

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free."

PHILADELPHIA, PA., JANUARY 26, 1933

No. 17

Vol. XV.

Money Is Not Everything We Can Give the Church

Last year's report of additions to congregations showed a normal average of accessions By Confirmation and Adult Baptism, but returns "By Letter and Otherwise" were the least in a decade covered by our tabulations. Annual returns in the files of THE LUTHERAN show that the highest average (1927) reflected the economic situation of those eligible to join by transfer. Pastors have told us that people now hesitate to connect themselves with the Church, because they lack confidence in their ability to give money. We are informed that some who have been regular in attendance at services for many years are now absent from their pews. They say: "We do not like to go, if we cannot contribute an offering."

However badly congregations and the church as a whole are in need of funds, we should be able to overcome the idea that giving money when the offering plate is passed is of enough importance to justify staying at home, when economic conditions are difficult. We never did buy God's grace: it is beyond price. To deprive ourselves of worship and fellowship is bad for our own soul's peace. It takes away a source of strength and hope. It also deprives our fellow church members of the comfort and inspiration of our joining them in prayer and supplication with thanksgiving. Peter told the lame man in the Temple at Jerusalem: "Silver and gold have I none but such as I have, give I thee." We have more to share than money. Let us not be stingy with our spiritual resources. They have supreme value just now.

Agreement in Petitions

"Again I say unto you, That if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." Matthew 18:19.

No money is needed to join in common petitions.

Together in Worship

When we are together in our pews, in our hymn singing, in our responses to the Liturgy and in attention to the sermon, we communicate grace with each other.

Money has nothing to do with that.

Leading Others to Christ

The Church is eager to have its members set an example of loyalty to the Church and to gain lay-workers for the Kingdom of God.

We use our tongues, not our purses, to preach the Gospel.

Honest Stewardship

We must not permit the devil of depression to persuade us to disobey our Lord. He has given us knowledge of Him, ability to bear witness to Him and the privilege of joining with our fellow-believers in manifesting the Kingdom of God in the midst of us. Money has its place in service, but it is never a substitute for ourselves.

Ourselves we have. Let us give them.

THE OXFORD GROUP IN CANADA

By Staff Correspondent N. Willison, Litt.D., Hamilton, Ontario

The recent visit of the Oxford Group to Canada created a sensation in religious circles and no little stir in the general community life. For several weeks the leading church papers gave first attention to the visitors and the daily press devoted full front-page headlines and thoughtful editorials to their work. They were officially welcomed by the Prime Minister of Ontario and their public meetings were attended by thousands of people. In spite of the fact that their stay was very short, profound and quite extensive, effects have been reported. Only the other day a church moderator spoke of the blessed results that had been brought about. Opinions expressed are, to be sure, not unanimous. There is much commendation and not a little adverse criticism.

Press Comments Vary

A prominent member of the Baptist Church, in a leading article in *The Canadian Baptist*, tells of "that wonderful week in October when the Oxford Group party (of some thirty-two members) held their gatherings in the Ritz Carlton Hotel (Montreal)." Another writer in the same paper regards the movement as "one of the most vital religious movements of our day. . . . The more I learn of their work and its effects, the more I believe that the Spirit of God is in this movement." That paper concludes a leading editorial with the words: "We add its leaders to those upon whom we pray God's richest blessing." *The Canadian Churchman*, official organ of the Anglican Church in Canada, has given unqualified support. The editor writes: "It would be a Godsend to countless homes if the Oxford Group's message reached them. . . . Here lies the hope of our puzzled world. . . . If the apostles turned the world upside down in the first century, this message of the Group is dynamic enough to do it again in the twentieth century. . . . We urge all parsons and laity alike to get in touch with the Group." The editor of *The New Outlook*, official organ of the United Church of Canada, is skeptical, in fact hostile to the movement, but he evidently does not represent prevailing opinion within that denomination, for some of their leading men have appeared on the platform with the Group party and have spoken in their favor. The editor writes: "If it was impossible to say much in its favor before we saw it work, it is doubly and trebly impossible now. . . . He (the editor) desires that a minimum of harm should result from the movement's visit to Canada." In using the last sentence, however, this editor is on the defensive against vigorous protest against his attitude from within his own church. Seven of the leaders published a signed statement declaring their "profound conviction that the movement is of God." Many, in other ways, expressed disapproval of the editor's statements. Numerous letters in the daily press came to the de-

fense of the Group. So far the *Presbyterian Record* has had nothing to say.

What is this "Oxford Group"? The first party of thirty-two members—men and women—came to Montreal on October 23; on November 7 they reached Ottawa; on December 8 they were officially welcomed in Toronto and were greeted by thousands of people who overflowed from the King Edward Hotel to St. James' Cathedral and one other large auditorium. The first party was under the leadership of the Rev. Frank N. D. Buchman, "the one to whom, under God, the movement owes its birth." Later, eighteen other members arrived from Oxford under the direction of the Canon of Liverpool, Dr. L. W. Grensted, professor of philosophy in Oriel College, Oxford. For a few days many of the party, including Drs. Buchman and Grensted, were in Hamilton, where I had the opportunity of coming into personal contact with them and observing their methods. The question I had asked myself—that many thousands must have asked themselves for the first time—was, "What is the Oxford Group Movement"? Assuming that many of the readers of *THE LUTHERAN* may be asking the same question, I shall relate a few things that I have learned.

F. B. Called Soul Surgeon

As Lutherans in the United States knew long ago, Dr. Buchman is a Lutheran minister, registered in the Year Book as a member of the Ministerium of Pennsylvania. That he, remaining a Lutheran, should have become the head of a movement that hails from the University of Oxford, the headquarters of the great Anglican Church in all its orthodoxy, interested me immensely. The story of his college training in Muhlenberg, his seminary work in Mount Airy, his pastorate of the Church of the Good Shepherd in Philadelphia, his founding of the hospice for young men in that city, his disappointments, his resignation, his experiences in England, his entering upon Y. M. C. A. work in a great United States university, his tours of eastern countries, his first "House Party" in China, his meeting with friendly bishops of the Church of England, his invitation to Cambridge University and later coming to Oxford, the development of his "Movement" until it has touched all the continents and attracted attention in the highest circles of society, this story can be gleaned—it is kept in the background—from the literature of the Group. "F. B.," as he is mostly referred to, is declared everywhere to have most remarkable qualities of leadership and of personal evangelistic power. He is called the "Surgeon of Souls." He is said to go after individuals to win them for Christ; but he does not work as an individual but with teams or groups. One of the points stressed by him and his followers is that there are too many "lone-wolfers" in the Christian

Church—too many pastors and other laborers trying to do the work alone. Team work is needed and all Christians should be witnessing for Jesus.

Leading Questions

This leads me to the all-important question of the teachings of the Group. Is Dr. Buchman's theology still in harmony with that of our confessions? How does the Group, without definite confessional instruments, maintain homogeneity in matters of doctrine? I wanted to know. Others have wanted to know. The questions have often been asked. This seems to be true: The Group is not an organization; it is not a new denomination; it disclaims all intention of displacing, supplanting or disparaging the organized church. The Group is merely an aggregation of individual Christians with one great common purpose in life—to witness for Jesus. The Group takes the organized church for granted and therefore does not hold public preaching services, does not administer the sacraments, does not exact acceptance of creeds. The members of the group remain members of their own churches and answer to them and not to the Group for their confessional position. They are simply workers seeking "to apply in their own lives the teachings of the New Testament." They look very much like "Personal Evangelism" campaigners that we so often yearn for in our congregations. But, so far as the Group is concerned, will not the gathering together of such diverse creedal elements lead to confusion and to the undermining of fundamental Christian tenets? Must there not be some common basis? A writer in *The Canadian Bap-*

(Continued on page 25)

(See also page 21)

CONTENTS

The Oxford Group in Canada	2
Tributes to Dr. A. G. Voigt	3-5
Tests of Spiritual Progress	6, 7
The Missionary Mind; Pension Board Reorganizes	8
Committee on Evangelism; Mr. Coolidge a Church-Goer	9
What Is Lutheran Faith?	10, 11
Daily Devotions	12, 13
Editorial	14
Across the Desk	15
Home Circle	16, 17
Sunday School Lesson and Luther League Topic for February 5	18, 19
Book Reviews	20, 21
Open Letters	22
News Letters	23, 24
Inner Mission Work	26-28
Classified News	29-31

Officers of

The United Lutheran Church

F. H. KNUBEL, D.D., LL.D., *President*
39 East 35th St., New York City
A. R. WENTZ, D.D., PH.D., *Acting Secretary*
39 East 35th St., New York City
E. CLARENCE MILLER, LL.D., *Treasurer*
1508 Walnut St., Philadelphia, Pa.

ENSHRINED IN LOVING MEMORY

Dr. A. G. Voigt's Death and Funeral Occasion Sorrow Among His Fellow Christians and Colleagues in the Educational Work of the Church

On Thursday, December 22, 1932, Dr. Andrew George Voigt, dean of the Lutheran Theological Southern Seminary, Columbia, S. C., was taken ill with abdominal trouble at his home and on the next day underwent an operation at a local hospital. A second operation soon became necessary, and the drain and strain proved too great for the aged patient's strength. For ten days he lingered in much pain, being conscious almost to the last. At ten o'clock in the night of Monday, January 2, 1933, he passed peacefully away and entered into the rest and reward which await the faithful servants of God. The hopes of his family and friends were not realized; their prayers for his recovery were not answered; God had for him a better thing in store—life heavenly and eternal—and of it He placed him in present possession.

On Wednesday morning the body of the beloved dean lay in state in the seminary chapel and a constant stream of friends, ministerial and lay, looked upon his face for the last time with mingled feelings of grief for the great loss which they, the seminary and the community had sustained and of gratitude to God for the immeasurable service which He had enabled His servant to render to His Church in a long life of fruitful labor.

At 3.30 o'clock the funeral service was held in Ebenezer Church, of which for many years Dr. Voigt had been a member. The service was conducted by the pastor, P. D. Brown, D.D., and the presence of a congregation which filled the church testified to the large circle of friends who held the deceased in affection and esteem. Dr. Brown was assisted in the service by Dr. H. A. McCullough, president of the Board of Trustees of the seminary, and by Dr. C. A. Freed, the newly elected president of the seminary. Interment was made in Elmwood Cemetery, and the mound of fragrant and beautiful flowers, the floral tributes of many friends, was expressive of the character and life of him whose body reposed beneath.

Tributes Paid to Dr. Voigt

It had been the request of Dr. Voigt that no addresses be made and no tributes paid at the funeral service. A memorial service is being arranged, to be held in connection with a special called meeting of the Board of Trustees. From the many messages of love and regard for Dr. Voigt, received by his bereaved family, there may be noted the following extracts:

He was a man of tremendous power throughout the old United Synod in the South. However, that power of his extended far beyond the southern group. Everywhere in our Lutheran Church his name and his writings have exercised an influence which he himself did not know. Personally I looked upon him almost with reverential regard.—*F. H. Knubel.*

We are shocked and grieved by the news of Dr. Voigt's death. He was highly esteemed by us all as a Christian gentleman as well as a theologian of clear mind and lucid expression.—*Gettysburg Theological Seminary.*

The Church has lost a magnetic personality and a great theologian.—*Susquehanna University.*

The members of the Philadelphia faculty feel a sense of personal loss in the death of Dr. Voigt. We esteemed him



ANDREW G. VOIGT,
D.D., LL.D.
Born in Philadelphia, Pa.,
January 22, 1859.
Died in Columbia, S. C.,
January 2, 1933.

as a theologian, admired him as a Christian man, and loved him as a friend.—*Charles M. Jacobs, President.*

Wittenberg College and Hamma Divinity School express deep sense of loss in the death of Dr. Voigt, one of the most respected and trusted of our Church leaders. Through his notable service in theological education, his leadership in the Southern Church, his co-operation in effecting the United Lutheran Church in America mergers, his long and valued membership on the Commission of Adjudication, he has made permanent contribution to the development of Lutheranism in America, while his gracious spirit and his personal charm have endeared him to all who knew him.—*Rees Edgar Tulloss, President.*

Chicago Lutheran Theological Seminary mourns with the Southern Theological Seminary the death of its dean, Dr. Andrew G. Voigt, and extends its heartfelt sympathy to the Southern Seminary for the great loss it has sustained in his removal from a blessed life of service to the Church Triumphant.—*L. Franklin Gruber, President.*

The members of the faculty of the Northwestern Seminary extend their sincere sympathy to the family of Dr. Voigt and to the Southern Seminary. I personally have lost a friend whom I esteemed very highly and the Church has lost a consecrated and valuable servant.—*Joseph Stump, President.*

The Board of Education has learned with deep regret of the passing of Dean Voigt. His scholarship, his ability as a teacher and preacher, his sweet reasonableness, his Christian life, made him a great factor in theological education in the Lutheran Church in America.—*Gould Wickey.*

Newberry College will always cherish happy memories of Dr. A. G. Voigt. His death was as beautiful as the life he lived. An inspiring teacher, a cheering companion, a helpful counselor, a genial friend, Dr. Voigt will ever live in the hearts of those who loved him.—*James C. Kinard, President.*

With the entire Church the Virginia Synod mourns the loss of our greatest and most beloved theologian, Dr. Voigt. In the lives of thousands his life has blessed, he lives to bless many generations.—*J. J. Scherer, Jr., President.*

The Mississippi Synod is grieved beyond measure at the news of Dr. Voigt's death. The Lutheran Church has lost a great leader.—*John W. Mangum, President.*

Dr. Voigt's life will be his greatest monument and his loss will be almost irreparable to our Southern Church.—*T. K. Finck.*

The faculty of Hamma Divinity School along with the whole Church had a great appreciation of Dr. Voigt's high attainments as a theologian and Church leader, and of his fine Christian personality. He has left to his family and to all who knew him a beautiful memory, which will always be a source of rich consolation.—*L. H. Larimer, Dean.*

It gave me deep sorrow to learn of the death of Dr. Voigt. He was my cherished friend. We thank God for him, for his personality, his influence, his beautiful character. Such men never die. He that doeth the will of God, abideth forever.—*F. F. Fry.*

The young people of the Church have been influenced by the warm expression of Dr. Voigt's interest in us and our work. He has inspired us on many occasions to greater achievements, and his memory will ever be a most cherished

one to all South Carolina Luther Leaguers.—*Juanita Wood, Secretary.*

Personally I feel that one of my very best friends has gone. His life was a benediction to many. Multitudes there are who will rise up to call him blessed. For these his noble character will be a constant inspiration and his influence undying.—*W. E. Pugh.*

The Church and Seminary have been most fortunate in that for such a long term they have been served so efficiently, so unselfishly by such a noble spirit as that of Dr. Voigt. We shall all cherish his memory. We shall be encouraged by his splendid example and be better because of his faithful service.—*E. A. Shenk.*

The Church will miss Dr. Voigt. He was devoted and self-sacrificing. His gifts were freely dedicated to the service of the Church, and his judgment, upon which the Church had come to rely more and more, was always sound. He will always be associated with the development of the Southern Seminary, whose fine equipment and work will be his true monument.—*Emil E. Fischer.*

I was shocked and grieved by the passing of Dr. Voigt. I esteemed and admired him and prized his friendship very highly. I appreciated the great service that he has rendered to the cause of Christian education in College and Seminary. His complete adequacy for his great work left nothing to be desired.—*Geo. B. Cromer.*

We are sharers with the members of Dr. Voigt's family in a real loss and sorrow. In recognition of his fine ability, his irenic spirit, and his general fitness for the duties and responsibility of the position, we made him president of the Commission on Adjudication. As such he had our high esteem, our full confidence, our warm affection. As I think back over some of the meetings of the Commission and recall the part Dr. Voigt played in them, I realize how much he helped us by his genial fellowship, by his fullness of knowledge, and by the clarity of his insight into the real import of the matters referred to the Commission for consideration and action. We shall greatly miss his wise counsel.—*Luther Kuhlman, Vice-President, Commission of Adjudication.*

CHURCH OFFICIALS FEEL LOSS

Dr. F. H. Knubel, President of the United Lutheran Church in America, Writes

We do not as formerly hear frequent use today of Christ's promise in Revelation, "Him that overcometh will I make a pillar in the temple of my God." A temple needs comparatively few pillars, but Dr. Andrew G. Voigt was one of them, one of the very strongest supports of our Church. He was a distinct strength, carrying quietly a great share of the burden.

Not many know that in 1918 he held some doubts, not of the doctrinal position, but of the form of structure for the United Lutheran Church in America. In this, to our joy, he utterly lost his doubts and soon became one of its staunchest upholders. The change was all the more stimulating because of his constantly independent judgments. Likewise not many know the vital part he had in the solution of the Church's most serious problems. Reference is not intended to the Church's theological problems, because another pen is paying tribute to his might as a theologian. The reference is to his membership in our Commission of Adjudication for twelve out of our fourteen years of life, an interim of two years being necessary merely because of constitutional limitations. There his wisdom found a way for the solution of intricate difficulties. Members of that commission are also excluded from participation in most other forms of organized activity. Nevertheless, wherever possible, his service was

asked when choice men were needed. Thus it was that when the idea of the Lutheran World Convention was promulgated he was sent to the first meeting at Eisenach in 1923 and made vital, vigorous contributions to its establishment. His earlier contributions to the work of the Common Service Book Committee were noteworthy.

Why recite at greater length what he did? We all remember his recent eloquent tribute to Dr. M. G. G. Scherer, delivered at the Philadelphia Convention. There Dr. Voigt emphasized that after all what a man does is less important than what he is, that a man's character endures beyond his works. We apply his own words to him himself. It is the mighty Christian man of faith that he was which now stands forth beyond all else.

The United Lutheran Church in America cannot but look to the Lord with weeping, questioning eyes as it notes the startling and long series of deaths within our few years, deaths of the many who were our leaders. It must be Christ's purpose that we learn to trust Him only, that in our sense of weakness we rely alone on His strength. We should remember also the promise concerning these pillars in the Church, they "shall go no more out." We have not lost these leaders. Their supporting strength abides for us continually, in ways perhaps that we cannot now comprehend, but at least in what they were and taught. The Church in heaven and on earth is in some vital way abidingly one, because Jesus Christ is its one Lord.

By C. A. Freed, President of the South Carolina Synod and of the Southern Theological Seminary

I still feel so close under the shadow of the great loss sustained by our church in the death of the Rev. Dr. Andrew G. Voigt, and the great contribution he made in service, that I am unable to do more than set forth some of his outstanding virtues and excellencies. For quite a number of years, as a member of the Board of Trustees of the Southern Theological Seminary, I was brought in close touch with him, but especially when the seminary was moved to Columbia, I became his pastor and even when that relation was severed, the bond of intimate fellowship with him was unbroken. I learned to know him as a simple Christian, devout, sincere, and deeply appreciative of the ministrations of his pastor. He was devoted to the interests of the congregation in which his lot was cast. He was a devout worshiper, a patient listener, and a sympathetic friend. Unobtrusive in his manner, tactful in his expressions, his co-operation was a joy to his pastor. There was easy composure in his presence and his simple guidance of faith inspired the power of faith.

I found him also a fine companion and intimate friend. He was interested deeply in people and the welfare of all of our congregations,—in fact, in all of the general work of the church. His extensive knowledge of civil and religious movements gave assurance in friendly conversation. Simplicity and sincerity characterized him in his relation with his companions. Easy of approach, a perfect gentleman in manners and cordial in disposition, he was well known and greatly honored.

When I think of his sound and extensive scholarship, I am profoundly conscious of my inability to speak with full comprehension. In every contact with him I became more and more astonished at the thoroughness of his learning. So unassuming and retiring, he preferred to know without the aspiration for popular favor. His knowledge in the realm of theology was extensive, but it also embraced a wide range of history, economics and political affairs. In the desk of his class room, I find extensive material

January 28, 1933

of his research which had been prepared not with the thought of publication, but in the interest of his students. His writing and speaking possessed clearness and brevity as outstanding subjects in simple language. In closing, I repeat a sentence used by Dr. Voigt in his memorial address on Dr. M. G. G. Scherer: "In our memory of them they hover about us, and we who still walk by faith salute them who now rest in vision, while together with them we rejoice in the salvation ready to be revealed in the last time, the inheritance of the saints in light, incorruptible, undefiled and fadeless, ours in hope and theirs now in blissful fruition."

By J. L. Morgan, President of the United Synod of North Carolina, of Which Dr. Voigt Was a Member

The passing of the Rev. Andrew George Voigt, D.D., LL.D., which occurred January 2, 1933, in Columbia, S. C., brought to a close the life of a great man of the Lutheran Church. Dr. Voigt will be greatly missed, and particularly so in the southern synods, where throughout the greater part of his life he labored so acceptably. He began his work in the south in the year 1885, when he accepted a call to the chair of modern languages and as professor in the Lutheran Theological Seminary in connection with Newberry College at Newberry, S. C. He was received into the North Carolina Synod by letter of transfer from the South Carolina Synod in the year 1898, at which time he became pastor of St. Paul's Lutheran Church in Wilmington, N. C. He served this church for five years, during which time he endeared himself to his congregation for his princely character and by the scholarly and sympathetic services which he rendered.

From the very beginning of his associations with the North Carolina Synod, he manifested deep interest in her work, and was always respected for his sound judgment and wise leadership. He was honored with appointment to various committees and boards of the synod, and always discharged his duties with the greatest care and satisfaction. From time to time he was elected a delegate to the conventions of the United Synod in the South, of which body he was at one time president. Then, after the United Lutheran Church was organized, he at different times represented his synod in that body, and at the time of his death was chairman of the Commission of Adjudication.

In the year 1903, Dr. Voigt resigned as pastor at Wilmington, and accepted a call to become dean and a professor in the Southern Theological Seminary, then located at Charleston, but later relocated in Columbia, S. C. However, in returning to the seminary, he did not leave the North Carolina Synod, but remained a member therein

and was deeply interested in all of her activities up until the time of his death. Dr. Voigt was in the ministry fifty years, during forty of which he was occupied in educating and training young men for the gospel ministry. This no doubt was the greatest work of his useful life. He was a man of great learning, and he was also a man of noble Christian character. He was not given to fault finding, nor was he harsh or critical in his co-operation with his brethren in the work of the Church; yet his discerning mind was ever alert, in a sympathetic way, for the welfare of his Church, as well as for the ennobling of human society. Dr. Voigt was well grounded in the Word of God and in the teaching of the Lutheran Church, and he exercised a wholesome influence in this regard both in the class room and in the Church generally. His work was the kind that endures.

