

THE LUTHERAN

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

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"If God Be For Us"

A Meditation for Our Times

Times are hard; but if God be for us, we can carry our loads and keep on.
Difficulties may beset us and problems perplex us until we grow weak in our struggle to persevere;

Opponents may scoff at us and friends may counsel us to take the easiest way;
Our work may be criticized and our best efforts misinterpreted by those who ought to know better;

Our personality may be branded as unattractive and our character belittled by some fellowman;

Our faith may be denounced as provincial and our worship as mere ceremony;
We may lose our money and become poor beyond recovery;
We may lose our jobs and look for another position and not find it;
We may meet humiliations where formerly we were accorded honor and influence;
Men who once saluted us with respect may pass us by unnoticed;
People who asked our advice and took it may ridicule us for lacking common sense;
Our hopes, our ambitions, our plans, our prayers may seem to dissolve into thin air and be carried away as by a wind storm;

The work of a lifetime may find no favor in men's eyes;
We may know our own faults and failures and bemoan them;
We may be conscious of having served as faithfully as we knew how without seeking a reward;

Others may reap what we have sown and take the credit for both sowing and reaping.

But God knows what we are and what we have done.

He knows why we have difficulties and problems.

It is He who is trying our mettle and testing our loyalty.

He wants us to be strong in His might and to be merciful as He is merciful.

If He were to condemn us, we should be lost;

But He is gracious and full of compassion, forgiving our sins, taking away our guilt, renewing with us His covenant of love in Jesus Christ, as often as we come to Him in repentance and faith.

He wants to fulfill His plan of redemption in us and through us.

He is our Father in heaven and we are His children on earth.

Therefore we will not fear what man can do to us or what adversity may bring us.

God is sufficient for every emergency; no man can thwart Him.

We are His servants who seek to do His will and

His will for us and all men is recorded in His Word.

We trust in His Word and His promises and strive to do His commandments.

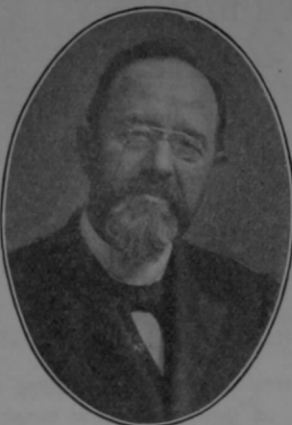
Our prayer is: "In Thee, O Lord, have I trusted; let me never be confounded."

So if God be for us, who can be against us? Through Jesus Christ He will freely give us all things which we need day by day, and nothing shall separate us from the love of God which is in Christ Jesus and nothing shall keep us from finding the fulfillment of His promises of personal salvation and eternal life, of a world redeemed and of a new heaven and earth.

By George Drach, D.D., Baltimore, Md.

BISHOP HENRI BACH OF PARIS IN CHURCH TRIUMPHANT

On February 14, at his residence 76 Rue Felix Faure, Colombe, Seine, France, Bishop (Inspecteur) Henri Bach, aged 79, entered into rest. The immediate cause of his death was a stroke. He had been in a rather precarious state of health for some time, and his contacts with church folk were greatly diminished in the later years of his life by deafness. From Mrs. Bach, THE LUTHERAN learns, "He enjoyed his life to the end and leaves a blessed memory of perfect goodness, kindness and services to the church and to his fellowmen." The final sentence in Mrs. Bach's letter is also transmitted to the Bishop's fellow-Lutherans in America with the sincere desire that the hope it expresses may have realization. "But I hope he has finished his work in establishing friendly relations between America and France, based on our common Christian belief."



HENRI BACH, D.D.

American Delegates Welcomed

One of the unexpected results of American participation in the World War was the visit to France in 1918 of Charles J. Smith, D.D., and the Hon. Frank M. Riter, LL.D., as representatives of the Lutheran Commission for Soldiers' and Sailors' Welfare. They were charged with the duty of extending the Church's work to the Lutherans in the American Expeditionary Force, to the extent military discipline would permit. Contact with the Lutheran Church of France was promptly made, as Dr. Smith's letter quoted below will explain. The next year French Lutheran Commissioners visited the United States, Bishop Bach being chairman of the delegation. Mrs. Bach accompanied him. The Reverend Victor Nessmann, pastor of Westhoffen, and Mrs. Nessman and the Reverend Andre Mayer, pastor of Beaucourt, completed the Commission. A considerable area of the United States was visited, and Western Lutheranism gained a knowledge of the Church of the Augsburg Confession in France that created mutual esteem and confidence. THE LUTHERAN, in its issues of July 29 and August 5, 1920, carries the report of Bishop Bach and his colleagues to the Lutheran Church of France. Two paragraphs of that report pay high tribute to the American Lutheran synods, because of the generous, systematic and efficient manner in which the National Lutheran Council entered into relief work in Europe and in the temporarily orphaned mission fields.

President Knobel's letter to THE LUTHERAN makes reference to the presence of Bishop and Mrs. Bach at the first Lutheran World Convention, in 1923, to represent the Lutheran Church in France at that gathering. The total of Lu-

therans in France after the Treaty of Versailles was about 370,000, of whom 70,000 had been citizens of the republic prior to 1914. The experiment of occupying the Ruhr was in progress at the time, and nationalistic sentiments were acutely partisan. The attendance of the representatives of France signified an appreciation of ecumenical Lutheranism which only large-minded leadership could possess.

From Dr. Charles J. Smith

My first meeting with "Bishop" Henri Bach, as we affectionately called him, was on October 1, 1918. With Frank M. Riter, Esq., of Philadelphia, I had set sail for Europe, bearing a commission from American Lutherans to make con-

tact with the Lutheran Church in France and, if possible, to enlist the aid of that Church in caring for the needs of our Lutheran boys serving as soldiers and sailors on foreign soil.

Both Mr. Riter and I were conscious that we were pioneering in a field of which we knew very little. The Lutheran Church in America was quite unacquainted with the methods and personalities of our church in France, in fact we had paid little attention to its existence. Added to this uncertainty was a serious doubt as to whether it would be possible to break through military red tape in order that we might serve our "over-seas" boys in whom the Church at home had shown so great an interest by its generous contributions to the funds of our Commission for Soldiers' and Sailors' Welfare.

Standing out in my memory is the experience of disembarking at Bordeaux in the thick darkness of the night of September 29, a dinner for four, the other members of the party being Will Irwin and Damon Runyon, the famous war correspondents, the rush for newspapers which were full of the details of the drive on the Hindenburg line, the prophetic comment of Irwin in memorable words over the coffee, "Gentlemen, the war is beginning to be over."

Arriving in Paris the next night after many strange experiences along the way, we finally were settled in a hotel and sent a note to Bishop Bach announcing our arrival. He called upon us immediately, and very promptly we returned his call. Our first formal meetings quickly grew into a warm personal friendship. For three months we dined at his home in the Rue de Grenelle at least twice each week. With him and his colleagues we visited churches and parishes, were entertained at numerous receptions, and finally were welcomed officially by the French Church at a mass meeting in the Church of the Redemption

on a bright Sunday afternoon in the early autumn. In succeeding days under his guidance we discovered our hitherto unknown brethren among the French, and with their aid were able to set up a modest but important work in the interest of American soldiers and sailors.

Bishop Bach was a man of commanding presence. His tall figure and stately bearing made him a distinctive personality in any company. His piety of spirit and his devotion to all good causes gave him a position of leadership in his church and a sphere of usefulness which reached out beyond his church. He was beloved by all who knew him, and was the possessor of unusual social graces that made him truly at home among all classes of people. I have sat with him on more formal occasions in the homes of the rich, and I have gone with him on pilgrimages to the squalid outposts of Paris where he gave himself unsparingly to Inner Mission services. He was always the same, a noble interpreter of the simple faith in Christ to Whom his life was dedicated completely.

It is impossible to set down or perhaps to understand how this choice spirit was torn by the circumstances of the great war. A loyal Frenchman at all times, he was constantly conscious of the deeply rooted German background of his Church and its faith. Before the war he had maintained close relationship with Lutheran movements and leaders in Germany. Now all of these ties were broken, and it cost him something to stand up for Lutheranism in the midst of the embittered hatred of the French people for anything bearing Teutonic associations. But he stuck bravely to his post in these troubled times, kept his churches active and well organized, and set himself the task of proving that the genius of Lu-

(Continued on page 22)

CONTENTS

Death of Bishop Bach	2
Immigrant, Organizer, Theologian	3, 1
Lent and Modern Times	5
The House of God	6, 7
Winning Men by Personal Evangelism	8, 9
Home Missions	10
Marketing to Aid the Moneyless ..	11
Daily Devotions	12, 1
Editorial	14
Across the Desk	15
Home Circle	16, 17
Sunday School Lesson and Luther League Topic for March 26	18, 19
Book Reviews	20
Open Letters	21
The Oxford Group in Los Angeles ..	22
News Letters	23, 24
U. L. C. A. Colleges	25
Classified News	26-30

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IMMIGRANT, ORGANIZER, THEOLOGIAN

Carl Ferdinand Wilhelm Walther, Heroic and Successful Founder of the Synod of Missouri,
Described by Prof. Abdel Ross Wentz, Gettysburg Seminary Historian

Dr. Walther was the father of Missouri Synod Lutheranism. He has been dead nearly fifty years. It should be possible now to forget the prejudices aroused by the controversies of his life and to focus attention on his merits. He still speaks to the average Christian in the pews of our churches.

Several practical questions are answered by Dr. Walther's career. For example, suppose you had under-

taken a serious course of action because you had pinned your confidence to a friend. What would you do if you suddenly found your confidence shattered, your friend an immoral deceiver? Just that was the situation in which Dr. Walther found himself at the very beginning of his experience in America.

He had left his congregation at Braunsdorf in Saxony, Germany, and in company with seven hundred fifty other pious Lutherans had settled in Perry County, Missouri. That was in February, 1839, when Pastor Walther was only twenty-seven years old. Our American Republic, too, was still in its youth and gladly welcomed these sturdy newcomers to the broad and fertile spaces of the Mississippi Valley. These Saxon immigrants were characterized by their intense piety and their strict Lutheran orthodoxy. They had left their homes in Germany because of the coldness of the official Church and the unbelief of so many of the leaders in the Church there. The man who gathered them together and led them to America was Martin Stephan. He was a remarkable personality and a great organizer. He had been pastor of St. John's Lutheran Church in Dresden. But very shortly after their arrival in America Stephan was convicted of gross immorality and expelled from the colony.

