

COLUMBIA LUTHERAN



Rev. E. A. Larson
738 South 48th
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The American Indians In Their Paganism;--Attempts To Christianize Them



AN INDIAN GRAVEYARD

This picture was taken by the editor July 24, 1922, near Bena, Minnesota, some over a hundred miles east of Duluth. Each little house is of the same length as the grave it covers. The graves were all arranged in straight rows, and all covered as shown above.

this country, which no doubt runs very far back, a history of which the main and real interesting part is entirely unwritten. We say "real interesting" part, for we surmise, that the events among that people, as they took place centuries before the white man ever had made any acquaintance with them, must have been very interesting. It is strange that we shall know so little about this people in the centuries that they roamed this vast continent before a white man ever set his foot thereon. We learnt a great deal about their customs, after our history here began, as European civilization began to invade this country. Upon what we know from observation we build our theories as to what their history was before we knew them. But dependable information as to their customs, their traditions, their romances, their governments and their habits in ancient days we have not. Other ancients left their strangely formed inscriptions, which later were interpreted. The Indians left practically nothing. There may in the hoary past have been among them systems of philosophic thought and libraries of prosaic and poetic lore, for all we know. The centuries and millenniums are well able to throw the most interesting things utterly into oblivion, when there is no system of preservation employed.

Different tribes had different customs. The picture shows an Indian graveyard

houses built over the grave. Near the top in the front gable is an opening. In front of this, though hardly visible on the picture, sticks have been put into the ground on the top of which hang white strips of cloth. The idea with these is that they shall frighten the evil spirits, so that they may not molest the dead one. As we had taken the picture, an old Indian and his wife came along. He was able to speak a little English. We asked him why they had the opening in those houses. He said that they would put pieces of bread into these and also tobacco, that these things might be on hand for the use of the spirit of the dead one. This idea they have, because they do not know the true God and because they do not thus know God's way of dealing with the soul now and in the hereafter.

Their custom here revealed proves, that they at least believe in the immortality of the soul and in an unseen supernatural power. They had thus in their paganism not sunk quite as far in the mire of unbelief as have many that today belong to the civilization that conquered the Indians. They were not atheists, that deny the doctrine of the immortality of the soul and the reality of a divine being. They should therefore have proven quite a fertile field for missionary endeavors, had such work been done among them in an earlier period. But, instead of missionary work being

done among them in compassion for souls, murderous atrocities often outraged them because of the white man's greed for their possessions. That accounts for the bloody uprisals sometimes undertaken by the Indians against the whites.

In the seventeenth century missionary work was taken up among the Indians of the East on a small scale. Rev. Reorus Torkillus is said to have been the first Lutheran missionary among the Indians in America. He was born in Gothenburg, Sweden 1608. He came to what is now Delaware April 17, 1640. Under his guidance the first Lutheran church in America was erected at Fort Christina. Here the so called Delaware Swedes worshipped with him as their pastor, having up till that time held their services in the fort. He learnt the language of the Indians and conversion. He worked in spite of ill health hard for their conversion. He was

work was resumed by Rev. Johan Campanius, who was born in Stockholm, Sweden Aug. 15, 1601. He came to Fort Christina Feb. 15, 1643. He labored faithfully among the Indians at the same time as he also took care of the pastoral work among his countrymen. He returned to Sweden 1648. He deserves a special chapter in the history of Indian missions because of the fact that he was the first protestant to make any translation into the Indian language in written or printed form. He translated Luther's small catechism into the Lenape dialect, which was at that time used by the Algonquin tribe of the Indians. The translation was a very "free" one. The petition "Give us this day our daily bread" he translated "Give us this day rich success for our hunting and a goodly portion of corn." It was his wish that the Indians might understand the real meaning of what the catechism contained, and daily bread to them depended on the success of their hunting expeditions and on the size of the measure of corn each crop would bring them. There is still a copy left of Campanius' catechism in a library in Philadelphia. It took a long time before this translation came out in print, though Campanius had it ready 1648. It remained in manuscript form forty years, and was then printed at the expense of

(Concluded on page 4)

COLUMBIA LUTHERAN

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150 N. 19th Street Portland, Ore.

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165 W. 65th Street Seattle, Wash.

Editorial

Conference and Synod Obligations

Rev. Nordlander has a letter in this is-
sue on conference and synod dues, will read. We know that it
is difficult for our people to meet the
obligations to the work of our church at
large. Often, however, it is allowed to
become more difficult than it really would
need to be. What are these dues, that we
regard such burdens on our congregations?
Answer: They make up the part you and I
are expected to give as a minimum for
home and foreign missions and to the in-
stitutional work of the church. They usu-
ally amount to less than four dollars per
confirmed member for the entire year.

Before God and an awakened conscience
we cannot contend that that sum for a
whole year is too large. Neither can we
contend as individuals, that we cannot give
it, if we want to. Let therefor the indi-
vidual become aroused on this point. The
church treasury has only what the indi-
vidual church member puts into it. It is
because so many individuals lag or fail
to do their share, that the congregations
stand in arrears in so many cases. It is
because so many fail to support the local
congregation that the sum levied on the
individual church becomes a burden.

The Importance of Mission Work

There are always different kinds of mis-
sion work to be done by the Christian

church. We have, for instance, the inner
mission branch. In this we try to help the
less fortunate ones, who need the help and
friendship of their fellowmen. We have
institutions of mercy in which those are
cared for, who need mercy. There are in-
deed many, who need care and support,
shelter and food, but have not the means
by which to provide these essentials of
life. There are those who are invalids and
infirm, and there are also those, who are
sick with dreaded diseases, who are in
their misery entirely dependent upon
others for support and healing. For their
care the Christian church has erected spe-
cial institutions. We have also the home
mission cause always on our hands as an
essential part of the program of the church.
As we give this our support, we assist
congregations, that are not able fully to
support themselves. We have the foreign
mission cause. Jesus said: "Go ye out
into all the world and make disciples of all
nations." And so we send missionaries to
heathen lands, that the word of God might
be proclaimed, where otherwise the light of
salvation would not enter.

