the estate of Mrs. Ellen U. Carlstedt and \$250 from the estate of Miss Ida Ekman, Rockville, Conn.

Rev. C. George Engdahl, Bay City, Mich., has declined the call to the Immanuel Church, Mediapolis, Iowa. He is considering a unanimous call to the Holy Trinity Lutheran Church of Jamestown, N. Y.

Memorial Services for the Late President Harding were held August 10, 1923, at 11 A. M., on the S. S. "Resolute". The services were held in the Winter Garden and comprised Reading of Proclamation of the President's death and an address by Mr. Theodore Brentano, American Minister to Hungary; singing by Mr. John Charles Thomas, and Scripture reading and prayer by Rev. Prof. S. J. Sebelius, who was on his way to Eisenach.

Bell, Calif. On the evening of Sept. 11, Grace Luth. Church held a farewell reception for Mr. Elmer Friedlund and family. Mr. Friedlund leaves for Augustana Theological Seminary after serving this church for over a year. Under his direction a congregation was organized Oct. 11, 1922, with eleven adults and eight children. Present membership thirty-seven adults and fifteen children. Sunday school attendance averages thirty-five. During this time the church has acquired three lots and put up a building which will eventually be the parsonage, but which is now used as chapel.

Lutheran Compass Mission, 111-1/2—1st ave., Seattle—116—13th st., Tacoma, Wash. The prince of this world has the monopoly on the hotel business in our cities. Many of the so-called hotels in the down town districts are up to date Sodom's homes, where our young men are wrecked for time and eternity. These hotels are open doors to the modern saloon and the houses of ill-fame. As we learn to know the down town district of Seattle we keenly feel the need of a home, a Christian home, where the men, who are trying to live a clean life, would be saved from the temptations, that they are thrown into, at these down town hotels. Yes, we see the need of a home, and we can not see why the sailors' and loggers' mission shall have to wait so long. The Synod has placed us here to do missionary work among these thousands of homeless men, who call at our cities. The Synod seeing the need of seamen's homes, has recommended to our people that they remember these missions with donations and gifts. Yes, a few have started to send in their gifts, and the Lutheran Seamen's and Loggers' Mission thankfully acknowledges the start of a building fund. We have a few hundred dollars, but we hope that before Christmas there will be quite a few thousand in the fund.

"The King's Business Requireth Taste". Otto Karlstrom.

Rev. Elmer J. Holt, Munising, Mich., has accepted the call to Canton, Ill.

The Following Cablegram is dated Moshi, East Africa, September 21, 1923. Christian greetings to friends of Missions in Augustana Synod from your Tanganyika missionaries and the 8,000 Christians entrusted to their care. Will you join us in asking God for \$40,000.—Hult.

The Board of Charities of the Illinois Conference met in Andover, Ill., Sept. 11. Many matters came before the Board at this time and were taken care of. Because of my work at Augustana I resigned from my position as General Superintendent. Rev. A. T. Fant was called as chaplain at the Augustana Home in Chicago and also to supervise the ingathering of money for the complete liquidation of the indebtedness resting on the homes. Please notice that all moneys for this purpose should be sent to Rev. A. T. Fant, 7540 Stony Island, Ave., Chicago, Ill. If all churches that have not paid their quota or individuals who have not redeemed their pledges will do so at once the work will be completed. Kindly do your part now as others have done before.

With thankfulness for your assistance in the past, I am,

Respectfully Yours,

Carl J. Johnson.

Vasa, Minn. The Misses Marie Bjorkman and Ruth Anderson, Field Secretaries representing the Augustana College Student Home and Foreign Missionary Society, visited Vasa August twelfth presenting the mission cause to large and appreciative audiences. Their messages were clear, terse, exceptionally good. The financial contributions to them and their cause amounted to \$100.65 in cash and \$60 in pledges.

Student Harold Peterson, G. A. C., has taught religious day school in the Vasa congregation during his 1923 summer vacation. He did excellent work and was well liked. The Church Choir and Luther league sponsored a farewell reception for him tendering him a purse containing over one hundred dollars.

The Vasa congregation has issued an invitation to Archbishop Nathan Söderblom of Sweden to visit Vasa during his tour in America this fall.

Dr. Peter Nehleen of Sweden recently treated a large Vasa audience to one of his interesting lectures.

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.

Change of Address of Pastors: Carl G. Anderson, South Bend, Ind., to 117 E. 27th St., Kearney, Neb.; Dr. G. Fletwood, Marinette, Wis., to 1240 Crossby St., Rockford, Ill.; S. Udden, Grantsburg, Wis., to 2306 Monroe St., N. E. Minneapolis, Minn.; C. B. Sandberg, Worcester, Mass., to 167 Woodbine St., Auburn, R. I.; Dr. Julius Lincoln, 5157 N. Clark St., Chicago, Ill.