Colonists in Confusion

That left the Missouri colonists in great distress. Stephan had squandered the money in the general treasury and poverty stared them in the face. But even more serious was the spiritual confusion that overtook them. They had followed a false guide. How could they justify their course before the world and before their own consciences? There were five other pastors besides Walther among them. They began to doubt their call to the ministry. Some thought they should return to Germany. Many of the colonists felt that it was contrary to God's will that they had come to America. They doubted that they were really Christians. They questioned whether the true Church of Christ existed among them at all. Divisions began to appear among them. The confusion and distress of conscience were indescribable.

It was young Pastor Walther who became the new leader of the settlement and saved the settlers from complete despair. And when the Missouri colonists emerged from their confusion, some of the main teachings of the future Missouri Synod had been determined. Walther's intensive study of the Scriptures and of the Lutheran confessions brought him out into the clear. He arrived at

the conviction that the real Church consists of an invisible communion of saints. He came to see that where the true faith is, there the true Church is. He showed that human organizations of the Church may change or their line be completely broken, but this does not destroy the continuity of the true Church. The Church does not consist primarily of ministers or officers or organization or history but of faithful believers. Consequently these congrega-

tions of the colonists through their knowledge of the Christian truth must be regarded as the true Church of Christ and have full authority to call pastors. This not only quieted the minds of the colonists but also established the fundamental principles concerning the Church and its organization which have characterized the Missouri Synod to this day.

Trinity Church, St. Louis

Dr. Walther had abundant opportunity to put his theories into practice. A few weeks after he had healed the spiritual distress of the Lutheran colonists in Perry County by his clear teaching of the Church and the ministry, he accepted a call to Trinity Church in St. Louis. His salary was \$15.00 a month. This congregation was to become the mother church of the

Missouri Synod and the mainspring of its great volume of work in missions and other benevolence. Here Walther gained a high reputation as a preacher. And from 1839 until his death in 1887 the history of Missouri Lutheranism is closely identified with the story of Walther's life.

The congregation in St. Louis spent two years adopting its constitution. It became the model for the entire Missouri Synod. It shows the practical results of Walther's thinking. It also shows the revulsion from Stephan's hierarchical claims. It was a decided change from the conditions of organization which the Saxons had known in Germany. It is thorough-going congregationalism. The polity of Walther's followers vests all authority in the congregation. The congregation furnishes itself with a confession of faith and with explicit qualifications for membership. It provides for lay-deacons but leaves almost nothing to the determination of the so-called "church council." Everything is in the hands of the congregation.

If therefore we ask of Dr. Walther the practical question, "Who makes a preacher or a minister?" he gives a clear answer. It is not a group of other preachers or ministers, it is not a synod of a conference or a district, it is not a council or a board of the church. The divine call to the ministry comes through the congregation. It is this alone that makes the minister. More than once and with great vigor Walther entered the lists against any "hierarchical" or "presbyterial" interpretation of the ministry. It brought him into controversy with Lutheran leaders outside of Missouri. The heirs of his spirit have been consistent in their congregationalism. They criticize Muhlenberg. They look with suspicion upon the authority which other Lutheran bodies in this country



DR. C. F. W. WALTHER

lay in the hands of church councils and synods and general bodies. They stand in great dread of any American edition of the German Consistorium, and they have carried this into the entire organization of the Missouri Synod and of the Synodical Conference.

Another practical question that finds answer in Dr. Walther's career is this: Who makes a Christian? Does God do it, or does the Christian do it, or do both of them do it? Does God cause a man's faith in Christ, or does a man exercise his own faith? This is a theological problem. It led to a long and bitter controversy. Dr. Walther's learning and his ability as a theologian made him the leader in the discussion. He was born into an old family of ministers. He studied at the University of Leipsic. Most of the professors there did not believe in miracles, but young Walther studied his Bible and believed it all. He read other books of devotion. He belonged to a little group of students which met regularly for mutual edification, like the holiness club at Oxford to which the Wesleys had belonged a century before. In his father's library Walther found Luther's works and these he read with eagerness. And so it was that he became a thorough student, a "Bible Christian" and a stout Lutheran.

Journal Made Medium of Teaching

When therefore the question arose in Missouri about God's part and man's part in human salvation, Dr. Walther had very decided convictions. And he was in a position to set forth his ideas and to defend them. His talents had early called him into educational and executive work. In 1844 he began to publish *Der Lutheraner* to defend the Church of the Reformation against attack and to explain the teachings of Lutheranism. This attracted wide attention to his work and to the doctrinal positions of the Lutherans in Missouri. Three years later when the Missouri Synod was organized, Dr. Walther became its first president and the constitution and the entire spirit of this influential body came from his alert mind and devout heart. In 1850 he became the president and teacher of theology in the college that was established in St. Louis. That theological department has since developed into the second largest Protestant seminary in America. Walther retired from the presidency of the synod and gave all his time to teaching and writing. Thus he covered a wide field with the influence of his magnetic personality.

The question as to man's part in his own salvation Walther discussed largely through the medium of *Lehre und Wehre*, a monthly theological journal which he established in 1853. The debate was hot. The controversy raged between Walther and his Missouri brethren on the one hand and the Ohio Synod, the Iowa Synod and some Norwegian Lutherans on the other hand. Dr. Walther taught that God alone must have all the glory in the saving of a man, that man has nothing at all to do with it, that he cannot even exercise faith unless God makes him believe. He held that God elects men to salvation and this election is the cause of man's faith. He insisted that it is contrary to the Bible and the Lutheran confessions to hold that a man is able in his own strength to exercise faith in Christ, because this would make man a co-operating agent in his own salvation and would detract from the grace and glory of God. Dr. Walther's opponents declared that this is Calvinistic predestination and not good Lutheran. The conflict was caustic. There were many divisions. The literature that grew out of the controversy is enormous. To this day the issue concerning predestination and conversion is the chief doctrinal difference between Missouri Lutherans and all other Lutherans. To the calm observer at this distance it seems that here much depends upon the meaning of words.

Dr. Walther's shadow stretches across the whole Missouri Synod and indeed across the entire Synodical Conference of North America, which embraces about one third of all the Lutherans in this country. And not only so. His influence was felt indirectly in the older bodies of American Lutherans. In his extreme Lutheran orthodoxy all other Lutherans believe that he went far beyond Luther himself. But he never faltered in it. His persistence and that of his large and vigorous body of followers helped to stimulate the confessional reaction that was under way in the General Synod and among other organizations of Lutherans in this country during the middle of the nineteenth century. And so he helped to stamp the Lutheran Church as a whole in the eyes of all other churches in America as indelibly evangelical, unswervingly Biblical, and forever doctrinally conservative.

It was significant also that Dr. Walther was a man of genuine spirituality and warm personal piety. He was much beloved by those who knew him personally. The late Dr. J. A. Clutz told me that when he was a traveling board secretary for the General Synod he once called on Dr. Walther in St. Louis. The kindly old gentleman received him cordially and in the course of the conversation remarked, "At least, the General Synod men have piety." He evidently meant to say that among other Lutheran bodies outside of the Missouri Synod there was neither Lutheran orthodoxy nor Christian piety, but that among the General Synod Lutherans, while their orthodoxy was unmentionable, at least there was some degree of that other important quality that ought to characterize Lutheran Christians.

Immigration at Flood Tide

Those who follow in Dr. Walther's train are called "Missouri Lutherans." The reason is clear. But now that they have stretched over the whole continent and since other general bodies have laid aside geographical names, the "Missourians" are considering a new title. That would seem to be wise. But history will always record the significance of the fact that they began in Missouri. When they came a veritable flood of immigration was about to sweep into this country, an alien multitude larger than the population of the Republic at its birth. This multitude needed to be transformed into American citizenship and gathered into the fellowship of the Christian churches. Ancient Rome had perished under a much smaller task. But in American history the miracle was accomplished. It was fortunate for the whole Church that the advance guard of Lutheran immigrants, under the guidance of Dr. Walther and his colleagues, were stoutly loyal to the Lutheran confessions and abundantly able to give reasons for their faith. It was equally fortunate that this advance guard planted its outposts in Missouri, in the heart of the Mississippi Valley where the vast majority of the newcomers were to find their homes.

It seems like an accident that they came to Missouri. Before Dr. Walther and his fellow Lutherans left their homes in Saxony there was some uncertainty as to the direction they should take. Stephan at first thought of taking his colony to Australia. This was ten years before they emigrated. But just then Dr. Benjamin Kurtz was in Germany collecting books and funds for the young seminary at Gettysburg. By personal conference with Stephan and through subsequent correspondence Dr. Kurtz directed his thoughts to North America. When he was minded to lead his colony to Virginia, Dr. Kurtz dissuaded him from it because Virginia was a slave state. It would be interesting to speculate how very different

(Continued on page 21)

LENT AND MODERN TIMES

Dr. F. H. Bosch, New York, Responds to the Question "Does the Observance of Lent Fit into Our Times?"

One cannot deny that certain changes have taken place: men are thinking and acting differently now than in former years; yes, we might say, modern thinking has revolutionized life and living, and not always for the benefit of humanity. Modern thought has affected the moral, social, economic and spiritual life of man. *Morals have changed* to an almost alarming degree: what formerly would fill our hearts with disgust is now considered proper: the woman who indulges in the cigarette and the man who boasts of the flask on his hip, are the children of modernism. The fathers and mothers of a generation ago would have considered such actions as highly immoral and the perpetrators would have been considered as low and vulgar. Now such spectacles hardly elicit comment. It is but natural, where morals have changed, they should have an influence upon the *Social Life* of men also. One often wonders where the refinement of former years has gone when one notices with what abandon and recklessness some individuals conduct themselves. The former unwritten laws of social etiquette have been superseded by a code of laws which do no credit to the character and standing of the people.