By Dr. Charles M. Jacobs, President of the Philadelphia Seminary

In the death of Dr. Andrew G. Voigt, the United Lutheran Church has lost one of its most faithful and gifted servants, one of its wisest counsellors, and one of its best beloved and most trusted leaders. As a scholar he was progressive. His mind had never settled into the hard grooves that so often accompany advancing years. He was constantly seeking new light on old truth and keeping abreast of the literature in those fields to which his attention was especially given. His life work was in the academic departments of the church, but he was not a cloistered student. In the seminary he was in contact with the life-stream of the church which flows continually through such an institution, and when called upon to set his mind to the practical problems of the church, he brought to them that same clear thought and logical keenness that made him a great teacher. Some of us had the opportunity to observe this closely in the work of the Organization Committee of the Lutheran World Convention at Eisenach in 1923. To all of his gifts he added the graces of clear sincerity and self-sacrifice. He lives on in the hearts and memories of his pupils and his fellow-servants in the Church which he loved.

FOREIGN MISSION ACTIVITIES OF SCANDINAVIANS

A comparative study of the foreign mission activities of Denmark, Norway and Sweden was recently given in *Luthersk Ugeblad*, as follows:

	Denmark	Norway	Sweden
Number of missionaries	240	400	700
Benevolence (in Crowns)	1,750,000	3,000,000	4,250,000
Average gift per capita (in Crowns)59	1.14	.70
Baptized in 1930	1,900	11,000	6,000
Native numbers, mission field	29,000	156,000	84,000

—N. L. C. Bulletin.



THE LUTHERAN THEOLOGICAL SOUTHERN SEMINARY AT COLUMBIA, SOUTH CAROLINA, OF WHICH DR. A. G. VOIGT WAS THE HONORED DEAN AND BELOVED PROFESSOR

ADVANCING, SLIPPING OR STANDING STILL. HOW ABOUT IT, BROTHER?

This Article by E. Allan Chamberlin, Lebanon, Pa., Proposes Some "Tests of Spiritual Progress"

We live in an age of measurements. We are charged for the use of gas, electricity and water, according to the reading of the meter. The seismograph registers the slightest undulation of the earth's surface. The barometer, thermometer and chronometer have been indispensable to civilization for ages. We are urged continually to note the measure of our weight daily, that we may keep fit. The surveyor would be lost even with transit and level had he no measuring chain, the dry goods merchant needs his yard stick, and the tailor his tape measure. We buy gas by the gallon and sugar by the pound. The doctor estimates life and health by the pulse beat, and even Father Time is represented as measuring time with an hour glass. We have seen demonstrated in a psychological laboratory the use of the plathismograph, which can measure even a man's thoughts. But in all our measurements have we tried to measure the progress of the Church? Oh, yes, we have our Kieffers and our Krouts who take keen delight in exercising their particular talents by presenting to the church at large her progress from year to year, in gains and losses, facts and figures, graphs and pictures. For the most part, however, these are largely the numerical expressions from the material standpoint, in God's Kingdom: a more nearly paid apportionment, a more liberal gift to benevolence, a more numerous congregation, or possibly (?) a larger pastor's salary.

Have we ever tried to measure the spiritual growth of the work of the Lord? Such a test cannot, of course, be made accurately, since we cannot read the hearts nor know the motives of our fellowmen. He alone knows the spiritual growth of His people, who saw the real difference between the mites of the poor widow and the pounds of the rich man in the temple, who noted the fig tree barren of fruit, and who told of a poor publican going down to his house justified rather than his self-righteous fellow worshiper.

There are, however, tests which we with our finite judgments may make, concerning the spiritual advance of the average parish. These seem to some as perhaps of little consequence, as being at best merely straws to show which way the wind is blowing. But they more nearly resemble the straw that broke the camel's back; if they are without results when applied by the pastor who longs to see his congregation governed more by the Golden Rule than by the rule of gold. He wishes that he might impress upon them the necessity of a right weekday living, more in harmony with their Wednesday evening prayers, and have them at the ballot box express the same high ideals which they present to their classes while teaching the lessons of the Sunday school.

May we suggest a few of these tests which may be applied to any parish in determining the spiritual progress of its members, and of the Church?

Accessions and Attendance

The number of new members may be considered. The spiritual church will be the growing church. The mustard seed will become a tree. If there be no accessions by baptism, renewal, profession of faith, or confirmation, there is something wrong. The members received by certificate are not really new members, but transferred members, although in some cases such transfers may be equivalent to renewals. We are glad that only two of the congregations of our local synod reported last year no new members except by letter, and only eight no new members at

all. The vacancy of the pulpit should not cause these conditions. Let us hope there was a mistake somewhere. Spirituality is at a low ebb when new souls are not born into the Kingdom. The leaven, if it be of the true kind, will leaven the whole lump. The true believer will so let his light shine that others will be inspired to follow the Light of the Sun of Righteousness. When there are no accessions there is usually a spiritual stumbling block, either in the pulpit or the pew. It was a significant fact, that when a certain pastor came into a new field, there were one hundred sixty-five persons to be received into church membership on the first day of his pastorate. We are not surprised, therefore, that this congregation received two hundred thirty-four new members during the past year in spite of a steady growth of more than ten years in the same field. When there is real spirituality in a congregation that congregation must grow as surely as water will expand when placed above the fire.

The number of members in attendance at the regular Lord's Day services will be somewhat of a measure. The only pastors who care nothing for numbers are those who face only a very few each Sunday. Drs. Stover, Blackwelder, and Otterbein are keenly alert to "the number present." Enthusiasm begets enthusiasm and the result will be "*Standing Room Only*." One should remember, however, that the greater number of those present should be of the household of faith. Any preacher with a touch of jazz or buffoonery, or a doctrine which touches the itching ear can fill his auditorium with "church tramps," who rather study the methods of the different denominations than be identified with any one. A clerical clown can always collect a crowd. If the attendance of members at regular services is not good, there is something wrong either with the spirituality of the message or the lives of those making up that congregation. The church that advances will advance upon its knees. Billy Sunday was more than half right when he said, "The less spirituality a church has, the more oyster soup it takes to run it." Especially may this test be applied to the attendance upon the Lord's Supper. Spiritually minded persons will not be satisfied to absent themselves from the body broken for them and from the blood shed for their sins.

Interest in Missions

A spiritual congregation will be one interested in some form of missionary activity. There will be a parish abroad or a missionary field at home, or both, which may be used as objectives for the congregation. The Master did not only say, "Come unto me," but He also said, "Go ye into all the world." Ours is not to reason why, obedience to His command is paramount. National or racial prejudice nor class distinction has any place in the life of a spiritual congregation. Possessing the better things of life, the great desire will be to pass them on to others.

Closely allied with the test of missionary effort will be that of an inner mission character. It seems almost sinful to send the Gospel to the Shantung Province while we neglect and forget the laundryman on our own street. It is hypocritical to spend time, money and precious lives in advancing the Kingdom in Liberia and then hold aloof from thousands of American citizens because their skins are black. True spirituality is found when the poor as well as the rich have the Gospel preached to them, when the sick are visited, and when men and women behind

January 20, 1935
iron bars and grated windows are made aware that the Church has not forgotten them. In prisons God remembers, when the Church too often forgets. The penitent thief on the cross received a divine benediction that might well be coveted by men of more circumspect life. Greeks are not the only ones who have said, "We would see Jesus!" The foreigners in our great American melting pot of opportunity need the spiritual contact which the people of the Church alone can give. The seamen from other shores should receive other influences than those which usually greet them in the dives along the waterfront. The occupants of hospital wards are desirous then, if never before, of spiritual contacts. If a congregation is really spiritual, "chords that are broken will vibrate once more."

It was not a mark of spiritual growth, when one of our pastors informed us recently that the people of his congregation never had to bother about services in a nearby children's home, because they paid one of the other preachers fifty cents for each service he held in their stead, when they were scheduled to go. Just the opposite is to be found in the statement of a paroled prisoner from the Eastern Penitentiary who exclaimed, "I can never forget the man who taught us boys to sing, 'In My Heart There Rings a Melody.'" The light that shines the farthest shines the brightest nearest home. It is not surprising to know that the former church depends largely on the members of other churches of the community for its support, while the one represented in the prison visitation sends its friendly influence throughout even a larger area than the great city in which it is located.

Home Habits

And now another test. What are the personal habits of the members of the congregation? Is their place of abode a house or a home? Is the Bible there an ornament or a companion? Is it covered with dust or showered with devotion? Can those who know them best see in their lives a counterpart of the life of the Man of Galilee? Does their religion, which is supposed to comfort them, make everybody else uncomfortable? A real test of the spiritual progress in a parish will be found in the changed atmosphere of the homes of the congregation's members. Prayerful pews make powerful pulpits, and a healthy Christian atmosphere in a home is the best preparation for life in the heavenly home.

The number of men attracted to a church, and the number of adults to be found in the church school on the Lord's Day are spiritual tests of a parish. When parents send their children instead of bringing them, there is something wrong spiritually. The unit in religion is not only the individual but the individual family. Sunday services, attended for the most part by women and children, do not speak well for the spiritual progress of the congregation. Recently in a city congregation we counted eight busy physicians who felt that they had a spiritual duty to perform for the Great Physician, that could not be satisfied by remaining away from His hospital of the soul. While ministering to sick bodies they had not forgotten to pay attention to the needs of their own sin-sick souls. This speaks well for that congregation.

A growth in vision of future things, of a goal to be obtained in coming months or years, is another test of the spiritual progress of a parish. When we find a congregation that lives upon its congregational history, neglecting the activities of the present, and without a vision of the future, we may be sure that real spirituality is near the zero mark. Without a vision God's people perish. It is well to look up, to look out, to look in, but a forward look

is also essential. It was a happy remark on the part of one of our pastors at the close of services of the Week of Prayer, in which all the Lutheran churches of the city co-operated, when he exclaimed to his fellow pastors, "Remember boys, next year, bigger and better meetings." Already he was visualizing the meetings of January, 1934. A congregation that is content to do its work the way it always did it, never does anything else.

Harmony or Factionalism

Another test of spiritual progress will be found in the harmony or lack of it among the members of a congregation. Since God made people different, and they think differently it is only natural to expect that differences will arise in the church life. These will either be adjusted or magnified. They will either be forgiven or nursed. Peter was told by the Master that there was practically no limit that could be reached in forgiving one's brother. In the great prayer of our Lord, we ask that His forgiveness to us many go only as far as ours to our fellowmen. Real spirituality will be shown not by fights and factions, bickerings and lawsuits, but in forgiveness, and forgetfulness of self and self interests. Could we but realize the shortness of life, the smallness of ourselves in contrast to the bigness of the universe, and the temporal nature of material possessions, we would see the folly of the headstrong, stormy disagreements among the members of the same parish, which make the outside world scoff and jeer at such a religion, and cause his satanic majesty to hold his sides and chuckle in devilish glee. Spiritual progress goes down as pugilistic tendencies go up.

There is one more test of spiritual progress which may be mentioned. What kind of preaching does the congregation desire? Is it to be a sermonette that compiles the current events portrayed in the great American dailies, or a soul thrilling message that makes the worshiper say on his homeward road, "I will arise and go unto my Father"? Our observation has been that a sermonette has usually been preached by a preacherette. A person never thinks a sermon too long if he be interested in it. Does the congregation care more for the cut of the clerical garb than it does for the right division of God's Word? Is it more interested in the anthems of the choir than the song of Moses and the Lamb? Does it wish a message that abounds in flowers or faith, platitudes or practical applications? The kind of preaching that a congregation desires and the kind of sermons it enjoys will be a test of its spirituality.

To some these tests may seem all too superficial, but man can look only on the outward appearance. God alone knows whether a congregation really is growing in grace, or whether He must say of it, "Ye say Lord, Lord, but ye do not the things I have commanded you."

TOO MUCH SELF-CONFIDENCE

A Pauline exhortation remained in memory when our pastor recently read it to our congregation. Paul urged those living in Rome, to whom he wrote: "Be not wise in your own conceits." Earlier in the same letter he called attention to the condition of the Hebrews, "A hardening of the heart hath befallen Israel," as a warning "lest ye be wise in your own conceits."

Probably the apostle to the Gentiles would have little difficulty in accounting for the confusion of mind through which our world and generation are now passing. We have had quite too much confidence in our own wisdom. Our philosophy of action and the consequent practises assumed that human wisdom is reliable. "We are the captains of our souls" can be a lie.

THE MISSIONARY MIND

By George Drach, D.D., Secretary

"Ye shall be my witnesses—unto the uttermost part of the earth." Acts 1:8.

All true Christians are missionary-minded. They know what Jesus Christ said about making disciples of all nations by the teaching of the gospel and baptizing in the name of the Triune God, and, therefore, they desire to have the great commission fulfilled and realized as soon and as fully as possible.

The missionary mind turns, first of all, to God, the heavenly Father, Who will have all men to be saved and come to the knowledge of the truth; to God, the Son, the Saviour, Jesus Christ, Who takes away the sin of the world; and to God, the Holy Spirit, Who calls, gathers, enlightens and sanctifies the whole Christian Church on earth. The God-ward missionary mind of the true Christian wants His Word and will to have supreme dominion over all the earth and prays in the spirit of a world-wide Christianity: "Thy Kingdom come, Thy will be done."

The missionary mind, furthermore, turns to the non-Christian people of the world and thinks of them as those who need the gospel of salvation and ought to have it as speedily as possible. It sees them in the bondage of sin, death and the devil, and is eager to have them delivered and Christianized. It wants to share all the benefits and blessings of Christian faith, love and hope, with as many fellow-mortals as possible. It plans and prays for the conquest of the world for Christ, because Christ lived and died for the redemption of the world and the Holy Spirit waits and works through the Church for the world-wide application of the redemption of Christ.

The Missionary Asks Himself

The missionary mind turns upon itself and asks, what have I done, what can I do, and what can I persuade my fellow-Christians to do in order that the loving purpose of God for all men in Christ Jesus may be realized? Am I selfish in my desire for the forgiveness of sins, life and salvation? Do I care enough about fellowmen who are without the gospel and Church of Christ, to want them to be partakers with me of all the gifts and benefits of the baptismal covenant of God's redeeming grace? The missionary mind makes the Christian believer sacrificial for the sake of the world's salvation, benevolent in the interest of the Church's great missionary enterprises, consistent in its interest and support of the expanding endeavor of the communion of believers. The missionary mind is humble, devoted, generous, world-embracing.

The missionary mind turns finally to the future and sees the kingdoms of this world becoming the kingdom of our God and of His Christ. It believes the promises of the Lord. It knows that all power is given to the living Redeemer in heaven and on earth and that by His almighty and all-merciful presence He guides and directs His Church's effort to spread the gospel and kingdom everywhere unto the end of the world and always unto the end of the ages. The missionary mind of the true Christian lets nothing dismay it, whether it be opposition to the missionary enterprise or the indifference in other churches and Christians, or lack of evident success in certain mission fields, but carries on and keeps the final goal in view, when the abundance of the Gentiles is to be brought into the Church and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea, and the Lord Jesus shall come again in His glory to judge the quick and the dead and consummate His kingdom in a new heaven and earth.

THE PENSION BOARD REORGANIZES

On the Feast of the Epiphany, January 6, the Board of Ministerial Pensions and Relief held its reorganization meeting in the Muhlenberg Building.

Resignations having been received from the Rev. Ross H. Stover, D.D., and Mr. A. Raymond Bard, Messrs. William G. Semisch and William H. Emhardt, both of Philadelphia, were nominated to fill these unexpired terms, and have since been elected by the Executive Board of the Church.

Mr. Peter P. Hagan, at the advice of his physician, resigned as treasurer. The board adopted the following resolutions:

"Whereas, the term of Peter P. Hagan has expired in the Board of Ministerial Pensions and Relief of the United Lutheran Church in America, and

"Whereas, he has informed the board of his desire to relinquish the office of treasurer of the board on account of ill health, and

"Whereas, during his tenure of office, he has spared neither health, business nor means in the prosecution of its duties,

"Resolved, That we express our regret at his decision.

"That we express our unqualified faith and confidence in his integrity and ability.

"That we express our high appreciation of his service so nobly and conscientiously rendered.

"That we assure him of lasting remembrance of and gratitude for his labors with us.

"That we express our hope for the speedy return of his health and unbounded vigor.

"THE BOARD OF MINISTERIAL PENSIONS AND RELIEF."

The following officers were elected:

President, Belding B. Slifer, Jenkintown, Pa.

Vice-President, the Hon. Henry W. Harter, Canton, Ohio

Treasurer, William G. Semisch, Philadelphia, Pa.

Secretary, Harry Hodges, Philadelphia, Pa.

The "Pension Family"

The Pension family consists of 254 retired ministers, 61 disabled ministers, 532 widows, 154 children, 3 women missionaries and 172 relief beneficiaries. The family budget is \$314,540.

The money for the payment of pensions is derived from two sources, income from endowment and income from the Church's apportionment, of which the board is assigned eleven and three quarter cents of the apportionment dollar.

The income from the apportionment has decreased to forty-three per cent. In 1932 the board should have received \$228,000. It received \$138,000. The difference was met by surplus income from the endowment, which surplus is now gone.

Had the apportionment payments continued normal, these, plus the income from the endowment, would make it possible for the board to continue its operations uninterruptedly.

The Philadelphia Convention of the Church cut \$400,000 from the budget, therefore, should the Church pay the apportionment in 1933 as it did in 1932, the board will receive but \$92,000. That will mean a deficit of \$75,000.

This makes it imperative for the board to reduce pensions beginning February 1, 1933, to the pre-campaign basis until such time as apportionment payments become normal. This is tragic as in many instances the pension is the sole income of the pensioner, but the board has no choice. The Church alone can change the situation.

HARRY HODGES, Executive Secretary.

COMMITTEE ON EVANGELISM

Chairman Dr. A. Pohlman Reports Meeting
on January 10

The Committee on Evangelism, appointed by President F. H. Knubel, was convened by the Rev. Dr. A. Pohlman at the Lutheran Church House in New York City on January 10. The committee elected Dr. Pohlman of Philadelphia as its chairman and the Rev. Franklin C. Fry of Akron, Ohio, as secretary. Dr. Knubel attended the morning session and gave some stimulating suggestions. Dr. N. R. Melhorn, editor of THE LUTHERAN, was an invited guest and offered the committee all the help he could give. Dr. Melhorn pointed out that religion was not revived because of the depression and therefore evangelism would have to awaken increased interest. He also suggested that there ought to be more massed effort on the part of religion to meet the mass of evil organized in the world.

The committee highly commended the work in evangelism in such synods as the Ohio, Illinois, and Pittsburgh—all inspired through the United Lutheran Church's Committee on Evangelism during the past dozen years.

Action was also taken to make closer contacts with all other church agencies, and different members of the committee were assigned for that purpose. Dr. Pohlman was assigned to the Home and Foreign Mission Boards; Dr. Frank Wolford was given the colleges and seminaries, seeking to encourage the study of evangelism. The Rev. Russell F. Auman of Scarsdale, N. Y., is to seek the co-operation of certain outstanding pastors to write articles for THE LUTHERAN for the pre-Lenten season, and later to gather these and other articles into book form to be issued by the committee. The Rev. C. F. Stickles of Detroit was given the Parish and Church School Board and the young people's organizations to stimulate interest and study on this subject. W. C. Davis, D.D., of Charleston, S. C., is to look after Institutes on Evangelism, and the Rev. R. Homer Anderson of Lynchburg, Va., the field of Summer Schools. G. Arthur Fry, D.D., of Pittsburgh is to give attention to the general subject of Reclamation, and the Rev. F. W. Otterbein of Chicago is to urge the Family Altar throughout the church. The Rev. F. C. Fry, the secretary, is to correlate as many other agencies as possible.

It was further agreed to divide the synods among the members of the committee, to make contact as often as possible and encourage the whole subject of evangelism among them. This list will be published later.

The main objectives to be aimed at for the present are to inspire and encourage evangelistic work of any and every kind throughout the church, as the times need much aggressive effort; to sound forth the good news of the Gospel in winsome and persuasive manner; to urge street preaching; to use the channel of inner mission work by serving love; and to seek those who have fallen away.

The committee is conscious of its inability to contact intimately, because of the lack of funds and of an active director.

MR. COOLIDGE A CHURCH-GOER

Attended Pan-Protestant Christmas Service

When the late Calvin Coolidge was President of the United States, the Washington Federation of Churches, through its president, Dr. G. M. Diffenderfer, inaugurated a Pan-Protestant service on Christmas Day. Dr. Jason Noble Pierce, a vice-president of the Fed-

eration and the pastor of President and Mrs. Coolidge, and Dr. W. J. Showalter, a well-known Lutheran layman of Washington, D. C., planned the program. The services were held in the First Congregational Church, which was the President's church. Bishop W. F. McDowell of the Methodist Episcopal Church preached the sermon. The President and Mrs. Coolidge, the Cabinet, justices of the Supreme Court, diplomats, senators and congressmen were present. Doctor Diffenderfer presided.

This service was continued during the Coolidge administration, and was regularly attended by the President and Mrs. Coolidge. During the later years of his administration, when the First Congregational Church was closed for repairs, the service was held in the



CALVIN COOLIDGE,
30th President of the United States

Foundry Methodist Church on Sixteenth Street N. W.

On that occasion Dr. Diffenderfer preached the sermon. President Coolidge and Mrs. Coolidge with the Cabinet, diplomats, justices of the Supreme Court, and other dignitaries were worshipers.

The prevailing custom on such occasions is, that the speaker escorts the President to his car, before the congregation is dismissed. As Dr. Diffenderfer and the President were leaving the church, Mr. Coolidge said, "Doctor, I would not leave the White House again today unless in case of a national emergency. I love to spend Christmas Day at home. I have not outgrown my childish curiosity to sit around the Christmas tree and open gifts."

Truly Calvin Coolidge was a great American, a Christian believer, a loving father and devoted husband, who believed in real home life.

When the State Department arranged for a memorial service in Luther Place Memorial Church for the late president of the Latvian Republic, President and Mrs. Coolidge were again among Dr. Diffenderfer's worshipers. All the diplomats of the countries represented at the National Capital were present in state dress. Dr. John Morehead assisted Dr. Diffenderfer in the service and paid a glowing tribute to the Latvian people and their president. President Coolidge and Mrs. Coolidge were such regular attendants at church that the entire nation noted it and admired them for their faithfulness and devotion to the church of Christ.

On the occasion of a conference of the Board of Education of the United Lutheran Church in America and presidents of our colleges and seminaries, held in Washington, Dr. Diffenderfer arranged for a visit to the executive offices and a meeting with President Coolidge. After the introductions he came out upon the lawn and was photographed with the group.

His interest in Christian education was clearly set forth in his devotion to all church institutions.

G. M. DIFFENDERFER.

WHAT IS LUTHERAN FAITH?

By the Rev. Dr. Slotty*

We are living in troubled times. Ever since the World War it seems as if a tremendous underground tremor has been jolting loose the foundations of human existence. How much has already broken down; and who knows how much is yet to collapse! In every sphere of life old forms are crumbling and new ones arising. We are being aroused from our lethargy, forced to reflection, compelled to make decisions. All our social principles are being tested according to their inherent worth, and one thing is certain—only those which are strong, healthy, and vital will outlast the tempests of these times.