From the Immanuel Deaconess Institute. The annual festivities September 10, 11 are now a thing of the past. Addresses on the Deaconess cause were given by Rev. K. M. Holmberg and Rev. O. A. Henry. Both addresses will appear in print for the benefit of our many friends who could not attend. Tuesday afternoon a devotional meeting attended by the Board and the corps of Sisters was held. Edifying and heart-searching talks were given by Drs. Brandelle, Lindquist and Sandahl.

In the evening the festivities culminated in a large gathering in the Immanuel church, when pastors and members from the Norwegian and Danish Lutheran, United Lutheran and Augustana Synod churches of Omaha were represented. Dr. Brandelle gave a review of the World Conference of Lutherans at Eisenach, August 19—26, and also related experiences in Sweden and Germany showing conditions existing in these countries both economically and religiously.

Offerings and individual gifts to the Deaconess Institute building fund are coming in day by day. Many encouraging letters accompany these gifts. May they continue to come until we have heard from all churches. E. G. C.

Fourt Biennial National Convention of The Lutheran Brotherhood of America, Madison, Wis., October 3, 4, and 5, 1923. Registration cards are coming in from all parts of the land and from all synodical groups. There will be hundreds of delegates present, representing the active and forward-looking men of the Lutheran church in America. The opening session will be the mass meeting Wednesday evening in the Wisconsin University Pavilion which seats five thousand and a capacity attendance is looked for. Governors Preus and Blaine, Attorney General Ekern and District Judge Magney will be the speakers.

The business sessions will be held in St. John's church (Iowa Synod). The convention banquet Thursday night will be held in the new Luther Memorial church, (United Lutheran Church). It is worth while coming to Madison just to see this magnificent Lutheran cathedral, costing nearly \$400,000. The men of the various Lutheran churches in Madison are cooperating and are working hard to make the convention a success. They offer free lodging and breakfast to all delegates who will notify Mr. Tom Rice, 916 Williamson St., Madison, Wis. The convention headquarters will be at the Park Hotel on Capitol Square.

Delegates and visitors are urged to ask for a certificate when buying their ticket to Madison, and present same to Joint Railroad Agent at the convention. Many pastors, using clergy rates, will attend, and many will travel overland, thus reducing the number of certificates which must total 250, if the fare and a half rate is to be granted. The fares of delegates will not be equalized at this convention. P. O. Bersell,

National Convention Secretary.

The Augustana Quarterly for September, last issue for 1923, contains three articles in Swedish and six articles in English. Dr. C. A. Lönnquist has a sec-

ond articles on "Charity and Faith", Rev. John Steimer writes on "Our New Mission Field in Africa", and Dr. Alfred Bergin on "Popular Education in China". Victor E. Beck contributes a second article on "Present-day Infidelity"; Dr. S. G. Hägglund one on "In What Sense Is Community Social Service a Challenge to the Church?" V. J. Tengwald one on "An Analysis of Present-day Methods of Securing Church Attendance"; Dr. S. G. Youngert one on "Preparing for the Ministry"; Dr. A. F. Almer one on "Prayer as Communion", and A. T. Lundholm a second article on "The Luther League a Spiritual Training School for the Church".

This gives us a varied reading of mostly practical subjects that we need to think about. It is the general feeling that the pastors, as a rule, in spite of their handicap because of being busy with congregational work, are thoughtful students of current events in church and state and of the best books of the day. If it were otherwise we would soon lose ground as a church. There are some laymen, however, who would have us believe that our pastors are backwards and ignorant because they refuse to subscribe to every new conclusion in science and religion. But we should not permit ourselves to be dictated to by men who might have benefited themselves if they had stayed with the masters a little longer.

The Augustana Quarterly is a proper forum for a more thorough discussion of questions that are agitating the popular mind to-day, and it should receive contributions from a large circle of pastors and laymen. One article, at most two, a year from each contributor should be sufficient. "Non multa sed multum" is a good rule to follow by all who write for publicity.

APPEAL FOR CHRISTMAS CHEER FUND.

Another year has passed and once more we come with a plea for the Christmas Cheer Fund. Picture to yourself that dingy greenback transformed into a messenger of cheer, entering some sad and lonely home and bringing with it joy and happiness. "Look, look what my dear teacher gave me! It came from friends in America who love Jesus! Dear Saviour, we thank Thee for these dear friends, and please bless them richly". Thus your greenback will bring you blessings in return. But this was only in China, a part of it also goes to Africa, where the Hults and other missionaries with happy thankful hearts distribute the part of the greenbacks that is sent to them, cheer and brighten some dark and dreary homes, gladden the hearts of some of God's black children.

And India, how sad and dreary for India, for our dear Rajahmundry, if the Christmas Cheer Fund did not reach them this year, as it has these past thirty years. Can't you see that look of happiness and appreciation on their little dark faces, and don't you feel fully repaid?