The Economic Law Has Changed

Business is conducted on other principles. True, the law of supply and demand is as inexorable today as in former times; and no matter whether the supply or demand weighs heavier on the scales of equity and honesty, business is bound to suffer. The desire to get rich quickly has led to unreasonable speculations, to wild ventures, and has caused economic conditions detrimental to the purchaser as well as to the trader. Then again we are living in the machine age. Years ago the invention of some new labor-saving machine or the improvement on any machine with the same result was hailed with delight and the inventor was almost sure of a niche in the Hall of Fame. Now we realize better the far-reaching evil influence of such things,—the times of depression, of unemployment, of need and poverty, in some degree and measure the evil results of machines that are "too good."

Doctrines Denied

The *Religious Life* has suffered irreparable injury through the so-called modern thought of the day. It was nothing new to have some fundamental doctrine of the church assailed and denied by some one of "advanced" thought in religion. Occasionally some ecclesiastic would break into print with some such denial; but these were single and individual cases. Now in our modern times it seems to be perfectly proper to attack the Bible and all it contains as something that belonged to a former less-enlightened period. To the modern thought, the very first verse in the Bible is censored: evolution, not creation is the shibboleth and watchword. Brazenly, openly, without regard for the damage to faith done by such attacks, the doctrines of Inspiration, of the Virgin Birth, of the Divinity of Christ, of the Atonement through the Blood of the Lamb of God have simply been omitted from the new faith, and acceptance of these doctrines is no more considered as necessary to salvation. The modern thinker wants to go to heaven, if there really is such a place, by his own deeds, and does not want to accept any favors even from God unless he has earned them. Grace is entirely unknown. Conscientious attention to duty, moral cleanliness, a good social reputation, economic honesty—these are some of

the rungs of the ladder upon which he expects to ascend to the place of undisturbed bliss. Consciousness of sin, repentance for sin, the necessity of redemption, are not found in the dictionary of modern times. In fact "God is love" and will not be so particular: we shall be permitted to slip through in some manner. Under such modernistic influence personal religion, the sweet communion with God through Christ, the Saviour, the necessity of the church, the consolation of prayer are simply obliterated.

Such is my conception of "Modern Times."

Lent Reminds Us

Lent is an institution of the Church; its observance is nowhere prescribed or demanded in the Bible. Its establishment has been advised because its one and only theme is the Saviour dying for the sins of the world. It desires to bring the believer into closer relationship with Christ through the presentation for a longer period of the great sacrifice made for him. The value of such continued and specialized presentation need not be argued or questioned; it is too apparent.

Lent presents Christ, not the teacher of great truths nor the exponent of righteous living nor the ideal man: it presents Christ as the "Lamb of God which taketh away the sins of the world." In the special so-called Lenten services the believer is asked to follow in spirit the Saviour as He goes "up to Jerusalem that all things may be fulfilled which were written by the prophets concerning the Son of Man." Step by step we follow and see and hear the great passion story and the tragic drama which ended on Golgotha on the cross. Jesus, the crucified Son of God, is the Lenten theme.

Lent demands meditation, introspection, self-examination. In the face of the dying Saviour man must reach a self-valuation. Who am I? What am I? that He should die for me? These questions and similar ones will naturally rise up in the mind of the believer when he contemplates the severe suffering of Christ. Man's own righteousness of which he sometimes boasts will fall from him as filthy rags and he will recognize himself as one who cannot help himself, as one who ought to be grateful for the grace bestowed upon him through that death on the cross.

Lent compels self-denial. It is but natural that a Christian cannot come to a real, deep appreciation of the grace of God in Jesus Christ while indulging in his usual pastimes and pleasures. Though proper at other times, their indulgence during this Holy Season distracts the mind from the serious consideration of the passion. The mixture is unwholesome and detrimental to spiritual growth. The spirit must overcome the world and the opportunity for such victory is offered in the observance of Lent.

Lent helps to a fuller realization of God's love and grace to us. The suffering of Christ, as it is shown to us during the Lenten season, clearly demonstrates to what length the good Lord in heaven has gone to save us. "God so (in such a degree) loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." He did not send one of the patriarchs, nor one of the prophets; no, not even

(Continued on page 23)

THE HOUSE OF GOD

Conference on Church Architecture Reveals Unabated Interest of Architects and Ecclesiastical Committees
By President L. D. Reed, Philadelphia, Chairman of U. L. C. A. Committee

The North American Conference on Church Architecture, held in Chicago, February 16-18, was from every point of view interesting and worth while. The attendance did not equal that of a year ago in New York City, but executives of the bureaus or committees of eight of the major Protestant communions were present, and nearly two hundred architects, ministers, theological students, craftsmen, builders, manufacturers, etc., registered from eight different states and the Dominion of Canada.

The United Lutheran Church's Committee on Architecture was represented by its chairman and Professor E. F. Krauss, D.D. President Gruber and a number of students from the Chicago Seminary were also in attendance. A number of clergymen from Chicago participated. The Rev. F. W. Otterbein of the North Austin Lutheran Church, offered the opening prayer; Dr. A. M. McDonald of the Baptist Church Extension Society presided at one of the sessions; and Dr. John Thompson, pastor of the Chicago Methodist Temple, presented one of the topics. Representatives of the Augustana Synod, the Norwegian Church, and the Missouri Synod were in attendance.

The chairman of the local committee, Mr. William J. Smith, and his associate members of the American Institute of Architects, co-operated with the program committee of the bureaus most effectively, and much of the success of the conference was due to their ability to secure the interest and services of some of the ablest architects and teachers in the Chicago district. The sessions were held in an atmosphere of comfort and distinction in the Stevens Hotel, the largest and one of the finest hotels in the world.

The program covered three days, and interest was maintained without a lapse to the end. This was particularly remarkable because actual church building is at a stand-

still. Pastors cannot finance needed projects, architects have no work upon their boards, and manufacturers cannot sell their products. Yet such is the love for the subject itself, that men sacrificed money and comfort to attend, some from a distance spending several nights in bus and others sleeping in day coaches. The program itself was fortunate in presenting a happy blend of the theoretical and philosophical with the technical and practical in the discussion of a comprehensive group of problems in design and construction.

High Points of the Conference

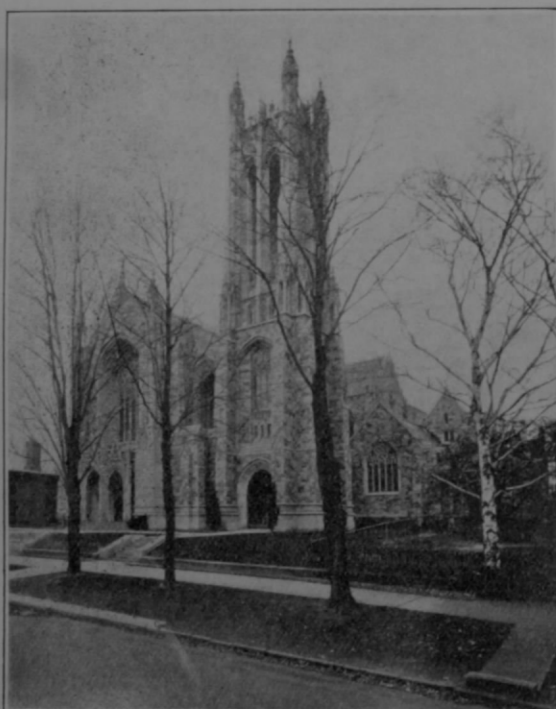
It is difficult to select special items, but the following may be mentioned as outstanding features:

1. The attention given to Spiritual Aspects of Church Building. This was stressed from different, yet harmonious points of view in the opening keynote address of Dr. Reed, in a fine presentation at a later session by Dr. Von Ogden Vogt, and in a notable utterance at the dinner Friday evening by Bishop George Craig Stewart of the Episcopal Diocese of Chicago.

2. The thorough-going discussion of Planning for a Modern Religious Educational Program, which occupied one entire afternoon.

3. An unusually interesting discussion of modernization and maintenance, a subject of particular interest under present conditions when new and expensive buildings cannot be erected. Dr. George E. Merrill, New York City, of the Northern Baptist Bureau, with the aid of lantern slides, showed what has been done in dozens of cases in transforming old and poorly planned buildings into churchly and beautiful edifices.

4. Two excellent addresses with stereopticon illustra-



CHURCH OF THE COVENANT, ERIE, PA.
(PRESBYTERIAN)

Corbusier and Foster, Cleveland, Architects

A well-planned group, dominated by a beautiful tower. Remarkable for depth of reveal in openings and richness of tracery. First prize, large churches

Prize-Winning Structures

CHAPEL OF FIRST CHURCH,
GERMANTOWN, PA.



(METHODIST EPISCOPAL)

Sundt and Wenner, Philadelphia, Architects

A beautiful chapel of fine proportions and churchly feeling for the use of the different departments of the Sunday school



GARY MEMORIAL, WHEATON, ILL.
(METHODIST EPISCOPAL)

Childs and Smith, Chicago, Architects

A simple nave without tower. Walls of fine texture well designed, and with ornament severely restricted. First prize, medium-sized churches

tion, showing important recent church building in Europe and America. Mr. Thomas E. Tallmadge, one of the ablest Chicago architects and the author of "The Story of Architecture in America," discussed "The Modern Church in Europe" which, in all countries except England, is strongly influenced by the modernistic movement and the effort to create a new and so-called "international" style. Professor Richard D. Hollington of Garrett Biblical Institute, Evanston, Ill., gave a fine presentation of "Modern American Developments of Historical Styles," which showed the much more conservative, yet vigorous handling of style in this country.

5. The fine Architects' and Manufacturers' Exhibit held under the auspices of the *Christian Herald*. This was a far greater success than could have been expected. A large room was filled with photographs and drawings submitted by architects, and another with exhibits by manufacturers of church furniture, stained glass, metal work, church organs, chimes, etc. Among others, the following prizes were awarded: for large churches seating more than six hundred.—first prize to William E. Foster, Cleveland, for the Presbyterian Church of the Covenant, Erie, Pa.; second prize to Karcher and Smith, Philadelphia, for the Presbyterian Church at Bryn Mawr. For medium-sized churches.—first prize to Childs and Smith, Chicago, for the Gary Memorial Methodist Episcopal Church, Wheaton, Ill.; second prize to Frank R. Watson, Edkins and Thompson, Philadelphia, for the Nevil Memorial Church, located at Haverford, Pa.