Heavy blows are also being struck at the Church in these days. Does the Church really have a right to existence? May it still claim to belong to the influences which mold humanity? We know how furiously the waves are dashing against the ship of the Church in order to destroy it altogether. We know that the hour of battle is ever drawing nearer and nearer. Is it not important, then, that every Christian should be brought to a consciousness of his faith? To be sure, for the nourishment of our own souls that statement of faith in the Small Catechism, which every Lutheran knows and confesses, is sufficient. But if our faith is to become a sword and armor on the battlefield of thought, we must have a clear and comprehensive conception of the essence of Lutheran faith. For this reason it is necessary that the average Lutheran should at last have an answer to his question: "What, after all, is the essential content of our Lutheran faith?"

There is also another reason why this question should be answered. Startled out of a drowsy security, puzzled by the disturbing unrest of life, and tormented by the sufferings of the times, many a man has once again become a seeker after God and eagerly asks for those eternal treasures which the Church has in its keeping. Many a man has acknowledged their significance, or at least has a presentiment of their significance, and would like to be certain of their truth. It is in response to this demand, too, that we offer these brief essays. In terms of the present, and for the seekers of the present, they may serve to point out just what the essential kernel of the old Lutheran faith is.

I

The Essential Distinction Between Religion and Christianity

It makes us feel very thankful to meet men now and then who have given up materialism and atheism and once again believe in a divine being. As a matter of fact, quite a noticeable change has set in in this respect. There is no denying the fact that there is a strong trend toward religion in our age. But pitiless though it may sound, this must be said: Religion is not Christianity by a far cry.

We can define religion in a very general way as an attempt from below (that is, on the part of man) to enter into communion with God. This attempt has been made in many different ways. Many of our poets may be said to regard nature as the vast gateway which opens into the world of the divine. In every plant, in every creature, they would tell us, one may detect the heart-beat of the invisible God. If we stand devoutly in the temple of nature listening for the breath of God, it will suddenly

break through the husks of that which is outward, and the spirit of man will become one with the Eternal.

The great thinkers of Germany, like Fichte and Hegel, believed the human reason to be capable of amazing achievements. They were confident that it could explain and triumph over every problem and contradiction, that it could comprehend total reality, past, present, and future. And so they came ultimately to make the presumptuous assertion that in the creation man had come to share in the divine reason; hence God and man might be united in rational thought.

The Ancient Greeks' Idea

Among the wise men of Greece it was believed that the immortal soul of man had lived in heaven long before his birth. If man lives rationally and morally, they said, there will awaken within him the memory of eternity, and his connection with the heavenly world, which has been broken, will be restored.

The Indian, on the other hand, seeks to come into communication with God through mysticism—that is, through introspection. This sort of religion rests on the belief that originally everything was one, and that the soul of man was originally a part, a little spark, of the one God. In consequence of some sort of prehistoric fall, the soul came to be imprisoned in the material body. This body, the sensual nature as such, is what is sinful, what is common, what is pulling man down. Man must release himself from this confusion of outward sense impression. He must climb down into the deep shafts of his inmost soul until at last he reaches a secret and delightful kingdom where the hidden inner being of the soul rests in God and feels itself to be a breath of God. All kinds of external helps are used to produce this introspection. Strong-scented flowers are used, music and cultic dances, intoxicating potations and ritualistic baths, exercises of concentration and self-mortification, worship and prayer.

But most promising of all the ways to God is that which the Jew trod—the way of law-fulfillment. It is the most promising because the moral law rests, as we know, on divine revelation. The fact that words of the Most High God had been intrusted to it, this it was that gave the Jewish people its consciousness of being elect. The Israelite is conscious of the fact that he possesses the indubitable will of God. He knows what is good, knows what God demands of him. And this is to practice love, to keep God's law, and to submit humbly before Him. He possesses the promise that whosoever does this shall live. Hopefully, therefore, he tried to please God with the works of his own hand, trusting that he would be received into living fellowship with Him. For the goal was high. He knew that that man would be cursed who did not fulfill *all* the words of the law.

Pathetic Pursuit of a Hopeless Task

It is at once pathetic and impressive to notice with what earnestness, with what passionate yearning, countless men and women have tried, and still continue to try, to bridge the fathomless gulf which separates humanity from God by starting from this side, from man. It is a hopeless task. Religion does not lead to the desired goal. It is utterly impossible for man, of himself, to attain to communion with God. Even the most promising way, the effort to fulfill the revealed will of God, was fruitless. Even the best and most God-fearing among men suffered shipwreck on this way. Job and the Psalmist, Peter and Paul, Anselm of Canterbury and Luther—these men who were so downright earnest about loving God with their whole hearts, with their whole souls, and with their whole minds, these men who let it cost something to love their

* A free translation by the Rev. Theodore G. Tappert of Philadelphia, Pa., of a series of six timely articles appearing in the *Kirchen-Blatt fuer ev.-luth. Gemeinden in Preussen* and in the *Lutherischer Herald*.

neighbors as themselves—these men despaired of the success of their work. There awoke within them the staggering realization of the basic evil which was in their hearts. On the basis of his own experience Luther has given the most comprehensive expression to the moral bankruptcy of man. His objection to the way of seeking personal perfection is, briefly stated, somewhat as follows:

Good Will Is God's Will

Our good works are not good for the simple reason that they are not done voluntarily and joyfully out of love toward God, but have to be laboriously wrung out of ourselves in the face of laziness, disinclination, and evil impulses. If our will finally becomes obedient, it at once loses itself in self-admiration. And this detachment from God of a will which loves itself above all things is not simply a pardonable weakness, but revolt and conscious hostility toward God. Moreover, this evil, unbroken will, out of which all our individual acts grow like poisonous ulcers, is incapable of freeing itself from its own downward-pulling weight. And to make our status even more hopeless, there is no possibility of our coming to an understanding with God again. Every sin represents guilt which cannot be expiated, treason against the Most High God. Our every trace of guilt remains. It can never again be washed away by ourselves. The spot which lies as a blot upon the past cannot be erased by any surplus good work whatsoever. For it is only our natural duty to dedicate our whole future to God. There can be no surplus of good works. So marks remain which never disappear, marks which remain forever uncanceled. Consequently all that the way of law-fulfillment does is to uncover the frightful abyss which separates us from God and plunges us directly into fear and despair.

Now, if even this most promising way for which God Himself laid the foundation, if even this highway which is earnestly looking for communion with God, does not reach the goal, how can one hope for success along one of the other ways? The most charitable thing we can say about the way of mystical introspection is that it is in vain. What the mystic thinks he experiences as a fusion with the deity is only a drunken condition of his soul. When the mystic fondly imagines that he has experienced God, he is only deceiving himself. Those men of God to whom God really revealed Himself were filled with awe and were seized with horror when they stood before His majesty and holiness. "Woe is me, for I am undone! . . . for mine eyes have seen the King, the Lord of Hosts." So spoke Isaiah when he had come face to face with God. The intimate, sometimes even lascivious, language which the mystics so often use is suspicious; it is certainly a proof that they have not yet come face to face with the true God.

Contradictions Prove Failures

Everyone who has really found God has come away a poor sinner. And how could a human being—this tiny grain of dust—find and grasp the invisible God with his reason? Why, he is not even able to penetrate the secrets of nature or understand the earthly. All earthly knowledge is only preliminary and partial. How could man lift himself to communion with God by means of his reason, especially when his reason is clouded by sin? The countless mass of contradictory conceptions of God is damaging evidence against the power of reason. How quickly the bridge to God which is constructed by man collapses when the winds of misfortune begin to beat against it! All the attempts of German idealism to grasp and master the incomprehensible first cause of all things by means of reason have foundered. They have dethroned

God and made man into a God; they have called into being that lamentable atheism which threatens to destroy our civilization.

And it is here that Christianity comes in. It is at this point that it shows itself to be entirely unique among the religions. It brings a message such as never before came into men's hearts: God has from His side, from heaven, bridged the endless gulf which separates mankind from Him. The world never could and never can come to Him; so He came and still does come to the world. God had compassion and sent His Son. The Word became flesh and dwelt among us. God became man. God so loved the world that He gave His only-begotten Son. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. The only-begotten Son of God did all this in order to bring about the otherwise unattainable relation between God and man, in order to draw mankind into communion with God. This fact, this faith, this certainty it is which makes every religion, no matter how highly developed, alien to us. From this fact we justify our mission. We cannot do otherwise. We must. We know that there is no salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Christ alone is the Way, the Truth, and the Life; no man cometh to the Father except through Him. Christ, the only possible way which leads to communion with God!

This is the conviction and the confession which constitutes the essential distinction between Christianity and religion.

(To be continued)

GERMAN FOREIGN MISSIONS SHOW INCREASE

According to the Year Book of the United German Mission Conferences, which recently appeared, a summary of foreign mission work done by German societies shows the following: 567 chief stations; 1,620 German missionaries; 10,600 paid native workers; 1,143,000 Christians gathered among the heathen; in 3,944 public and seventy-two higher schools 240,000 scholars were taught. There are thirty-six doctors at work in thirty hospitals. The receipts for the year 1931 were 6,806,466 Marks. With the exception of the income these figures show an increase over the report of the previous year. The increases are as follows: missionaries, 185; native workers, about 800; Christians, about 100,000; public schools, higher schools, ten and scholars, 14,000. The income is more than 600,000 Marks less than for the preceding year. The Year Book further claims that the contribution for foreign missions from Germany for the period 1927 to 1930 constitutes 3 1/10 per cent of the entire income of the world and that with this money five per cent of the missionaries of the world and ten per cent of the entire number of Christians among the heathen are taken care of.—*N. L. C. Bulletin.*

A GARDEN OF PEACE

On the border line between North Dakota and Manitoba, Canada, a tract of 3,000 acres has been set aside as an international peace garden, dedicated as a monument to more than a century of good will between the people of the United States and Canada. The inscription, to be carved on a suitable pillar, is, "To God and His glory, we two nations dedicate and pledge ourselves that, so long as men shall live, we will not take up arms against each other."—*Rankin in United Presbyterian.*

DAY BY DAY WITH THE BIBLE

By J. A. Leas, D.D., Chicago, Ill.

Fourth Sunday After Epiphany, January 29.

(Read Matthew 8: 23-27)

"Why are ye fearful, O ye of little faith?" Matthew 8: 26.

It sometimes takes a stout heart to weather a storm. The Sea of Galilee had the reputation of being, at times, very dangerous to navigators. Of course, they had no great, strong ships there; they were little more than we should call row boats. Steam or gas power they had none, and they depended upon the wind or upon their own strong arms. But there were times when human strength was of little avail. Now they had the Master on board and still they were afraid that their ship would founder in the storm. The only thing to do was to call the Master of the waves and the sea. He had been calmly sleeping and had no concern. All they needed to do was to call upon Him and in a moment the angry waves were hushed. I sometimes think that our greatest difficulties in life are not properly met for the simple reason that we do not call in the Saviour to quell the disturbance which ruffles our souls. During the past year, there have been very high seas as we so well know. We know, too, that when we called upon Jesus, He was always ready with His "Peace, be still!" Early in this new year let us decide to take the Captain of our barque on board and let us make daily demand upon Him for guidance and help. He knows the way of the least danger. His quiet word is the soothing oil upon the troubled waters. His gentle assurance gives comfort and peace in times of storm and stress and His outstretched arms afford a welcome haven of safety.

Lord, Jesus, save us that we perish not. We are embarked upon the seas for another year of labor, it may be of pain and travail, but we know that with Thee there is safety and with Thee there is sweet contentment and undying peace. Be with us always. Be with us all the way even to the harbor and to the everlasting arms. Amen.

* * * * *

Monday, January 30.

(Read Matthew 15: 29-39)

"And Jesus departed from thence . . . and went up into a mountain, and sat down there." Matthew 15: 29.

The engine needs fire and water, or gas and oil; the human muscle needs respite; the mind must relax now and then or it will at last cease to function. In like manner, the spiritual reservoir of the soul needs replenishing. There is something cheering, quieting, healing about the mountains. They seem to be nearer to God. They are high and they strike one with a feeling of awe. They might fall upon us and crush us. Their rock-ribbed sides seem to be the muscular frame of a mighty Maker. But aside from all this, there is in the mountain fastness a solitude, and a peace, and an aloofness from the world, that makes one feel that God is near and there the soul may be fed and rebuilt for the next great task. Jesus Himself loved the mountains. The Father seemed to meet Him there. It was there that He met the law-giver and the prophet of the ancient days. It is in the mountain of quiet devotion that we may be strengthened for the problems and tasks that would otherwise be altogether unconquerable. The inspiration of the heights prepares for the shadows of the valley. He who worships much labors best. He who lives much on the high places, fears least the miasma and the gloom of the depths through which life's pathway often leads. Jesus prayed not that

His own should be taken out of the world, but rather that they might be kept from the evil one. His will is the same today. The evil one still lives and dangers are ever before us, but the mountains are not far away. It is well to ascend them and to meet Him in quiet contemplation.

Father in heaven, we love to pray and we love to commune with Thee, and yet sometimes we fear we do not know how to meet Thee upon the mountain top. We do not know or we have forgotten how to pray the prayer of faith. May we understand more clearly Thy infinite love, and may we never cease to wait upon Thee high up on the mountain of supplication. Amen.

* * * * *

Tuesday, January 31.

(Read Matthew 16: 1-20)

"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matthew 16: 17.

The Pharisees sought for signs by which they might understand the deep things of the Kingdom. There are signs in the heavens now and then; there was a sign called the sign of the prophet Jonah; there was the sign of the fig tree and other trees; but Jesus declared emphatically that "a wicked and adulterous generation seeketh after a sign." Without studying signs, St. Peter unequivocally declared, "Thou art the Christ the Son of the living God." It was in answer to this statement that Jesus assured Peter that God alone had given him the information in regard to the Son of God. I wish that we might in this connection observe that all spiritual assurance comes directly from God. "The spirit beareth witness with our spirit that we are the children of God." Long distance connection with God is not satisfactory. Heart contentment is not found in books; it is not a matter of testimony, or of hearsay, it is not found in signs. It is found only in a heart-touch with the Saviour Himself.

*"Bringer of salvation**Who wondrously hath wrought,**Thyself the revelation**Of love beyond our thought;**We worship Thee, we bless Thee,**To Thee alone we sing;**We praise Thee and confess Thee,**Our gracious Lord and King."*

O God, our Father and Father of the faithful, keep us very close to Jesus, that we may learn from Him all wisdom and that we be assured always of our divine sonship. Amen.

* * * * *

Wednesday, February 1.

(Read Matthew 17: 14-27)

"Doth not your Master pay tribute?" Matthew 17: 24.

Taxes at home are sometimes grievous. Tribute to foreign nations is usually resented. The United States once said, "Millions for defense, but not a cent for tribute." The Bible always teaches loyalty, loyalty to our neighbor, to the State, and to God. A good Christian must always be a good citizen. Jesus had no money of His own and so He acquired the necessary funds in a miraculous way to pay for Himself and for Peter as well. According to the argument advanced, this tribute money was probably unjustly collected. "Lest we offend them," is Jesus' sole argument for this performance of a duty required by custom. It is always better to do more than what the law

January 26, 1933

demands than to do too little. Many of the requirements that we are constrained to meet are unjust, and yet we meet them for the sake of peace. The consolation that I would find in this statement is that God, even in a miraculous way, comes to our rescue and makes possible that which had seemed far beyond our ability. Moses had measured his own capacity and found it wanting, but God sends Aaron with him to complement his efforts. Men of God, after invoicing their own modest abilities, were given miraculous strength or gifts to achieve for Him. We go not alone upon life's great ventures, but the Pilot is with us. He leads in safety and supplies every need.

Father, show us always Thy loving care. May we ever have the confidence born of a great experience, that in no thing shall we be wanting if we trust fully in Thee. Every need Thou dost supply. Every danger Thou dost take away and every pain Thou dost assuage. Amen.

Thursday, February 2.

(Read Luke 2: 22-32)

"They brought him to Jerusalem to present him to the Lord." Luke 2: 22.

It seems strange that Jesus should be subjected to the pains of the laws of Moses. But then He was like unto others in many respects. He was to keep the law, rather to fulfill it, for His own sake but really for others. His earthly parents were God-fearing and law-abiding and so there never was raised a question about their responsibility. These parental responsibilities are not taken so seriously now by many who are under obligations to the Lord. The counterpart of the Old Testament practice is found in the New Testament command to bring our children to baptism. The child is taken, brought, without a thought of its personal wishes. Until the child reaches its accountability, the parents' responsibilities are never for a moment lessened or demitted. The period of wild oats need never be experienced, for wild oats will, in time, yield of their kind and they are, therefore, dangerous. It is no more difficult to raise a Christian child than it is to raise a heathen and it is vastly more satisfactory. But let us remember that it takes a Christian to raise a Christian. The ungodly parent knows not the way of life and how can he walk therein or direct others to that end?

"Saviour, Who Thy flock art feeding
With the Shepherd's kindest care,
All the feeble gently leading,
While the lambs Thy bosom share.

"Now, these little ones receiving,
Fold them in Thy gracious arm;
There, we know Thy Word receiving,
Only there secure from harm."

Father, help us to fulfill our full duty in caring for the little ones; those of our own homes; those of the Sunday school where we minister and serve; and those who are small in the faith and who need Thy fostering care. Use us in bringing them to Jesus. Amen.

Friday, February 3.

(Read Matthew 19: 1-15)

"What therefore God hath joined together, let no man put asunder." Matthew 19: 6.

One of the most beautiful and at the same time one of the most divine relations in life is that of husband and wife. Great is the pity that these ties ever should be broken. A man is to leave his father and his mother in

behalf of his wife, for the two are "no more twain but one flesh." Pity the home where love is dead; but blessed among men are those who understand each other and bear with each other's short-comings, and share each the other's burden. I believe that Christ loves to dwell in such a home and, where Christ dwells, there is safety. The home life that is daily sweetened by a bit of God's comforting and helpful Word, has many advantages over all others. The stress of modern times is not at all conducive to the best interests of home. We assume such a hurried gait and make ourselves believe that we have no time for the little niceties of home and for a little waiting upon God, and the home life is lost. A kitchenette and an inadoor bed are destructive of the higher and the more beautiful instincts that are born and nurtured in a real Christian home. If a place is large enough for a young husband and his little wife and also for the Unseen Guest, Jesus, there can be no danger. The marriage relation beautifully symbolizes the relation between Jesus and His bride, the Church. Of that relation, too, may it be said, as of the marriage relation, "Let no man put it asunder."

Lord, give us an undying love for Thee; an inseparable devotion to the Saviour who gave His life to win us to Him for ever and ever. Give us a singleness of purpose and a love that cannot die. Forgive our mistakes and lacking devotion, and draw us near to Thee with Thy untiring pleading and unending love. Amen.

Saturday, February 4.

(Read Matthew 20: 17-34)

"Are ye able to drink of the cup that I shall drink of?" Matthew 20: 22.

This is a hard question. The devoted mother and her two diligent sons answered promptly in the affirmative. Little did any of them know what that implied. But Jesus indicated that even if they were able to do all those things, even then there could be no bargaining aforesaid in the matters of the Kingdom. The place of honor shall be bestowed by the Father and it shall be given to him for whom it is prepared. Here we meet with that knotty problem of predestination, but, after all, it is not so hard to understand as it may seem. God knows who is to be faithful and therefore, in a sense worthy, and so He prepares the place of honor for the worthy comer long before his arrival. It is not well for us to ask special favors at the expense of others. A just God could not promise such bestowal. He promises a just reward to all, and of that we can well be assured. But then there is the cup of bitterness and the baptism of fire; what shall we do with these? Let us remember that He has not suggested that we all shall have the same bitter cup that He had, or that we shall all be baptized with fire as the apostles were. Our requirements have not been designated any more than it is required that we "shall be found faithful." "Be thou faithful unto death," is the specific command. This is not too much. Fidelity is needful in all things. We read about the failure that ensues when one puts his hand to the plough and then looks around and fails to plough a deep, straight furrow. At confirmation we put our hand to the plough, and our lives will indicate the furrow that we produce. At our consecration, the contract was signed. To keep it is our duty. To fail is our doom.

Lord, God, help us in the daily task of Christian service. We are beset by trials and we are overcome by our own weakness at times. When we think we are succeeding we find failure written over all our efforts. Of our own strength we must lose; by grace we shall win. Amen.

The LUTHERAN

The Official Organ of the United Lutheran Church

Consolidated from *The Lutheran* (1896)—successor to *Missionary* (1845), *Lutheran and Missionary* (1861) and *Lutheran* (1881). *The Lutheran Church Visitor* (1904)—successor to *Lutheran Visitor* (1868) and *Our Church Paper* (1873). *The Lutheran Church Work and Observer* (1913)—successor to *Lutheran Observer* (1831), *Lutheran World* (1892), and *Lutheran Church Work* (1908).

NATHAN R. MELHORN, D.D., Litt.D., EDITOR

DEPARTMENTAL EDITORS

J. A. LEAS, D.D.
D. BURT SMITH, D.D.
MISS HARRIET E. HORN
AMOS J. TRAVER, D.D.
MRS. W. L. HUNTON

STAFF CORRESPONDENTS

JOHN W. HORINE, D.D.
N. WILLISON, LITT.D.
GEORGE L. RINKLIFF

Committee on Church Papers

HENRY OFFERMANN, D.D., E. P. PFATTEICHER, D.D., JOHN ABERLY, D.D., THE REV. M. R. HAMSHER, A. J. HOLL, D.D., C. E. GARDNER, D.D., W. H. GREEVER, D.D., WILLIAM J. SHOWALTER, S.C.D., AND HENRY STREIBERT.

Remittances by check, money order or cash in registered letter, and all communications pertaining to the Business Department should be sent to THE LUTHERAN, 1228-1234 Spruce Street, Philadelphia, Pa., Mr. Grant Hultberg, Business Manager.

PRICE INCLUDING POSTAGE, \$2.00

"PRAY WITHOUT CEASING"

A great deal is being written and said in these days about prayer. A certain group, impressed by the domain of law in the natural world and by the discussions of cause and effect in the realm of reason, is teaching that it is useless to make petitions to God and that prayer should not go beyond adoration and patient submission to an unchanging and unknowable divine will. Opposed to these is a current teaching that prayer is compelling. It claims that repetition in asking and mass praying in relation to great social movements have the force of a demand on God that He is bound by His own promises to the elect to heed. Agreement among Christians in behalf of world peace, for example, would be the equivalent of a mandate to God that He should take international disputes away from the arbitrament of war and bring to pass their settlements by counsel and respect for the higher laws of the kingdom of heaven. One notes also a third group, that values prayer as a psychological exercise through which the person or a group of persons "thinks through" their problems. A fourth school of writers deems prayer a way of obtaining direct guidance from the Holy Spirit. It is not surprising that considerable bewilderment exists about the power and place of prayer.

