The Canton Leader.

ARTHUR LINN, Editor and Proprietor.

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For President in 1904:

THEODORE ROOSEVELT.

LUTHERAN CHURCH HISTORY.

A Brief Sketch of the Growth of the Church in the United States.

BY REV. J. S. NORDGAARD.

The Lutherans are among us in large numbers this week. The reasons for their gathering here in such numbers at this time are the dedication of the new building at Augustana College and the so-called large mission meeting of the United Norwegian Lutheran Church of America. This mission conference is held every year in various parts of the country for the purpose of increasing and stimulating the interest in mission work among the people. It is not a representative body with power to transact business in behalf of the local congregation. It is simply a mass meeting under the auspices of the committee on Home and Foreign Missions, called for the purpose above stated. The Mission Committee, which was in session here in the city several days previous to the conference, is composed of the folowing gentlemen: The president of the United Church, Rev. T. H. Dahl, of Minneapolis, Minn., ex-officio member and chairman of the committee; Rev. G. A. Larson, Northfield, Minn., secretary for Home Missions; Rev. P. Dreyer, Harmony, Minn., secretary for Foreign Missions; Rev. L. Lund, Elroy, Wis., treasurer; Rev. G. Rasmussen, Minneapolis, Minn.; Rev. M. Saeterlie, St. Paul, Minn.; and Rev. O. T. Nelson, Buxton, N. D.

The opening sermon was preached by Rev. N. B. Thvedt, of Duluth, Minn. A large share of the time of the conference is taken up by the discussion of the topic, "The Good Samaritan." The discussion of this topic was opened with a lecture by Rev. H. C. Holm, of Eagle Grove, Iowa, Superintendent of Home Missions. It is now being discussed in all its bearings on missionary work.

On Sunday forenoon Rev. G. Rasmussen, of Minneapolis, will preach a missionary sermon, at which time an offering will be made for the mission work. Sunday afternoon the dedication of the new college building will take place. The principal speakers on this occasion will be Rev. Prof. J. N. Kildahl, president of St. Olaf College, Northfield, Minn., Rev. J. C. Roseland, of Austin, Minn., secretary of the United Church, and Rev. J. O. Hougen, of Decorah, Iowa, a former pastor of this city.

The United Church, many of whose leading men are among us this week, is the largest Norwegian Lutheran church body in America embracing over half of the Lutherans in this country. Next to it comes the venerable old "Synod," distinguished for its conservatism, its learning, and its interest and activity in educational matters. This body celebrated its fifty years' jubilee, at Decorah, Iowa, last June. The other bodies are the Hauge Synod and the Free Church, or Augsburgers as they are generally called.

The United Church has, according to the latest statistics compiled by its secretary, J. C. Roseland, a communicant membership of 139,127. It has 712 parochial school teachers, 3,577 Sunday School teachers, and 41,514 children attending parochial and Sunday school. The past year it expended about $50,000 in home and foreign mission work. The last year's statistics of the other Norwegian Lutheran bodies are not yet at hand. The Norwegian Lutheran church, however, forms but a small fraction of all the Lutherans in the United States and the Lutherans in the United States, in turn, form but a small fraction of the Lutheran church in the world. The numerical strength of the Lutheran church in the world is now about 58,000,000, greater than all the other protestant communions combined.

According to the latest obtainable statistics, the Lutheran summary for the United States is as follows: Sixty Synods; 6,482 ministers; 10,513 congregations, and 1,868,502 communicant members, ranking third among the protestant denominations in the United States, being outnumbered by the Methodists and Baptists. There are 3,500 parochial schools with 3,710 teachers, and 212,228 pupils (not all Synods reporting,) 4,919 Sunday schools with 54,998 teachers and 487,694 scholars (not all reporting;) and benevolent contributions amounting to $1,188,-143.62. The theological seminaries number 25, with property valued at $1,282,000, having 103,950 volumes in the libraries, employing 86 professors and having 1,092 students.