6. The tour on Saturday of church buildings in Chicago and along the North Shore as far as Evanston and Wilmette. Nearly fifty persons spent the day in this fashion and were amply rewarded. Either the architect or some other responsible authority conducted the party through each building. Dr. Edgar Goodspeed, famous New Testament scholar, explained the chapel at the University of Chicago; Herbert Hugh Riddle, architect of the Congregational Theological Seminary buildings, led the party through that group; Mr. Tallmadge was the guide at the fine Methodist Episcopal Church in Evanston, etc. The party drove through the Century of Progress Exposition grounds and had luncheon in the Administration Building, where Dr. Allen D. Albert, assistant to President Dawes, and himself a nephew of the late Dr. Charles Albert of Philadelphia, addressed the group, explaining particularly the architectural and religious features at the Exposition. A number of the larger buildings are completed and the management is confident that all will be in readiness for the opening June 1.

Significant Statements and Facts

Dr. Paul H. Krauss in discussing "Co-operation Between the Minister and the Architect," gave a number of delightful reminiscences of Bertram Grosvenor Goodhue, the eminent architect of Trinity Lutheran Church, Fort Wayne. This group cost about \$640,000, and the working drawings were approved by Mr. Goodhue the night

before he died. Dr. Krauss exhibited Mr. Goodhue's first suggestion for exterior treatment in a pencil sketch on the back of an envelope. Though describing himself as "an Episcopalian with definite leanings toward Christianity," Mr. Goodhue was eager to learn the spirit and point of view of the Lutheran Church, and sought faithfully to embody these in the church building.

The authorities in the field of religious education showed that they are still far from agreement on important theoretical and practical approaches to this subject. All admitted, however, that the present tendency was away from very small class rooms to the use of rooms of medium, though varied sizes. Basement rooms for educational work were thoroughly condemned on grounds of convenience, health, heating and cost of maintenance. The representatives of organ building firms agreed upon

the importance of acoustical correction of large buildings, but admitted that it was frequently difficult to obtain results which would be equally satisfactory for musical tone and the speaking voice.

Mr. A. F. Wickes, Indianapolis, director of the Department of Architecture of the Disciples of Christ, in his discussion of "What the Layman Needs When He Worships," said: "Ugliness is a toxic poison which destroys the imagination. Architecture shapes institutions as well as shelters them. Buildings influence and control the behavior of people."

Dr. Reed said: "The Christ and His Church challenge every serious architect and craftsman when called upon to design or equip a church building. The latter is a

house of God; a place where the means of grace are administered; a place of common prayer; an expression of historic Christianity; and a center of Christian influence. It is one of a succession of holy places where men meet God, and meeting Him are the better able to live with and for each other. The church building enables the church in each generation to preserve for the next the things which are dearer than life itself—the Church's faith, her history, the consciousness of her spiritual mission and her heavenly hope."

Bishop Stewart was emphatic in asserting that a great era of spiritual rebuilding must follow our present disorder and distress. In this time of intellectual, moral and spiritual reconstruction the Church must again speak with authority to educators, economists and statesmen. It must again become the *ecclesia docens* (teaching church). Its very buildings must show forth the faith of the saints of old and create an atmosphere of worship and spiritual consciousness for men and women today.

Dr. Von Ogden Vogt analyzed worship psychologically and insisted upon the unity and harmony of every art and activity in an effective co-operation which should have intellectual, ethical, esthetic and spiritual validity and significance.

Dr. Merrill, building counselor of the Baptist Church, North, stated that his bureau in New York City had handled 1,650 building projects in the past twelve years.



NEVIL MEMORIAL, HAVERFORD, PA.
(PROTESTANT EPISCOPAL)

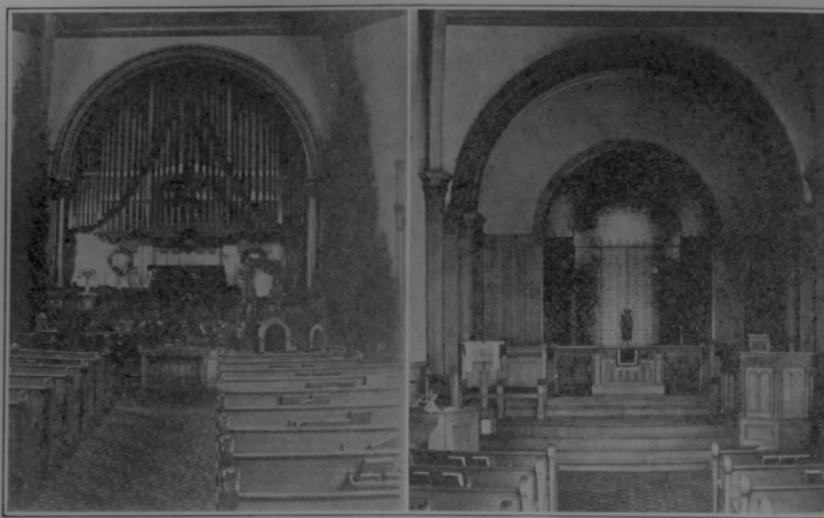
Frank R. Watson, Edkins and Thompson, Architects

A fine suburban group, with compact plan, excellent proportions and workmanship. Second prize, medium-sized churches

He estimated the total construction costs as \$160,000,000, and believed that his bureau had rescued at least \$100,000 worth of this work from the hands of incapable architects and secured the selection of better men, or by counsel and redesigning by the bureau itself, had effected material improvement in the original plans.

Dr. Merrill also stated that fully seventy-five per cent of the modernization programs of the past few years involved the abandonment of the platform-circular pew plan, unduly prominent organ pipes, choir lofts, etc., in favor of the traditional churchly plan with center aisle, straight pews and a chancel, with altar or communion table centrally placed, and the pulpit and lectern on either side.

Professor Hollington described many large churches recently built in California, of concrete. The style is generally an adaptation of the Spanish Colonial, and because of the size of the buildings and their essential simplicity, it has been possible to use modified Romanesque ornament in poured concrete designs. This type of material and construction is only possible under the favorable conditions found in California or similar climates.



A TYPICAL REMODELING PROJECT
Baptist Department of Building Counsel

The interior of the First Baptist Church, Bridgeport, Conn., which has been transformed at relatively small cost, and now presents a very churchly arrangement

exteriors, will be an outstanding feature of the Exposition.

The Next Conference

At a business session of the Associated Bureaus the former officers were re-elected: Dr. L. D. Reed, chairman, and Dr. E. M. Conover of the Methodist Episcopal Bureau, secretary-treasurer. It was decided to hold the next conference, if conditions permit, in Philadelphia, possibly in 1934.

The bureaus gratefully acknowledged the generous and effective co-operation of the Church Planning Department of the *Christian Herald*, Mr. Graham Patterson, president, in making possible some of the important features of the conference, notably the exhibit and the dinner.

WINNING MEN BY PERSONAL EVANGELISM

The Rev. Silas D. Daugherty, D.D., Veteran Missionary, Cites Scripture and Experience in Man-to-Man Pleas for Accepting Jesus as Lord

The work of seeking and saving men, committed to His disciples by the Lord Jesus, is one of evangelistic effort. It is the publishing of the Gospel to a lost world. This has been done largely by what has usually been termed mass and personal evangelism. Briefly, the former is understood to be the preaching of the Word of God by an evangelist or a pastor to an assemblage of people for the awakening of a congregation, or a community, to greater Christian activity, and the saving of the unsaved.

Personal evangelism is the personal effort of a Christian to win an unsaved man to accept and follow Jesus Christ. This is the type of evangelism employed by Jesus and His followers from the very beginning of His ministry.

John, in the first chapter of his Gospel, gives a most graphic account of the personal work done in revealing Jesus as "the Lamb of God," "the Messiah," "the Christ," "the Son of God," in so far as the human agency is concerned. Jesus Himself called Philip, who won Nathanael. A little later He gave a special call to some fishermen, saying: "Follow me and I will make you fishers of men." Thus He stressed this method of winning men and also His work of making men of this type.

In His farewell talk, just before His crucifixion, He revealed His purpose in calling them by saying: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain."

Following His final commission to His disciples at His ascension, their empowerment at Pentecost by the Holy Spirit with its blessed fruitage, the work of extending the Kingdom has been done largely by personal witnessing. Mass evangelism has come to the front now and again to arouse the Church and to warn and save a wicked generation.

Types

Since personal evangelism is the method so largely used and blessed of our Lord in the work of His Church we may well inquire as to its types, with a view of helping Christians to determine the type or types in which each one may excel.

a. *The Christian Life Type.* This is a type of evangelism in which every Christian should be active and efficient. The most humble follower of the Lord can be, and is a personal evangelist to witness for Jesus. A group of hunters down in Georgia rode up to a very humble cottage in a secluded and out-of-the-way place and asked, "Who lives here?" An old colored mammy came to the door and replied: "Me and Jesus." That is the answer in substance that any Christian should be able to make. Our Lord says to His own: "Ye are the light of the world." It is said of Phillips Brooks that he seldom spoke to a man about his personal salvation, but that his daily Christian life was such that he was constantly winning men to Jesus Christ. A Christian has Christ

to offer to men. He is an epistle of Christ, written with the Spirit of the living God.

b. *Verbal Witnessing.* In this method of evangelistic effort the Christian tells an unsaved person of what the Lord has done for him; just as Paul tells twice, in the Acts, of his personal salvation. The witness knows that he has passed from death unto life, as in the case of the man born blind who said: "One thing I know, that whereas I was born blind, now I see." Undoubtedly there is great need of witnessing of the saving power of the Gospel today. The Christian must do so to continue to live, and the unsaved need it that they may be saved.

c. *Prayer.* Among the saints of God there are the shut-ins, and others who are too timid to speak of their salvation to men; but who are much in prayer in behalf of the lost. Some of these are picking out the unsaved in the community and by prayer are laying them at the feet of the Lord, as did the men who brought the paralytic, asking the Master to save them. A pastor said to a shut-in member of his church, "I cannot account for certain people who are applying for church membership." Upon giving her the names she said, "You know that I cannot visit people so I laid these before Him in prayer, and He saved them."