Porto Rico also has a small share, and thus your greenback helps to brighten the lives of many children in many lands, who otherwise would have no Christmas Cheer.

Would you make some saddened heart
Just a little brighter?
Would you make some burdened life
Just a little lighter?
Then with a happy, willing heart,
Send the treasurer your part
For the Christmas Cheer Fund

Would you bring some lonely home
Just a little gladness?
Would you to some dreary soul
Bring a little kindness?
Then with happy, willing heart,
Send the treasurer your part
For the Christmas Cheer Fund.

Send your donations to Mrs. Otilia Swanson, 5308 N. Paulina St., Chicago, Ill., or to the treasurer of your conference before October 20th.

On behalf of the "least of these"

Mrs. N. E. Kron,
Sec'y Christmas Cheer Fund.

GUSTAVUS ADOLPHUS COLLEGE, St. Peter, Minnesota.

Of Interest to Minnesota Conference Luther Leagues.

Below is recorded for your perusal a report of your business, The Students Aid Fund of the Minnesota Conference Luther leagues. We hope that you will be sufficiently interested to read it carefully, remembering always that it is your fund. The report is complete to July 1, 1923, from the records of the Fund treasurer, Mr. Otto Leonardson, Minneapolis:

1921:	
Fridley L. L.	\$ 10.00
Belview L. L.	5.00
French Lake L. L.	15.00
1922:	
G. A. Church L. L., Wheaton ...	5.00
Salem L. L., Minneapolis	15.00
Unknown	2.65
Minnesota Conference L. L.	25.00
Dassel L. L.	14.00
1923:	
Immanuel, Belview	3.77
Belview L. L.	5.00
Minnesota Conference L. L.	15.00

Total receipts\$115.42

Expenses:

1922 Printing and Postage (G. W. S.)	\$ 11.13
1923 Printing and Postage (A. H.)	17.75

Total Expenses\$ 28.88

Treasury Balance\$86.54

Permit us to point out a few things that we hope will quicken the consciences of really living and active Luther leagues. The Students Aid Fund is now three years old. Not a single student has been 'aided' during these three years. To July 1, 1923, there is a balance in the treasury of \$86.54. It has taken three years to collect that amount. Of approximately one hundred and fifty L. L. in the Minnesota Conference (a conservative estimate) only seven have contributed to this cause. Seven out of one hundred and fifty! One of these L. L.'s has contributed at two different times, namely the Belview L. L., which action we wish to commend very heartily. The idea should be an annual contribution by each L. L. of the Conference. These are surely things to think about.

Now the question is "What progress will we make this year?" The committee does not believe that this Fund does not have its place in the heart of the L. L. in spite of the poor progress made in the past. We know that there is a real interest because of the unusual interest shown by the delegates at the annual conventions of the L. L. when our cause has been presented. This year especially we were very much encouraged when the convention decided to contribute \$100 dollars from its trea-

sury to this fund, and also when St. James district reported that it intended to raise \$200 this year for the fund. This is real interest and action. We compliment them. Our trouble in the past has been the lack of personal representation before the individual L. L.'s of the Conference. It is our plan this year to have a representative in each district. Will your League invite him (thru the district President) to appear at one of your meetings soon? We ask you to.

Let us also here and now in the name of Jesus sincerely thank those Leagues that have contributed thus far. If there may be others that have contributed but whose names did not appear on the honor roll, will you tell us that we can correct the error. And may we say these facts also insistently urge the Leagues that have not shown any interest to remedy their indifference as soon as possible. We feel that we may insist because the purpose of the Students Aid Fund of the Minnesota Conference Luther Leagues is to glorify the name of our Saviour and Lord Jesus Christ. Will you help?

Respectfully,

Carl W. Sodergren,
Rev. O. J. Arthur,
Anton Hanson,
Students Aid Fund Committee.

BETHANY COLLEGE NOTES.

There are seven new members on the faculty this year, namely Louis Erickson, Oscar J. Falmes, Miss Emma Green, Arvid Wallin, Miss Irene Houdek, Y. Ethel Palmquist, and Verne S. Swede. Three faculty members are on leave of absence, namely Birger Sandzen, Torrence Pihlblad, and Armour Edberg.

The present school opening marks the beginning of Bethany's forty-second year as a college. "Buildings and schools do not make an institution of learning what it is, but rather the process of growth", said President Pihlblad at the opening of the fall term, "which establishes certain distinctive traditions and customs. — Bethany College is, in the first place, a Christian college — in the second place, our college aims to develop the beautiful in life."

Plans are maturing for the raising of funds for a new music hall. Given the need and the right campaign manager the supporters of Bethany will do the rest.

MINNESOTA COLLEGE, Minneapolis, Minnesota.

It was an impressive service that marked the first chapel exercises of the new school year Wednesday, September 5th. President Frank Nelson selected as the basis for his remarks John 1:1-9: "Lord, to whom shall we give Thee? Thou hast the words of Eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God." The enrollment is the largest in the history of the institution.