The colleges number 50, having property valued at $2,616,380 with 165,-520 volumes in libraries, 312 professors, 7,125 students, of whom 1,282 have the ministry in view. The academies number 36 with 166 instructors, and 3,861 students. The ladies' seminaries number 11, with 137 instructors and 1,039 students. The Orphans' Homes number 44, with property valued at $978,849, endowment $912,145, having 2,000 inmates; 18 homes for aged with property valued at $206,000, endowment $13,383 and 564 inmates; 8 deaconess institutions with property valued at $547,000, and 271 inmates; 17 hospitals with property valued at $1,098,000, endowment $30,554, and 8,163 inmates; 11 immigrant and seamen's missions with property valued at $226,000, endowment $6,500 and 13,-191 inmates. The total number of institutions under church control is 212, representing an investment of capital amounting to $10,694,480. But this is not an exact representation of the real condition of things in the line of education and benevolence, because a number of institutions have failed to report the various items necessary to make up a correct report. There are published 152 periodicals of which 64 are in English, 49 in German, 22 in Norwegian-Danish, 7 in Swedish, 3 in Icelandic, 2 in Finish, 2 in Slavonian, and 1 each in French, Letish and Esthonian. From the foregoing statistical summary, brief and incomplete as it is, it will appear that the Lutheran church in the United States is well represented in all lines of church work, missionary, charitable and educational.

The idea seems to be quite prevalent in some quarters that the Lutheran church is a foreigner and of quite recent date in this country. Such however, is not the case. She is no more a foreigner on these shores than other churches which have their origian in other lands, even though she proclaims the Gospel, to a large extent, in languages other than the English. She was in evidence on this continent as early as the year 1623, among the Dutch settlers on Manhattan Island, only three years later than the landing of the Pilgrims at Plymouth Rock, and 80 years before John Wesley, the founder of Methodism, was born. It may be said that the Lutheran church appeared on this continent even before the pilgrim fathers. In the year 1619, a year before the Pilgrim fathers started for the new world, the king of Denmark sent an expidition to discover the northwest passage. The chaplain of this expedition, Rasmus Jensen Aarhus, was the first Lutheran minister to set foot on American soil. He died February 2, 1620, on the southwest coast of Hudson Bay, near the mouth of Churchill river. The growth and progress of the Lutheran church on Manhatten Island was, however, greatly hindered by the attitude assumed by the Dutch Reformed and Presbyterians, who, greatly outnumbering the Lutherans, made the Dutch Reformed the official church of the colonly, and refused to tolerate any other church. The Lutherans were fiercely persecuted, their house of worship was destroyed, and their minister was banished from the colony. No Lutheran minister should be allowed to preach the faith of the Reformation within the limits of their jurisdiction, nor even by his presence to pollute this soil sacred to Calvinism. Dutch Lutheran churches were also established at Athens, N. Y., then called Loonenburg, and at Rampola and Saddle River, New Jersey. There was also quite a colony of Danish Lutherans in New Amsterdam (New York) as early as 1624.

The second early settlement of Lutherans in America consisted of a colony of Swedes, who settled upon the banks of the Delaware in the spring of 1638. The establishment of this colony had been a cherished plan of the illustrious Christian hero, Gustavus Adolphus. With him it was not an undertaking for financial gain or national acquisition, but he sought to furnish a secure asylum "for the common benefit of all oppressed Christendom" Being compelled to offer up his life for the cause of Protestantism on the battlefield at Lutzen, his plans were carried into execution by his Prime Minister Orenstjerna, "one of the ablest and purest men who ever governed a kingdom in the name of another." Thus 18 years after the landing of the Puritans at Plymouth Rock, and 31 years after the first settlement at Jamestown, two vessels bearing the Swedish Lutherans passed into the mouth of the Delaware and landed at a spot to which they gave the name of Paradise Point. Rev. Torkillus accompanied the colony as its preacher, and one of the first houses erected, after the fort, was the church. Rev. Torkillus died in 1743. He was succeeded in the pastoral office by Rev. John Campanius, who was the first protestant missionary among the Indians of North America, being several years earlier than the distinguished John Elliot. He exerted a great influence over the Indians, and translated Luther's catechism into the Delaware language, thus preparing the way for the successful execution of the Indian policy of William Penn. Says a distinguished historian: "It is making a modest but just claim to maintain that the friendly attitude of the savages toward William Penn, was in a great measure due to the christian labors and examplary lives of pious Lutherans, who for nearly half a century privious had been teaching and practicing among them the righteous principles and the brotherly love of the gospel, in close proximity to the very spot laid out by Penn for his right—angled city." These Swedish Lutherans were the first to advance the principle of religious tolerance on American soil. The instructions given at Stokholm, August 15, 1642, declare: "So far as relates to the Holland colonists that live and settle under the government of her Royal Magesty and the Swedish crown, the governor shall not disturb them in the indulgence granted them as to the exercise of their religion."