The Biblical lesson on missions has not
as yet fully been mastered. We have
therefore a great task before us to in-
struct our members in the word of God
even as that urges us to do mission work.
Perhaps the foreign mission cause has
not been the most fruitful in general labor.
Many simply cannot understand, why we
should send men and women to foreign
countries to do missionary work, when we
have so many ungodly persons in the
homeland, among whom we might rather
spend our money and energies.

The history of the Christian church has
from the days of the apostles embraced the
history of foreign missions. You simply
cannot have a living church without hav-
ing as part of its program the endeavors
along foreign mission lines. The apostle
Paul would have been needed in Jerusalem,
but he felt called by God to go out in
heathen lands. He thus made his three
long missionary journeys. Because he was
willing to work among the heathens of his
day, we have epistles written by him, that
make up most important portions of the
new testament word of God. Jesus died
for all. For that reason the church must
labor for the salvation of all. Because
Jesus laid down His life a ransom for all,
He wants all to be saved and to come to
the knowledge of salvation, and so He
commanded His disciples to go out into
all the world with His holy means of
grace.

We should willingly labor for the for-
eign mission cause in gratitude to God
for the light of salvation, that has come
to us even as an inheritance. Had in the
days of our forefathers no one cared about

missionary work among the heathens, we
would not have had the light of life among
us. For our forefathers were heathens.
They worshipped imaginary gods in their
pagan way. The work that the Christian
church did among them brought them the
living faith, which they through the gen-
erations passed over to us.

We should cheerfully labor for the mis-
sion cause in all its branches, for the life
of our church is largely dependent upon
that kind of an activity among us. The
church that will do nothing for missions
dies in selfishness. It dies because it
failed to give heed to fundamental com-
mandments of Jesus. It loses its own vi-
tality, because its love wanes and dies.
The true church has throughout all the
centuries shown compassion for souls. It
will continue to show such compassion un-
til the end of time. Let us continue to
work for the mission cause, yea, more
faithfully than hitherto, that God might be
glorified among the children of men even
to the uttermost bounds of the earth.

Inroads on Our Sunday School Work

There are Sunday schools of ease and
comfort, where the child is not asked to
exert itself by memorizing the doctrinal
truths of the word of God as set forth in
catechism. All that is here required
is that the child comes to Sunday school
as regularly as possible. Once there, the
pupil finds that work is a minor issue,
for the teacher is there to serve the child
even to the point where the latter is re-
quired to do only the minimum amount of
thinking. All that it is treated to is, at
the best, stories from Holy Scriptures, and
stories are so much more attractive than
the doctrinal truths set forth in the cate-
chism. They are so much easier to con-
sider than the commandments, the creed,
the petitions, the doctrine of baptism and
of the Lord's Supper.

Such methods and systems influence our
children, as they hear about them, and
many insist on going to the Sunday school,
where such easy-going curriculums are
followed. Perhaps someone has even in-
vited the child to come. The Lutheran
Sunday school stands in such instances the
loser, just because it insists on a system
of instruction that brings the best results
in knowledge and insight in the word of
God. Finally the child that was led to
reject the catechism comes, in many in-
stances, to the confirmation class. Then it
is soon discovered that the doctrinal foun-
dation is entirely lacking, yea, that the
child that comes from the Sunday school
with the easy program stands in doctrinal
knowledge far behind those that come
from our own Sunday schools, where the
catechism is used as a guide in religious

instruction. The old rule obtains in the work of the church as well as in the work of the schools outside of the church: "There is no royal road to learning." If you are to know anything, you have to work to gain the knowledge.

We do not mean to belittle the importance of Bible stories. We read and study them in our Sunday schools. The Lutheran church has material for instruction in that branch that is arranged in a better way pedagogically than any other system of its kind, that we know of. We do, however, insist, that if we are to have the eternal truths of the word of God as a part of our own being and as a spiritual capital from which we may draw at any time, we must have Bible verses and leading biblical dogmas memorized. Memorizing is difficult in many instances, but it has its great value. To have memorized the catechism with its Bible verses means that one has laid up a store of eternal truths in one's own soul. It means that even the subconsciousness has received an abundance of eternal things to work on. Dependable psychologists can tell us about, how important it is that that part of man's soul-life, the subconsciousness, gets its proper material to work on, for there the work of spiritual assimilation goes on continually, even without our knowledge thereof.

Let us not look for ease, when it comes to the question of the eternal welfare of the souls of our children. The children will not expect to get out of the memory work customary in our Lutheran educational endeavors unless they are led that way. They are used to hard work in the public schools. If they are not influenced to the contrary, they do not expect to have lessons in the Sunday school that means no work to them. But, as we said in the beginning, the easy Sunday schools make by influence and invitation inroads in our Sunday schools. Parents are always found, who want to go the easiest way themselves. They send their children where the easiest lessons are assigned to save themselves the trouble of seeing to it that the child learns more difficult lessons. Because convenience is the most important feature with them, they often send the child to the nearest Sunday school without even inquiring as to what is taught there.

At Spokane

The editor spent a very pleasant day in the Inland Empire metropolis of the above mentioned name, when he on a kind invitation occupied the pulpit of Grace Luth. church in the morning and in the evening of Oct. 26th last. The trip on the train from Portland the day before was very interesting and, at times, enchanting.