The evening school classes were organized Monday evening, September 17th. The evening classes meet on Monday and Thursday evening from 7:00 until 10:00 o'clock.

The Executive Committee of the Minnesota Conference was in session Wednesday, September 19th. Much important business was transacted in the interest of the work of the Conference.

Whatever distresses you, that turn to prayer.—Selected.

Correspondence

ORTIETH ANNIVERSARY OF THE
WESTLANDA CONGREGATION,
BERTRAND, NEB.

The undersigned was requested to write a little story of the above festival held August 31, September 2, 1923.

The very well prepared and successful festival began on Friday evening, Aug. 31, with a reunion of confirmed members and Luther Leaguers. The visiting pastors, N. A. Almer, Gustaf Erikson and F. J. Ellman, each headed a group of young people confirmed by the church. This group of young people confirmed by the church was indeed a large number all together. The church was filled with people.

Rev. Gustaf Erikson spoke in Swedish to the "Confirmees" and F. J. Ellman delivered an address in English on "What mean ye by these twelve memorial stones?" to the Luther Leaguers. Then there were greetings from a member representing each group of confirmed people. The regular memorial service was celebrated on Saturday at 10 o'clock. Rev. Almer preaching the memorial sermon. The Women's Missionary festival was held in the afternoon, and the program was mostly in Swedish. A large offering was taken.

In the evening the Sunday-school service was held. The members of the Sunday-school assembled in the church parlor and marched into the church, headed by the pastor who baptized them. It was an inspiring sight to see the large number of children. The local pastor introduced the themes: "Make Disciples", and F. J. Ellman spoke on: "Baptizing them", Rev. Gustaf Erikson, on: "Teaching them", and Rev. Almer on: "Lo, I am with you always". "Little Lights", under the leadership of Mrs. Kron. Each group of children sang a song. The church was crowded with people.

Sunday was the great day. Morning service with Communion at 10 o'clock. Rev. Almer preached the preparatory sermon in Swedish, and Rev. F. J. Ellman preached the sermon in English on the text for the day, his subject being: "What do we have in our church, the spiritual Bethesda?" The four pastors having served the congregation distributed the communion elements. The jubilee festival was held in the afternoon. Rev. Kron read a brief history of the congregation from which we gather the following: The western part of Phelps county was settled between the years 1879 and 1884, the majority of the settlers being Swedish people. Rev. J. E. Swanbom and Mr. Olof Hedlund visited the settlers and held services in the vicinity. The Westlanda church was organized April 16, 1883, Rev. J. P. Nyquist serving as chairman and Rev. Swanbom as secretary. Seventy-five persons became charter members of whom seventeen are still members. When the names of these 75 were duly noted, they were asked by the chairman if they wished to live for Christ and renounce the works of darkness. This question was answered in the affirmative by a rising vote. "A holy shudder coursed through us this solemn moment", relates one of the participants. Is that question asked these days when congregations are organized?

Rev. F. W. Bergquist was the first pastor, serving the church from Dec. 1886 to the spring of 1888. Rev. C. H. Sodergren was the second pastor, from 1889 to 1899. The third pastor was N.

A. Almer from 1901 to 1907. Rev. Gustaf Erikson, the fourth pastor, from 1908 to 1913. Rev. F. J. Ellman was the fifth pastor from 1913 to 1923. The present pastor is N. E. Kron who came there this spring.

Last year the congregation numbered 232 communicants and 110 children. The property value is \$13,500. The parsonage is in splendid condition, so is the newly painted and decorated church. Greetings from the Adullam church were brought by John Carlson, Oscar Matson and Eric Matson.

The festival closed with a sacred concert in the evening. The weather was ideal. The crowds large and the entertainment cordial. Former members and friends came from far and near. The entire celebration was inspiring and left the sweetest memories. Hearty greetings to one and all. To God alone be the glory!

A "post festum" meeting was held in the Adullam church on Tuesday, Sept. 4. All the former pastors were present. Rev. Almer celebrating his 60th birthday that very day, was pleasantly remembered with a gift of money subscribed by the members of Adullam. Three services were held during the day. At the morning service, the undersigned preached on 1 Tim. 3. 16. Theme: "Gudaktighetens hemlighet uppenbarad". Rev. Almer introduced the subject for discussion in the afternoon, "Bättring och tro". Revs. Erikson and Ellman took part in the very edifying discussion. At Luther League service in the evening the pastors each spoke to the young people. The newly organized choir sang several songs. The church here too was well filled with people. May the Lord bless His Word to the upbuilding of His kingdom among men. Immanuel, Sioux City, Iowa, Sept. 13, 1923. F. J. Ellman.

SILVER WEDDING IN MANISTIQUE, MICHIGAN.