God enabled me to win my first man by prayer. This gave me much encouragement to become a winner of men, which has been my greatest privilege and joy in the ministry for many years.

d. *Correspondence.* This method of gathering members for the local church has been used successfully by some pastors; and doubtless some have been won to Christ by the Gospel appeal set forth in the correspondence. But they usually require the personal face-to-face human, as well as the Divine touch. Those who can write persuasively and feelingly have an opportunity to make contacts of great value in winning men to Christ. The follow-up should be a heart-to-heart effort.

e. *Bible-in-Hand.* This is the more direct, and usually the most successful method of winning men. The fisher of men goes out to catch men as he would go to catch fish—equipped for the task. He has the Holy Scriptures, or portions of them with him, besides his general knowledge of the truth. He goes in reliance upon the leading and quickening power of the Holy Spirit. When a "one accord" is established between him and his prospect he is ready, as opportunity presents itself, to place a copy of the Word in his hand, requesting that he shall read the verses he shall suggest. He has the use of two avenues to the man's soul—the ear and the eye. If he is using the Gospel of John, which usually meets every need in dealing with a sinner, he will suggest such verses to be read as he hopes shall bring Jesus before the prospect, until he beholds Him as his Saviour. He has him read the account of the conference of Nicodemus with Jesus on the new birth, and its necessity. He then asks him to read verses 14, 15, 16 of this marvelous third chapter. Here the Holy Spirit is often able to reveal Jesus Christ to the prospect as the Lamb of God that taketh away the sins of his heart. As he stands in wonderment at the love of God, thus expressed for him, a sinner, the soul winner may suggest the old hymn known to him from boyhood:

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray:
Take all my guilt away,
O let me from this day
Be wholly Thine.

He may suggest that they repeat it together as a prayer. He then has him read verse 36, "He that believeth on the Son *hath* everlasting life." Then John 5:24 may be used by the Spirit, to confirm his faith, and 10:27-30 as his assurance of the keeping power of Jesus and the Father—the two hands that hold him secure. This is the method used by the writer, and with heartening results. I use the Gospel of St. John put out by the Pocket Testament League. It is convenient to carry in numbers and has good type, has certain emphasized verses and other advantages that I have found helpful in winning men. Then I find it a good thing to give the copy used by the man won to him, with the verses marked he read in finding the way of salvation. With the Gospel in his possession he is more likely to study it, and to become a winner of men himself. The following incident may encourage you in soul winning:

At the close of a morning service at one of our missions a young unsaved man and his unsaved wife asked me to dinner at their home. While the wife was preparing the meal he and I were together in the parlor. This was my opportunity to win a man for Christ, which by the grace of God I did. We shared a copy of the Gospel of John, from which he read as directed until the Holy Spirit had shown him the way of salvation in Jesus Christ. Having completed our dinner we retired to the parlor. Then I said to him, "I am sure you wish to tell your wife of your salvation which you found." He told her briefly of our experience and of his faith in Jesus Christ. Then I said to him, "Will you not find joy in pointing out to your wife the messages of the Word the Holy Spirit used in revealing Jesus to you?" He did it in a way that surprised me. I was constantly praying for the Spirit's quickening power to save her. She claimed her salvation beautifully. As a result they decided to start a family altar and to identify themselves with a local church.

The *classes* of people from which to win men for Christ, as well as the *when* and the *where* to approach them invite our attention. Suffice it to say that all classes, the rich and the poor; the socially prominent and the unknown; the educated and the illiterate; in a word, all men. As to "when," all times, every day. "Today is the day of salvation." "Where?" Wherever opportunity presents itself, or wherever opportunity can be made to win a man. The home is the best place to win husband or wife, parent or child, master or servant. Briefly, any place where the personal worker can make favorable contacts with the unsaved. When working in the country I have won men in the barn and in the field by the plow. In the parable of the Great Supper the Master sent his servants out to the streets and lanes of the city and to the highways and hedges to persuade all classes to come.

Christ for the world we sing;
The world to Christ we bring
With loving zeal, etc.

"Go!"

The Master's "Go" to His evangelizing forces has never meant more than it should mean to the Christian Church today. The unsaved are on all sides, some are defiant of the living God, others are saying, "No man careth for my soul." The call is for more pastors, church officers, parents, Bible school teachers and other Christian men and women to accept the challenge to win men for Christ.

Philip's inquiry of the Ethiopian whom he met while the latter was reading Isaiah 53:7, 8, "Do you understand what you are reading?" may be asked of multitudes. And their answer will be, "How can I except some man should guide me."

HOME MISSIONS: ASSETS OR LIABILITIES?

By R. H. Gerberding, D.D., for the Board of American Missions

Home missions also are being rethought. Deacons and pastors of mission congregations, synodical committees, and the Board of American Missions are rethinking home missions perhaps as never before. In the light of reduced resources both local and from the church at large all those in any official connection at all with the enterprise are asking either audibly or sub-consciously, "Are Home Missions Assets or Liabilities?"

From many angles they look like liabilities. Taking thirty-eight cents out of every U. L. C. A. dollar, and in many synods almost as much from synodical benevolences; straining all the resources of their constituencies and taxing the ingenuity of their own church councils to keep them going locally, and affording their self-sacrificing missionary pastors meager and ever-decreasing salaries these past two years, with threats of the withdrawal of all aid and of the unemployment of their ministry, home missions are indeed a heavy drain upon the Church. Even pastors and thinking laymen in self-supporting congregations are calling for retrenchment in this work.

There are evidences that in the stronger portions of the Church home missions are being judged by their financial returns. Concretely this means a tendency to reduce appropriations to sections of the Church whose returns on "apportionment" are low, and to grant larger sums to those regions where more is paid in. This looks like good business procedure; but certainly it is posited on the theory that missions in themselves are a liability, unless they bring immediate financial returns. They do cost money, and often it is years before some of the mission congregations return in benevolences any sums commensurate with the aid they have received, and then still longer before the board itself gets as its share anything like the amount their development has cost it. From such a viewpoint undoubtedly home missions are a liability.

A Direct Query

Here a question must be interjected: What doth it profit a man if he gain the whole world and lose his own soul? That steers our thoughts in another direction. What is the purpose of home missions? Is it the advertising department of a great business enterprise known as the Church? Must its success be gauged by the reputation it brings to the business, followed in turn by money flowing into its treasury? If so, in these days it is more of a liability than an asset, even granting the good business sense in judicious advertising in a time of depression. Or is it the sales department of such an enterprise, more directly to be judged by the returns it brings? If so, then still more definitely it is not paying, especially in these times. Or is it the production department, germane to the business itself, and without which no enterprise has any reason for being? Then indeed, while its cost is not exactly a liability, it must be limited by the day-to-day demand, and most conservatively controlled. Or might it not be the engineering department that is studying resources and materials, making and testing models, and drawing plans, laying foundations for new production plants to be erected as soon as demand exists or can be created? Even that may be looked upon as a liability these days; but the businesses that are to survive these years and recover most rapidly will certainly be those that have been the most forward-looking and have best maintained production, even at considerable financial loss. Even sound business these days is satisfied if it can keep its organization together irrespective of immediate gain.

But that interjected question must be answered. If

home missions is the advertising department of the Church, what does it advertise? The grace of God in Christ Jesus; and in spreading that message it conveys that grace, freely and without price. Maybe it gains nothing of the world, but it always gains souls. One mission in Wisconsin was ultimately abandoned: "it cost too much." But before it died a young man and his wife were won by that message and have been winning others by the same message in other missions for ten years since. Even as advertising, is it an asset or a liability?

If home missions is the sales department of the Church, what does it sell? Forgiveness of sins, redemption to righteousness, liberty from bondage, peace of conscience, and everlasting life. Again it may cost money, but it gains souls for Christ and benefits the nation and humanity. If that isn't done, the business itself will profit nothing, for winning souls is the soul of the Church.

If home missions is the production department of the Church, what does it produce? New communities of believers, powerhouses of righteousness, safeguards of order, lighthouses of liberty, bulwarks of the nation and churches of Christ. Do they cost money? Yes, but they produce. A report of the twenty-five years of Reformation Church, Milwaukee, reached the writer's desk today. It shows that that congregation was a home mission from 1908 to 1914; it probably cost the board about \$5,000 in that time; certainly no more than that. In the twenty-five years that have elapsed Reformation Church paid in "apportioned benevolences" over \$65,000. And it will continue to produce more each year than it ever cost altogether. Is it an asset or a liability?

A Look at the Record

But of all these four departments of business, home missions most resembles the engineering department. Its board members are the technologists, not to say "technocrats" of the Church. The missions are at once the laboratories, the products in various stages of completion and testing, and the branch factories of the business. Whole synods have been envisaged and built by the home mission enterprise. Immense sections of the country have been won or saved for the Church. All but ten of the ninety-five congregations of the Synod of the Northwest received home mission appropriations at one time or other, and four of the ten either had the services of field missionaries or received church extension help. It is almost entirely a product of home missions. Yet only fifty years have elapsed since the first English Lutheran Church was organized northwest of Chicago. The home mission development in that synod still costs the board more in money than the board gets from it in U. L. C. A. apportionment. But the synod has doubled its membership in the past twelve years, meaning an increase of 16,000 active souls; it has put up within the same time thirty-two new brick or stone churches costing over two million dollars, and has still steadily increased its payments on "apportionment" from \$19,000 in 1920 to \$39,930 in 1931, dropping to \$31,979 in 1932. Even discounting the effects of 1932 and 1933 upon its benevolent giving, its progress has been such as to assure its early passage, even financially, from a liability of the Board of American Missions to an asset. And in other than financial aspects, who will say that its 50,000 souls; its daughter synod, the Pacific; its theological seminary; its friendly relationships with the other Lutheran synods among whose strength it lives; and its future, are not now assets—all the fruits of the home mission enterprise?

MARKETING TO AID THE MONEYLESS

Staff Correspondent George L. Rinkliff Describes
Plan of First Church, Dayton, Ohio, to Enable
Unemployed Members to Get Goods at
Their Exchange

"Nobody really wants an order of society in which the individual need work for only a few hours a week to live in luxury. Where wealth accumulates, men decay.

"We are not trying to make life as effortless as possible. We are trying to prevent effort from becoming hopeless.

"When a man has the courage to struggle against adversity, our duty, as Christians, is to help provide opportunities in which his efforts will count for something."