We never before had such a beautiful view of Mount Hood as we did that day, when we had gotten about a hundred miles from Portland. The air had by that time turned perfectly clear and the sky was bright and blue. What made the scene so beautiful was not only Mount Hood in the distance, but also the setting over which it loomed so high. We were for quite a while following the Columbia River at an angle from which we looked through possibly fifty miles of its magnificent gorge. On both sides stood the Cascades with the river meandering at the bottom of what appeared here a giant valley. Over the whole scene rested a deep blue haze. That blue made the scene absolutely enchanting. Mount Hood appeared so exceptionally white. It had no doubt recently garbed itself in immeasurable masses of newly fallen snow. Now and then a fleecy cloud would touch its top. Once its lofty peak appeared above a white cloud of larger dimensions. The blue haze with golden tints intermixed made the scene appear as if you were looking into a veritable fairyland with rugged borders of higher and lower mountains irregularly arranged.

The name Spokane has always to the writer carried with it almost something legendary. Long ago, when he was a boy, two of his uncles went out from his home community in northwestern Minnesota to a place far away in the West called Spokane Falls in Washington Territory. Everybody talked about it. It was supposed to be something wonderful at that time to go so far west. When they came back for a visit and talked about the land, the town and the wonderful climate, everybody listened, as if these had come from some faraway foreign shore. Impressions received in boyhood days tincture our conception and imagination for years to come. We have in later years gone through Spokane, and the legendary hallow from the imagination of boyhood days has each time stolen into the scene. Spokane is indeed an attractive city. The first time the writer saw it was at midsummer time 1913. On his visit there, October 3 last, when he officiated at the dedication of the Sunday school building at Salem, he saw the town thoroughly both from its heights and from the roof of Davenport Hotel, as Rev. N. Wm. Anderson so kindly served as his escort.

This time, Oct. 26, we were in Spokane to take part in an anniversary celebration commemorating the reading at Augsburg of the Augsburg Confession four hundred years ago. The celebration was arranged by the Lutheran Ministerial Association of Spokane and was held in Grace Luth. Church. Rev. William Siegel, pastor. On his kind invitation we preached at the

morning service on the text for the day using as our theme "Jesus Rejected and Jesus Accepted." We were happy to meet here the organist of Grace, Prof. N. E. Olson. We had before met both him and his mother and two brothers at one or two occasions in Portland, but did not know he was a musician nor that he was organist in Grace, Spokane. We had a fine audience in the morning. The Grace choir sang beautifully. At noon we responded to an invitation to partake in a delicious dinner at the Park View Girls Club. This is a hospice for young women located on one of Spokane's beautiful parks, hence the name. This hospice is the finest we have ever seen. It was originally a millionaire's mansion. The Lutherans of Spokane bought it for nineteen thousand dollars. It was supposed to have cost sixty thousand to build. It contains twenty-five rooms. The woodwork and wall decorations are beautiful. The front room has chandeliers of exceptionally rich design. There is a beautiful dining room and opposite it there is what is called The Turkish Room, which was used as an amusement room in the days of the millionaire. In the Turkish Room we had our dinner. Mrs. W. J. Olsen, makes an excellent governess of the home. Together with her and two guests of the hospice and in company with Rev. and Mrs. Figg, Rev. and Mrs. Anderson we spent here most pleasant moments around festive board. How congenial fellowship with friends in Christ does rejoice the heart!

It was at that time only three weeks since we were at the Park View Girls Club the first time. Mrs. Olson invited us then so kindly to come and view the home after we then had enjoyed a fine dinner together at Salem parsonage under the kind generosity of Rev. and Mrs. N. William Anderson. We were then most favorably impressed by the beauty and magnitude of the Park View Club with its spacious grounds, the entire property consisting of seven lots.

For the Reformation festival Oct. 26 an audience was present that filled the spacious Grace church. Rev. N. William Anderson conducted the invocation. Central Lutheran Choir sang "In Heaven Above" by Christensen in a very inspiring way. The writer gave the address on the subject "The Augsburg Confession." Mrs. S. Herbert Swanson sang "God Shall Wipe Away all tears," by Harker. Rev. A. K. Walborn, the president of the Luther Ministerial Association of Spokane, who led the program, made a few concluding remarks, when he in part expressed great satisfaction in the fact that so many from the different Lutheran congregations had come together in one sanctuary.

Grace church had its ingathering of pledges that Sunday afternoon. Most encouraging reports were brought in at the end of the day. Rev. Siegel is doing a blessed work there and he spoke most commendably about the good work done in Grace by Rev. Andeen, the former pastor of that church. Mrs. Siegel's mother was sick in bed, but we hope that she later recovered. She is of the deeply pietistic type, a lover of Rosenius' books and other deeply Lutheran devotional writings. God bless that old-time evangelical pietism, wherever it is still found.

THE AMERICAN INDIANS

(Cont. from page 1)

the king of Sweden and sent to America by him to be used among the Indians.

The missionary efforts among the Indians have since been very meager throughout our history as an American nation. We have taken their land and often they have by unscrupulous people been swindled out of what they got for it. We have forgotten to give them of the possessions that are eternal.

Contributed

From Elgarose Luther League

The Elgarose Luther League held its regular meeting last October 12 in the church. A new plan for promoting more interest in the League, encouraging larger attendance, and securing better programs, has been proposed by the Young men and women for the attendance and program furnished, proved very favorable with the League, and so an interesting meeting is expected next month. The League is also working hard toward getting an Altar Painting for the church.