The 25th anniversary of the wedding of Dr. and Mrs. Augustus Nelson was celebrated in a most fitting way on the evening of September 7, 1923, by the members of Zion Lutheran Church in Manistique, Michigan, together with members of the Immanuel Church in Thompson and other friends. By 8 o'clock the church was filled with people. The Rev. C. A. Lund, president of the Superior Conference, together with Mrs. Lund and daughter Linnea and about a dozen others from Escanaba, and Rev. and Mrs. C. H. Nelson from Marquette and Rev. Elmer J. Holt from Munising were also present, having been invited by the congregation. Lohengrin's Bridal March was played and the bridal pair was ushered into the church, the officers of the congregation taking the lead. Mr. Axel Victorson acted as master of ceremonies.

Rev. Lund delivered the main address, basing his words on Phil. 2. 29, "Hold such in honor". Several musical selections were rendered by Escanaba, Manistique and Marquette singers, and Rev. Carl H. Nelson also spoke. Finally Mr. Victorson made an address, in which he expressed the sincere gratitude of the congregations for very faithful service rendered by Dr. Nelson and each member of his family during the fourteen years stay so far in Manistique. Dr. Nelson is very earnest and particular in his work, and Mrs. Nelson as well as the two daughters Anna and Ruth and the son Carl have done much in a musical way to aid him and the congregation. Anna is now teaching high

school in Minnesota, Ruth teaches at Gustavus Adolphus College, and Carl is a student at the same institution, while little eight year old Esther is a pupil in the local public school. Concluding his address Mr. Victorson, in behalf of the congregation, presented Dr. Nelson with a box full of silver dollars, \$256, one for each communicant member, and a silver serving set given by brothers of Mrs. Nelson. A little girl gave Mrs. Nelson a beautiful bouquet of roses. Dr. Nelson responded, thanking for the splendid manifestation of love and gratitude. An opportunity to extend congratulations and well-wishes was given, after which refreshments were served in the church parlors. Brief remarks were made by the pastor of the local Norwegian Lutheran church and the undersigned. May these servants of the Lord yet live through many happy years together and in His service, and the blessing of God continue to be with the members of this pastorate.

By request,
Elmer J. Holt.

FOURTH BIENNIAL NATIONAL CONVENTION OF THE LUTHERAN BROTHERHOOD OF AMERICA MADISON, WIS., October 3—5.

The first session of the convention will be Wednesday, October 3, at 8 P. M., a great Lutheran mass-meeting in the University Stock Pavilion, seating 5,000. The mayor of Madison, a Lutheran, Hon. Milo Kittleson, will preside. The chief speakers will be Judge Clarence R. Magney of Duluth, Governor J. J. Blaine of Wisconsin, Governor J. A. A. Preus of Minnesota, and President G. A. Brandelle of the Augustana Synod, who has just returned from the Lutheran World Conference in Eisenach.

Thursday forenoon and afternoon will be used for business sessions. The reports of the officers will be received and the convention thoroughly organized. Brotherhood problems will be discussed, such as, The Local Brotherhood, State Federations, Work among College and University Students, A Lutheran University, The men in the Bible and Sunday School, The Men in the Nation's Service, etc. The business sessions will be held in St. John's Church, near the Capitol.

Thursday evening the convention banquet will be held in the social rooms of the new Luther Memorial Church, opposite the University campus. Dr. W. A. Granville will be the toastmaster. The speakers will be President Otto Mees of Capital University, Senator Henry N. Benson, President of the Augustana Synod Brotherhood, U. S. Senator Henrik Shipstead of Minnesota, former U. S. Prohibition Commissioner John F. Kramer of Ohio, and Attorney William F. Miller of Toledo.

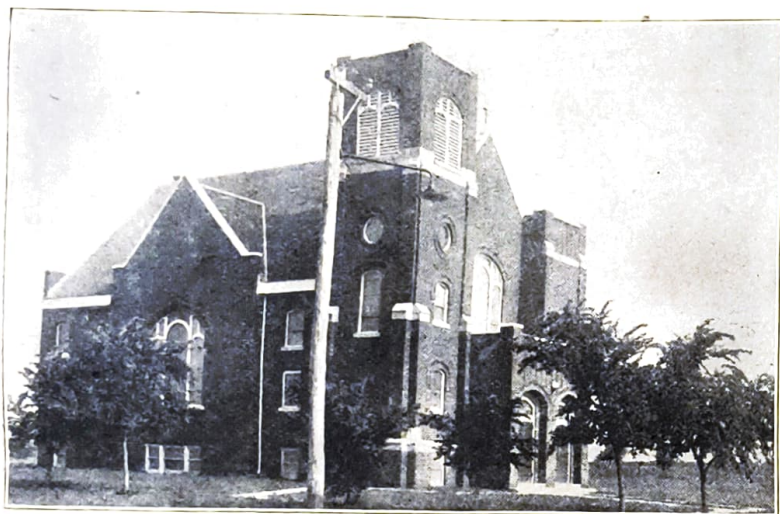
Friday forenoon and afternoon the business session will be continued. Among the Brotherhood problems to be discussed will be City Federations, by representatives of the Toledo, Detroit, Pittsburgh, Des Moines, Minneapolis and Milwaukee Federations. Other subjects are Church Extension, The Men and the Official Boards, The Church Member in Business and Civic life. The addresses at the sessions both on Thursday and Friday will be made by Lutheran laymen from all parts of our land, men prominent in politics, business and the professions, and at the same time enthusiastic church workers. It will be an inspiration to come in contact with the high type of Lutheran men who will make up this convention. On Friday the reports of committees will be acted

upon and officers elected for the next biennium.