That was the explanation of the humble little boarded up room in the haymow of the brick stable. The stable stood on the rear of the lot, behind an elegant residence of bygone years.

The explanation was given me by the Rev. Charles L. Venable, pastor of the First Lutheran Church of Dayton, Ohio. It related the co-operative group of members of his congregation, which had been formed to meet the emergencies of the economic system, as they affected those members and their families.

The humble little room was the office and headquarters of the group. The use of it was granted by a member of the congregation.

"Here come the coal men," said the man in charge of the office.

The coal men were cheerful and business-like. They were doing something of consequence. Hard times were giving them a buffeting, but they were by no means defeated. They thumbed over the slips containing coal orders, and hurried out again. Business was good, for the time being at least.

"Where did they get their truck?" I asked the office man.

"We rented it from one of the members of our congregation. It's not a donation. We don't want donations. We get orders for coal, and make the deliveries. We have arrangements with a coal dealer. He allows us the selling and delivery cost on each ton of coal. We collect and turn the money over to him. He pays the rental on the truck, and with the balance of what we have coming to us, he pays for supplies we buy."

Crossroad Store in Closet

"Here is our storeroom," said the man in charge as he opened a closet door. "Any member of our group can have what he needs from our stock, for himself and his family."

The storeroom seemed like a miniature of the typical crossroads country store. The stock in it was the barrier keeping the wolf from the door of members of the congregation who would have been destitute and under the necessity of applying for public relief, except for the means of support provided through the co-operative efforts of the group.

"We stock up each week, and give each man what he needs. It's all for one, and one for all. If that sounds socialistic or communistic, just remember that when you can fight off want honestly and decently, it need not matter what others may think of the method you use."

At the municipal store in Dayton, I had seen men coming shamefaced, presenting pink sheets containing orders for bare living necessities from welfare workers. That was the dole in operation, as it operates under one guise or another in all corners of the nation. The dole is a thing

some Americans had proclaimed as being unwanted in this country. Unwanted or no, it came in spite of sloganizing.

But the little co-operative group of the First Church of Dayton were fending off the dole after it had pushed many captains and kings of finance and industry to silent submission to its coming into the social practices of the nation. The co-operators had made places for themselves in the economic structure after earnest leaders of commerce and industry had tried to achieve that end for them without success.

Organization the Means of Success

"How do you keep up the stock in that storeroom?" I inquired.

"We have many families in our congregation who are buying much the same as usual. We organized our group, and put some of the men with selling experience to calling on the members of our congregation, to ask for a part of the business from that home,—fuel, foodstuffs, and so forth. We gave each man a district to cover at least once a week. Those men call upon no one excepting members of our congregation. We don't ask for a monopoly of the business from the homes of the congregation, but only a share of it. A man can get more business in a day that way than if he were to call at every house along the street. The members of the church want to give us business. And our men don't hesitate at doing it, because it's business. They do it willingly, while they would rather starve than ask someone for a donation of a dime."

"Some of our men get poultry from the country, dress the fowls, and deliver them. Some wash and polish automobiles. We sell a line of staple groceries. Then there's the coal business. Each man gets a lot more to do than would be possible if he were trying to go it alone. That's the benefit of organized co-operation. And organization helps when we buy our own supplies. We can buy better co-operatively than individually, and that means more to eat, more to wear, and more to keep our families warm. Nobody receives compensation in money. The money goes directly into our stock of supplies, from which each man draws as he needs."

"How do the men like it?" I asked.

"We are in this because we can do better at the present time working together than we could possibly do otherwise. Of course, not a one of us is as well off as he used to be,—before unemployment. Whenever any one finds a steady job, he will take it, of course. But this is a thousand times better than doing nothing."

A Special Situation

The First Church of Dayton has a membership considerably larger than the average congregation. Whether the plan would work in any particular congregation depends entirely upon conditions within that congregation.

The success of the plan within the Dayton congregation seems to have been influenced largely by certain factors. First of all was the leadership of the pastor in placing repeated emphasis upon the necessity for fellowship between members of the church, and in insisting that between true Christians there is always a willingness to share both good fortune and bad. Then the scope and purpose of the plan was definitely and concisely explained to everyone who was expected to be interested. Furthermore, the members of the co-operative group have been led to realize at all times that they are a self-governing society, that they have opportunities, but that the responsibility for success or failure rests entirely upon them. They are encouraged, but neither bossed nor coddled.

DAY BY DAY WITH THE BIBLE

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

Third Sunday in Lent, March 19.

(Read Luke 11: 14-28)

"He that is not with me is against me: and he that gathereth not with me scattereth." Luke 11: 23.

The lines are closely drawn in this narrative. We need not discuss Beelzebub, the god of flies; or the possibility of two opposite and contending forces in the same body or in the soul. Two opposite forces, thoughts or tendencies are not compatible. Two opposing forces in a congregation, in an organization, or anywhere, cannot long stand. However, we are concerned just now with what we would take the liberty of calling a languid Christianity. Real Christianity is definitely and permanently active for Christ. The Christian is not only on the Master's side, he is working for Him. He who labors not for Jesus, who worships Him not, who is but faintly concerned about Him, is really none of His. Somehow, we cannot evade responsibility. We cannot let Christ alone and say He is good enough, but we have no definite concern about Him or interest in Him. A door is either open or closed. If it is ajar it furnishes easy access for thieves. The unsettled heart, the undetermined soul is in danger. The lines between the world and the cross are very definite. The ploughman who looks around draws ineffective furrows. The beggarly elements of the world entice with dangerous abandon. The choice may be hard to make and it may be long in coming, but until it comes, there is imminent danger. Perfection is not yet, but definite choice by God's grace is imperative.

"I am Thine, O Lord, I have heard Thy voice,
And it told Thy love to me;
But I long to rise in the arms of faith,
And be closer drawn to Thee."

Lord, Jesus, hear our prayer. Help us to be definite and decisive in our faith. Enable us to prove our faith by doing Thy daily and constant will. May there be no uncertainty in our lives or actions. Amen.

* * * * *

Monday, March 20.

(Read Luke 18: 15-30)

"Then Peter said, lo we have left all, and followed thee." Luke 18: 28.

The beauty of child-like faith and the dangers of riches are both exploited in this lesson. In spite of all that in-born sin brings in its ruinous way into the human life, there are characteristics of little children that are suggestive of spiritual requirements for the older folks. There, at the opposite poles of thought, there is the danger that confronts the worldly wise and worldly great and prominent. In the ways of the world, money often brings immunity. It bestows certain honors and gives certain emoluments that beget a dangerous self-confidence. When that self-confidence and satisfaction get a strangle hold on a man, he is in great danger. There is nothing wrong in money or in its possession under certain conditions. It is the love of money that endangers the soul. Whether the needle's eye is the eye of a cambric needle or an undersized gate of the walls of the temple matters little. For a camel to negotiate either would mean but failure. Perhaps if the reference is to a gateway, too diminutive for a camel, it would require at least a strenuous bending of the knee, a squeezing quite out of shape, and if the camel finally found entrance it would no longer be of the

proud and stately mien in which it approached the sally gate. Such a procedure suggests to us the "Humble yourselves therefore under the mighty hand of God." When one is able to humble himself, may we not presume, that he has acquired one of the outstanding qualities of the child. The problem seems to be to leave all for Christ's sake. Peter declared that they had done so and yet how miserably he failed for a time. May it be that he again grew too confident, overconfident, and that the Saviour's prayers brought him back? So we must, in humility, keep close to Jesus. We must daily repent and daily believe.

Loving Father, Thou who art great and good, generous and full of compassion, keep us humble, childlike in faith, exalting only the Saviour, without conceit and void of offence before Thee and before the world. Amen.

* * * * *

Tuesday, March 21.

(Read Luke 19: 1-10)

"This day is salvation come to this house, forsomuch as he also is a son of Abraham." Luke 19: 9.

Zacchæus was short, so he climbed a tree to get to a point of vantage that he might see the man called Jesus. He was conscientious, and so he tried to make good his unjust and unfair dealings. The first attitude suggested an earnest desire to see; the second a determination to please. But it was not the climbing of the tree nor the return of unjust receipts that gave him standing. Jesus recognized something else, something deeper and more far-reaching in the man's life. The thought is expressed in the statement, "Forsomuch as he also is a son of Abraham." The outward actions that have been noted were the promptings of a faith, that, though not fully developed nor properly understood, was yet of the right sort. Somehow, I think we all rather like Zacchæus in spite of his calling. Some folks don't like revenue collectors, especially if that revenue is expended outside the bounds of our own country. Yet, I insist, that I like Zacchæus. I like his faith simple as it was. I like his eagerness to know, to learn, to grow in the higher wisdom. It seems to me that Jesus must be very lenient, not at all legalistic or in any sense tyrannical. He takes faith, as is, sometimes imperfect, immature, broken upon the wheel, smoking like the proverbial flax, but with evident marks of genuineness; and He declares "Thy faith hath made thee whole."

Dear Father, in our weak but earnest faith we come to Thee for guidance, for spiritual enlightenment. Send Thy Holy Spirit to guide us into all truth, that we may be children of faith and that by grace we come at last to the full realization of Thy gifts of heavenly joy. Amen.

* * * * *

Wednesday, March 22.

(Read Luke 20: 1-26)

"By what authority doest thou these things?" Luke 20: 2.

This question was only a subterfuge. The priests, the scribes, the elders, refusing to believe against all reason and better judgment, were making another concerted effort to delay faith or refuse definitely and finally to believe. Jesus understood them perfectly and gave them the answer that they properly deserved. They were money pleasers, those questioners, and they must play to the galleries and avoid criticism. Their hard hearts were steel-

against Jesus, and they must not be caught in a trap whereby the issue would be clean cut and they, with their preconceived ideas, would be brought to an open disavowal of Christ and His kingdom. If they could pretend a false desire to learn, and continue to hide behind leading questions, they might still pass as responsible and well-meaning citizens. This dodging the question, this age-old subterfuge, is as common today as it was in Jesus' time and it is just as dangerous now as it was then. We have no knowledge that those priests and scribes ever came to a change in their attitude toward Jesus. If they did not, there was no change in their hope of glory. Genteel respectability has no standing in the Kingdom. Pretences are fully understood by Jesus now just as of yore. The deceptive seeker will never understand the Word of God. The earnest seeker, the willing learner, will readily come to the truth.