DORA OLSON,
VIOLET BLOMQUIST,
Committee.

Roseburg, Ore., Nov. 6, 1930.

Lutheran Sunday School Workers' Institute

Central Luth. Church, Rev. A. Kraabel.
Grand and Wasco Streets, Portland.

Auspices: The Portland Luth. Ministerial Association.

Rev. L. Ludwig, Dean, 245 W. Lombard.
Miss Esther Eckberg, Sec., 802 Colonial.
Committee Members: Rev. H. P. Johnson, Rev. M. J. Olson, Mr. E. O. Granum, Mr. Kort.

Daily Schedule:

7:45—7:50 Opening song; 7:50—8:35 Class period; 8:35—8:50 Recess, Business; 8:50—9:35 Class period; 9:35—9:40 Closing

Monday, Nov. 10

The Lesson: Plan and Preparation—Rev. E. H. Wahlstrom. How to Train in S. S. for Active Church Membership.—Rev. L. Ludwig.

Tuesday, Nov. 11

The Lesson: Helps to make It Interesting.—Rev. E. H. Wahlstrom. How to make the S. S. a Misisonary Force.—Rev. Paul Kunzman.

Wednesday, Nov. 12

Group Period: Demonstration Lesson for Beginner (3—5 years)—Mrs. S. E. Johnson. Demonstration Lesson for Primaries (6—7 years)—Mrs. E. A. Butenschoen. Demonstration Lesson for Intermediates—Mrs. A. O. Grimstvedt. Bible Class Teachers—Rev. L. Ludwig. Superintendents—Mr. A. Huenbecker. The Lesson: How to Handle Memory Work—Rev. E. H. Wahlstrom.

Monday, Nov. 17

The Lesson: The Recitation, or the Act of Teaching.—Rev. E. H. Wahlstrom. Training the Devotioanal Life: Worship.—Rev. S. E. Johnson.

Tuesday, Nov. 18

The Lesosn: When and How to Review.—Rev. E. H. Wahlstrom. Training the Devotional Life: The Use of the Bible.—Rev. S. E. Johnson.

Wednesday, Nov. 19

The Lesson: Application, or Reaching the Heart and Will. Training the Devotional Life: the Goal of Such Training.

Annual Meeting Held

The Lutheran Compass Misison society met at Seattle October 14th for its third annual meeting. The meeting was held in the Misison hall of the Compass Siloah Mission, 110 Cherry street. A short program was rendered; scripture reading and prayer by the Rev. O. R. Karlstrom. The Rev. John H. Groth, Ph. D., gave the address of the evening "What Is Christianity." Mrs. O. R. Karlstrom rendered two vocal numbers.

The meeting was declared open for business. President's report was read and accepted. Reports by the local missionaries as to the work and finances were read and accepted. The secretary presented a request from the Tacoma membership asking that the work in Tacoma be turned over to the local membership. This request was granted and both cities were asked to perfect their separate organizations. The officers were re-elected as well as those trustees whose terms expired. Mr. Julius Ekkerstrom and Mr. C. A. Peterson were elected to fill the vacancies created by the resignation of Mrs. Carl W. Johnson and Mrs. John W. Unis. The board will function till such time when all affairs

of the Mission have been disposed of and the new organizations have assumed full control.

V. E. THOREN,
Secretary.

The Compass Mission

The membership of the Lutheran Compass Mission in Tacoma are organizing themselves into an inter-synodical Inner Mission society. The society will continue the work of the Compass Mission among Loggers and Seamen as well as transient laborers in general, but will have as its aim to carry on a well balanced work in all lines of inner mission activity as fast as the society gains the membership and the work opens up.

The local board of the Mission in Tacoma was instructed to act as incorporating and organizing committee by a group of pastors and laymen of Tacoma meeting in the Mission, September 22. The first annual meeting of the new society will be held soon when a big meeting will be staged. One of the outstanding Inner mission and Welfare workers from Minneapolis will be invited to be the speaker and assist in the formulating of the program for our organization.

V. E. THOREN,
Secretary Prom Tem.

Minnesota College, Minneapolis

By DR. FRANK NELSON

Minnesota College, Minneapolis, Minnesota, opened the new school year September 8 with an enrollment that was just eight less than the enrollment at the opening of the school year in September, 1929. Assuming that the ratio of enrollment will be maintained, it is believed that the total enrollment for the year will be the same as last year which was 562. The school is now operated by the Lutheran Education Association. The following are the members of the Board: Dr. H. M. Noreen, president; Dr. E. O. Stone, vice president; Dr. J. A. O. Stub, vice president; Rev. Henry Hartig, vice president; Rev. Carl Bartsch, vice president; Mr. F. E. Bergin, treasurer; Mr. O. S. Brodd, secretary; Mr. M. Klungnes, Mr. C. J. Hoigaard, Mr. E. G. Dahl, Mr. A. A. Dahlin, of Minneapolis; Dr. David Dahlin, St. Paul; and E. E. Bloomquist, Stillwater.

The faculty consists of nineteen members with Dr. Frank Nelson as president of the institution.

The new corporation will aim to secure the united support of all the Lutheran church bodies of Minneapolis and St. Paul for Minnesota College.

To the Congregations of the Columbia Conference

Greetings!

A few days ago I was given the following splendid bit of advice, "Know what you want and tell it well, and you will be all right, brother." The first part of this lesson I feel that I can master quite well, for as Conference Treasurer I know, not only what I want, but (what is more) what I need. The second part is harder, and like Euclid cannot be mastered by all—certainly not by the undersigned. However, I feel prompted to say something, and I hope that every member of our churches in this Conference will feel the burden of the thing that prompts, even if it may not be so well dressed.