The third, and by far the most important element in the growth of the Lutheran church in America, were the various immigrations of the Lutherans from Germany. The civil and religious revolutions, and persecutions drove large numbers of Lutherans from their homes in many of the German states, and these finally found their way to America. As early as 1680 Germans had begun to make their appearance in Pennsylvania. They settled upon a tract of 28,000 acres now occupied by the City of Philadelphia. In 1710 the German immigration into Pennsylvania was so great as to excite the serious apprehension of the civil authorities. At first they were deprived of the regular ministrations of the sanctuary, but they had brought with them from their native land their bibles, their hymn books, their catechisms and manuals of devotion, which they faithfully read, endeavoring to keep alive in their hearts the spirit of piety until the means of grace should be more adequately provided. In the mean time Swedish ministers rendered occasional services in preaching the word.

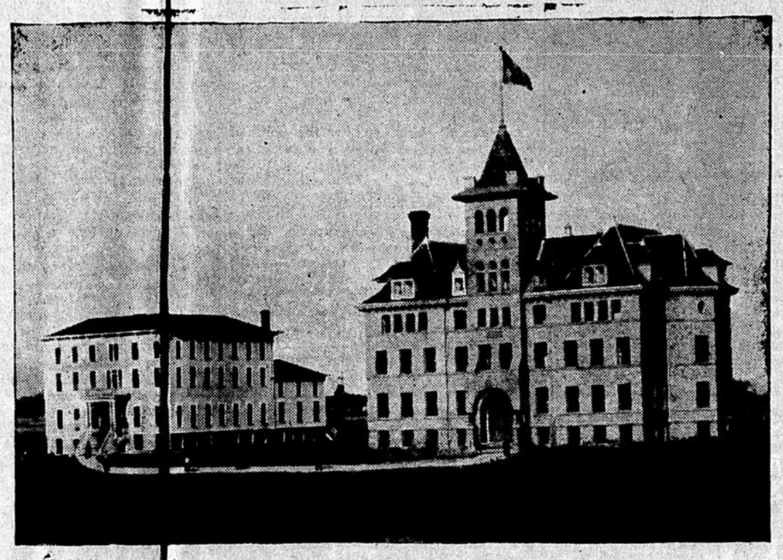
An event of the greatest importance to the Lutheran church in America was the arrival, at Philadelphia, on Nov. 25, 1742, of Heinrich Melchior Muhlenberg, who has been fitly called the Patriarch of the Lutheran church in America. He was a man of profound learning, deep and fervant piety, and great administrative ability; a man combining in himself to a marvelous extent the qualifications indispensible for the work to be accomplished; a man deeply penetrated by the spirit of selfment of Providence was destined to build from the precious, but choatic and scattered elements the foundations of the Lutheran church in the new world. His coming was the signal of a new era. It was like the arrival of a captain in the midst of a scattered and dispirited host. He became the instrument of the firm establishment of the Lutheran church in this country.

A step of the greatest importance and of far reaching results was the formation, in August 1748, of a synodical organization. Both the Swedirh and the German churches felt more and more the need of such an alliance in counsel and action. An annual conference of the German and Swedish churches, it was felt, would impart greater efficiency to the efforts of the ministry, and promote the general good of Zion. And thus was formed the Evangelical Lutheran Ministerium of Pennsylvania and adjacent states the first Lutheran synodical organizations in the United States.

We might go on and give an account of the Lutheran immigration into the Carolinas and tell the remarkable and thrilling story of the immigration and settlement in Georgia of the Lutheran Salzburgers, in whose company the Wesleys crossed the ocean, and from whom especially John Wesley, being moved by their filial faith and joy, and by their Christian zeal and devotion, received such an inspiration that it became a strong and blessed factor in the development of his own life, and through him in the great movement of Methodism in the Anglican church. We might likewise speak of the so-called Missourians, who, under the leadership of the the sainted Dr. Walther, have developed the most remarkable growth of all the Lutheran bodies in this land, but neither time nor space will permit.

The first Norwegian to immigrate into the United States was Hans Hansen Bergen who came with the Dutch immigrants as early as 1663, and became the ancestor of a large American family by that name. The next was Kleng Peterson and the so-called "sloop party," 1821-1825, followed by a larger party in 1839. From this time on, the immigration from Norway assumed larger and larger proportions, until the western prairies became literally covered with sons and daughters of Norway, who, in order to preserve and propagate their most precious heritage, their Lutheran faith, have dotted the hills and prairies with churches and schools.