Dear Jesus, we know that no one can do the things that Thou doest unless God be with him. Thy truth has come with power and unction into the lives of Thy children. Thou art directing the world of grace today as ever. Help us to continue obedient to the truth, lifting up suppliant hands to Thee without wavering and with gladness of heart. Amen.

Thursday, March 23.

(Read Luke 22: 31-38)

"He that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one." Luke 22: 36.

This rather strange language of our Saviour is by way of preparation for the dangerous, threatening times that are to follow. Once the apostles were kindly received and entertained by friendly people. Now all is to be changed. Now they are to go forth as lambs among wolves. Now they must prepare for cold looks, beguiling and persecution. Jesus is not so much concerned about Himself. His concern is for the apostles who had served Him more or less faithfully. Jesus scarcely meant that they should really arm themselves with swords, for He refused protection by force on various occasions. What they really would need would be the sword of the Spirit. They must be ready to expect anything, and by God's grace, to overcome everything. Such is life much of the time. The child of God is never without trials. There are times when those trials are almost overwhelming, but we conquer not with swords and staves. When we sing:

*"Sure, I must fight if I would win,
Increase my courage, Lord,"*

we have no vision of munitions of war. We think rather of the sword of the Spirit. We think of the little Word which overthrows the enemy and persecutor. In the name of the Captain we shall overcome.

Dear Jesus, give us a full sense of the needs of the hour. Show us the dangers that we may be able to meet them and by the strong arm of the Lord overwhelm them. Not by our strength but by Thine shall we win. Amen.

Friday, March 24.

(Read Luke 23: 1-25)

"He delivered Jesus to their will." Luke 23: 25.

Pilate, the man who was afraid to do right. Thus might we read a suitable heading for the scene at hand. The voices that prevailed would be but an incident in the chapter. The attitude of the Jews had been well known. Pilate

was yet to be heard from. He tried hard to avoid the issue. He hoped Herod would help him out of the dilemma. As a politician, he was hopelessly involved and he could find no satisfactory way out. He washed his hands; he would sorely punish the man and then let him go. He would do everything but assume the responsibility of the Saviour's death. He tried very hard to "carry water on both shoulders" but he was unequal to the task. No one is equal to it. It is only honesty that needs not remember its technique. Honesty functions consistently under all conditions. Political chicanery is always bad. It is eminently worse when it touches the life of a man. It is equally bad when it touches the welfare of the Kingdom of God. Politics in the church, political conniving in the Kingdom of God, nepotism in the world of grace, these, all these, are the adjuncts of weaklings, like the weak and infamous Pilate. God expects better things of us. He expects honest convictions, and unequivocal expressions of those convictions. Not Pilate alone crucifies the innocent Redeemer. A failure to defend Him is but a secret attack in malice aforethought. True, Pilate was no Christian and not much could be expected of him. You and I, the children of the Kingdom, have greater responsibilities. We have been instructed in righteousness, and have been taught to shield ourselves and others from sin. The responsibility rests heavily upon us. Well might we be asked the question, What will you do with Jesus?

Father in heaven, we realize the full import of sonship. We know, therefore, that our responsibility is all the greater. May our every effort be put forth in the defense of the Nazarene. He was crucified for us; may we not crucify Him again. Amen.

Saturday, March 25.

(Read 23: 26-33)

"They laid hold upon one Simon . . . and on him they laid the cross." Luke 23: 26.

This poor fellow, Simon, from Cyrene, was a sort of an innocent bystander. How unfortunate he was thus to be drafted for such a nefarious purpose! Yet through that misfortune, he became world renowned. His name will endure for ever because of his association with Jesus in that last sad and eventful hour. Somehow Jesus ennobles every one who touches Him, every one who comes in contact with Him in any way. It may have seemed a matter of chance that Simon should come just at the needed, or strategic, moment. Perhaps there was a Providence in it all. No one ever suffers for Jesus' sake without being amply repaid. I am thinking now of those unsolicited burdens. We all have them at times. We cannot understand them and sometimes we feel that they are a chastening of God. Let us remember that when God chastens, He does it for a purpose and that purpose is found in the moral uplift, sometimes of the chastened, and sometimes in his friends. It should be observed that Simon was to carry the cross after Jesus. Jesus led the way. He was already faint, and yet He ascended the hill before the now willing cross-bearer. Jesus never asks us to carry a load that He had not Himself borne. He never asks us to ascend heights of strain and stress where He does not lead the way. It is honorable to serve Him in any capacity.

Dear Lord, the most lowly task is good enough for us. We are not worthy of anything better. Only, dear Lord, let us serve Thee somewhere, somehow. May we experience the joy of burden bearers for Thee. We would spend ourselves in service and by word and example glorify Thy name ever more. Amen.

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BISHOP HENRI BACH

While the American Lutheran churches were not privileged to know intimately the late Bishop Henri Bach of Paris, his brief stay among us in 1919 together with contacts prior to and following that visit made a lasting impression upon us. Acquaintance with him and the Lutheran Church of France began in 1918, when thousands of our young men were abroad as soldiers. Their kin and fellow believers at home were deeply and constantly anxious about them. That Dr. Bach and his staff of clergy interested themselves in their welfare established a lasting basis of esteem for them.

The friendship thus begun grew stronger as co-operation to relieve post-war adversities that had descended on the Lutheran congregations of France and of adjacent countries, became the all-absorbing objective of ecumenical Lutheranism. The rapidity with which the sympathy through Christ bridged the chasms dug by the great war has no parallel in history, not even in America itself after the war between the States. That Bishop Bach in 1923 went to Eisenach, Germany, for the first Lutheran World Convention was an emphatic demonstration of the general recognition throughout our fellowship of believers, that nationalism, however intense and necessary it may be, yet yields to the higher demands of love for God's kingdom.

DR. C. F. WALTHER

The article on page three of this issue is one of a series which will have place during the coming weeks under the heading in our editorial program, "Pioneers and Founders." Of these, a beginning was made four weeks ago with the story of Father Heyer. Pastor Huyett's translation of Henry Melchior Muhlenberg's diary followed. For next week we have in hand a story by Harold Jensen of the United Danish Synod, that relates some experiences of a pioneer in that group. Other contributions by which THE LUTHERAN's readers will learn of founders in the Norwegian, Joint Ohio, Iowa and Augustana Synods are in process of preparation. We acknowledge indebtedness to the writers of these articles.

In view of the lack of relationships existent between the United Lutheran Church and the Missouri Synod, of which Dr. Walther is the beloved founder, it is perhaps

proper to state editorially that no motives of policy or expediency led to the scheduling of this series of articles. We do acknowledge, however, that in requesting Dr. A. R. Wentz of Gettysburg Seminary to write this week's article, we sought primarily an interpretation of his career by an experienced historian, fond of as well as familiar with facts.

THE FINANCIAL SITUATION

(A contributed Editorial)

A prolonged period of over-speculation and extravagance—all our people obligating themselves for unnatural payments extending over years, with a great abnormal production and expansion in all lines—enormous increase in taxes—the inevitable collapse—heavy losses and prostration of business—widespread unemployment—inability to pay rent or interest on mortgage—foreclosures and efforts to sell real estate in the absence of any buyers—steady withdrawals of deposits from banks—bank failures—growing fear—organization of Reconstruction Finance Corporation to help banks having valuable assets—the publication of the names of borrowing institutions, calling attention to their necessities, with inevitable disaster—widespread fear—talk of inflation and unsound money resulting in heavy hoarding of gold by good citizens who have lost all sense of loyalty and think only of self-preservation—a whole state declaring a banking holiday to preserve the financial structure remaining—a senatorial inquiry disclosing a total lack of stewardship in the management of our then largest financial institution—this is a brief history of the causes leading up to an impossible banking situation.

The United States may be regarded as a youth who has attained his full height but because of his rapid growth has outgrown all his clothing—in this case, its economic facilities. A banking system, ample in its early years, patched and lengthened from time to time, is suddenly found, under great stress, to be inadequate.

The principal function of a bank is to act as a depository of money, but this money must be loaned and invested in order that the expenses of the bank and a reasonable profit may be made. If all depositors of a bank were to call for their money at the same time it would be necessary for the bank to immediately call in every loan and sell its securities to make payment. Such a simultaneous demand is only made when the people are alarmed for the safety of their money; and if made in a time of great depression when investments cannot be sold and loans cannot be repaid, the only course left for a bank is to close its doors. Such has been the condition in the last month; not only in isolated sections but in whole states and great districts. Overwhelming fear moving whole communities to demand their deposits from banks, which under ordinary conditions were strong enough to meet all demands, has brought about a condition never before seen by any living American.

This appalling situation has been met in a new way—the creation of bank holidays, permitting a partial or complete suspension of payment without insolvency. This, however, brings no solution of the problem itself but only a lapse of time in which a solution may be found. The cause—fear—must be removed, and at the moment the only effective and permanent way seems to be the guarantee by the Government of deposits of such institutions as are of sound condition and willing to submit themselves to its supervision and direction.

The immediate concern of President Roosevelt for a prompt restoration of confidence by the adoption of such plans as will best accomplish it, and the universal spirit of co-operation of all parties and leaders, give promise that success will result.

ACROSS THE DESK

The United States has one experience which the Dominion of Canada has not yet had, which it does not want and for whose avoidance there are legal enactments. We refer to bank failures. American neighbors, ecclesiastical and civilian, would probably be willing to exchange the greater, more profitable facilities of trust companies for the safety a Canadian depositor enjoys.

We listen respectfully to persons in high places who blame the economic situation on fear. No doubt baseless fears have been causative of the business paralysis, the profitless hoarding, the mob psychology that produces "runs" on banks and the tie-up of assets incident to bankruptcy. But while "lack of confidence" is utterly disproportionate to the alleged reasoning about the stability of financial trusteeships, there are reasons for fear and people in a very human way have been using their minds.

They reasoned in 1925 from premises set before them by leaders in the business and political regimes. Later they found themselves misled. So long as no cause was found to conclude that betrayal of trusteeship had been a factor in the deflation, the average American took his descent into the abyss with an amazing degree of sanity. He was, in street parlance, a good sport. He reasoned that what goes up, must come down, and prepared to take his jolt, endure his hurts grimly but without hatreds.