They say that these are hard times. Be that as it may. The trouble is not all a material one. A large percentage of it is mental; and I sincerely believe that the remedy is to be sought first of all in a change of mental attitude. How this is to be brought about is a vital problem, the solution of which would be easy if it did not involve as many minds as there are individuals and as many local problems as there are localities. "Every cloud has a silver lining," we are told. This may not be true in every case, as far as the individual can see, but we are all agreed that the sun shines behind the clouds. If it did not, there would be no clouds and no shadows. All of us who are vitally concerned in this matter know from experience that financial depressions are not permanent; and may we not hope that there are brighter days ahead? If need be our physical needs are provided for on credit in the hope that some day we will be able to pay. This world would be a great deal worse than it is if men could not trust each other and if business could not with reasonable certainty bank on favorable future developments.

Therefore, "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not." We cannot turn away from the duties of the day. That would be a sign of weakness. We must face them as they are and seek to discharge them in the spirit of Him who said, It is more blessed to give than to receive."

Thinking of our duties in the matter of giving of our means to help, where help is needed, experience teaches us that they are of two kinds, general and special. Our special obligations are such as we have assumed by entering into an agreement by a promise to fulfil under certain conditions. The Conference Budget presents such an obligation on the churches. The churches in convention assembled, having adopted the budget, have thereby in fact

pledged themselves to carry out the program, the execution of which requires the amount of the budget. Not only so, but the churches have also, by adopting the program, thereby instructed its officers to execute the same. Here is a special obligation on every church, and on every individual member of the same, just as real and just as sacred as the salary pledged to the local pastor. Moreover, the officers, and in this particular matter, the treasurer, have proceeded along the lines drawn by the Conference to carry on, and Lo! Another special obligation has been created by reason of the failure on the part of some churches to do their best in sending their apportionments to the Conference Treasury regularly. This obligation is made up of interest bearing notes. It is to be noted that no money has been paid out over and above the budget. God has in His goodness answered our prayers and sent laborers into the field. Young, strong, hopeful and devoted men have joined the ministerium of the Conference. This is taxing the budget to the limit. We believe that it is God's will that these men should be paid their salaries on time and in full. We believe also on the same ground that current bills should be paid promptly. If your treasurer does not always speak in a calm and euphonious manner in his appeals for funds your judgment of his behavior should not be passed until you have taken a look at him in his efforts to perform his duties in your behalf. Here he is. The month is drawing to its close. Very little money coming in. Salaries must be paid on the first. A note is due and payable on the third. Appeals are sent out, prayerfully and—in hope. The first surely comes. There is not enough money for the salaries, and a note is due in the bank just now; what shall he do? Borrow more money if he can. Any one knows how pleasant it is to negotiate a new loan at the very time when the old loan should be paid. Ordinarily it does not work. This time he succeeds. Fine! The salaries are paid and the note on the bank is made bigger. We catch our breath and follow our treasurer through the month with the prospect of witnessing the same performance after thirty days etc. If you were in the treasurer's place, **WHAT WOULD YOU DO?** We have special obligations, and they should be considered first. General obligations there are, too. We hear appeals for money at all times for this and that and the other thing, and money is raised in response to these appeals, while often the Conference Budget is forgotten. Whatever we can do in general, without neglecting our special obligations, it is our duties as Christians to do. "These (things) ye ought to

have done, and not to have left the other undone."

Fellow Christians: Have you understood the burden of the thing that has prompted me to write this article? Call it whatever you will. I shall refrain from naming it, lest you think it personal and subjective without a serious objective cause. Please come to my aid. We are holding the fort, and we are going to conquer; but we must do this together, each man taking himself seriously, doing just his part. Remember the Conference Budget. "And He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God."

P. H. NORDLANDER.

Stewardship and Church Finances

OTTO LEONARDSON,
Secretary of Stewardship
628 Security Building, Minneapolis, Minnesota.

A money-raising campaign for one of our conference colleges was in progress. Participating in the effort to raise our quota locally, we called one evening on a certain well-to-do man, who was in an indifferent fashion identified with the congregation. Arguments did not seem to avail in opening his heart and purse in behalf of the cause. What did our small church schools amount to anyhow? What could they accomplish of value? The man whose interest we were trying to enlist was not by nature niggardly and often gave generously to worthy causes. His mother had said to him, when as a young man he left for America, "Remember, John, a closed hand will never bring you any blessing." He wanted to follow that advice, he said, and he had found through experience that it was sound. But — a gift for a little Lutheran college was out of the question. Was it? The voice if not the eye may have betrayed the near presence of tears: the campaign had been a trying one; the solicitor was tired. We resolved, however, to make one more attack. We remembered Webster's words, in his plea in the Dartmouth College case, "It is a small college, gentlemen, but I love it." We, too, had learned to love a little college. We had good reason to do so. We made bold to say: "I am your pastor. I became a pastor, because at a small Christian college I was influenced to listen to the voice of God within and to dedicate my life to the Gospel ministry. I do not know if you will admit that that entitles our Lutheran educational work to a claim on your generosity; but there are hundreds of pastors who have received their training at our schools and who have

gone forth to serve the Lord and minister to the souls of our people. Were it not for our schools, our own schools, would these have been gained for this noble work?" Our friend stamped upstairs. Was the interview at an end? We lingered a moment. Presently he returned, gave us an encouraging smile, handed us a check, and said, "Will four hundred dollars be sufficient?"—(D. N.)