The foregoing brief survey gives us only a very few glimpses of the history of the Lutheran church in this country, but in pointing to its beginnings it suffices to show that this church is not a stranger on these shores, as many are inclined to think, because, from present necessities, it uses, to a considerable extent, languages other than the English. No church is more loyal to our American institutions than the Lutheran, being, as it is, purely democratic in government and sacrifice, and who as a manifest instru- spirit. The English is now the official language of three of the large general



THE DORMITORY AND AUGUSTANA COLLEGE.—Photo by A. T. SEGRUD.

bodies, having a combined membership of more than half a million. And in the other bodies the English is being used more or less in the public worship.

In doctrine and usages the Lutheran church is purely and distinctly evangelical. "Evangelicals" was the name by which the Lutheran Reformers originally called themselves. It was by their enemies they were called Lutherans. This name gradually obtained currency and came to be generally used.

The attitude of the church toward the name "Lutheran" was pointedly stated by the Margrave of Brandenburg, when, upon being reproached with being a Lutheran, he said: "I was not baptized in the name of Luther; he is not my God and Savior, I do not rest my faith in him and am not saved by him; and therefore in this sense, I am no Lutheran. But, if it be asked whether, with my heart and lips I profess the doctrine which God restored to light through the instrumentality of his servant, Dr. Luther, I neither hesitate, nor am I ashamed to call myself a Lutheran. In this sense I am, and as long as I live will remain a Lutheran." And it is in this sense, and in this sense only, that we call ourselves Lutherans.

The Lutheran church accepts the Old and the New Testament as inspired books, submits to them as the source, rule, standard, and judge of faith and life, and allows no deductions of reason, traditions of men, or new revelations to stand against them. "We have a rule, even the Word of God: this constitutes and establishes our articles of faith and no one else, not even an angel."

The Lutheran church holds the sacred Scriptures to be clear and sufficient without any human traditions, and maintains the right of everyone freely to examine and interpret them for himself.

The Lutheran church interprets the Scriptures literally, according to the common laws of language.

The Lutheran church holds the literal sense of Scripture to be but one. The holy spirit never intends a two-fold or manifold, but only one, direct and immediate sense.

The Lutheran church rightly distinguishes between Law and Gospel.

The Lutheran church lays great stress upon the most earnest study and the most diligent use of the Holy Scriptures.

The Lutheran church makes Christ the center of all Scriptural teaching, and holds the doctrine concerning Him, and of justification and eternal life through faith in Him, as the polestar of Revelation.

The Lutheran church accepts the entire Scriptures as God's Word, holding every part to be important, and interpreting the more difficult passages by the clearer ones and by the general drift of the whole.

A newspaper article is, however, not the place to enter upon any extended discussion of the doctrines of the church. Such a discussion belongs in another forum. However, inasmuch as we constantly meet with the superficial view that the doctrine of the sacraments constitutes the principal difference between the Lutheran and other Protestant churches, it might be stated here, in passing, that, although this doctrine forms the most conspicuous, it is by no means the most fundamental difference. The ground of the diverging tendencies lie far deeper. The difference in doctrine concerning the sacraments grows out of the diverging view held concerning the nature and character of the Word of God. The Lutheran church lays more stress than the other Protestant churches on the exclusive authority of the Scriptures in that it regards the Word of God not only as the sole authority revealing the will of God, but also as a means of Grace, an instrument for the inward action of the spirit. It views the Scriptures not only as inspired, but as inspiring, possessing not only normative but also dynamic character. It does not only treat of the Holy Spirit, but it contains and conveys that spirit to the very mind and heart "the words that I speak unto you, they are spirit and they are life." The Gospel "is the power of God unto salvation." "The word of God is quick and powerful." This estimation of the Word of God accounts for the Lutheran view of the sacraments. The chief constituents of the sacraments is the Word of God. The word is determinative in everything pertaining to the church as well as to the individual Christian. Whatever conflicts with the Word is renounced, whatever is in agreement with it remains. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." This is the watchword of the Lutheran church.

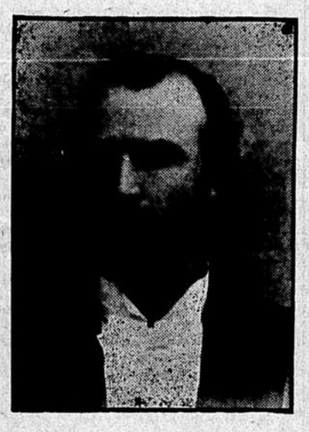
The Lutheran church recognizes no absolute form of government for the church exclusive of all other forms, finding no such form instituted in the New Testament, but as she finds the spiritual priesthood and the equality of all believers there established, any policy is approved which safeguards the rights of all and rests the final authority in the congregation. In this country her government is generally a combination of the Congregational and Presbyterian types.