The chairman of the Madison convention committee is Mr. John Blawusch, a layman of the Iowa Synod. The Lutheran men of Madison offer free lodging and breakfast to all delegates. They ask, however, that the chairman of the housing committee, Mr. Tom Rice, 916 Williamson St., Madison, be notified in good time. Upon arrival delegates will meet the committee at the Park Hotel, opposite the Capitol. All delegates and visitors will please ask for a receipt when purchasing their railroad ticket. If 250 such certificates are presented at the convention the return ticket can be purchased for one half fare.

The Lutheran men of America are invited to this important gathering in Madison. It will mark another forward step for the Lutheran Church in America.

P. O. Bersell,
National Convention Secretary.



THE NEW LUTHERAN CHURCH ONG, NEB.

CHURCH DEDICATION IN ONG, NEBRASKA.

The new Gethsemane Lutheran Church at Ong, Nebraska, was dedicated Sunday, August 26th. Until a year ago the congregation had worshipped in Edgar, Nebraska, for forty years. But there seemed to be no future for the congregation there, wherefore under the leadership of Rev. C. O. Isaacson, now of Providence Valley, Minn., the congregation decided to move its house of worship to Ong, where there was a more promising field and where it could take care of those of Lutheran faith who were drifting away into other folds. In one year the congregation has grown from thirty-six communicants to 143, and there are seventy-five scholars in the Sunday-school. The work is carried on mostly in the English language.

The new church which was dedicated by the vice president of the Nebraska Conference, Rev. G. E. Hemdahl, on the above date, was erected under the direction of Rev. Isaacson. The congregation, accordingly, will always keep Rev. Isaacson in grateful remembrance, and for this reason they invited him as guest of honor at these festivities. The dedication address was delivered by Rev. Hemdahl, and Rev. Isaacson gave several reminiscences as a pastor of Gethsemane.

The dedication services took place in the afternoon. In the forenoon communion services were held, Rev. S. N. Elvin, vice pastor of the congregation and

chairman of the Kearney district, delivered the preparatory address and Rev. Isaacson preached on the text for the day. In connection with these services the Kearney district held mission meetings on Saturday and on Sunday evening when pastors O. A. Johnson, N. E. Kron, J. A. Martin, E. J. Vikman, A. P. Westerberg and Student Carl Swanson preached and led the discussions. The attendance was always good, especially on Sunday forenoon and afternoon when the church was filled to overflowing.

The new church is 42 x 70 feet, built of Matted Faced Brick, the wood work and the pews are oak finished and the gothic altar, the altar railing and the pulpit are finished in white and gold. On the altar is a Thorvaldsen statue of Christ. The frescoing is done in mild and warming colors. The cost of building is \$30,000, but because of the united purpose of all members and the spirit of self sacrifice in making contribu-

tions and doing day labor, the debt is estimated at only \$2,200. The congregation is looking forward hopefully.

By direction,
Paul A. Westerberg.

KANSAS CONFERENCE LUTHER LEAGUE CONVENTION.

The twenty-first annual convention of the Kansas Conference Luther League and Bible Institute was held in the Evangelical Lutheran Tabor Church at Pueblo, Colorado, Aug. 30 to Sept. 3, 1923. The convention was opened Thursday evening with divine service. The president of the Conference League preached the opening sermon, text, Luke 1. 13-17, subject: "The Work of the Holy Spirit in the Human Heart". Here were given a good description of John's life. John used his talents in the advancement of God's kingdom. Many of us have these same talents and we should use them in the same way. The words of the late President Harding were quoted: "I tell you, my countrymen, we need more of Christ".

Commissioner George Stumpf of Pueblo welcomed the convention to the city and Rev. B. M. Samuelson of the local church spoke a few words of welcome in behalf of the congregation. A reception was given the delegates and visitors by the local league at the parsonage at the close of the service. The motto of the Convention was: "Prepare to meet thy God".