A Good Idea

The treasurer of a Reformed Church in New Jersey, has evolved an admirable way of letting contributors know when their pledges are paid to date and when they are delinquent. Instead of embarrassing the delinquent member, or offending the well-meaning but slow contributor, by printing their names, he published in the church bulletin the envelope numbers of the paid-up contributors. Here is the tactful way in which he reminds the tardy givers to bring their offerings:

Honor Roll

The following church envelopes are those that are paid up to and including November 17th. Is yours among them? If not, perhaps it will be next month:

4	5	8	9	12	14	15	16
18	21	22	23	24	25	26	27
28	29	30	31	32	33	37	38
39	47	48	51	52	52	54	55
56	58	59	61	62	63	65	66
72	73	76	77	78	80	81	82
83	84	85	86	87	89	90	91
103	110						

* * *

We shall be glad to send you a supply of the following miniature mottoes which we have recently printed:

- 1—My offering must be a willing gift, since no other is acceptable to God.
- 2—Not how much of my money must I give to God, but how much need I use for myself.
- 3—Earning maketh an industrious man; spending, a well-furnished man; saving, a prepared man; giving, a blessed man.
- 4—He is a wise man who parts with what he shall not lose.
- 5—Stewardship is the recognition of God as the Owner of all things.
- 6—Every man must give an account for all which has been entrusted to him.
- 7—A definite portion of my income to promote God's Kingdom.
- 8—Lord, teach me to use all my money in ways pleasing to Thee.

Cultivate the habit of paying pledges promptly by mailing statements. Include one of these miniature mottoes with each statement. An assortment will be sent your church free of charge, if you write to the Secretary of Stewardship.

Seven Synods Form Federation

The month of October closed in a momentous way for the Lutheran church in America. On Thursday and Friday, Oct. 30-31, an organization meeting was held in Central Lutheran Church, Minneapolis, when the American Lutheran Conference was brought into being. This large body of Lutherans consists now of approximately 1,350,000 communicants and is comprised of the following synods: The Augustana Synod, The United Norwegian Lutheran Church of America, The Norwegian Lutheran Free Church, The United Danish Lutheran Church, The Synod of Ohio and Other States, The Iowa Synod and The Buffalo Synod. The meeting was opened with divine worship, when Dr. S. M. Miller, dean of the Lutheran Bible Institute, Minneapolis, preached the preparatory, and when Dr. P. A. Mattson preached the sermon, which properly marked the opening of this epoch-making event. 125 delegates were present from the different synods that now were to be federated. Dr. P. A. Mattson gave the greeting of welcome. He is a leader in the Augustana Synod and has for some fifteen years or more been president of the Minnesota Conference.

The following were elected as officers of the newly formed federation: Dr. Otto Mees, Columbus, O., president; Dr. L. W. Boe, president of St. Olof College, 1st vice president; Dr. J. P. Nielson, Blair, Neb., 2nd vice pres.; Dr. O. H. Sletten, Minneapolis, 3rd vice pres.; Dr. P. O. Bersell, Ottumwa, Iowa, secretary. The latter is president of the Iowa Conference of the Augustana Synod.

A constitution, which had been drafted by a committee and first submitted to all the different synods above named and by them approved, was read and accepted. The idea with this federation seems to be, that the Lutherans of these different bodies be brought closer together. It joins them all in pulpit and altar fellowship. It will enable them to work better in harmony and thus to avoid unnecessary duplication on the mission fields. It enables the Lutheran church to show a more solid front against powers militant to it. We believe this union, if wisely guided, shall prove a great blessing to the Lutheran Church of our land. There is no question, but that we Lutherans should come closer together. Some express the hope, that all these synods might eventually be merged into one. We doubt that anything in a practical way would be gained thereby. Such a body would be so clumsy and unwieldy under the congregationalistic organization by which the Lutheran church in America is governed. Another fact that cannot be ignored is the traditions of the different syn-

ods. An organic union must be one resultant from a natural welding together of traditional interests. Joining together in other ways into a closer union than a federation will only be mechanical and not real merging. We may ask whether it isn't well, that we have our different synods with interests that they feel are their own. It is, for instance, doubtful that our synod would have done the intense foreign mission work in China that it has done the last two decades, if it had not had that mission as its own. We may say that it should not be so. But the answer is this: we never deal with things as they should be. We have to deal with them as they are. What has been true with the Augustana Synod has also been true with other synods in the above mentioned group.

The data given concerning the meeting in Minneapolis is taken from other papers from the East. Our representative from the Columbia Conference was Rev. G. K. Andeen, but the editor has not at this writing seen him, since he returned. We believe, however, that we can depend on the reports from which the information given in this article is taken. The convention decided to meet every other year. In connection with the one just held a great reformation festival was held on Saturday evening, November 1.

Talks on Sunday School Teaching

III.

Means of Securing Attention

In the last number of this paper we discussed attention, its nature, and the factors that influence it. We found that all persons always pay attention to something, that the only time a child learns anything is when he is paying attention, and that attention cannot be kept on an unmoving object. We found also that some of the factors that influence attention may be found in the pupil himself, in the teacher, and in the environment of the school. We are now to take up the problem of securing attention under the circumstances of the schools as we find them.

We need better teaching, better equipment, and better standards in the Sunday school. Let the church become convinced once that the Sunday school is a school, a place for instruction, learning, and growth. If we are convinced as to the importance of teaching religion, why should we not be willing to spend some money on it? Why should we pay for the instruction of adults (preaching), and expect the children to be instructed gratis? Would it not be a good plan to pay for adequate supervision and teachers' training? It is certainly as important to have adequate equipment for the Sunday school as to have such for church suppers and

social events. If the church became convinced once that it is possible to teach Christianity to the children so as to provide for a normal growth in grace, the necessary equipment would soon be forthcoming.