The question is frequently asked why the Lutheran church is so divided in this land. Seeing that she unanimously and unequivocally accepts the word of God as the only infallible rule of faith and practice, and with like unaminity accepts the Augsburg Confession as a correct expression of the fundamental doctrines of the word of God, what are the causes of these divisions? The Lutheran church in the United States embraces a great variety of nationalities. She preaches the gospel in no less than a dozen different languages. Besides the language, national peculiarities and idiosyncrasies, national customs and prejudices are reflected in their religious life, and tend to draw the people of each nationality together by themselves.

So various are the sources whence our Lutheran people came, and so constant has been the stream of immigration, placing layer upon layer of successive movements upon one another that much confusion would be unavoidable even were the elements found here homogeneous in their European home. This, however, is not the case. The contrasts which exist in Europe became all the more striking when placed side by side here. Conflicts which there could be avoided because of distance or nationality barrier, must here be faced, as each theory is put to the test. Then again, different views and tendencies in doctrine and practice would develop within each national church. These would be held together there by external ties in one church. But when these tendencies were transplanted to a free soil, they soon caused the formation of distinct church parties, or Synods, all, however, clarming to adhere to the Evangelical Lutheran faith and confession.

The Lutheran church has come to America, certainly not without some great purpose.

When we review the past we are astonished at its vitality. If Lutheranism were mortal it would have died in this country long ago. We have lost our hundreds of thousands of members, and millions of our wealth over and over again. Nevertheless, on it moves with ever increasing vigor. When one is lost, ten are gained. The conflicts and mistakes make a noise and attract attention.



A. G. TUVE, President Augustana College,

The processes of steady growth are silent, extending into numberless recesses and making themselves felt only when the whole field is viewed from year to year. Its influence is destined to be felt far and wide beyond its own boundaries, as its members become more thoroughly identified with this country, and after reaching a more thorough harmony within itself, it is able to take the position which belongs to it from its birthright, as the Mother Church of Protestantism. It has come to America to stay and to grow, and by renewing its youth in this new world, to assert itself with all the power of its earliest days.

Says Prof. Bartholomew, of Augustana College, Rock Island, Ill., in a recent lecture:

"The particular religious organization that can identify itself most completely with the best interests of society and of the state, that can bring the most potent forces of intellect, heart and spirit, and the best fruits of a true consecration to the solution of the problems peculiar to this age will be the church that will prosper. In other words, If the American Lutheran church can adapt herself to her circumstances and do the the work that these circumstances require, she will make for herself, during the present century, a more glorious record than in all ages past, she will become even grander in power and more beautiful in spiritual character than ever before."

A Cordial Invitation.

The faculty and trustees of Augustana College hereby extend a cordial invitation to every citizen of Canton and vicinity to be present at the dedication of the new college building on Sunday Oct. 4, 1903.

The exercises begin promptly at 2 o'clock p m.

DEDICATION PROGRAM.

President of the day—Prof. A. G. Tuve.
Music by the band.
Address of Welcome—Rev O. A. Berge, Pres of the association.
Hymn—"Vor Gud han er saa fast en borg" by the audience. (A mighty fortress is our God.)
Dedication speech—Rev. Prof. J. N. Kildahl.
Song—Grieg Sangforening.
Address—Rev. J. C. Roseland.
Address State Superintendent G W. Nash.
Address—Mayor of City, H. E. Thayer.
Song—Grieg Sangforening
Address—Rev. J O Hougen.
Historical Sketch—Rev. H. M Solem, Pres of the board.
Song—Grieg Sangforening.
Dedication of the Building—Rev. T. H. Dahl, Pres United church
Hymn—"Guds ord det er vort arve-gods." (God's word is our Inheritance.)

Col. John Scott Dead.