Luther was a man of prayer. It is he who declared that prayer, meditation and trial (patient testing) make a theologian. It is also said of him that the more burdened he was, the more time he gave to prayer. Recalling these characteristics we turned to Luther's discussion of the Lord's Prayer in the Large Catechism. He introduces his treatment by a reference to the Decalog and to the Apostles' Creed in which we confess what we should do and believe, writing: "For since we are so situated that no man can perfectly keep the Ten Commandments, even though we have begun to believe, and since the devil with all his power, together with the world and our own flesh, resists our endeavors to keep them, nothing is so necessary as that we should resort to the ear of God and call upon Him and pray to Him, that He would give, preserve and increase in us faith and the fulfillment of the Ten Commandments, and that He would remove everything that is in our way and opposes us therein."

Luther's first comment concerning prayer is "that it

is our duty to pray." The positive injunction in the second law, "Thou shalt not take the name of the Lord thy God in vain," is to "call upon Him in every time of need and worship Him with prayer, praise and thanksgiving." It is just as sinful to take His name in vain as it is to steal or murder or commit adultery. It is startling to any one who has thought of praying as a convenience or mere routine recital of words or a resource to be employed at a time of crisis, to realize that prayer is a duty, something God expects us to do.

The second reason for praying, we quote from the Large Catechism, is "because God has also made the promise and declared that it shall surely be to us as we pray." Scripture passages are cited and then Luther continues: "Such promises ought certainly to encourage and animate our hearts to take pleasure and delight in prayer, since He testifies in His Word that our prayer is heartily pleasing to Him and shall assuredly be heard and granted. This you can hold up to Him and say: 'Here I come, dear Father, and pray not of my own purpose or upon my own worthiness, but according to Thy commandment and promise which cannot fail or deceive me.'"

Duty and privilege, obedience and faith, promise and fulfillment combine in prayer. In one sense we have an attitude toward God: we are His children always dependent upon Him, grateful toward Him and by trust His servants. This is the habit of praying. It does not cease until faith is destroyed. Then we have acts of prayer. We are like children who cry to their parents, "I want this"; "You promised me that"; "Protect me, Father, I am in peril." We ejaculate a cry to Him, "Lord, grant me this boon"; "Father, forgive me this sin"; "Save me, O God, or I perish." Such are our responses to the revelation, "In nothing be anxious, but in everything by prayer and supplication let your requests be made known unto God."

THE PRICE OF STRIFE

With no partisanship so far as the Far East is concerned, one may remark with safety, that no nation can spend twenty years in internal strife without exposing itself to exploitation from some external source. The revolution of Sun Yat Sen, that brought an end to the Ming dynasty in China, occurred in 1912. But neither provincial nor centralized government was stably established. The prevalence of banditry, rival armies, competition between communism and non-communism have brought the Chinese nation into a position that exposes them to Japanese military aggression. Deprecate as we may the futility of war to rearrange international relationships to the mutual advantage of those concerned, the fact is obvious that the military helplessness of the Mongol empire is a temptation to her smaller but well-armed neighbor.

Equipment for national self-defense can reach the stage of boastful self-esteem that breeds offensive wars. To that extent we are in accord with the advocates of decreased armaments. But on the other hand, internal dissension and the neglect of provisions to resist despoilment by nations with trained armies, navies and air forces may thrust an "inferiority complex" upon a nation that costs more than loss of respect among other governments. It has sometimes sapped the legitimate ambition of a hitherto virile people. Consciousness of power of itself does not make one a bully. It may be coupled with a spirit of altruism that results in carrying the burdens of the weak. And discovery through experience that a people cannot defend a cause that is just because they lack equipment develops a state of mind no nobler than that of the bully; that of the cringing weakling.

ACROSS THE DESK

The women have done it. In the financial section of a recent issue of the *New York Times* we read the resume of a release from the United States Department of Commerce, reporting that an enormous demand for dresses retailing at \$1.00 each is a distinction of the year 1932. There was also a great increase in the sale of costumes priced between five and ten dollars. Women refrained from purchasing the number of dresses listed between twenty-five and forty dollars each to a marked degree. On the whole the volume of demand for women's garments suffered a heavy decline. Yet the fair sex continue to exert their usual charm.

Also, the women have done it. Red Cross and other relief organizations report that women in large numbers have responded to the calls to make garments for distribution among the poor. They have not specialized in sweaters and socks to the extent that was visible in 1917 and 1918, but thousands of youngsters are protected from winter's cold as the result of volunteers, who have assembled weekly and sewed. There is a room on the fifth floor of the Muhlenberg Building through whose doors the passer-by hears the hum of sewing machines with an obligato of women's voices. Groups from the city's churches gather daily. Doubtless similar activities indicate the surge of practical sympathy all over the land.

Clerical "Unemployment"

There is an "open letter" in this issue that we hope will be read in a "brotherly" way by the constituents of the United Lutheran Church. It is, of course, to be expected that economic conditions will affect the church's business just as they create problems for factories, stores and transportation. May we also expect the churches to do as much as they can to alleviate the distress of pastors who are "out of work"? Secular enterprises of the decent sort art not indifferent to the situation confronting them. Wherever work can be found, even temporary, it is undertaken. The Church should not do less for those who are its servants.

Probably planning should originate in the executive boards of the several synods constituting the United Lutheran Church and thence pass to church councils and church boards. We are justified by Holy Writ in thinking definitely and effectively for our own. If the brethren of a Christian are not more interested in his welfare than the world is, there is a break somewhere between us and the Head of the Church. We ask in this issue as we have in former numbers of *THE LUTHERAN* and as we shall continue to inquire, Cannot something definite and adequate be done?

Are our common resources completely exhausted? Has the situation of the church's missionaries and of a comparatively small percentage of the clergymen been frankly and specifically stated? Laymen have told us that their pastors hesitate to tell their congregations the facts concerning conditions within the Church. This reluctance rests partly on sympathy and partly on the critical state of mind of some church members. But the people have a right to know the truth. They should also be given an opportunity to lessen the hardships by an offering of the amount they can spare by a definite sacrifice. It is the Lord's work and the church's solemn obligation.

We venture to be specific. When our pastor announced on January 15 that on January 29 a foreign mission offering would be received and handled by the congregation, we felt proud to be a member of that parish. It meant that the church council was on the job. No individual is

asked to do more than his situation permits, but at least he is not left in ignorance of an impending crisis. If every church does what it is able to do, the result will enable us to weather the present storm with a minimum of suffering and with a fullness of satisfaction.

THE LUTHERAN has no authority to appoint a time for self-denial, but the Church by its traditions considers the period of Lent conducive to the exercise of that virtue. We also believe in voluntary rather than commanded service. May we not expect that every family and every individual in our group will plan ways to save at least a little money for the support of the Lord's work during the period beginning March 1 and ending April 16.

Church Attendance and Church Accessions

We have talked recently with pastors who have had wide and successful experience in building up their congregations. To one of them we put the direct question, "When people come several times in succession to your services, are they usually won to membership?" He replied, "Yes, unless there are unusual circumstances." He expanded his answer by saying that a considerable percentage of the persons belonging to his congregation enable their pastor and their church to win souls for Christ by inviting those without active church connections to accompany them to a succession of Sunday services. The one doing this favor to a neighbor or even a casual acquaintance is cordial to the one he has invited, introduces him to the pastor and to fellow members, speaks informally of the work in which the congregation and denomination are engaged and thus demonstrates the worth-whileness of belonging to church. The Bible, the hymns, the prayers and the sermon can be depended on to exert the deeper, more spiritual influence upon the average indifferent soul, so that after successive contacts with the means of grace, a desire to belong to the congregation results.

Not only is the process an easy one, but it is fairly dependable. While the Committee on Evangelism can stimulate zeal for soul winning, provide printed and other helps, gather groups into special meetings for conference and prayer, in the last analysis the individual member does the decisive work. "Every believer in the Christian Church of the first century was a missionary," says the historian Philip Schaff.

"It Is Work," Says Otterbein

"Soul winning that wins is work," we paraphrase from a comment made by Pastor Otterbein of Chicago at the meeting of the Committee on Evangelism reported in this issue. Implied in the remark is the fact known to most pastors that easy-gotten members, like easy-gotten money, are easily lost. Loyalty to the Kingdom of God is the product of overcoming sin, the world, the flesh, the devil. None of these is without influence. Faith survives out of a struggle with serious opposition. We should not expect the church to grow without effort on our part.

There are millions of unbelievers in the United States but there are also millions of believers. There are the institutions of Mammon but there are also the institutions of religion. Let the believer find the unbeliever, bring him away from secular forces into the field of the power of the Gospel. The result will bring joy to the angels in heaven, safety to an earthly soul, and commendation of the winner by the Son of God. Evangelism is the partnership of the believer and his Lord in getting men and women into the Kingdom of God.

THE HOME CIRCLE

By Mrs. W. L. Hunton

**"LET THE WORD OF CHRIST DWELL
IN YOU RICHLY IN ALL WISDOM;
TEACHING AND ADMONISHING
ONE ANOTHER IN PSALMS AND
HYMNS AND SPIRITUAL SONGS
SINGING WITH GRACE IN YOUR
HEARTS TO THE LORD."**

*Lord, teach us so to live that we live
not for ourselves alone. Our brother
needs our aid and encouragement. "O
may it all my powers engage to do my
Master's will."*

*Is it nothing to you who build God's
shrines*

*And array them with golden glow,
That millions are dying without the light
Because we have failed to know?*

*Is it nothing to you who have the keys
To the kingdom of light and love,
That the door is bolted and all is dark
And the Saviour pleads above?*

*Is it nothing to you, since faith and
hope*

*Have mantled your earthly way,
That others are kept in the darkest night
And you have the blaze of day?*

*Is it nothing to you that the Bible stays
A precious, but sealed-up book,
And you with the light of the Father's
face*

Could brighten the darkest nook?

—Selected.

A GOOD LOSER

By Thelmar Wyche Cox

"Are you sure that you have everything, Dana? You are not forgetting the manuscript of your debate?"

"As if I could forget that, Mother," laughed the girl. "After the months of preparation, I could say that thing backwards! I've everything I shall need, and more, too. Maybe I'll bring back that gold medal for you!"

"Maybe," said the mother, fondly. "But you realize that you are going up against the best in the state. Of course, your debate is fine, but there may be a girl somewhere that has a better one."

"Oh, I'm sure of that."

Dana kissed her mother good-bye and picked up her bag and hurried out to join her waiting comrades. They were all contestants going down to the State Capital for the annual high school rally. The girl had almost reached the car when her mother called out to her.

"I shall expect you to be a good loser, Dana."

In her berth that night Dana thought of her mother's parting speech. She smiled in the darkness. It would be easy for her to be a good loser, for it wasn't likely that she would come anywhere near winning the coveted gold medal.

Still, her debate was as perfect as she could make it. She had spent many days covering up her weak arguments, and

she had studied the question so much that her friends said that she was becoming a rabid Filipino patriot. The subject of the debate was whether or not the Philippines should have their independence, and she had chosen the affirmative.

Her earnestness and good argument had won the preliminary contest in her own county for her, and now she was on her way to try for the state prize.

When she saw the long line of competitors from all over the state, she was more convinced than ever that it would be easy to be a good loser. Her own chance of winning seemed small indeed.

The preliminary contest to select the best on the affirmative and the best on the negative was a long, tiresome affair. The contestants drew numbers to see in what order they would recite. Dana was number thirty, and had plenty of time to get nervous while awaiting her turn.

The huge room was crowded to overflowing with the friends of the contestants. The judges, three men who had served often in such positions, sat with their eyes fixed on campus scenes outside the open windows. One of them dozed in his chair. They were all frankly bored.

Dana watched them closely to see what impression her opponents were making on them. It seemed to be slight, for they still looked out the windows.

Girl after girl spoke, and Dana realized that they were nearly all very good indeed. Some stumbled from nervousness, others went over the time limit of eight minutes and lost their chances of winning.

A buxom girl, representing the capital city, spoke, and Dana was not even impressed with her speech. From much study of the question, she could easily see that the girl's argumentation was faulty.

She saw one of the judges smile while the girl was speaking, then turn to his contemplation of the campus.

Finally her own number was called, and all the nervous dread she had had left her. She stepped forward with a confident manner, feeling sure that she was going to deliver her debate better than she ever had before.

Her calmness impressed the crowd. She began to speak in a well-modulated voice, but with such earnestness that the judge who had been asleep woke up. The other two withdrew their attention from the campus and began to pay close attention to her words. Two Filipino students in the audience smiled their satisfaction at her arguments. The whole audience was tense with attention.

Then she brought it to a close. She bowed to the crowd and stepped down into the crowd. For a moment silence reigned, then the cheers rang out as they had not done that morning. Dana had put it over.

As she went back to her seat the principal's wife whispered in her ear: "My

dear, you were superb. They can't beat that."

"Maybe they can," she whispered back. But as the contest dragged on to a close and the attention of the judges wandered again, Dana was convinced in her own heart that she had really made the most convincing speech of all. Then the last contestant spoke and the judges filed out.

People hurried up to Dana. Compliments flowed freely. The Filipino students assured her that in their opinion she had certainly won. Her opponents congratulated her and assured her the judges couldn't help deciding in her favor.

Dana smiled her thanks to the strangers and told them timidly that she was sure they were wrong. In her own heart the conviction that she had won grew stronger.

"Maybe mother meant for me to be a good winner, too," she said to herself as she thought of her mother's advice.

How pleased her mother would be when she took the gold medal home to her! But the judges hadn't decided yet, she reminded herself.

For three hours the crowd lingered in the big room waiting for the judges to make up their minds. It was unusual. All the other contests in the building had been over for two hours and a half, and the contestants had heard the decisions and gone.

Something was wrong. A woman near Dana leaned over and whispered to the principal's wife: "This city's representative has won the state debate six years running. They must be having a fight in there. Don't be surprised if they hand it to them again, although it is clear to everybody that your school won it!"

Dana's heart pounded at the woman's speech. It had never entered her mind that there would be any unfairness about the contest. She wondered if her mother's advice about being a good loser held good for a contest where it was so obviously unfair.

The feeling she had of victory disappeared. In that minute she made up her mind. "I'm going to be a good loser," she declared to herself. "If they want to give it to the other girl, it isn't my fault. I did the best I could. I'll be a good loser or die trying!"

A student came into the room then and announced that the decision was posted on the bulletin board outside. Immediately there was a wild scramble to get outside to read the decision. Some one near the board called out the decision, and Dana forced her tears back and smiled gallantly.

"Harrington High, first place; Glendale High, second; Monroe High, third," he called. A low murmur of disapproval went up from the crowd.

"A dirty shame," a man said loudly. "The Glendale girl won it fair and square."

At his remark all eyes were focused

on Dana. Tears came to her eyes at the signs of sympathy on the faces around her, but she forced them back with Spartan will. Off at one side stood the girl who had won. Scorned by the crowd, she stood undecided with bewildered eyes. Certainly she could sense the hostility around her.

Dana felt sorry for her. She reflected that it might not be the girl's fault that the judges had rendered a decision so contrary to the crowd. She had worked on her debate, too. She deserved praise. It was the part of a good loser to congratulate the winner.

With the smile still on her face, Dana advanced on the victor. The crowd was amazed to see her grasp the hand of her opponent and say: "Congratulations, Miss Rhea. Your debate was splendid."

An answering flash lit up the face of the victor. "Did you really think so?" she cried. "Oh, yours was so much better, I don't see how they could possibly have awarded it to me!"

Then Dana knew that the girl was innocent of the real cause of her victory.

The principal and his wife were very angry. They talked of referring the matter to the board of directors. But Dana knew what it meant for a principal to question the decision of the judges. He would be labeled as a poor sport from one end of the state to the other. It was a rule of the board that the judges were always right. So she insisted that he drop the matter.

"Let's be good sports about losing it," she said quietly, and the principal's wife nodded her head in approval.

But losing gracefully was a hard matter when strangers stopped her on the street to assure her that she had rightfully won it. Through it all she held fast to her decision and told them that she was satisfied about the matter.

That night in the hotel dining room she came very near to giving way to her emotions, when one of the judges called the principal over to his table and talked to him for a long time. When the principal came back, he told them what the judge had said.

"That judge voted for you, Dana," he reported. "He said that he wanted you to know that he considered you had won fairly. One of the judges went into that room with the idea in his head of giving the decision to Harrington High, regardless. Two of them were for you, but the judge stayed there until he talked the other fellow into the notion of giving the decision to Harrington. It seems that he was under some obligation to the fellow, and thought best to vote as he asked."

"But he was so convinced of your ability that he was three hours giving over. Now, shall we take this matter to the board? I'm willing!"

But Dana shook her head. "No," she said. "It would put you in an awkward position. Let's be good losers," and her lips were held very stiff to keep them from quivering. It was very hard to be a good loser when you had fairly won.

Perhaps that was the acid test of a good loser—one that could take defeat gracefully, even in the face of victory. So the little Harrington debater was

given the gold medal and the applause. Her picture was printed in the paper, and the reporters praised her highly. No one mentioned Dana. The decision of the judges was not questioned.

Dana went home and tried to forget about the contest. But on her graduation day she received a letter from the judge that had decided in her favor. It contained a request.

"My wife and daughter and I are making a tour of the Western States this summer," it said, "and we want you to go with us. We have a daughter of your age, and we consider that your companionship will be worth more to her than the expenses that we will incur."

"Maybe you can teach her some of that code of ethics of yours, so that when she meets defeat, as every one does soon or late, she can smile in the face of it and be as good a loser as you have been!"

After Dana had finished reading the letter, she released the flood of tears that she had held back for so long.

"Mother," she sobbed happily, "you were right. It does pay to be a good loser!"—*Girlhood Days*.

FAITH'S SONNET

You gaze at distant mountains bathed in light;

You've seen some lonely tree by frost turned red;

Or rosebush gay, which seemed in winter dead.

You've wondered, charmed, at many a mystic sight,

From sunset, to the glow-worm in the night.

You've studied insects, and the birds they fed!

This world seemed strangely grand as thought has led

Your soul to see God's wondrous love or might.

Are you the only creature, then, forgot?

Is your poor life outside the master plot

Of Him whose wisdom planned for all else here?

Nay, nay; God cares; you are His dearest thought;

No matter who you are, or where, or what.

Let faith in Him, then, keep your heart from fear.

—John Grant Newman.

SMILES

He Made Good

A certain man who had been invited to speak at a political meeting was placed last on the list of speakers. Moreover, the chairman introduced several speakers whose names were not on the program, and the audience was tired out when he eventually introduced the last speaker: "Mr. Bones will now give us his address."

"My address," said Mr. Bones, rising, "is 551 Park Villa, and I wish you all good night."—*Lippincott's*.

A QUEST

Take us on the Quest of Beauty,
Poet Seer of Galilee,
Making all our dreams creative
Through their fellowship with Thee.
Take us on the Quest of Knowledge,
Clearest Thinker man has known,
Make our minds sincere and patient,
Satisfied by Truth alone.

Take us on the Quest for Service,
Kingly Servant of man's need.
Let us work with Thee for others
Anywhere Thy purpose leads.
All along our Quest's far pathways,
Christ our leader and our guide,
Make us conscious of Thy presence.
Walking always at our side.—*Anon.*

HOUSEHOLD HINTS

When boiling ham, salt beef or tongue which is to be served cold, you should leave the meat in the liquor until it is cold. The flavor is very much improved.

Dry orange peels and grind them into a coarse powder. This can be used in a flavor for cakes, sauces, puddings, etc. Lemon peels may be used in the same way.

LET US PLAY

"I tell you what is the trouble; we are ashamed to admit that we are having a good time, really enjoying ourselves, having fun," said a happy-hearted woman, a student of human nature. Is it true? Does the Puritan conscience dominate us? Are fun and sin synonymous? Is it so that in this age life is so serious that it seems so crowded with duties that pleasures appear a waste of time? How can we lighten the weight of seriousness, and yet keep the earnestness that is the very soul of this age? By gaining a sense of proportion; by feeling, or rather believing, that a laugh is as much the inheritance of manhood as a sense of duty. If people would only be made to cultivate wit and a love of fun as earnestly as they cultivate other gifts, believing that the world needs them! Pleasure is not the correlative of sin; it is the freedom of emotion, the surety that the whole of one's nature is alert, active. Not to respond to pleasure in some form, to live without feeling it a necessity of life, is to be dead in part, like one who is dumb. Other activities may be alive and more active because not interfered with or turned from their channel by other interests, but the man is thus far shut out from the whole of life.

Cultivate pleasure as a field of activity that ministers to the development of the whole man. The capacity for pleasure is given to a man for his whole life, not merely for childhood days; it is as great a factor in the development of character as education, and as indicative of the man.

We know people best when we know their pleasures. As the child reveals himself in his play, so does the man. If he never plays, he is ill.—*Selected*.

JESUS LOOKS AHEAD

Jesus Selects and Trains Men as His Helpers

By D. Burt Smith

SUNDAY SCHOOL LESSON FOR FEBRUARY 5

DAILY BIBLE READINGS

M. A Multitude of Followers. Mark 3:7-12.
T. Twelve Apostles Chosen. Mark 3:13-19.
W. Jesus' Work Opposed. Mark 3:20-30.
Th. Moses' Helpers. Exodus 18:13-24.
F. Paul's Helpers. Phil. 4:1-3; Col. 4:7-14.
Sat. The Promise of Enduement. Acts 1:1-8.
S. A Universal Invitation. Isaiah 55:1-11.

Jesus showed foresight in His ministry. He had a plan which called for an extending of His kingdom on earth, and in that plan there was the need for workers who knew Him and were trained by Him. He was generous in this plan, for He might have used His power and in some way, perhaps miraculous, have extended His kingdom. In sharing the work with others He exalted those whom He called; He made them His trusted servants. People, many and various, gathered around Him, but it was by a few that He intended to carry out His plan of work. It has not been found advisable to change that plan; even in modern days of advantage and opportunity, it is by and through the few that the work of the kingdom is being done.

Multitude

Jesus could no more escape the attention of crowds than can the unclouded sun refuse to give light and heat to the earth. People flocked to Him. Wherever He was people assembled. There was total disregard for His privacy. Though He had a few special disciples, the multitude never realized that He might want to be alone with them. The multitude from different parts of the country were with Him by the sea. The interest of most of the people was largely curiosity; but He was ever ready to teach them. Though they came largely to see what He would do, to observe some miraculous deed, He did not dismiss them in disgust. He was tolerant of them, and used their presence as His opportunity to tell them more of the great truth which He came to reveal. It must have been discouraging at times to Jesus as He saw multitudes, but knew how few there were to be wholly trusted and to be prepared for larger usefulness in His ministry.