But we need not wait upon such a revolution in church sentiment to improve our teaching and secure the attention of the pupils. Let me give here only a few hints on how to secure attention.

Prepare the lesson. You cannot get attention from the pupils if you have to pay attention to the book. The reason some are "born teachers" is that they love their work and are willing to spend some time preparing for the lesson. Study your material until you have it so well in hand that you can give your undivided attention to the class. Make an outline of the lesson, if necessary, write it down on paper, but do not depend on the paper. Ask your questions and make your explanations looking directly at the pupils. Incidentally, if you prepare your lesson well, you will not be tempted to waste your or the pupils' time by reading the Sunday school paper in class. If you cannot find material enough in one lesson of the Graded Lessons on the Catechism to occupy the 20 or 25 minutes allotted to you, either your preparation is inadequate or your method is wrong, or both. You are there to teach the children, and the religious knowledge they will have depends on your faithfulness in teaching. Prepare the lesson beforehand.

Talk to the whole class, not to the individual. I have seen a class strung out in a long pew in the church. The teacher sat down at one end of the class in the pew ahead, and as each pupil recited he slid over in front of the teacher until the whole class had thus slid by and the recitation was over. Each pupil spent 3 minutes reciting and the other 17 minutes of the class period was wasted. The children know something about teaching. They have spent five days of the week in the public school. They cannot help but get the impression that this subject of religion is after all of very minor importance since such methods are used in imparting knowledge about it. Talk to the whole class. When one is reciting let the others listen and correct him if necessary, and when you explain anything, address yourself to all. Sit directly in front of the class, or in such a position that you can see all the members of the class at once.

Never ask for attention in the class or reprimand anyone for not paying attention. If attention is wandering, it is a sign that you need a change. Vary the method, change the line of thought, move on to a new section of the lesson, put on a snappy drill, so as to capture and retain the interest.

Keep the subject moving. Remember that the child cannot pay attention to an unchanging object. Have an aim in view and move toward that aim. Use the ideas of the children as you go along. They may not be so well expressed, but they can be used. And the children will be vastly more interested in their own contributions to the discussion than they will be in yours.

See to it that the pupil pays attention to the lesson, not to something else. Prof. Weigle tells of the experience of one teacher who was delighted to see the rapt attention of one of her pupils in her class. After the session was over she told the little boy how pleased she was that he paid so strict attention. But the answer was disconcerting. He said: "Teacher, I kept my eyes on your face the whole time, and your upper jaw didn't move once." That's what he learnt in that recitation, and he learnt it because he was paying attention to it. But the lesson of the day he knew nothing about.

Attention is the central problem in teaching. When your pupils are paying attention they are learning, and they will remember what they have learnt. Study your own class. Find the factors that seem to disturb the attention. Some of these can be eliminated. And some can be overcome by better preparation and more attention and interest on your part in your work.

ERIC H. WAHLSTROM.

Items of Interest

Evangelistic Services are being arranged by the Federated Brotherhood of the Lutheran churches of Spokane. These are to be held throughout a whole week in February. Rev. A. B. Anderson of the Lutheran Bible Institute, Minneapolis, is to be the speaker.

A Women's Missionary Soc. Festival was held in St. Helens church, Rev. Eric Wahlstrom, pastor, on Thursday evening, Oct. 16. Mrs. Fred Jensen, Portland district treasurer, is the president of said society. Under her leadership a program was rendered consisting of singing by the choir of the congregation, a dialog, and a talk by Mrs. H. P. Johnson, president of the Portland district organization. Rev. H. P. Johnson also spoke.

Fathers and Sons Banquet was held in the parlors of Gethsemane Church, Seattle, Friday, Oct. 24. A fine program was rendered, when Rev. Carl J. Olson, pastor of the Central Lutheran church of that city, gave the address. Rev. Olson joined recently the U. L. C. of America, coming from the Icelandic Lutheran Synod in which he was born and raised, and in which he was ordained to the holy min-

istry a number of years ago, having since served Icelandic congregation in Canada.

Change of Treasurer has taken place in Immanuel church Portland. Mr. E. M. Erickson, who has served so well in that capacity, took sick some time ago and has for a number of weeks been confined to his bed. Upon his resignation on account of his illness Mr. A. G. Malmquist, 815 Knott street, was made treasurer. Mr. Erickson had also for many years been treasurer of Immanuel Sunday school. Mr. Arvid Carlson has been elected to take his place in that office.

Dr. W. E. Tressel, pastor of the newly organized Faith Luth. Church, Portland, died from heart failure unexpectedly, Oct. 13. Dr. Tressel belonged to the Ohio Synod. He came to Portland last May from Fremont, Ohio, where he had been pastor for over twenty years. Funeral services were held in Peninsula Peace Lutheran Church, Rev. L. Ludwig, pastor, Oct. 16. Remains were sent to Fremont, Ohio for interment. Dr. Tressel had reached the age of 59 years. He was a very able speaker and a man of attractive personality.

Dr. Conrad Bergendoff, well known among many on the coast since his participation last summer in our Bible Institutes, has resigned his charge in Chicago to take up his work at our Theological Seminary in Rock Island as its dean and as instructor in dogmatics and kindred subjects as successor to the late Dr. C. E. Lindberg.

Korsbanéret, our Synod's Swedish annual of about 300 pages, will in a few days be off the press in its 52nd edition. The editor of this paper has edited said edition of Korsbanéret and has succeeded in getting very interesting articles for the same from prominent writers of our synod. The book, which is printed in Swedish, also contains poems and obituaries on the pastors within our synod that died during the past year. It also has a section with obituaries on prominent laymen. The pictures of those ordained at the last synod meeting are also included in the book, as well as pictures of newly dedicated churches.