One of the bravest and most gallant Iowa soldiers who won honor and glory amid the red fire and flame of civil war, died at his home in Des Moines, Sept. 23. In the death of Col. John Scott, Iowa loses a heroic figure, one who carried her flag to honor and glory on many bloody battle fields during the civil war. He was Lieutenant Colonel of the Third Iowa infantry at Shiloh, where he commanded the regiment and commanded the Thirty Second Iowa Infantry as Colonel at the battle of Pleasant Hill, La., in April 1864, during Banks' Red River Campaign. Col. Scott's regiment formed part of Shaw's brigade which was placed in position at Pleasant Hill to check the rebel advance, and without proper support the brigade was ordered to fall back by Col. Shaw in person When Shaw tried to reach the 32nd Iowa, the rebels had it so nearly surrounded that he could not reach it, and left Scott and his men to fight or surrender. John Scott was not made of the stuff to surrender. The gallant 32d was receiving the rebel fire from three sides and the men were falling fast. Scott was waiting for relief and orders. Neither came. Mr. L L Redfield of Canton, who was near Col Scott in that hell of fire says: "Every man in the command was ready to die with our heroic Colonel, who marched up and down among the dead and dying, encouraging the living—a giant figure on that bullet swept ridge, who bid defiance to an entire rebel brigade, as all the union troops had fallen back leaving him to fight the rebel army alone. No man ever looked more heroic among the dead—he inspired the living. In the midst of that terrible rain of death Col. Scott formed his men for a desperate charge through the encircling rebel hosts and went through with bloody bayonets and formed again with the brigade ready to follow the beaten enemy. We lost 219 men in that storm of death."

"I was at a reunion of the regiment at Des Moines in August, and had the pleasure of greeting our gallant Colonel and his devoted wife, who entertained us royally. We loved him like a father. His was a noble character—free, frank, open, honest and just. Our next reunion will be a sad one."

Thus spoke Mr. Redfield and such is the testimony of every man who knew John Scott whose medallian will appear on the Iowa Soldiers monument. The editor enjoyed his friendship and was proud of it.

—Buggies for sale or trade. See Sam Thorson, Syndicate block.

Notice.

WANTED—The farmers to know that the Canton Grain Co. exchange the best flour on the market for wheat. Give them a trial.

BARGAIN HEADQUARTERS

Our Store.

Hanson & Sogn.

The only Exclusive Dry Goods Store in the City.

Fall Goods have been coming in daily of late, and our store is now crowded with the most complete and elegant line of new Fall and Winter styles ever shown in this locality, and every one of them a positive Bargain in Quality and Price.

In Dress Goods

We have all the very latest things In Underwear, Hosiery, etc., we have an immence line to select from. Ladies', Misses and Childrens' Coats are now arriving and before buying elsewhere, call and see them and get our prices.

Yours for Business,

Agents Standard Patterns.

HANSON & SOGN.

A Proposition

The directors of the Gold River Mining & Power Co. wish to announce that the books of the company will be open for the sale of shares under the following conditions, viz: After the required amount of stock has been subscribed for, the stockholders will meet and by vote select any three of the number to go and inspect the property, and if not found exactly as represented all money paid will be refunded and the applications will be void. Subscription blanks and all information can be had from any of the undersigned directors of the company or from duly accredited agents.

10 per cent. of the price must accompany the application.

JOHN ANDERSON,
C E BENEDICT,
G. G. GLENDINNING,
G E. HENDERSON.

A Weak Stomach

Indigestion is often caused by overeating. An eminent authority says the harm done thus exceeds that from the excessive use of alcohol. Eat all the good food you want but don't overload the stomach. A weak stomach may refuse to digest what you eat. Then you need a good digestant like Kodol, which digests your food without the stomach's aid. This rest and the wholesome tonics Kodol contains soon restore health. Dieting unnecessary. Kodol quickly relieves the feeling of fulness and bloating from which some people suffer after meals. Absolutely cures indigestion.

Kodol Nature's Tonic.

Prepared only by E. C. DeWitt & Co., Chicago. $1.00 bottle contains 2½ times the 50c size.

Sold by I. M. Helmey & Co.

BIG DOUBLE STORE.

Headquarters for the latest novelties in Dress Goods, Waistings, Trimmings, Ladies' Waists, Jackets, and Skirts.

Dress Goods

Our new Fall and Winter Dress Goods are now here. We are showing a nice assortment of the new styles in Black and colored dress goods, such as Zebelines, Crepe Dechines, Aeoliennes, Peau de Soie, Melrose, Bedford Cords, Voiles, etc.

Special

A Fine heavy Black Silk in Peau de Soie, 36in. wide, only per yard $1.50

Black Silks.

We have just received our new Black Silks. We have the Taffeta and Peau de Soie in 24, 27 and 36 inches in widths.

Jackets.

Don't buy your Winter Jacket or Cloak until you see our line as we have a big assortment of the latest styles.

PUCKETT BROS.,

Canton, South Dakota.