The meetings were continued the morning with a prayer service by Rev. J. J. Richard. He took as text Mt. 6. 5-15. His subject was "True prayer and true faith go together. Neither can be had without the other. Many prayers are not true, but a repetition of words. Miss Anna Carlson, leader of the Bethany Lutheran Bible Class at Lindsborg, Kan., opened the series of Bible studies. Her subject was, "Choose ye this day, ye will serve" (Josh. 24. 14-22). She was a great leader and a God-fearing man. He had often warned the children of Israel of their wrong doing, few heeded his warnings. We have a thousandfold better chance to do better than the Children of Israel had. A paper on "Selfishness" was given by Rhoda Bengston of McPherson, Kan. Also a reading, "Suppose Nobody Cares by Miss Amma Samuelson of Kansas. An address on Week-day religious instruction in the Public Schools by Mrs. J. E. Liljedahl of Salina, Kan. was given. This made a very interesting address on how the Religious Education is given in the public schools Salina.

The afternoon session was opened with Scripture reading and prayer by Fred Hanson of Haxtum, Colo. Dr. E. Pihlblad, president of Bethany College, Lindsborg, Kansas, lectured on, "What shall I do with my life". The theme he left with us was, "Am I doing the best of the thing I am doing and the calling of God". Greetings from the Kansas Conference were given by A. S. Segerhammar, secretary. Business session was opened with prayer by Rev. Spong of K. C., Mo. In the absence of the secretary, Miss Aurelius, Fremont, Kansas was appointed secretary pro tem. The President's report was read and accepted.

The treasurer reported cash on hand June 1, 1922 \$251.37; receipts, \$1,075.94 total, \$1,331.27; expenditures, \$381.27 cash on hand, \$949.51.

The election of officers resulted as follows: Rev. J. E. Liljedahl, Salina, Kan. as president; Rev. Paul Engstrand, Lindsborg, Kansas, vice president; Ione Engling, Lindsborg, Kansas, secretary; Emma Anderson, Kansas City, Kan. treasurer; statistician, Harry Carl Walsburg, Kansas; Dr. A. Bergin, Lindsborg, Kansas, member of executive committee for three years. Collection was taken for the following purposes: Friday night, foreign missions; Sunday morning, home missions; to be applied to Highland Lutheran Church, Denver, Colo.; Sunday night, for local Lutheran League.

Friday evening devotionals were led by Rev. H. Swenson of Leadville, Colorado. Address in Swedish by Rev. A. Bergin of Lindsborg, Kan. His subject was "Future Problems of the Church". Greetings from Bethany College by Dr. E. F. Pihlblad of Lindsborg, Kan. Benediction by Rev. A. S. Segerhammar.

Saturday morning prayer service was led by Rev. Victor Spong, Kansas City, Mo. His subject was, "Individual Prayer". The subject for Bible study was by Miss Carlson, was: "Watch ye, stand fast in the Faith" (1 Cor. 16. 13). In this lesson we are told to watch. Things that are of great value are watched carefully. Our souls are of great value and should be watched. An address on Christian Giving was given by Rev. Paul Engstrand, Olsburg, Kansas. We are referred to Genesis 20. 20-22. We should give all we can and give it cheerfully.

At the afternoon session a lecture "Why I believe in the Bible" was given.

Dr. Pihlblad. The Bible is not one book but a library of 66 books written by about 40 authors covering a period of 1,600 years. We believe in the unity, completeness

because of its unity, completeness and the following resolution from the Mariadahl Luther League district was adopted: "It is the sense of the Orphan's Home at Mariadahl be permanently retained by the Kansas Conference. Be it also resolved that we suggest to the Kansas Luther League the permanent retention of the Orphan's Home and that the Conference Luther League be permitted to establish a Lutheran camp and Bible insti-

Paul Engstrand, L. N. Dahlsten, was decided to petition the Conference for the privilege of establishing a Lutheran Camp and Bible Institute at Orphan's Home at Mariadahl, Kans. A committee of three was elected, Paul Engstrand, Olsburg, Elmer Olson, Olsburg, and Miss Anna Carlsson, Olsburg, Kansas, to work with a executive committee on these plans. The committee moved and carried that the league for this coming year has as a goal to raise \$500 for the free bed fund at the Trinity Lutheran Hospital, also towards a fund out of which a missionary on our home mission field can be paid. This to be accomplished among the local leagues according to membership. \$15 was given to the local league to help cover expenses. The business session was closed with the benediction by Rev. F. O. Gustafson of Colorado Springs, Colo.

Saturday evening devotion was conducted by Rev. Fred Hanson, Haxtum, Colo., and a paper on "Prayer is Essential in the Life of Every Leaguer" was read by Harry Carlson, Walsburg, Kansas. Address was given by Rev. Victor Spong of K. C., Mo. His subject was "Christian Service". At this time a number of testimonies were given.