Method

Jesus met conditions as they met Him. The multitude was inconsiderate, almost discourteous. But He made the best of the situation. He understood that the eagerness of the people to get close enough to touch Him was a superstitious hope that thereby some remarkable blessing might come to them. Hence the crowding and pushing. Hence His request for a boat to be in readiness so that He could escape the pushing multitude and at the same time neither offend them nor miss an opportunity to teach them. Jesus was careful to conserve all conditions that He could turn to the advantage of the people. They had come to see Him and, if possible, have first hand observation of one of His miracles. He did not give any sugges-

tion of His unwillingness to heal the sick and set free the demoniacs, for many were they who were healed. But He did His healing rather to hold their attention so that He might teach them, than to show off His power. He did not need to prove that He was the Son of God by a studied series of miracles. Miracles were incidental to what to Him was more essential in His ministry. His method was to tell the truth, but He used unexpected opportunities for healing to show the people that He was worthy of being heard. His miracles were not to be reported; He gave orders to the unclean spirits, that seemed desirous of heralding Him, that they should be silent. Such lips were not to proclaim Him.

Men

True men, carefully chosen and well trained, were to be His messengers. Out of the multitude a small group was invited to follow Him to the mountain for further teaching. The curiosity-drawn persons would hardly be in that group. Out of this smaller group He selected the twelve who were to spend time with Him, wholly devoted to preparation for preaching in His name and expelling demons by His power. This was His wisely arranged plan. He looked ahead, knowing the time when He would leave the earth and entrust the work He had begun to trained helpers. These twelve men were called by Jesus; they responded to His call; He gave them needed instruction and training. The list of these men is given. Later records show how each of them turned out. All received the best He could do for them, but each was allowed to employ his natural powers and live his life according to his talents and convictions. The result was for the most part satisfactory, though He had some difficulty with some of them, and one of them failed Him entirely. The conclusion must be that Jesus had a plan, a far-reaching plan that called for the use of helpers. These helpers were given preparation, and then sent forth to do the work He assigned them. The plan for the extension of the kingdom has not been changed. The trained workers for Jesus—trained by Jesus to know Him and obey Him—still fit into His established but unfinished plan.

A HELPING HAND

Just what event or action is back of this often used phrase may not be known. But that does not matter, for all understand its implications. A hand that helps always belongs to somebody whose attitude is unselfish and who is ever ready to serve where there is need. The suggestion is that need for helping hands is not far removed from any of us. In fact we live and carry on be-

cause of the hands that help. None of us is sufficient in himself to get along without helping hands. None of us ought to suppose that he lives in a world that never has any need of the help of his hand.

This phrase has come to have figurative meaning that includes all sorts of agencies provided to help us along. A list of "helping hands" was recently published in an educational journal; the list was of certain books and types of equipment for the use of teachers. So we have applied to inanimate helpers the term that formerly belonged only to living persons whose hands were capable of rendering help where there was need.

But in the matter of carrying on a church school there is still a large place for helping human hands, hands that are attached to living persons whose lives are consecrated to the work of the church. Such hands are not few, as is evident when reports are read of the activities through the many organizations identified with the church. What products of skilled hands are turned out and given to the help of the needy—who can estimate the value of such hands to the establishment of the kingdom among men? For it is certainly true that the magnetism of the church for many persons was first yielded to in response to aid received for the alleviation of physical want, as a result of helping hands.

Helping hands are not such unusual hands that only a few can have them. The structure of all normal hands is about the same. The controlled function of all hands is possible. The failure to have hands that help is not the fault of the hands; hands always do what they are directed to do by the person to whom they belong. They are subject to the will of their owner. Where there is the right spirit of sympathy, of generosity, of unselfishness in the person there is no guess about what that person's hands will be found doing. Instead of worrying about cultivating helping hands, it would be better to worry about a genuine spirit and desire for helpfulness. Where such a spirit is, the hands will be helpful.

The successful school is the result of the united thinking, planning and working of all concerned. It is never wise to leave the entire conduct of the school to one individual. None of us is free from prejudiced opinions and inadequate understanding. The school today is so broad in its inclusiveness and has so many areas of activity that there ought to be the merging of all the best thinking of many persons in order that the best provision may be made for the school. This demands that no one is to insist on his own way as the best; but the demand is that out of the best that each suggests there is to be formulated a plan for the school. It calls for considerable loyalty to the school to submerge personal prejudice and desire, and let the general plans for the school go on without raising objection. But it is this loyalty which is back of the success which the school has to its credit. Such loyalty allows the spirit of united effort to pervade the whole school—the effort which assures continued success.

YOUNG PEOPLE

By Amos J. Traver, D.D., Frederick, Md.

Topic for
February 5

"HOW DID WE GET OUR BIBLE?"

LESSON: HEBREWS 1: 1, 2; 2: 1-4

Our Miraculous Book

The Bible is a miracle. We Lutherans have inherited a reverential awe of the Bible. It is our boast that our church is the Church of the open Bible. We have watched the progress of the Book through the centuries since Luther re-found it for the common people and have seen modern Christian civilization follow in its trail. Men have sought to explain away the miracles in the Bible. Men never have given a purely reasonable accounting for the survival of these sixty-six books, written by many writers over a period of many centuries. Through all the books runs an unbroken story of the grace of God. Principles of living are taught as valid for our century as for the century for which they were written. The way of salvation from sin and the consequences of sin are mapped as clearly and as simply as a road guide. *Deep enough to challenge the greatest minds of all time and simple enough for a child to understand, the Bible stands by itself among all books, a miracle of inspiration.*

A Made Book

All that has been said about the miraculous character of the Bible does not deny the human contribution to the making of the Bible. A study of our topic leads into historical research. This requires scholarship, and the humble lover of the King James Version of the Bible has no right to discount this scholarship. There are valid reasons for the changes in language and meaning that enter into the American Revised Version and into other modern translations. *Surely it is very narrow to insist that sentiment for certain familiar readings shall be more important than the original meaning intended by the writer.* We easily agree that the true meaning is the original meaning and every bit of scholarship and discovery throwing light on the original meaning should be welcomed. The language of the Bible has undergone the same changes in word meanings as language itself. New discoveries of more ancient manuscripts are made from time to time. Reverent scholarship contributes immeasurably to our understanding of the truth of the Bible.

Original Manuscripts

The original manuscripts of the sixty-six books of the Bible are all lost. They were written by hand on skins and papyrus. Some scholars believe that the first books of the Bible were preserved for about eight hundred years and then destroyed with the temple. Perhaps the

Jews destroyed them to keep them from desecration at the hands of their enemies. Copies were kept and other copies made from them. No doubt as the new copies were made revisions were also made and the originals burned. The New Testament manuscripts would also soon wear out with constant use and no one of the early Christians would appreciate their worth. Then, too, the persecutions would result in the loss of some of the original letters of Paul and Peter and John and the rest of the writers. But copies were faithfully made and the errors would not be many or serious in the first copies. If you think these copies should be exact, assign some one to read a chapter from the Bible and provide a half dozen people with pencil and paper and see how near alike the copies will be. Or even copy a chapter with the Bible before you. As copy would be taken from copy down through the centuries, errors would find their way into the text. Some copyists would have their own interpretations in mind and make changes in the text to make the meaning clear. Marginal notes could also creep into the text. The later the manuscript the more likely the errors.

The Trio of Manuscripts

No less than 3,829 manuscripts have been catalogued, gathered from Turkey, Egypt, the Aegean Archipelago, Cyprus, Greece, Italy, ancient Macedonia, Palestine, Africa and the Sinaitic Peninsula. They are to be found scattered about in the great libraries of the world. Out of these thousands there are three outstanding manuscripts, not any one of which was available for the scholars who prepared the King James Version. They date from about 300 to 450 A. D. *The oldest is the Vatican Manuscript named from its location in the Vatican Library in Rome.* It was kept from close study by scholars for many years. Photographic copies are now issued to the larger libraries. The original writing must have been beautiful but some busy-body long ago, fearing the ink would fade entirely away, traced over the writing in a rough hand. *The Sinaitic Manuscript is quite similar and was discovered in 1844 by a German scholar in a monastery at the foot of Mt. Sinai.* It was lying in a trash basket among a number of old manuscripts that the monks were using to make fire. It took many years of diplomatic endeavor to secure the manuscript but the Russian Emperor finally interested himself and it was secured for the library of St. Petersburg. What has become of it since the Russian Revolution we do not know. *The Alexandrian Manuscript is in the British Museum.* It was presented to Charles I by the Patriarch of Constantinople in 1628.

Translations and Quotations

Scholars generally speak of the copies of the originals in their original language as manuscripts. The translations

February Theme
"The Bible"

into various tongues are called versions. *The most important is called the Latin Vulgate.* It was prepared in the latter part of the fourth century by St. Jerome, the greatest scholar of his day. The Old Testament was translated direct from the Hebrew. He used the oldest manuscripts of his day so that some surely dated back to the day of the apostles. For a thousand years and more the versions of the Bible were all taken from this. It met fanatical opposition as most Biblical revision has met until the most recent times. But in time it won its way and to this day is the authorized version of the Roman Church.

Along with the manuscripts and the versions there are many extensive quotations from the Bible in the writings of the early church fathers. They are more or less reliable. *These quotations are of some value in checking the proper reading in the manuscripts and versions.* Many of these date back to the second century.

Our First English Bible

Along about the ninth century there was an Anglo-Saxon cow herder named Caedmon, a poet. He heard some of the stories of the Bible, perhaps from Latin-reading monks, and in turn sang them for the common people in their own tongue. A certain Bishop Eadhelm translated the Psalms, another bishop, the Gospels, and the Venerable Bede translated the Gospel of John. The good King Alfred intended giving the Bible to his people in their language but died before he could fulfill his purpose. *The first complete English Bible was the work of Wycliff in 1384.* In spite of his persecution and trial for heresy, this version was much read in secret.

Tyndale

William Tyndale was the first to use the method of scholarly research in preparing his translation. Before this nothing but the Vulgate was in the hands of the translator. Tyndale was a friend of Erasmus, the greatest scholar of his age. He was a devoted student of Luther's writings as well. He went to the original languages and translated directly. It was too dangerous to work at his task in England so he wrote on the continent, and the first printed English Bible was done in Worms, Germany. What an ado it stirred! The New Bible could not be destroyed, though to be discovered reading it was certain death to any loyal to the established Church. The best they could do was to burn Tyndale at the stake. He died praying that "the Lord would open the King of England's eyes." A good story comes from the attempt of the Bishop of London to buy and destroy all the copies of Tyndale's first printing. A friend of Tyndale was

(Continued on page 22)

BOOKS AND LITERATURE

TWO BOOKS ON BUCHMANISM

The Editor of "The Lutheran" Reviews Two Recent Volumes Dealing With the Oxford Movement, Specifically Titled "The First Century Christian Fellowship"

The Conversion of the Church. By Samuel M. Shoemaker, Sr., Rector of Calvary Episcopal Church, New York. Published by Revell, New York. 125 pages. Price, \$1.25.

For Sinners Only. The Book of the Oxford Groups. By A. J. Russell of London. Published by Harper and Brothers, New York. 293 pages. Price, \$1.50.

By the news letter of our Canadian staff correspondent, Dr. N. Willison, in this issue, readers of THE LUTHERAN will find information concerning the recent visits to Canada of the Oxford Group. Dr. Willison remarks that he has seen no reference to this movement in Lutheran journals, despite the fact that its leader is a regularly ordained Lutheran clergyman, who is a member of the Ministerium of Pennsylvania. He might have commented that Dr. Buchman has recently been in Philadelphia and during his stay took luncheon at the Philadelphia Theological Seminary. The Oxford Movement has "made news" in the eastern part of the United States to which January issues of both secular and ecclesiastical journals have given space. Meetings arranged for hearings of the propagators of the first Christian Century Fellowship (to give it the name preferred by those belonging to the groups) were held in Methodist and Episcopal churches, in the Bellevue Hotel in Philadelphia and in the new Waldorf in New York. Large numbers of people attended and the movement was a topic of widespread interest and talk.

New Books Available

It happens that the two books named above arrived at THE LUTHERAN's office for review within the month preceding the visit described by Dr. Willison and cited in the church news of January. They are available, and exempt from second-hand rumors and exaggerations. We have chosen to make our comments upon them the basis of this discussion of "Buchmanism." We shall, however, draw somewhat on other sources of information and state certain conclusions that are personal. Our readers should not rank them with official analyses. Of these, by the way, we have seen none from Lutheran sources.

In *The Conversion of the Church*, Samuel Shoemaker discusses the movement from the point of view of a pastor, who has articulated its principles with the administration of his parish. Clergymen will be interested in what he has to tell them, and even though they wisely determine not to install guidance and sharing in their work, they will benefit by the insight given them of the possibilities of Christian experience. Dr. Shoemaker's keen criticisms of prosaic, uneventful institutionalized ecclesiastical regularity will and should awaken Lutheran pastors to a sense of the vital forces in our religion and worship.

For Sinners Only, by A. J. Russell, is a series of "news stories," which he as a journalist has written and collected into a volume. Persons and events are "played up" in a style unmistakably acquired when Mr. Russell was a "feature story writer" in the modern sense of that phrase. His hero is frankly and unequivocally Dr. Buchman himself, who, he says, refused permission to apply print to propagate the Oxford Movement until he, Mr. Russell, was completely absorbed into the Fellowship. He finally reached such a stage of saturation with the principles and personnel of the movement as to forecast for it a boundless future. In our opinion, it is too good to be true. Even the first century Christians occasionally had their weaknesses. A degree of apprehension as to the thorough reliability of Mr. Russell's conclusions arises when he describes visions and flashes of revelation by which he has been guided. No one of this twentieth century can be blamed, if he is on guard against claims of immediate contacts with the Holy Ghost. So many "spirit-led" people have misled their contemporaries that we can be excused, if we have some caution relative to even an Oxford-centered group.

There Is a Message

If then, we do not discern in Dr. Buchman and those connected with him the perfection proposed by Mr. Russell, we nevertheless believe he has a message for the times in which we live. To his sincerity and zeal for the Master's cause all who have known him bear willing testimony. We ourselves happen to know a bit about that. The call to his first parish and his letter of acceptance happened to pass through our hands, as secretary of the Conference Mission Committee, when it was decided to establish the Church of the Good Shepherd in Overbrook, Philadelphia. He replied to the call, "Yes, if it be God's will." For what it is worth, we remark, that he was not very successful as a missionary. He undertook to combine what we Lutherans call Inner and Home Missions. It was not a workable combination in Overbrook. Pastor Buchman was then called to the Lutheran Hospice, but in 1907 he severed his connection with that institution, disagreements having arisen between him and its Board of Directors. In 1909 he came to State College, Pa., as Y. M. C. A. secretary. The interval between 1907 and 1909 was partly spent in Europe, where he made contact with

the Keswick Movement in England. One suspects that the convention of these Keswickians gave definiteness to his distinctive interpretation of Christianity.

Russell pictures Dr. Buchman as being primarily an individualist, the sort of individualist that is endowed with a gift for organization and administration. He certainly was uncomfortable under the rules and regulations of church authorities. He is a member of the Ministerium of Pennsylvania, and punctiliously sends an excuse annually for being absent from the synod's conventions. His brethren respect him and recognize in his work a needed phase of Christian activity. Lutheranism believes that organization is generally necessary and considers the pastorate of a congregation the normal relationship of a clergyman. But it does not claim mechanical jurisdiction over the men it has ordained to the ministry of the Gospel. The statement that Dr. Buchman is a regularly ordained clergyman of the Lutheran Church, enrolled in the Ministerium of Pennsylvania, is correct. It is also true that this synod does not expect to disavow its traditional methods of ministering the Word and Sacraments through the agency of pastors and congregations. It expects that men of peculiar talents and gifts will be provided by the Head of the Church to demonstrate new phases of service or to correct neglect in the field of piety and practise or to show the futility of faith without works. So long as these specialists do not teach heresy or seek to wean the members of the congregations away from the church or by over-zeal endeavor to break the continuity of the Holy Spirit's guidance of the communion of saints, they are appreciated.

What Is Buchmanism?

We label the Oxford Movement with the name of its founder in no disrespect to Dr. Buchman. He undoubtedly developed its major tenets and invented the "house party" as the unit group. The books before us lead one to infer that certain features of propagation found objectionable several years ago have been somewhat modified (sex confessions were charged at Princeton University), and men like Shoemaker in New York have fitted in to congregational applications. But it is in essence one man's discovery.

What it does not claim to be, should perhaps have precedence in our examination. It does not seek to eliminate the Church, but it recognizes no denominational lines among Protestants. The Catholic Church we did not see mentioned on its program. It does not have a form of worship: there is a method for conducting testimony and house party gatherings. It does not administer the sacraments but advises its members to attend their churches. It has no corporate organization, enabling it to take title to property, receive endowments and so forth. It does not set up a budget, appeal for regular contributions and report receipts and expenditures. There are probably expenses, but these are taken care of by voluntary contributions. Some of these must be fairly liberal: one does not circle the

globe nor transport parties varying in size from three or four to sixty persons for nothing.

"Sharing" and "Guidance"

In reading about the Oxford Movement, one finds its more distinctive processes referred to under two titles—Sharing and Guidance. In describing these separately, one must bear in mind that neither is complete without the other and that both are derived from the conviction that every individual can be led to discern his sinfulness, our Lord's desire to forgive his transgression and that he has the privilege through complete surrender to Christ to have constant access to divine power and direction. Buchmanism is peremptorily positive as to the soul's access to God. Now we undertake to define the significance of "sharing."

It means an exchange of experiences in sinning and in gaining relief from sinning between one who has been "changed" and one who has not. In reports of this process some years ago, the term "confession" was used. The verse from St. James' epistle, chapter 5:16, is the scriptural authority cited by Samuel Shoemaker for this practise: "Confess your sins one to another and pray for one another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Russell, describing a meeting of Oxford students, writes: "Young men were revealing their real selves, though saying nothing that offended good taste. Modesty, but no false reserve. Young aristocrats of Oxford were showing a masked world how to be honest by removing their own masks. They told of their daily fight with sin, indicated some of their sins—pride, selfishness, dishonesty, laziness, impurity—admitted their slips and showed how, through the indwelling presence of the living Christ, they were achieving victory." Incidents citing persons changed are related.

Shoemaker writes "that detailed sharing should be made with one person only." He comments that the Roman Catholic confessional "provides an almost perfect machinery for the needed exteriorization of human sins" . . . but "prevents the priest from sharing his own sins with the penitent." The Protestant idea of confessing our transgressions to God only, he thinks, lacks "the psychological fact that we almost always need a human hearer and witness to validate our confession to God and make it real to us." He quotes John Wesley in connection with the above assertions.

Two Queries

Two questions occurred to us as we read the books relative to this practice of "sharing." One of them has to do with its Scriptural basis—James V. That part of the epistle (read it, please) deals with healing the sick. Our Catholic friends derive the sacrament of extreme unction from its fourteenth verse. Zionism (the Dowie brand) used it to support their doctrine of divine healing. Buchmanism appears to broaden it beyond what St. James had in mind when he wrote his epistle.

In the second place, the very intimate discernment of the presence of the Holy Spirit would seem to make confession to God alone entirely adequate, except as restitution to the one sinned against is the "follow up" of forgiveness. One concludes that the practise has merit as an approach, and is perhaps "good psychology," but that its Scriptural basis is indefinite if not quite irrelevant. House party technique as described by Mr. Russell inclines one to the belief that "group sharing" is the medium of attaining a "state of mind" conducive to implanting a sense of the need of spiritual relief. It is not essentially different from the methods employed in the prayer and protracted meetings which were common in the 1880's and in earlier decades in the United States. We do not mean by this comparison to condemn either the house party or the protracted meeting of our fathers. That the Oxford Movement has gotten a hold on thousands in a class admired for culture and often notoriously indifferent to practical Christianity is a fact convincingly in its favor.

A Phase of Prayer

As to Guidance, the second outstanding feature of this movement, one can infer its principles from the books under review with a fair degree of clearness. Dr. Buchman and the members of his groups believe that surrender to God entitles one to divine control. They accept with a literalness as thorough as it is awesome, that when a man is "changed," that is, when he has received the light; when he is inclined to say, "Lord, what wilt Thou have me to do," he will be told wherever and whenever a direction as to his choice of duty is required in order that he may do his Lord's will. Such is not an illogical conclusion where communion with God is not abused. It is certainly much nearer the intent of Christian discipleship than the attitude of the persons who rarely consider that faith in Christ contains any obligation to serve Him instead of themselves. We Lutherans sometimes forget the explanation our Catechism gives us for the third petition of the Lord's Prayer, "The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done by us also." A real apprehension of citizenship in the Kingdom of God includes a definite job for each of us as well as an imperishable crown when our life's work is done.

In connection with "guidance," both Russell and Shoemaker refer to "the quiet hour." That phrase applies to a period of time which is devoted to a sort of mental introspection. It may be an hour daily devoted to "listening in on God," to quote Russell's rather irreverent term for it, or it may refer to the pause when some problem has arisen. Each individual regularly practises this "withdrawal" for guidance and those associated in a project also use it. When persons are engaged in this pursuit of the divine will, they provide themselves with a pencil and paper, on which they write down the thoughts that occur to them. Sooner or later, a course of action

is chosen, and the decision reached is accepted as "His will" in the situation. Guidance is ascribed to the Holy Spirit.

Shoemaker comments: "There are, of course, conditions of guidance." We synopsise some of his paragraphs on this subject as they appear in "The Conversion of the Church." First there must be a surrendered will, then relaxation from tension, absence from self-consciousness, consciousness of faith (a leaning toward God), a regular time for waiting on Him and active obedience. Under proper conditions, "guidance comes with an authority all its own," but with varied intensity. It is "sometimes the motion of a consecrated human mind, mobilized to do the will of God and sometimes the clear shooting-in of God's thought above our thought, transcending human thought supernaturally."

Tests for "Guidance"

"Guidance must be tested by the Spirit of Christ. . . . Guidance if true will never be found contrary to the New Testament." Circumstances sometimes make God's will clear. "But chiefly guidance must be tested by the concurrence of other guided people." Relations to the divine will, Shoemaker declares, do not resemble a line of communication between two beings, God and myself, but a triangle, God, myself, and another who depends on guidance. This prescription presents a difficulty, in that the number of folk who are able to interpret and practise guidance is still small: therefore "you may have gradually to raise up your own group." Here again there seems to be a bit of a limitation. But the proponents of the Oxford Movement are serenely confident that those having the light, can light other lives and thus provide checks that will verify their guidance. At present Russell estimates that there are about a thousand "groups."