A surprise was tendered Rev. William Siegel on the occasion of his birthday, Oct. 17, by the Grace congregation, Spokane, of which he is pastor. Rev. N. William Anderson, the pastor of the neighboring Salem church, was present and led the program. After giving an appropriate address he delivered to Rev. Siegel a gift in money as a token of the esteem in which the latter is held by his congregation. Mrs. Carl Swenson handed Mrs. Siegel beautiful flowers. Mrs. D. E. Sorenson spoke in behalf of the Ladies' Aid. Beautiful musical numbers were also rendered. Refreshments followed upon the program.

The Portland District Woman's Missionary Society held a Silver Tea at the home of Mrs. D. E. Lofgren, 1233 E. 36th St., Portland, Friday, Nov. 14. A good program was rendered consisting of piano solo by Mrs. Ingeborg Olund Pearson, mezzo-soprano, Mrs. Ella Lewis; contralto solo, Mrs. Viola Avery; soprano solo, Mrs. William Skans and soprano solo by Mrs. S. E. Johnson; piano solo, Miss Constance Herwick and piano numbers by Miss Alice Poy, a Chinese nurse from Emanuel Hospital, who appeared in native costume. A goodly number attended the entertainment, which was held between the hours of two and five. The income went to the building special fund of the society. The hostesses were Mrs. D. E. Lofgren, and Mrs. Ida Swanson of Immanuel and Mrs. Karl Swenson and Mrs. E. Dahlberg of Augustana.

The last charter member of Immanuel Church, Portland, who still was a member of that congregation, Mr. Carl Ludvig Rosander, died at his home near Barnes Road, a short distance from Portland, Nov. 4. The funeral was held Nov. 6, when services were conducted at Immanuel church. The pastor, Rev. H. P. Johnson, spoke on Ex. 20: 24, one of the portions of Scripture that was read at the organization meeting of Immanuel. It is a rather unusual thing, that a charter member of a church remains a member of that same congregation without a break for more than fifty years. Immanuel church was organized Dec. 28, 1879. Mr. Rosander had reached the age of 80 years, 6 months and 16 days. A nephew, Rev. C. A. Rosander, Crystal Falls, Mich., is a pastor of our synod. Mr. Rosander is survived by three daughters and a son.

Mission Meeting was held in Marshfield-North Bend Oct. 21-22. As we had the program in the last issue, we will not repeat it here. Rev. Samuel E. Johnson and Rev. H. P. Johnson preached the sermons. In the afternoon of the second day the Woman's Missionary Society met. Speakers were Mrs. Samuel E. Johnson and Mrs. H. P. Johnson. A large number was present. Mrs. J. A. Edlund, local president, led the meeting. The two pastor couples were entertained for picnic dinner at the ocean beach at noon the last named date by Rev. and Mrs. Edlund. Rev. Edlund could, however, not be along on account of a funeral. The lighthouse was visited and different parts of the ocean shore. The day was ideal and we enjoyed immensely the picnic dinner near the edge of the roaring surf. The visitors were also royally entertained in homes of the two congregations and in the parsonage.

Rev. and Mrs. B. S. Nystrom received a visit on Armistice Day by the following pastors and their families: Eric H.

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Wahlstrom, Samuel E. Johnson, G. K. Andeen, A. G. Anderson, Ernst J. Sakrison, A. M. Green and H. P. Johnson. These all arrived there in time for noonday dinner. An abundance of food for the repasts of the day had been brought along by the visitors, and all enjoyed themselves to their hearts content. Dr. Ernest J. Nystrom, dentist in Portland, had come home for the event. A short program was rendered, when invocation was offered by Rev. Andeen. Rev. Wahlstrom presided. An address was given by Rev. Green, in which the speaker expressed the appreciation of those present of all kindness shown that day and in the past. Rev. Green also dwelt extensively on the importance of the long service Rev. Nystrom has rendered our church in so many different places on the coast. The day was balmy and beautiful, which meant a great deal, not the least to the children, who had come along to enjoy a day in God's free nature.

Rev. C. J. Renhard was pleasantly remembered on his sixtieth birthday, Nov. 5, when about 300 of his Aberdeen and Hoquiam parishioners gathered in the new church in Hoquiam to celebrate with him the event. A good program was rendered. The Mayor of Hoquiam, Hon. Martin F. Smith, was the principal speaker. He eulogized Rev. Renhard because of the wonderful work he did, as the new church edifice in Hoquiam was erected. Other speakers were Rev. Luther Cornay, Rev. T. T. Ove of Aberdeen, and Rev. Willmer of Hoquiam. Mr. Olof Oberg of the last named place also spoke. Telegrams of congratulation were read, among these one from Immanuel Luth. Church, Portland, where Rev. Renhard was pastor for several years, and from Mr. and Mrs. F. W. Lonegren, Portland, intimate friends of Rev. and Mrs. Renhard. Musical and vocal

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numbers also had their place on the program. Rev. Renhard received as beautiful gifts a large, comfortable chair and a fine sum of money.

Reformation Festival was held in Portland Nov. 2 under the auspices of the Portland Luth. Ministerial Ass'n. The speaker was Dr. J. P. Pflueger of Parkland, Wash. He delivered a very able address on the Augsburg Confession. A large joint choir sang under the direction of Prof. Chas. Swenson. Rev. S. E. Johnson, who had had the assembling of the choir in charge, gave the invocation. Rev. A. Engeset presided. Rev. W. E. Brinkman made the appeal for the offering. Rev. Martin J. Olsen closed with the benediction. The festival was very well attended.