Sunday morning Bible study was lead again by Miss Carlson. Her subject was "They shall be mine, saith Jehovah". Mal. 3. 16). In this lesson we were referred to as jewels. One will give very much for a jewel. God gave his only Son for us. Taking the three lessons together, in the first we are told to choose, in the second we are told to watch and in the third we are told we shall be His. At communion services, Rev. C. E. Lundgren of Cleburne, Kansas, gave the preparatory address. The sermon was by Rev. Spong of K. C., Mo. He took his subject from Luke 17. 11-20, which deals with Christ's healing of the ten lepers. Sunday forenoon devotions were given by Rev. A. S. Segerhammar of Smolan, Kan. An address on "Sacred Art" was delivered by Prof. Birger Sandzen of Bethany College, Lindsborg, Kansas.

At the closing service Sunday eve. Rev. J. J. Richard, Marion Hill, Kan., had charge of the devotional exercises. In his sermon, Rev. R. P. Ascell of Denver, Colo., used 1 Cor. 1. 9 as his text. We were told not to get discouraged at things. So easy to look at the thing from all angles. If we follow in the Master's footsteps others will follow us. Expressions of thanks were given to the local league by Rev. Liljedahl.

Words of farewell were given by Rev. Samuelson.

On Monday the local league gave the delegates and visitors an outing in the San Isabell National Forest. About 70 young people attended. This outing among the mountains was enjoyed very much by all.

We wish to thank the Tabor Luther League of Pueblo, Colo., for the very inspiring convention, the splendid outing and the hospitality shown us during the convention.

Harold L. Swanson.

Iowa Representatives at Convention. At the August 18th session of the 39th triennial convention of the Lutheran Synod of Iowa meeting at Wartburg College, Clinton, Ia., Dr. M. Reu of Dubuque, Ia., and Rev. E. Moehl of Thomasboro, Ill., were elected official delegates of the Iowa Synod to the Lutheran World Convention opening the following day in Eisenach, Saxony. Dr. Reu and Rev. Moehl, who were travelling in Germany at the time, were notified by cable of their appointment, and instructed to attend the sessions of the convention.



**WINSTON-INTERNATIONAL
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WE NEED \$150,000 for China and \$30,000 for Africa.

—Board of Foreign Missions of the Augustana Synod.

GENERAL NEWS

Luther Statue Unveiled.—After years of earnest endeavor and continuous effort, the statue of Doctor Martin Luther now stands in the court of the Wartburg Theological Seminary of the Iowa Synod, a gift of the Wartburg Leagues of that body. It was unveiled on August first during a convention of the Wartburg Leagues at Dubuque. The statue is a replica of the famous statue at Worms in Germany, is of a bronze color and harmonizes beautifully with the color scheme of the building in the rear. It represents Luther in a rather defiant attitude, with his right hand placed upon the Bible. The figure is of immense dimensions, being twelve feet in height and weighing nearly two tons. This massive figure is placed upon a block of granite about 5 feet square the weight of which is twelve tons. Miss Theodosia Kleinsorge of Arlington, Iowa, made the presentation speech for the committee which raised the funds and Rev. F. Richter president of the Iowa Synod, and Dr. M. Fritschel, president of the seminary, officially accepted the statute. Rev. August Engelbrecht of Oconomowoc, Wisconsin, delivered the chief address which made a remarkable impression upon the audience of about five hundred persons.

A miniature reproduction of the statue was presented to the Wartburg League of Mendota, Ill., which put into the field the team of workers responsible for raising more funds for the erection of the statue than any other team competing.—Federal News.

The Ku Klux Klan has purchased Valparaiso University of Indianapolis, Ind., commonly known as poor man's Harvard. Investigation develops that over 350,000 students have passed through this university and over 141,000 graduate alumni hold degrees. The total indebtedness of \$350,000 will be taken over by the Klan and at least \$500,000 will be made available for the successful development of the University. An additional \$500,000 endowment fund is to be established.

Homer Rodeheaver is trying to help the Japanese by dedicating to their use the phonograph. A student in the Southern Baptist Seminary, John Akimoto, being Mr. Rodeheaver's guest in a Louisville, Ky., hotel, heard in his own tongue such songs as "Jesus Loves Me", "Tell Me Now", "Whiter Than Snow" and "What a Friend We Have in Jesus". Akimoto's smile of gratification, as he heard these records, confirmed Rodeheaver his desire to use the phonograph as a piece of musical missionary machinery. Rodeheaver will be glad to send the records with his compliments to American schools that Japanese attend. Rodeheaver sang these Japanese songs into the receivers, though he could neither speak nor understand the Japanese tongue, after "booning" over the sounds of the songs in Japanese. He did it so well that Japanese can follow the songs word by word and phrase by phrase.

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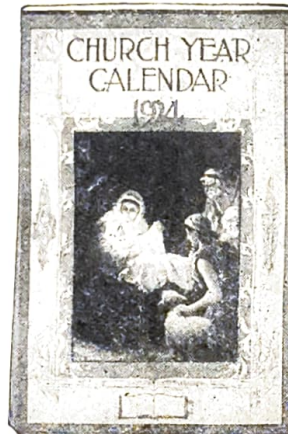
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