For Sinners Only abounds with incidents well told. We read the chapters with interest and with a considerable degree of approval. It is frankly, but honestly propaganda for the Oxford Movement, but it does not take its style from current radio advertising. It does not urge us to join now. We quite agree with Mr. Russell that the changed lives of individuals have a higher "news value" than murders and mysteries, than pessimism and profligacy. There is no present reason to condemn the Movement: it reveals conditions that are real and that need attention. We believe that Dr. Buchman's groups have a message and that he has a mission. On the other hand, the "mysticism" emphasized, while not without a legitimate sphere of action in Christian life, has within it the possibilities of exaggeration, occultism and even fanaticism that have characterized "illumination and direct guidance" in the past, when they obtained a hold in minds more responsive to emotion than to calm reasoning. The moment the First Century Christian Fellowship finds the twentieth century Christianity unfit for the Lord's use and demanding a new sect, it will have ceased to be productive of good and become an agency of enthusiasm creative of heresies.

OPEN LETTERS

HOW THINGS HAPPEN

I was not present, but my longing heart was there, when Susquehanna University, several weeks ago, celebrated Founders' Day. My personal acquaintance with the founding of Missionary Institute dates back to the dedication of Selinsgrove Hall, the first building, in 1858. Shortly after that, along with my father and mother, I visited Dr. Benjamin Kurtz at his home in Baltimore. He and my father, Dr. Henry Ziegler, were lifelong, devoted friends.

In advocating the founding of a school for the education of mature men for the ministry, Dr. Kurtz chose Henry Ziegler as his chief co-worker. To him was assigned the task of soliciting offers of money and lands in various places for the location of the proposed school. Several localities were canvassed, the principal of which was Loysville, in Perry County. It was all but determined to locate the school there, when my mother suggested: "Why not consider Selinsgrove?" In response, father wrote to John App, his father-in-law, and several others of the council of St. John's Church, Dr. Samuel Domer, pastor, urging on them a consideration of the question.

Thus it was that Missionary Institute came to Selinsgrove. Dr. Kurtz was chosen superintendent and first theological professor, and Henry Ziegler second theological professor. Father says: "During the entire period of twenty-three years, from 1858 to 1881, the entire three years' course included in both professorships was taught substantially in all its details by myself. For the first few years, Dr. Kurtz came up occasionally from Baltimore, and gave instruction in several branches, for a few days." At the death of Dr. Kurtz, in 1865, my father was made superintendent and first professor. The entire financial responsibility of the theological department from the beginning rested on him. Dr. Peter Born, his lifelong friend, was his faithful and accomplished supporter in the classical department.

One of the serious problems that confronted my father was the support of the increasing number of married men who were applying for admission. To help meet the situation, he resolved to erect houses on the grounds of the institute for their accommodation practically free of rent. The undertaking was a work of aggressive faith. He says: "I resolved, on my knees before God, to refuse no applicant that came well recommended. . . . For all such I determined to make myself responsible, throwing myself in prayer and faith on the church and on God. . . . In the name of God, then, and for the honor of His cause, I enter upon this work."

This was in 1868, three years after the death of Dr. Kurtz. By 1873, five double houses for the accommodation of ten families had been erected, at a total cost of \$7,457.42. It was my privilege, dur-

ing my junior vacation, in 1873, to paint and glaze house numbered five.

I have a vivid recollection of how father and his students quarried stone, flattening them across the Susquehanna, and how I hauled more than one load that vacation from the river bank to the building site. John H. Zinn, H. C. Haithcox, A. K. Zimmerman, S. G. Shannon, D. R. P. Barry, were some of the men who lived in those houses. They all gave a good account of themselves in the ministry.

This is but a bit of the foundation history of the now successful and influential Susquehanna University. There is considerably more where this bit comes from.

JOHN A. M. ZIEGLER.

PASTOR OUT OF WORK

Dear Editor:

It grieves me to inform you that I cannot afford to renew my subscription to THE LUTHERAN at this time. Owing to the deplorable financial condition of the church I served I was asked to resign and seek another pastorate last spring. Since then I have been in communication with the presidents of six district synods of the United Lutheran Church in America, but have failed to secure another charge. And that after serving the church for twenty-five years. There are a number of vacant pulpits in rural sections of my own synod, but I have not had regular supply work and only a small remuneration for what preaching I have done.

I understand that there are more than one hundred fifty active pastors in the United Lutheran Church in America who have no pastorates and unable to obtain calls. As one of that number I would like to suggest through the columns of THE LUTHERAN that these unemployed pastors be made use of in evangelistic work. Evangelism is in (or on) the air. Probably some pastors would welcome some assistance in their evangelistic efforts. Though we as Lutherans rely mostly on the educational phase of evangelism—through our Sunday schools and catechetical classes—nevertheless we must admit that a little sane revivalism is not unscriptural and has its place in evangelism. A week or two of inspirational services coupled with personal visitation have been effective in the past, so why not now? Between now and Easter is probably the best time for such services. Would it not be possible for presidents of synods, or chairmen of committees on evangelism, to arrange with settled pastors to use unemployed pastors in such series of services? I throw out the suggestion and hope to see the reaction—pro or con—in the Open Letter columns of THE LUTHERAN. I shall continue to read our fine weekly publication even though I shall have to borrow a copy.

A DEPRESSED PASTOR.

A CORRECTION

Dear LUTHERAN:

Your January 5 issue had an error under "Dates for Synodical Meeting" on Synod of Kansas and Adjacent States. The synod does not meet May 25 but April 25-27, in the First English Lutheran Church, Topeka, Kan.

I should be glad to have you correct this as the pastors may think I have given this information and boards may put this date and plan their visit on this information.

G. K. MYKLAND.

"HOW DID WE GET OUR BIBLE?"

(Continued from page 19)

commissioned to bargain with him for the books. So Tyndale set a high price and received it. But the money he received made it possible to make further corrections in the copy and print new and better editions.

The King James Version

Up through three versions, Coverdale, the Great Bible and the Geneva Bible, we now come to the King James or Authorized Version in 1611. Tyndale's dying prayer in 1536 was to be fulfilled sooner than one would expect. Seventy-five years later the King became the patron of a new English Bible that to this day is THE BIBLE for a great part of the English-speaking world. There was an attempt to secure the greatest scholars of the day. No expense was spared in the work. Luther's translation, which had re-made the German language and which represented true scholarship, was used extensively. No marginal notes were permitted, a fact that made the version popular among Christians of all beliefs. *The language is beautiful, as literature it is supreme, but there was need for a successor.*

The Revised Version

In June, 1870, a distinguished company of scholars from England and America began their gigantic work of revision. For many reasons their work was necessary. They understood the original languages better than the scholars of 250 years before. The science of textual criticism had advanced immeasurably. There were a great many more manuscripts and versions including the three most important, all found since the King James Version had been published. The English language had changed. In May, 1885, their work was finally done and the English Revision was published. But the American scholars were not yet satisfied and continued their writing. By agreement with the English scholars they were to offer no new revision until the English Revision had a chance of sale. In 1901 the American Revision was ready for the press. *The language lacks some of the beauty of the King James Version, but is truer to the original.* It is the best Bible for study.

P. S. A good little source book for further material is "How We Got Our Bible," by J. Paterson Smyth.

NIAGARA FRONTIER DISPATCHES

By Herbert A. Bosch

If the experiences of Buffalo churches have been common elsewhere, the year 1933 was not "off to a good start," in spite of the fact that Sunday was its first day. Attendances at services in churches of many denominations was at a low mark, perhaps the undue celebration at midnight of the turn of the year, which should usher in an "up-turn" in business was responsible for the lassitude at mid-day. We do not know; but we cannot become entirely pessimistic, for the next Sunday the indicators mounted higher, and from the reports of "fine congregations," it would seem that some attempt was being made to recover lost ground.

On Sunday evening, November 20, the Rev. Alfred Schilke was formally installed as pastor of the Church of the Ascension, Snyder, the president of the United Synod of New York, Samuel G. Trexler, D.D., having charge of the service. The liturgy was conducted by the Rev. Wilfred A. Schmidt, president of the Pastors' Association; the charge to the pastor was given by the Rev. Hugo L. Dressler (Atonement), president of the Western Conference; the charge to the congregation by the synodical president. The school house, which has been remodeled to serve the congregation as its house of worship, was crowded almost beyond capacity by a host of members and friends from all churches who attended. Amplifiers in the Sunday school rooms upstairs enabled the overflow audience to hear the service. New altar vestments were presented to this mission congregation of the Buffalo Church Extension Society, and brass candlesticks for the altar were also given. It was a day of great rejoicing and Ascension Church looks forward to a bright future.

Ninety-five Years Old

The First English Lutheran Church of Lockport observed its ninety-fifth anniversary on the same day, when special services were held. The president of synod was the principal speaker. This second oldest church in the Niagara frontier region is now served by the Rev. Ivan L. Lange, who came to this charge from Amsterdam five years ago. The first services of the church were held under the leadership of the Rev. John Selmser and eighteen members of voting age were present to organize the congregation. The present site of the church at Locust and Walnut Streets was acquired in 1849, and a new building was erected in 1874 when the Rev. W. B. Tomlinson was pastor. During the period of service of the Rev. H. J. Watkins, the Rev. M. S. Reitz, A. L. Dillenbeck, D.D., various improvements were made, and the present day finds the church in a very flourishing state. A feature of the anniversary was the congregational dinner held at the Y. M. C. A. auditorium after The Service.

The Inter-Sunday School Contest

On December 18, the Inter-Sunday School Contest became history, and it is

the opinion of those who have been competing on terms of friendly rivalry that beneficial results to our Sunday schools have been obtained. On the basis of attendance percentage, St. Mark's Church, Kenmore, and the Church of the Atonement maintained first and second places for the length of the contest. Concordia and Holy Trinity alternated between third and fourth places, finishing in that order by the closest of margins. The Church of the Resurrection secured the greatest number of new scholars, having sixty-six new pupils to their credit; Kensington with forty-nine, and Christ Church with thirty-eight new scholars were next. In all, a total of 401 new members for our schools was secured. The greatest percentage gain in new members was made by Tabor, followed by St. Mark's and First Redeemer.

An "Impossibility" Achieved

For five years and more Kensington Church has enjoyed the use of its splendid new building. Along with other congregations which have recently erected new edifices, the church has an encumbrance of debt in the form of a mortgage; for the past several years interest payments on the mortgage have been made from loans secured at the bank to be returned at the convenience of the congregation. This year, within a few days of the due-date, the congregation was informed that the bank could not advance the interest. The pastor, the Rev. Herbert L. Siegner, and his church council knew what this involved, and although they were faced with the task of raising the large sum of \$1,220.31 within a week's time, they courageously set to work. On one Sunday recently the announcement was made at the church services that the sum must be raised before Saturday. Individual gifts and contributions were offered at The Service and a solicitation of the members was made. Society treasuries yielded funds, with the happy result that on the significant Saturday the net sum was on hand. A note of thanksgiving and praise was struck at The Service on the following day.

A Diamond Jubilee

Zion Lutheran Church, Niagara Falls, the Rev. Arthur H. Schmoyer, pastor, observed the seventy-fifth anniversary of its founding during the week of November 26. Special services were held on Sunday morning at which the German sermon was delivered by the Rev. Francis H. Hoffman, a former pastor; the English address was made by the pastor. On Sunday night the jubilee sermon was preached by Samuel G. Trexler, D.D., president of the United Synod of New York. Monday evening was Ladies' Night. The women's organizations in the congregation gathered to hear Mrs. Edwin H. Boettger of Buffalo, president of the Western Conference Women's Missionary Society. On Tuesday, Men's Night was observed, and Mr. William H. Stackel of Rochester made the principal address. Young People's Night on Wednesday saw the gathering of the Sunday school, Luther League, Boy Scouts and Girl Scouts. The

writer delivered the address on the theme, "Youth's Greatest Friend." A Thanksgiving Service was held on the morning of Thanksgiving Day. On Friday night a rally and dinner was held in the North Junior High School at which 1,000 members and friends were present. The climax was reached on November 27, when Dr. Herman Brezing, president of Wagner College and for twenty-six years pastor of the church, delivered the sermon.

On New Year's Day, the Rev. Gustav K. Huf was installed as pastor of St. Paul's congregation, Eggertsville, succeeding the Rev. George Schettler, who retired a few months ago. Mr. Huf has been a missionary to Porto Rico, until illness in his family compelled him to seek a more favorable climate. A large number of members and friends was present to hear Dr. F. F. Fry, secretary of the Board of American Missions, and Dr. Samuel G. Trexler, president of the United Synod of New York, deliver the charges. The Rev. Hugo L. Dressler, president of conference, and the Rev. John A. W. Kirsch, Jr., assisted in the services. The congregation has enthusiastically received Pastor Huf and family, and is eager to follow his leadership.

Brief Mention

The Luther League of New York will meet in Buffalo in 1933. A committee of leaguers from the district, under the leadership of the Rev. J. A. W. Kirsch, Jr., is at work making preparations for a successful convention. Sub-committees have begun their work and monthly reports are being made to the general body.

The Church Extension Society held a special meeting on November 29, when the matter of an increased membership and a reduced membership fee was discussed. No action was taken but a constitutional amendment was proposed. The president, Dr. Henry J. Pflum, announced that the Honorable John L. Kramer of Mansfield, Ohio, would be the speaker at the annual dinner on January 31.

The Rev. H. W. Harms of Saskatoon Seminary, Canada, has been visiting the congregations of this section presenting in sermons, addresses and illustrated lectures the great work of our church in the Canadian northwest. Pastor Harms' genial presentation has awakened interest in his work and won friends for Saskatoon.

The Lutheran Church Home and St. John's Orphans' Home observed the Christmas holiday in their usual splendid way: material gifts of love were provided by the friends in our congregations, and the great message was proclaimed in many interesting services.

Under the direction of the Rev. Edwin H. Boettger, chairman of the Conference Foreign Missions Committee, a union mission service is scheduled for January 22 at Holy Trinity Church. The Rev. George A. Rupley of India will be the speaker.

The Rev. Charles J. Menge, formerly of Greenport, N. Y., began his pastorate at St. Paul's Church, Williamsville, on January 1.

TOLEDOGRAMS

By W. Refus Rings

Dark clouds do have their silver linings. The closing of the Security-Home Trust Company during the summer of 1931 gave the mission congregations of Toledo no little worry, for four of them had property mortgages in the closed institution. However, through the able leadership of Mr. Edward Rinderknecht, attorney-at-law and member of Glenwood Lutheran Church, and the committee assisting him, a plan is now in operation whereby the claims of depositors may be offset at face value against these mortgages. In return the depositor will receive a mortgage in the church property. Through this plan the indebtedness of the missions sharing in it will be reduced approximately sixty per cent. Congregational meetings must be held, the court's permission to re-mortgage must be secured, and many other details looked after, but the success of the plan seems assured. Mission congregations benefiting include Bethany, Messiah, Christ and Reformation. The Synodical Board of Home Missions has been represented in the plan by the Rev. G. W. Miley, pastor of Augsburg Church.

One of the mission congregations mentioned above, Bethany, is at present without a pastor since the resignation of the Rev. Erwin Spees, pastor for four years, was effective on January 1. Mr. and Mrs. Spees have taken up their new work in Cincinnati and preparations are being made in the local church to call another pastor. Bethany has made very fine progress under the leadership of Pastor Spees and the United Lutheran pastors regret his departure from their midst.

A Dream Come True

Thirty years of dreaming became a reality on Tuesday evening, January 10, when the Philadelphia Symphony Orchestra opened the magnificent new Toledo Museum of Art with a concert for members only. This was followed on Wednesday evening by a second concert, open to the general public. After that, the entire museum will be open for public inspection. The present building is the result of plans formulated by the museum's founder, Edward Drummond Libbey, now deceased, and carried out through the generosity of Mrs. Edward Drummond Libbey. The central portion of the building was erected first. For a while it seemed that the closing of Toledo's banks would seriously delay the construction of the two wings, but these difficulties were overcome and Toledo now has one of the finest museum's to be found in the United States.

For example, more than three hundred great paintings from the permanent collections of the museum will be displayed in thirty-six galleries during the inaugural exhibition. This display alone marks the museum as one of the country's foremost art institutions. The completed building, constructed of Vermont marble and granite, is 656 feet long, 245 feet deep, contains seven million cubic feet of space and more than eight acres of floor space, of which more

than two acres is in exhibition galleries. The building is designed in classical Greek spirit although it is not a copy of any particular Greek building. The peri-style, a modernized version of a Greek open-air theatre, occupies the entire east wing and will seat more than 1,500 persons. The west wing contains twelve galleries, which will be used to display the treasures of the museum. Enough electricity is used in the building to illuminate more than two hundred homes. Having visited many museums, we can truthfully say that the Toledo Museum is equal to any one of them in beauty and in the wealth of its collections.

Opportunities as Lutherans

But we must hasten on to tell of the other opportunities that are coming to us as Lutherans in Toledo. One of them took place on January 8, when E. C. Sibberson, D.D., of Topeka, Kan., again presented his unique work among the deaf, mute and blind, to the Lutherans who had assembled in Glenwood Lutheran Church to hear him. Later in the evening, Dr. Sibberson spoke a second time before the Luther League at Hope Church, the Rev. R. G. Schulz, pastor. Mr. Herbert Fischer, president of the Luther League of America, was also present, and immediately after the service, Mr. Fischer and Pastor Schulz left for Philadelphia to attend the annual meeting of the Executive Committee of the Luther League of America.

A second opportunity to learn more about the work of our great Lutheran Church will come to us on January 18, when the National Lutheran Council will hold its annual meeting in St. Paul's Lutheran Church, the Rev. S. C. Michelfelder, pastor. On January 19 a banquet has been arranged, giving an opportunity for Lutheran pastors and interested laymen to meet our distinguished guests.

Following this gathering, on the evening of February 2, Gunther Ramin, organist at the Church of Saint Thomas, Leipzig, professor of organ at Leipzig Conservatory, and organist of the Gewandhaus Orchestra, Leipzig, will give a concert recital on the famous Casavant organ in the Church of Saint Francis De Sales, Toledo. Saint Thomas, Leipzig, is the church where the great John Sebastian Bach was organist and cantor two centuries ago. Many Lutherans in Toledo plan to attend, among them the Rev. Frederick Otto, pastor of Christ Church, who is especially interested in Bach music and uses it extensively in his congregational services.

On Wednesday evening, February 8, Leander S. Keyser, D.D., until recently a professor in Hamma Divinity School, Springfield, Ohio, will begin a series of three lectures at Reformation Church, where the writer is pastor. Having spent more than twenty years in classroom instruction, and having an intense personal love for the Word of God, we know that Dr. Keyser's addresses will inspire all those who hear him. His lectures conclude a two weeks' program of evangelistic services which will be preceded by more than 2,000 individual calls and

the distribution of more than 4,000 tracts in the Reformation Parish.

Activities in Our Churches

Mingled with all these excellent opportunities are the many activities of our churches. Since some of these are yet to come, we will tell you of events now passed. On January 8 Christ Lutheran Church had for its guest speaker, J. O. Evjen, D.D., professor at Carthage College. Pastor Otto has organized a Boys' Choir. The choir made its first appearance recently when the pastor had charge of a service in the Nurses' Home at Robinwood Hospital.

On the same evening, an eight-reel film portraying the life and work of Dr. Martin Luther was shown at St. Paul's Lutheran Church. The presentation was sponsored by the Brotherhood of the church. The Lutheran Inner Mission Society of Toledo made more than one thousand children happy when it distributed toys and clothing to the underprivileged children of our city. It might be of interest to know also that our Mayor, Honorable Addison Thatcher, fed more than 12,000 men, women and children at a free Christmas dinner and then exceeded that number at a dinner served on New Year's Day. No questions were asked, anyone who came was fed.

The Jewish children of Toledo were also remembered by our missionary, the Rev. Harry Rubenstein, during the Christmas season. Twenty-six children and four mothers were present at the Christmas exercises. Recitations, piano and violin solos given by the children were a part of the program. Mr. Louis Reusch, a member of Trinity Lutheran Church, and treasurer of the Jewish Mission work in Toledo, told the Christmas story to the children. A gift and a box of candy were presented to each child.

Divinity Lutheran Church, the Rev. K. J. Bishop, pastor, announces that it will hold the first of its monthly church night meetings on January 16. The church council will provide a program and other entertainment. The meetings are being planned for the whole membership to promote fellowship and to give information concerning the work of Divinity Church.

The January meeting of the United Lutheran Pastors' Association was held at Olivet Church, the Rev. A. L. Anderson, pastor, on January 9, with a large number of the brethren present. During the current month, many annual congregational meetings are being held in the various churches with elections of officers and the recording of the year's activities. These are so numerous that we cannot take space to mention them.

Turning the Corner

With the passing of the old year, one seems to sense a new feeling and spirit spreading over the city. While the problems of poor relief are still as heavy as before, and while there is no definite assurance that things are on the up-grade, yet there is a feeling that we finally turned "that corner" on New Year's Day. Many of our churches welcomed the New Year with midnight services and of course by regular church

services, since the day fell upon the Sabbath. But many others welcomed the New Year with festivity and with much spirit. (We leave the reader to make his own interpretation of that last word.) However, we are glad to report that there has been an increase in employment, especially in the local automobile plant, and this in turn will reflect upon the city's business. Toledo merchants state that the holiday business is in advance of 1931. It is this year was in advance of 1931. It is our prayer and hope that 1933 has brought with it a new and better year for all of us. But whether or not that be true, we know it to be a positive fact that our Toledo Lutheran pastors are accepting the challenge of the day and preaching the Good News with Spirit-filled evangelistic zeal. This alone will assure us of a blessed New Year. We thank God that He has given us strength to bear our burdens and to carry forth His work with a smile and a joy-filled heart.

THE OXFORD GROUP IN CANADA

(Continued from page 2)

that, uneasy regarding these things, sought definite information by interviewing seven of the leaders, including Dr. Buchman. He summarizes as follows:

(1) They do profoundly accept and proclaim salvation through the finished work of Christ, and cleansing from sin by the atoning precious blood shed on Calvary; (2) Witnessing for Christ is the main feature (based on Acts 1:8). And they are as definite, vital and magnetic as was the testimony of the woman of Sychar, the blind beggar, Zacchæus, Paul; (3) Rejoicing in Christ is the main trait of their Christian characters. They believe with Paul that "Christ liveth in me"; (4) Obedience to His holy, inspired Word—written and revealed—is the lodestar of their redeemed lives. They walk by faith. Their motto is: "God guides and God provides"; (5) Their confession of faults to one another is based on the teaching of James 5:16. This writer adds: "The note of reality and the ring of genuineness and joy pulsating through this little band is so refreshing; that, I believe, is the secret of their power as soul-winners." Another writer in *The Canadian Baptist* declares: "It is a movement within the churches. It makes no attempt to change the theological opinions or ecclesiastical affiliations of anyone. The Oxford Group believes in taking Christ seriously, and attempting to put His precepts into practice. It aims at making the religion of the first century practical in the twentieth. . . . They insist that God has a plan for every one's life and that this plan is unfolded to a person when he makes a surrender of his life to Christ. . . . The Group seeks to solve all problems, domestic, social, moral and spiritual by getting the individual to be right with both God and his fellowman."

Witnessing at Meetings

As to their methods. They shun crowds. They seek individuals. In pub-

lic meetings there is little to suggest a religious service—no hymns, Scripture, nor general prayers. All that belongs to the church, they say. All excitement is eschewed. There is no attempt to work on the emotions—just a plain, matter-of-fact witnessing. Each speaker gives his or her message quietly, naturally, earnestly. "They simply, humbly and joyously narrate what the Christian life means to them and herein is their power." The one absorbing passion of the Group is to make "life-changers." Their characteristic mode of work is through the "house party" of from a week-end to two weeks, to which people come through friendly invitations, where the Bible is intensively studied daily, a "quiet time" of prayer and meditation is spent every morning, and personal approaches are made for surrendered lives. They "share" each other's experiences and accept without reservations what they believe to be the daily "guidance" of the Holy Spirit. For the house party and guidance they quote Luther, who said, "Those who intend seriously to be Christians and confess the Gospel with hand and mouth ought to put their names down on a list and meet alone in a house with prayer and reading—and other Christian work. . . . Here would be no need of much and elaborate singing; here a simple concentration on the Word, on prayer and love would be sufficient. When such rich and good thoughts come, one ought to stop all other prayers and make room for such thoughts listening quietly and hindering them by no means. For then it is the Holy Ghost Himself who preaches. . . . Be still and listen to Him who knows better than you. And keep in mind what He preaches and write it down. Then you will experience miracles. So far Dr. Luther.

Six "Harmful Features"

The Oxford folks pray and then listen twice as long for God's answer, which they jot down in a note book. Later they compare notes and criticize the whole in the light of the Word—lest some "guidance" should be found to be out of harmony with the Word and therefore not of God. They insist on absolute obedience to this guidance. That there is danger of excesses here no one will deny. One critic lists six "harmful features": (1) Centering the thought on sin; (2) Inculcating morbid introspection; (3) Overemphasis of sex problems; (4) Insistence on listening for divine guidance; (5) Substituting for intelligence emotional sub-conscious urging in relationship with our environment; (6) A warping of the personality of the individual. He thinks the Group disparages by implication the entire Christian ministry. Another critic finds "appalling snobbery," but there seems little ground for such a charge. One writer is fearful because so much money is spent by the Group without published accounts of any kind. But here it is pointed out that the Group never asks for money. No offerings are taken, no subscriptions are solicited. Money comes. I am told one man in Hamilton gave a personal cheque for \$5,000. Gifts are constantly brought in. The Group says that is

God's way of providing for them in their work.

Well, what of it? I have written at some length because of the great importance that has been attached to the movement in Canada. Pages and pages of space have been devoted to it in the religious and secular press, but so far I have seen nothing in the Lutheran press. I have read much of the literature of the Group in a cautious—in fact, critical frame of mind. I have attended some of the public meetings. I have found what seems to be very earnest people with a very definite message. Their challenge of absolutes is the challenge of the law—absolute honesty, absolute purity, absolute unselfishness, absolute love—; it is the challenge also of Jesus: "Be ye therefore perfect, even as your Father which is in heaven is perfect." With that challenge they convict of sin. Jesus is the only remedy for sin. The Christian life consists in full surrender to Him and in His zeal for the conversion of souls. They talk much about "life-changing." Do they leave the impression that they rather than God are doing the changing? So it sometimes seems. A great Toronto preacher declared that he did not like to hear so much about what the Group was doing; he wanted to hear more about what Christ has done. Is there a dangerous emphasis on human works and too little said about the grace of God? The leaders may be true but undoubtedly there are dangers that lesser minds may seriously misplace the emphasis. There is this to be said, however. The Group urges personal evangelism in the congregations, under the leadership of the pastors of the churches. Each church and each congregation can make such use of the Group's example as it finds consistent with its own position. One Lutheran pastor said, "We need to be stirred up, and if the Group has done the stirring it has done us some good."

ORGANISTS HONOR RAMIN

Gunther Ramin, organist for the last fifteen years at Bach's historic church, St. Thomas' in Leipzig, Germany, was guest of honor at a dinner given January 11 by the American Guild of Organists in the club rooms of the Beethoven Association, 65 West Forty-fourth Street, New York City. Mr. Ramin intends to return to Germany on March 2, after making a concert tour of the United States.

Among the speakers who welcomed the visiting organist were Dr. Otto Kiep, the German Consul General in New York; Charles H. Doersam, warden of the guild; Dr. Heinrich Jordan, German Vice-Consul, and the Rev. Dr. Samuel Trexler, president of the United Lutheran Synod of New York. Mr. Ramin responded in German, which was translated by his wife. About fifty persons attended.

"If a man can keep his faith in God, all the poverty that ever crowded a man into a garret cannot keep him from the mansion prepared for him."

CHRIST LIVES AT THE ALMSHOUSE

Joy and Thanksgiving Is Expressed as Poor, Lame and Blind Share in Communion Sacrament

The Communion of Saints became a very real thing to the Inner Mission workers in a special way recently. Special visits to the folks at the Allegheny County Home at Woodville and the City Home and Hospitals at Mayview brought thrills of real joy that will not soon be forgotten. For the special purpose of these visits was to administer the Sacrament of the Lord's Supper to these folk who are separated from their churches and pastors.

They Know Its Meaning

It was nothing less than a holy day for these people. Men and women who have been life-long members of the Christian Church, and who are now separated from their former associations, feel the lack of this holy privilege. Others, who have been won for Christ during their stay in the hospital, are no less appreciative of the privilege of sharing in this holy experience. They know its values. They are aware of its deep significance and its blessings. And they came to the table of the Lord with the sincere desire to commune with Him who is their hope.

Nurses and Attendants Share

Previous announcement had been made to individuals so that they could prepare their hearts. Officials and nurses co-operated splendidly in bringing patients whom they knew were hungering and thirsting for spiritual refreshment. More than this—nurses came to the table of the Lord with their patients. At Mayview a group of Lutheran girls in nurse's training, accepted the invitation to commune. Separated from their home churches, faced with long hours of duty that prevent their coming to Pittsburgh churches, they expressed their gratitude for the privilege to satisfy their spiritual desire.

First Trip to Hillcrest

The day at Woodville was opened in the Hillcrest Sanitarium for the tuberculosis patients. Here the services were conducted in each ward and the communion administered at the bedsides. In some wards only one or two expressed the desire to commune. In other wards little groups were gathered. Old and young participated. One group consisted entirely of young women.

Chapel Services for Home Patients

Patients of the home departments gathered in the chapels in larger numbers, where the full communion service was conducted. Here the oneness in Christ, the Communion of Saints, was evidenced. White and black were there. Men and women came on crutches and in wheel-chairs. The blind were led by trusted friends. The aged and the crippled—all degrees and kinds of human need were there to kneel at the table of

the Lord. Many lingered after the service to express their gratitude. Several women told us they had fasted all day in preparation. Others told us how they had prayed days before. It was not cold formalism for them, but a holy experience that brought joy and peace.

From Bed to Bed in the Hospitals

Throughout the afternoon the blessed journey continued through wards and rooms of the various departments to minister to individuals and little groups. An aged grandmother wanted to commune—the first time she had done so for many years. One group was made up entirely of colored women, and many were the Amens and Hallelujahs as the pastor read the service and administered the sacrament. In a larger ward an aged blind woman spoke incessantly during the service in a foreign tongue. The nurse told us she is Lithuanian and no one can understand her. Every few words of her harangue were punctuated with "father" and we surmised she sensed what was happening. She would not be quiet. Then the pastor put the wafer and wine to the lips to learn if this was what she was trying to ask for. Instantly she was quiet and bespoke her gratitude by patting and kissing the hand of the pastor. She wanted to be included in the table of the Lord. Though blind to the world, she was not blind to her spiritual needs.

And so these wonderful days passed. Four hundred fifty men and women shared with Him and with one another this holy experience. Seventy-five services were conducted in which Pastors Bruce Shaffer and Edgar M. Waxler and a group of volunteer workers assisted the institutional pastor. Nor were the blessings all left behind us, for we had received as well as given. The workers shared the feeling as they journeyed home—truly Christ lives in the almshouse. This is one of many blessed services which are rendered by your Inner Mission to the men and women in the by-ways of life.

A. W. S.

THE CHRISTMAS SPIRIT IN BROOKLYN

The Inner Mission Society of Brooklyn and Vicinity says that the Christmas spirit was never more happily and generously displayed than this year. The institutional director and the Welfare Committee were busy, and looked out for many institutions, homes and individuals in entire families. "It was a real inspiration to go to so many institutions and homes and bring the message of Christmas and the Christ child. The dinners and the Christmas party arranged by the committee were a real work of love and mercy to make those who need assistance feel that the church is not forgetting them and that the Inner Mission Society was prompted by the spirit and example of the Master to give to others as He gave when He was here on earth."

"The large number of beautiful toys, fruits, flowers, candy, etc., that found the way into the Center manifested the

kindly spirit and interest in others. The Christmas offering will mean much in helping the staff to help those who are forced to knock at the door of the church and ask for assistance." Luther Leagues and other organizations aided by entertaining the children.

"I Want to Thank You"

Three little girls were asked for families where there were no small children. There was no difficulty in finding the children, and the following letter was received from one by the superintendent, Harry D. Newcomer, D.D.:

"I am the little girl you sent to spend the holidays at — home. I sure had a grand time and received many very nice presents and every one so nice to me. I am so glad I could go. I want to thank you for letting me go as it was so nice to be there. I will long remember this Christmas.

"Your little friend."

A Friend of Children

Another note of interest we quote herewith:

"One of our pastors came to the office and said he had a man who last Christmas had reverses and therefore had a very sad and trying Christmas, but during the year had a 'good break' in a position and wanted to give sixty children a Christmas party with nice gifts and good things to eat, and asked us to furnish the children. We had no difficulty to secure the children and could have gotten many more. Friday, December 23, at four o'clock, we had all the children in the chapel at the Center and had the pastor, the man who made the suggestion and his friend here in a service of Christmas carols, scripture reading, prayer and a talk for the occasion by the pastor. The president of our board, Mr. Stussy, Jr., and Dr. Brown were also here. After the service the gifts were distributed and it sure was a happy time for the 'kiddies' and those who made possible the occasion. We feel sure that the thoughtful and kind benefactors got as much joy out of it as the children. All went away truly thankful for the happy occasion. We publicly thank the pastor and his two good friends."

FAMILY WELFARE IN PITTSBURGH

The Pittsburgh Inner Mission Society, of which C. E. Krumbholz, D.D., is superintendent, and the Rev. A. W. Stremel, institutional pastor, reports a number of interesting activities in connection with the Christmas season. From *The Inner Mission Worker* we quote the following article telling of the activities of the Family Welfare Department, of which Mrs. Alfred Stroud is the head:

"Again Lutheran Church groups and individuals showed what they can do when they set themselves to a task. Men's clubs, Sunday school classes, young people's groups, and countless individuals came to the rescue of the children whose homes were bare of Christmas gifts. Seldom have we had

January 26, 1933

a greater demonstration of the loving thought of our people for children than we had this year.

Toy Shop Opened

Three weeks before Christmas we opened a special toy room in the Pittsburgh Life Building. Four unemployed men volunteered to help us. The room was loaned to us by the agent of the building. Toys began to arrive not only singly but in truck loads, one group in Calvary Church, Wilkinsburg, contributing nearly 500 toys alone. New dolls and dolls with broken legs and arms, new toys and other toys needing minor repairs, bicycles and children's chairs, scooters and doll furniture, paint sets and puzzles, blocks and horns, and balls, and games came tumbling into our toy room.

Unemployed Men Volunteer

Our four helpers set to work with a will. They mended and repaired, sorted and wrapped, they tabulated and marked hundreds of individual articles. Finally they made up packages for the families, after the particular wishes of the children had been ascertained from their parents. Day after day the Inner Mission trucks, private automobiles and big-hearted men and women and children brought bundles and boxes of toys and dolls into our office. Our fondest hopes were exceeded the week before Christmas. We were able to provide for many hundred more children than we had first listed. In fact, at least a thousand more toys were collected and distributed than we had ever given away before.

Happy Children

We scarcely know how to thank our many friends. If they could have peeped behind closed doors of bare homes on Christmas morning to see the happy light in children's eyes as lovely dolls were clutched hungrily to child breasts and shiny toys were eagerly pounced upon by children who were almost afraid to face Christmas Day, our friends would need no word of thanks either from us or from tear-filled eyes of parents who tried in vain to prepare their children for an empty Christmas.

This whole issue of *The Inner Mission Worker* would be too small to list all the organizations and individuals who provided the thousands of separate articles. One box of stuffed animals and dolls came from as far away as Albany, N. Y. Other boxes came from every part of Western Pennsylvania, Eastern Ohio, and West Virginia.

"It was a truly great demonstration of sympathy and love for children.

3,000 Garments Distributed

While the toys were being sorted and bundled other workers were busy with stacks of clothing. This is a truly difficult task. Sizes must be right, as well as suitable material. Bundle after bundle of dresses, suits, layettes, underwear, stockings, and shoes were stacked up to be called for by fathers or mothers. The words of thanks came from the depths of human hearts.

"It has been a great joy to us to act as the agent of our many friends to distribute this clothing where it is most needed."

Young Lad Makes Toys

We are particularly happy to tell of the Christmas gifts of a little lad in one of our Sunday schools who used the spare money he saved to buy little tools he needed to make wooden toys for the Inner Mission to distribute. He set up a regular toy shop in his home and finally persuaded his dad to help him paint and assemble the toys he had made. He is, we are sure, destined to be a real Inner Mission worker all his life. He has made a fine start. The things he made with his own hands brought much joy to some of his brothers in need in homes less fortunate than his own.

Unusual Christmas Gifts

Six persons were provided with eye glasses. These gifts were especially provided by contributors and a Lutheran optometrist.

An artificial limb was provided for a cripple.

A spinal brace was procured for a mother of a large family.

Special shoes for crippled feet.

Tonics and doctors' prescriptions for chronic invalids in fifteen families.

Special diets for diabetics.

A month's rent for five families.

Goloshes for nine children.

Shoes for nineteen children.

Coal stoves for six families.

Carolers Visit the Hospitals

Throughout Christmas Day Lutheran choirs visited the hospitals according to a schedule arranged at the Inner Mission office. Everywhere they received a genuine welcome, and gladdened the hearts of hundreds of patients with their glad carols. We wish we might be able to tell in detail of their experiences. It is enough to note that this service rendered in the name of the Babe of Bethlehem hallowed the day for those who sang and those who were cheered by their visits. It is regretted that because of sickness and the unusually heavy schedule under which the church choirs worked on Christmas Day, several hospitals were omitted from the schedule.

Institutional Department Gains New Pastoral Assistant

The removal of the Rev. Bruce Shaffer to Freeport has made necessary his retirement as an active worker in the institutional department of the society. For several years Pastor Shaffer has served as an assistant in the weekly visits to the city and county homes. He has endeared himself not only to the workers but to the inmates of these institutions and will be greatly missed by all. His efficient and warm-hearted service has been greatly appreciated by all with whom he has worked. We wish him many blessings in his new field of labor and assure him of our continued interest in his work.

The Rev. E. M. Waxler, pastor of Christ Church, Knoxville, will take the

place left vacant by Pastor Shaffer in our institutional work. Pastor Waxler has already proved his zeal and effectiveness in this work by visits he has been making during December. We welcome him heartily to a place beside us in the ranks of institutional workers.

ACTIVITIES IN THE PHILADELPHIA INNER MISSION SOCIETY

The Inner Mission Society of the Evangelical Lutheran Church at Philadelphia, Pa., which conducts the Hospice, the Settlement, and the Martin Luther Neighborhood House, reports its activities during the last three months of 1932.

The Hospice has thirty men in residence. The capacity of the house is sixty-five. During the convention of the United Lutheran Church they opened their doors to clergy and lay delegates, who found a comfortable home and good meals here. A delightful Christmas dinner was served December 15, at which Mrs. Joseph Schantz, widow of the former director, was present, and general good spirit prevailed.

At the Settlement numerous groups were entertained at parties either at the Settlement or in various churches. Two little girls were made happy by being entertained for a week in the home of a family during the Christmas season. The Settlement staff held a pre-Christmas dinner party. Kind friends generously provided for the event. After dinner games were played, gifts opened, and carols sung. The churches, organizations and individuals were most generous in providing Christmas baskets and stockings filled with candy, toys, etc. A total of 108 baskets were distributed, and in some instances food orders and clothing were given. There were three hundred present at the Settlement Party on the evening of December 21. A very successful pageant was presented twice on Christmas Day by the young people. The Mother's Club contributed \$100 to the Settlement and \$10 to the Lankenau Hospital. The attendance at the clubs and classes continues good. The Senior Luther League sponsors one service a month at the Home for Colored People which is much appreciated.

Christmas passed pleasantly at the Martin Luther Neighborhood House. The first celebration was that of the Junior League on December 21. Miss Esther Bechtold and several juniors from other leagues of the Philadelphia district entertained the leaguers. On the twenty-fourth the kindergarten enjoyed a party. The general celebration took place on Christmas night in St. Peter's Church. A happy assemblage of all the classes, the Sunday school, and congregation gathered around the brilliantly lighted Christmas tree for the service. The Christmas story was told in Scripture and carols by the little folks; the juniors dramatized the scenes. Seventeen baskets of groceries and garments, the contents of which had been gathered, were distributed among needy families.

LENTEN REQUISITES

THE LENTEN SELF-DENIAL ENVELOPE

Lenten Self-Denial Offering	
INDICATE AMOUNT OPPOSITE THE DAY OFFERING IS MADE	
1. Sunday in Lent	1. Sunday
2. Monday	2. Monday
3. Tuesday	3. Tuesday
4. Wednesday	4. Wednesday
5. Thursday	5. Thursday
6. Friday	6. Friday
7. Saturday	7. Saturday
8. Palm Sunday	8. Palm Sunday
9. Sunday in Holy Wk.	9. Sunday in Holy Wk.
10. Monday in Holy Wk.	10. Monday in Holy Wk.
11. Tuesday in Holy Wk.	11. Tuesday in Holy Wk.
12. Wednesday in Holy Wk.	12. Wednesday in Holy Wk.
13. Thursday in Holy Wk.	13. Thursday in Holy Wk.
14. Friday in Holy Wk.	14. Friday in Holy Wk.
15. Saturday in Holy Wk.	15. Saturday in Holy Wk.
16. Easter Sunday	16. Easter Sunday
Total	

Name _____
Address _____
United Lutheran Publication House, Philadelphia, Pa.

An especially designed, substantially made white envelope, printed in purple with a device for recording daily offerings. An inexpensive envelope that produces large returns. Size, 3 x 5½ inches. Price, 60 cents a hundred.

MY LENTEN DAILY SELF-DENIAL and EASTER OFFERING BOXES



These boxes are made of heavy cardboard with tin top and bottom. The slot in the top is constructed to prevent coins from coming out.

Size, height—2 inches; diameter—2½ inches.

Price, 5 cents each; 50 cents a dozen, postpaid; \$3.50 per hundred, delivery extra; \$3.75 per hundred, postpaid.

Size, 2 x 2½ inches.

Tracts

WHAT LENT MEANS TO A LUTHERAN. Tract No. 13. By F. R. Knubel. A short, pointed treatment of this subject that will lead to a proper understanding of the significance and value of Lent. 20 cents a hundred.

A LUTHERAN LENT. By J. R. E. Hunt, D.D. Why the Lutheran Church observes such a season and how it may be employed most profitably is the message of this six-page tract.

\$1.00 a hundred.

THE LUTHERAN USAGE OF LENT. By E. E. Ortlepp. An instructive pamphlet that goes into considerable detail on this subject. Paper. 15 cents.

THE UNITED LUTHERAN PUBLICATION HOUSE

1228-1234 Spruce St., Philadelphia, Pa.

860 N. Wabash Ave.
Chicago

219 Sixth Street
Pittsburgh

1617 Sumter Street
Columbia, S. C.

TWENTY-FIVE YEARS IN THE ITALIAN MISSION, PHILADELPHIA, PA.

St. Peter's Italian Mission in Philadelphia was the scene of an impressive service on Sunday afternoon, January 8, when it commemorated the twenty-fifth anniversary of the beginning of its work among the Italians. The Rev. C. P. Swank, S.T.D., vice-president of the Inner Mission Society of Philadelphia, addressed the congregation in English, and the Rev. Joseph Pannetti, pastor of the Presbyterian Church of Germantown, in Italian.

The vicinity of Ninth and Reed Streets was settled by a people who were the descendants of English, German and Scandinavian forefathers. Because of the two latter races, St. Peter's Church found a mission in their midst and flourished.

Twenty-five years ago a peaceful invasion of the parish took place. Swarthy men, sturdy women and cheerful bambini swarmed into the surrounding streets. The sound of a strange tongue was heard on every hand. The Italian immigrant had come to South Philadelphia bringing with him the customs and traditions of his home across the sea.

"They of Italy salute you," was not a welcome sound to the ears of the old American residents. They left the neighborhood and sixteen Protestant churches left with them.

What was St. Peter's Church to do? Follow its members to West Philadelphia? God answered the question. One Sunday afternoon, unsought and unbidden, a black-eyed, curly-headed boy wandered into the Sunday school.

"Who brought you?" he was asked.

"Nobody; I comma myself."

"What is your name?"

"Angelo."

A Pastor's Wife With a Vision

Angelo—Angel, he was well named, for he brought a message from God: "Feed the flock of God which is among you." I Peter 5: 2. Then Mrs. Lillian Weaver Cassaday, the wife of the pastor, had a vision: An Italian Lutheran Church!

She spoke to St. Peter's people. They said, "Impossible!" She spoke to the church at large and they said, "They are Catholics; you never can do it."

Undaunted, she spoke to some friends and on the Feast of Epiphany, 1908, with Miss Anna P. Hess as teacher, they opened a Christian kindergarten in the church with ten children in attendance. The school grew and waxed in strength and numbers, necessitating the calling of another teacher, in the person of Miss Emma L. Hess. As the school grew, activities grew. There were added a sewing class, a Bible study class, a mission study class, a boys' club and a Luther League.

When the children returned home and sang the songs and repeated the stories that they had learned and exhibited the things which they had made, the parents became interested. They came and asked, "What have you for us?"

Converts Become Pastors

Here was the first real problem, the children understood English, but the parents did not and the workers did not know the Italian tongue. Again God opened the way. A young Italian minister of another communion in Utica, N. Y., became a convert to Lutheranism and, after taking a special course in the Philadelphia Seminary, was ordained and installed as pastor of St. Peter's Italian Church. On weekday evenings he preached on street corners and invited his hearers to come to the church on Sundays. They came in goodly numbers, but ere their membership was secured, Pastor Neyroz was called to another city and another problem had presented itself.

Professor Weldon, teacher of languages in the University of Pennsylvania, was secured as a lay reader and conducted services for a year. One Sunday night an ex-priest of the Roman Church, passing the church, was attracted by the singing, and upon reading the signboard entered, became interested and returned. He, too, became a convert to Lutheranism, and after taking a special course in the Philadelphia Seminary, Dr. August DeBenedetto was ordained and installed as pastor.

In the meantime the kindergarten and other classes had outgrown their quarters in the church, and 1333 South Ninth Street was purchased with \$500 in cash and \$4,500 worth of good Lutheran faith and dedicated as the Martin Luther Neighborhood House. Today there is no indebtedness.

Mrs. Cassaday, after several years of aggressive work, went to her eternal reward in 1914. This left the mission without an administrative head and a collector of funds. Mrs. Cassaday had also built up an extensive greeting card business which needed management.

Mr. Harry Hodges was constrained to sever his business connections and take upon himself Mrs. Cassaday's mantle. After serving in this capacity for several years, he was called to be executive secretary of the Luther League of America.

The Church Realizes Its Opportunity

The church, now realizing that mission work among the Italians was a possibility, took over the support and management of the congregation, the Inner Mission Society of Philadelphia assuming charge of the Neighborhood House under the direction of the Rev. G. H. Bechtold.

Miss Mary Hunter was made manager of the Greeting Card Department, which is yet a factor in the raising of funds. Later the entire work was assumed by the church.

When Dr. DeBenedetto was called to another city, the Rev. L. O. Pompana was called as his successor. When Mr. Pompana was called away in 1925, the Rev. Michele Renzetti, the present pastor, assumed charge.

St. Peter's English Lutheran Church, having lost most of its members by removal, resolved to disband. The United Lutheran Church, having come into ex-

preparing for the ministry, and two sons are now in the ministry,—the Rev. Dr. A. R. Wentz of the Theological Seminary, Gettysburg, Pa., and the Rev. Charles A. Shilke of Oakland, Md.

LOVIS C. TIFFANY

STUDIOS
CORPORATION

46 WEST TWENTY-THIRD STREET
NEW YORK

STAINED GLASS
WINDOWS & MOSAICS
CHURCH DECORATION
INDOOR MEMORIALS
OUTDOOR MEMORIALS
MAVSOLEUMS



MENEELY BELL CO
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY
BELLS

WASHINGTON, D. C. Rooms for visitors. "In the Heart of Things." Central. Near station, Capitol, Congressional Library.—Mrs. L. L. Kendig, 120 C Street, Northwest.

For nearly five years the Rev. J. B. Lau has been pastor of the North Carroll Pastorate, composed of Lazarus Church and Jerusalem Church, Bachman's Valley.

Yeagertown, Pa. The churches of Yeagertown, Lutheran and Methodist Episcopal, are co-operating in a four weeks' union evangelistic campaign which began January 2. During the first two weeks the local pastors alternated in preaching. During the last two weeks there will be guest preachers from various churches in Mifflin and Juniata counties.

Each evening there were special musical numbers: chorus, choir, octet, quartet, etc., by visiting musical organizations. A combined choir of the local churches and a special song leader led in the singing of gospel songs.

Each night, thus far (January 9), the interest and attendance has been increasing. The Rev. Ralph L. Wagner is pastor of the Lutheran congregation.

York, Pa. Christ Sunday school, the Rev. Gerald G. Neely, pastor, on January 1, presented a gold medal to each of the following in recognition of half a century's service as teachers in the school: Dr. George E. Holtzapple, Mrs. Sarah E.

Peters and Reinhardt Dempwolf. The awards were made by Walter B. Hays, president of the York County Sabbath School Association. The following persons have been members of Christ Sunday school for fifty years or more: Mrs. Anna H. Messerly, Mrs. Luvy Emig, Mrs. Alfred Hueter, Miss Elsie Gotwalt, Mrs. Mary Sauppee, Mrs. Lee Spangler, Miss Sue Oaks, Mr. and Mrs. F. I. Wecker, Mrs. S. H. Gotwalt, Mrs. M. Figdore, Mrs. Sarah Heuter, Miss Louis Reeve, Miss Lulu Horner, H. E. Duman, George E. Wilt, Charles D. Beck, William Aubitz, and Mrs. Minnie B. Seacrist. A splendid record!

SYNODS

The seventy-third annual convention of the Georgia-Alabama Synod will be held in the Church of the Resurrection, Augusta, Ga., the Rev. W. A. Reiser, pastor, February 7-9. The opening service with sermon by the president and the Holy Communion will be held Tuesday at 8.00 P. M. L. Boyd Hamm, Sec.

The one hundred eighth annual convention of the Evangelical Lutheran Synod of South Carolina will be held in Mt. Horeb Church, Chapin, S. C., the Rev. H. S. Petrea, pastor, January 30-February 1. The opening service will be held at 7.30 P. M., Monday, January 30. The sermon will be preached by C. A. Freed, D.D., president of the synod. The Holy Communion will be administered at the opening service. Thos. F. Suber, Sec.

The United Evangelical Lutheran Synod of North Carolina will hold its one hundred twenty-ninth annual convention in Mt. Moriah Lutheran Church, China Grove, N. C., February 7-10. Sermon and Holy Communion on Tuesday, February 7, at 7.30 P. M. J. C. Dietz, Sec.

OBITUARIES

Clemen. On January 8, 1933, the Rev. Paul F. Clemen was called to eternal rest in Waterbury, Conn., at the home of his daughter. He was active in the ministry until three years ago, when he retired because of ill health. He was a member of the United Lutheran Synod of New York.

Pastor Clemen was born July 9, 1874, in Gehmen, Germany. He prepared for the ministry at the Seminary at Kropp, came to America in 1898, and was ordained at Alleghany, Pa., in St. Thomas' Church, where he was pastor until 1900. He then served parishes in Iowa, and in 1909 came to St. Paul's Lutheran Church in Bridgeport, Conn. He remained here ten years and then became the first director of the Lutheran Home for the Aged in Southbury, Conn. Here he remained for eleven years doing the pioneer work of the Home, until his health forced him to retire from the active work. He moved to the home of his daughter in Waterbury, Conn., and became a member of the First Lutheran Church, the Rev. M. J. Lorenz, pastor.

He was married June 22, 1900, to Miss Ella Holst of Germany, who, with a daughter and a son survives him.

Funeral services were held January 11 at the home of his daughter, where the Rev. Max Voelker of New York City was in charge. At the First Lutheran Church in Waterbury, the service was conducted by the president of the New England Conference, the Rev. H. Mackensen of Hartford, Conn. Addresses were made by the Rev. H. Stippich of Seymour, Conn., and the Rev. Martin J. Lorenz.

Interment was made at the cemetery in Southbury, Conn. The services at the grave were conducted by the Rev. E. Hingkeldey of Middletown, Conn. M. J. Lorenz.

Holstein. On December 15, 1932, the Rev. Justus F. Holstein, Ph.D., quietly fell asleep in his home in Brooklyn, N. Y. In May, 1928, he suffered an attack of embolism which bereft him of his speech and impaired his walking and the use of his right arm. Bravely and believably he carried his cross. Until about ten days before his departure he could be up and about. At the beginning of December he had another severe attack, which caused his death.

Dr. Holstein was born July 1, 1865, in Halle, Westphalen, Germany, the son of Julius Holstein and Minna (nee Wenthrup). His early education was secured at Bielefeld. Later he attended the Gymnasium at Minden. In 1884 he came to America with his parents and settled in Philadelphia. The same year he entered the Lutheran Theological Seminary at Mt. Airy. After his graduation he accepted a call to the congregations at

THE RUNG LEGACY PRIZE CONTEST

Closes March 1, 1933, at Midnight

Do you remember the rules?

The Contest

THE contest is open to members of the United Lutheran Church only.

Manuscripts sent after midnight, March 1, 1933, will not be considered.

Three judges chosen by the Board of Publication will determine the winners. Their decision will be final. Announcement of winners will be made by the Board as soon after the close of the contest as possible.

The two prize manuscripts become the sole property of the Board of Publication. Other manuscripts will be returned only if return postage has been included.

Only one story may be submitted by any one writer.

Prizes are \$500 for the best manuscript, and another of \$200 for the next best manuscript written and submitted in accordance with the rules announced.

The Manuscript

IT must be in story form—historical, educational, missionary, or on some practical aspect of Christian life.

Must be helpful, wholesome, Christian thought.

Must be original. Translations are barred. Must be in good literary form and popular in style.

Must be not less than 70,000 words, nor more than 80,000 words in length.

Must be typewritten, on one side of paper, double-spaced, with ample margins on either side of type-page. Must be unfolded.

MUST BE MARKED WITH A "NOM DE PLUME" OR OTHER SPECIAL CHARACTER ONLY.

Name and address of author, title of manuscript, "nom de plume" or other special mark must be sent in a sealed envelope marked "Rung Legacy Prize Contest."

Must be sent prepaid and return postage enclosed.

Manuscript must be marked "Rung Legacy Prize Contest" and sent to

THE BOARD OF PUBLICATION
of

THE UNITED LUTHERAN CHURCH

1228-1234 Spruce Street, Philadelphia, Pa.

Macedon and Newark, N. Y. His high scholastic attainments attracted the attention of the Rev. A. Richter, who induced him to accept the Latin and Greek professorships at Wagner College, Rochester, N. Y. In 1897 he responded to a call from St. John's Lutheran Church, East New York, where he labored with great success and built the commodious and beautiful church in which St. John's still worships. Physical indisposition caused him to retire from the active work of a large congregation where he was much beloved. A fine set of resolutions, which were given to him when he left, give ample testimony. Filled with enthusiasm for the work of the Kingdom of God he became treasurer of the New York Ministerium and remained such for ten years.

On April 9, 1890, he was married to Johanna Gerken of Brooklyn, N. Y. His widow and his three daughters, Mrs. Mina Benitt, Anna and Caroline, survive him. After his retirement he returned to the church of Mrs. Holstein, St. Peter's, Bedford Avenue, Brooklyn, N. Y., where he was frequently "acting pastor" during the absences of the sainted Dr. Heischmann. He was always the beloved and honored friend of St. Peter's.

In 1912 he entered New York University as a post-graduate student, and in 1915 was honored with the degree of Doctor of Philosophy. He majored in Latin and wrote his doctor's thesis on the subject, "Rites and Ritual Acts of the Roman Religion." It gave evidence of very high scholarship and was very favorably rated by the committee on degrees of New York University. According to the kind request of the family his pastor, J. G. F. Blaesi, D.D., officiated at the funeral service, December 17, 1932, at his late residence, 77 Midwood St. The interment took place December 18 in Greenwood Cemetery, Brooklyn, N. Y., with his pastor officiating.

The last church he served, St. John's and St. Peter's, of which he was a devoted and faithful member, adopted fitting resolutions. He was an able preacher, scholarly in his attainments, an efficient treasurer, a loyal and devoted member of his synod and conference, a stalwart defender of the faith, and deeply devoted to his Lord and Master even unto the end. His pastor paid him a fitting tribute basing his remarks on John 3:2, "We know that thou art a teacher come from God," applying these words with a deep sense of reverence to his departed friend and brother.

J. G. F. Blaesi.

Both. In these days when the plaudits seem to go to the women who achieve something in art or literature, on the screen or in feats of daring, especially if it is something spectacular or unique, it might be well to stop for a moment to pay tribute to a woman of outstanding Christian character and charm. In the passing of Mrs. Theophilus B. Roth of Greenville, Pa., a beautiful life has ended, but her influence will last for many years. Intellectual, talented, charming, yet always gentle, unassuming, self-forgetting, she lived her life from day to day untouched by evil, always putting the most charitable construction on every action everywhere, finding no fault, making no lamentation. Like Dorcas—"This woman was full of good works and alms-deeds, which she did." This neighbor of mine did her good deeds even with all the stress of bringing up a large family, which alone is a task that requires great courage and daring as well as self-sacrifice and hard labor.

She was born Amalie Hoerlein, on November 1, 1859, in Utica, N. Y., one of a family of five brothers and a sister, all of whom have preceded her in death.

Before she was twenty years of age a young preacher, Theophilus B. Roth, from the Lutheran Theological Seminary at Mt. Airy, Philadelphia, Pa., was called to serve the Utica congregation. He immediately fell in love with his organist, Amalie Hoerlein, and married her October 7, 1879. He continued to serve the congregation at Utica until 1893, when he accepted the presidency of Thiel College, and moved his family to Greenville, Pa., where he now lives in retirement—"The Grand Old Man of Thiel College," beloved by all.

To this union were born eleven children, nine of whom survive—the Rev. Dr. Paul H. Roth of Northwestern Seminary, Minneapolis, Minn.; Lydia H., wife of the Rev. Dr. G. P. Symons of Cincinnati, Ohio; Lois H., wife of Dr. Carl Richter of University of Berlin, Berlin, Germany; Dr. Luther H., of Greenville, Pa.; the Rev. Samuel H., pastor of St. John's Lutheran Church, Minneapolis, Minn.; Marie H., teaching Greek in Thiel College, wife of Mr. John L. Reno; Esther H., wife of Prof. Harry E. Peby of Sharpsville, Pa.; Warren H., of Cumberland, Md.; and Ruth H., wife of the Rev. William B. Sadtler of Boston, Mass.

The funeral services were conducted by the Rev. William E. Eisenberg, in Trinity Lutheran Church, Greenville, Pa., December 22, 1932, with interment in the Shenango Valley Cemetery, Greenville, Pa.

Winifred R. Rissell.

Shannon. Mrs. Alberta Guard Shannon, wife of the late Charles Shannon, and daughter of the late George Guard and his wife, Emily Sophia Shryock, after a brief illness, died at her home in Stephens City, Va., January 3, 1933.

MUSIC FOR EASTER



Dr. F. Melius Christiansen, director of the world-famous St. Olaf Lutheran Choir

In the well known St. Olaf Choir Series by Dr. Christiansen, there are several anthems arranged expressly for Easter and Lent. These numbers are especially suitable for the church choir of today. We welcome the opportunity to furnish free sample copies together with our new graded catalog of Sacred Music. An interesting booklet entitled "The Choir Directors' Guide," by Dr. Christiansen, will also be mailed free of charge. When writing, please state how many members you have in your choir.

AUGSBURG PUBLISHING HOUSE
425 SO. FOURTH STREET
MINNEAPOLIS, MINN.

She came of a family that was active in the work of the Lutheran Church. She was a veritable pillar in the church. Born February 20, 1852, she was soon afterwards baptized and later assumed for herself the baptismal vows taken by her godly parents, when she became a confirmed member of Trinity Lutheran Church—the only congregation she ever served, but served so well and faithfully.

For long years she taught the infant department of the Sunday school. There are many now active in church work who, in no small way, owe their high idealism to her consecrated service and teaching. She was a mother to the congregation she loved so well. She was a charter member of all present auxiliary organizations of the church—Ladies' Aid, Woman's Missionary Society, and the Luther League. Never, unless ill, was she absent from any service held in the church. The mid-week prayer services must have been a source of help to her for when rain made the attendance small, she was one of the few who was sure to be present.

She was always good to the parsonage family, as every living pastor who ever served the congregation will testify. Former children of the parsonage, now men and women, will look back gladly and remember her womanly and Christian virtues.

Funeral services were conducted in the church by her pastor, the Rev. Snyder Alleman. Interment was made in the town cemetery. S. A.

Voigt. Andrew George Voigt, D.D., LL.D., was born January 22, 1859, at Philadelphia, Pa., and entered into rest in Columbia, S. C., January 2, 1933. He was the son of Andrew G. and Catharine (Dehnhardt) Voigt.

He received his A.B. degree from the University of Pennsylvania in 1880, and after attending the Lutheran Theological Seminary at Mt. Airy and the University of Erlangen, Germany, he was graduated by the former in 1883 and was ordained by the Ministerium of Pennsylvania in

the same year. On January 10, 1884, he married Miss Clara M. Eisenhardt of Philadelphia.

His first charge was at Hainesport and Riverside, N. J., 1883-1885. He was called as professor of modern languages and as professor in the Lutheran Theological Seminary in connection with Newberry College at Newberry, S. C., in 1885, and occupied the professor's chair in that institution from 1885 to 1889 and again from 1892 to 1898, after serving as acting president of Thiel College in 1889-1891. In 1898 he became pastor of St. Paul's Church, Wilmington, N. C., and remained in the pastorate until 1903, when he was called as dean of the Lutheran Theological Seminary, then at Mt. Pleasant, S. C. He continued in this capacity with this institution when it removed to Columbia in 1911. He resigned as dean, effective January 1, 1933, but was to continue as a member of the faculty.

Dr. Voigt is survived by his widow; one son, Prof. Gilbert Voigt of Wittenberg College, Springfield, Ohio; and three daughters, Miss Clara Voigt, librarian of the Public Library in Kansas City, Mo.; Mrs. Charles J. Shealy of Cameron, S. C.; and Miss Caroline Voigt, teacher in Columbia.

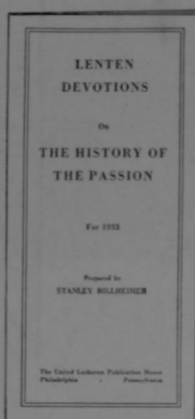
Dr. Voigt was recognized as one of the leading Lutheran minds. His writings were published in "The Lutheran Commentary on the New Testament" and "The Lutheran Encyclopedia," and other Lutheran publications. He wrote two books, "Why We Are Lutherans," and "Biblical Dogmatics," the latter of which has been used as a text book at the seminary. He was on the editorial staff of *The Lutheran Visitor* for several years, and has served on various boards of the Church.

A profound thinker and a deeply religious man, Dr. Voigt was also tolerant. Of gentle and retiring nature, he was the embodiment of gentlemanliness. He was both loved and respected by the entire community and his death comes as a loss not only to his friends but to the Lutheran denomination. (For further details and appreciation of his life and work, see pages 3-5.)

The Lenten Season is at Hand

OUR NEW PUBLICATIONS LENTEN DEVOTIONS ON THE HISTORY OF THE PASSION

Prepared by STANLEY BILLHEIMER



A pamphlet of daily devotional aid for the Lenten season, which because of its excellence and simplicity, and because of its inexpensiveness should find its way into all the homes of our congregations.

The daily devotions include a suggested section of the Passion History, a Scripture verse, a meditation, a stanza of a hymn, and a prayer for each weekday of Lent, but for Ash Wednesday and Sundays a Scripture lesson is suggested instead of the section of the Passion History.

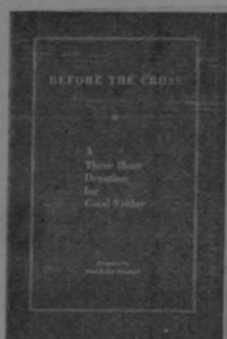
The whole has a devotional, spiritual, meditative tone and is most carefully prepared.

Price, 10 cents each; 60 cents a dozen; \$3.50 a hundred.

Services for Special Days BEFORE THE CROSS

A Three-Hour Devotion for Good Friday

Prepared by PAUL ZELLER STRODACH



A thoughtfully prepared service for this most sacred day. It is truly devotional in nature, and if the directions are followed, the whole service will move smoothly and be very impressive. The service is liturgical, harmonizing with our liturgical principles; is divided into seven parts centering in the Words from the Cross, with hymns and devotions complete. It is suggested that the meditative addresses on each of these Words be limited to seven minutes. The service may be conducted by one minister or by a group.

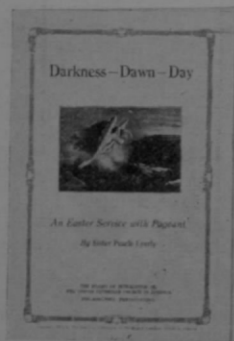
We suggest that all who are considering a Three Hour service on Good Friday give "Before the Cross" thoughtful consideration.

Price, 15 cents each; \$1.50 a dozen; \$10.00 a hundred.

DARKNESS — DAWN — DAY

An Easter Service With Pageant

By SISTER PEARLE LYERLY



A worshipful service for the church school or others, expressing the true Easter spirit. As the effectiveness of this service depends largely upon proper preparation, special hours for practicing, not interfering with the Sunday teaching period, should be arranged for. The pageant includes pupils from all departments.

An unusual service with a truly religious value.

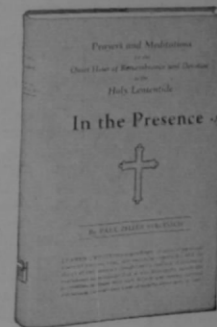
Price, 8 cents each; 60 cents a dozen; \$4.00 a hundred.

DEVOTIONAL BOOKS

IN THE PRESENCE

Prayers and Meditations for the Quiet Hour of Remembrance and Devotion in the Holy Lentenide

By PAUL ZELLER STRODACH



"There is something about these meditations which reminds us of the enduring devotional classics of the past. The author treads the Lentenide way in humble spirit and with reverent feet. He speaks of its mysteries in chaste, adoring language. Whoever reads this book cannot escape soul searchings nor can he fail to contemplate his Saviour. These meditations lead us into heart communion with God. The beauty of expression, the liturgical uplift, the arrangement of material, the typographical appearance, all seem to invite us to come apart and worship." Cloth. \$1.00.

MY SAVIOR

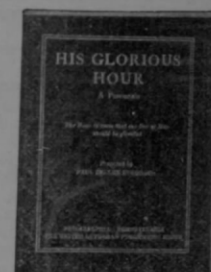
By GERHARD E. LENSKI

A popular devotional manual with forty-seven short meditations based on the Passion of Jesus, for daily use in Lent. The meditations are simple and heartstirring and the truths they contain are clear and convincing. Cloth. 75 cents.

HIS GLORIOUS HOUR

A Passionale

Prepared by PAUL ZELLER STRODACH



A small book of private devotions following closely the narrative of the Passion History, from our Lord's agony in the garden to His triumphant resurrection.

Each of its sixty devotions is confined to a single page, and includes a very brief Scripture selection, a short prayer of a fervent contemplative nature, and a recurring sentence prayer of adoration and thanksgiving.

The intrinsic worth of its material, and the inexpensive form and handy size in which this book is made available, commend it as a Lenten devotional work whose use the pastor would do well to urge upon all members of his congregation.

Bound in heavy paper. Price, 20 cents a copy; \$2.00 a dozen.

THE UNITED LUTHERAN PUBLICATION HOUSE
1228-1234 SPRUCE STREET, PHILADELPHIA

860 N. Wabash Ave.
Chicago

219 Sixth Street
Pittsburgh

1617 Sumter Street
Columbia, S. C.

Lutheran Historical Society
% Prof A R wentz
Gettysburg, Pa.