Only when the revelation of exploiting, of political corruption, of deliberate inflation of values and in some instances unscrupulous frauds came to this American, did his reasoning take another turn. It was not baseless. Widespread betrayals of trust have not been fictions in business and politics. They are plain and confessed facts. The only factor about them that is still unknown is their extent. A traitor to a trust, like a venomous snake in coiled concealment, like a beast crouching in a shadowy jungle, engenders rational fear. A man would be a fool who did not use his mind for self protection against such a menace. The average man can be fooled, but he learns wisdom in the process, and tries to avoid becoming a chronic fool. In the realm of money, the decline of honest administration is curable by only one remedy, withdrawal of confidence. It is a desperate cure, but it works.

Worthless Money

We are not economists and quite incapable of passing judgment on how much currency is a requirement for public welfare. We do know by direct observation, however, that unless a dollar issued by the government is backed by a real security it fosters trouble. In 1923 we were in Germany when the mark was in process of losing value. It had not become entirely worthless during our stay, but the day we left an American dollar would buy three million marks instead of five. Towns and provinces issued paper currency. For two or three days we carried a Saxony bill, on the face of which appeared the legend 50,000,000 marks. We used it to pay for a dinner for five persons when the check handed us totaled seventeen million marks. The waiter gave us our change, and it was not a luxurious feast that had been served.

People spent their money as quickly as possible because its value decreased hourly. After a few months it was worth nothing. With its decline went the products of German thrift, the savings of a careful people, the pride of honest workers. Any resort to fiat money ends in disaster. Here again honesty is an essential safeguard against exploitation, injustice, poverty, and despair.

Our family doctor does not complain that the Creator made a mistake in installing tonsils in the human throat as long as they are not gateways for infections. When, however, these small organs become the medium through which the whole body is rendered incapable of functioning normally, they are rendered harmless by removal. Surgery in business plus time for convalescence is required for the recovery of confidence and the abatement of fear.

The Moral Factor

One thing religion points to with unmistakable definiteness during this discouraging period and that is the infection of the whole social and economic system with sinful dishonesty. Some of it is open, crass, brutal. We call it racketeering, stealing and murder. Its totality is titled a crime wave. The phrase is an accurate one, because these "underworld" criminals are largely the surface manifestations of a society permeated to its very depths with the disregard of moral laws. Society as such does not demand that activities shall be honest, pure, mutually helpful and regardful of fundamental human rights. Instead we have yielded to a cult of opportunism. "Can we get away with it?" has been the extent of moral planning. Men and women have gambled recklessly with the theory that they were strong enough to wear out the infection of evil that has been poured into every social organ and affected its power to function normally. An advertisement widely current some months ago really characterized the period: it read, "Be nonchalant and reach for a Lucky."

Religion, revealed at our lecterns, expounded from our pulpits and given private meditation in our homes and places of work, must denounce dishonesty in no uncertain terms. We ought to know by this time, not merely that honesty is the best policy, but that it is the only one. The Church must go further than an analysis of evil and a portrayal of good. It must declare the partisanship of God. It is He that withholds a blessing upon sins committed against truth and justice, whether they are done ignorantly or defiantly. Just now, every act whether it be of official or citizen, of nation or commonwealth, of employer or employee, must be tested by the standards of honesty. Shrewdness and expediency are not enough.

Christian Ethics

In the very near future, the average Christian must provide himself or herself with a standard of moral conduct of which the basis is the law and gospel we have from our God and our Saviour. In the flood of trouble, safety first begins with building an ark, embarking upon it and steering it to safety. Recently we have not only followed blind leaders, but we have been too ignorant to discern their blindness. The ethics of the decalogue furnished Hollywood spectacles. The commands of God were subjected to processes of embalming. The idols of youth have been skeptics, scoffers and vaudevillians. Either the Christian citizenry of the nation will gather into groups for the study of the moral principles of their faith, develop from such study a code of conduct which God can approve, and take possession of public sentiment by their common assent to true ethical principles or they will yield place to others. THE LUTHERAN is in position to promise a challenge to the constituency of the United Lutheran Church that will soon reach it. That challenge will be addressed to every sober, God-fearing man and woman within the reach of voice and print. The reaction to its summons will determine whether we are fit to continue as the trustees of the divine will or not.

THE HOME CIRCLE

By Mrs. W. L. Hunton

"BE YE THEREFORE FOLLOWERS OF GOD. . . AND WALK IN LOVE AS CHRIST ALSO HATH LOVED US, AND HATH GIVEN HIMSELF FOR US AN OFFERING AND A SACRIFICE TO GOD."

"O Love that wilt not let me go." Over and over the Christian feels this love. Time and again we experience the call of our Saviour. To those who have found Him not, or those who have become careless, is it not our duty to help point the way and extend a helping hand?

*O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*

*O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.*

*O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.*

*O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.*

—George Matheson, 1882.

THE LESSON FROM THE HEBREW GRAMMAR

A man of high character, but of ordinary education, was addressing a roomful of school children. He said to them: "All of you know the verb which says, 'I am, thou art, he is'; and all of you know that verbs in English, French, German, Italian, and Latin run in that way: 'I love, thou lovest, he loves; or, I walk, thou walkest, he walks.' But do you know that that is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way round: 'He is, thou art, I am'?"

Then he added: "That is the way to look at life. Say to yourself, looking up to God, 'He is'; then look at your neighbor and say, 'You are'; last of all think of yourself and say, 'I am.' First God, then your neighbor, then yourself. That is the way to think and to live."

One who heard this story was so struck by the thought that he could not rest until he found a Hebrew scholar able to tell him whether it really was true that Hebrew verbs are conjugated in this way. He sought out a scholar and put his question. "Yes," said the scholar, "the Hebrew verb is conjugated as you say. Why do you ask?" So the other

told him what the man had said to the school children.

"Dear me!" exclaimed the scholar with radiant face. "I have been studying Hebrew forty years, and never once has it occurred to me that Hebrew verbs have that wonderful and beautiful significance."

He sat for some moments saying: "He is, thou art, I am. How beautiful! Yes, to be sure: He is, you are, I am. Wonderful, wonderful!" — *Youth's Companion*.

JOYCE HAMILTON'S CHOICE

By Florence Newberry Gribble

(Concluded from last week)

Time passed quickly on shipboard. Reports to his society and articles for publication had necessarily been deferred for the voyage. Much had been accomplished on the German boat, but his time was fully occupied. One afternoon, while hard at work upon a lengthy article which he hoped to finish that day, the alarm was sounded. It was not the day nor the hour for lifeboat drill.

Hastily gathering his papers, he procured and adjusted his life-belt and hurried with the others toward the boat to which he had been assigned. The boats of the *Aztec* were crowded, and at the last moment one of them was found to be unseaworthy. It had to be abandoned.

Mr. Hamilton perceived that among those assigned to the unfortunate lifeboat was a frail Spanish lady with a tiny babe in her arms—he at once offered his place to her. She could speak French, although he knew no Spanish. She accepted gratefully and pondered long the few words he gave her as the lifeboat was lowered. "*Christ est mort pour nos peches*" (Christ died for our sins).

He went back to his accustomed place on deck. The ship was sinking slowly but surely. There might be time for him to write a note to his loved ones ere the last lifeboat was lowered. His papers were conveniently near. Hastily securing them, he wrote:

My Precious Wife and Darling Joyce:

Farewell! God will care for you. With my dying breath I commit you to Him. We were passing too near hidden rocks. Our boat is irreparably injured. All cannot be saved. My Saviour is very near. He will comfort you. Sorrow not! Remember that 'them also which sleep in Jesus will God bring with him.' With love unutterable.

Your own husband and father,

C. J. HAMILTON.

Hastily enclosing it in an envelope, he addressed the letter to Mrs. C. J. Hamilton, Shadygrove, La.

He then ran to the edge of the boat deck. The last lifeboat had been lowered. Among the debris on shipboard were a

number of empty bottles. He rolled the thin envelope, crushed it into a wide-mouthed bottle and cast it, tightly corked, into the sea.

A few other passengers could find no place in the lifeboats, and the captain true to his traditional teaching, was determined to go down with his ship. To those who would receive it, Mr. Hamilton spoke earnestly of the Lord Jesus.

The ship sank slowly below the surface of the water. What became of his fellow passengers he did not know. He caught a detached plank and clung to it as it was lashed by the waves.

All was joy in the little home at Shadygrove. "When daddy comes home," was the refrain of Joyce's daily song. They were planning to meet the *Aztec*, when its date of arrival should be confirmed. Imagine their dismay to learn that the *Aztec* had been lost at sea!

Days of suspense followed. Finally the list of the missing was published, with C. J. Hamilton's name among them. And then one day a letter arrived in the familiar and beloved handwriting. It was strangely crushed and stained, and the postmark was undecipherable, nor did they recognize the stamp. But—alas—what sorrow it brought to loving hearts as they perused this letter. Yet the mother's faith was unshaken. "All things are possible with God," she said to Joyce determinedly.

Six weeks passed. One day a stranger arrived at the little Shadygrove railway station. He inquired for Mrs. Hamilton's home.

"Oh, yes," replied the agent carelessly, "the widow of the *Aztec* disaster. She lives in the last cottage at the end of the street."

The stranger did not reply, but walked slowly and somewhat painfully in the direction indicated. He found the door of the cottage ajar. Joyce was not to be seen. He tapped softly at the bedroom door. "May I come in?" he asked.

"Come in," replied the gentle voice.

He entered, and found his wife on her knees in prayer. He knelt softly beside her. She placed her hands in his. Their first words were not to each other, but to God—words of praise and thanksgiving.

The clock struck four. Joyce came bounding in. "Mother, oh, mother—"

"Darling, come in! God has sent daddy home!"

What joy—what embracing!

"Mother and I knew Jesus would bring you," declared Joyce stoutly.

Then Mrs. Hamilton and Joyce exerted themselves to procure their dear one's comfort. A refreshing bath, a hot supper, and all were ready for the human side of the story of his miraculous deliverance.

The history of the disaster we already know. After Mr. Hamilton had recounted thus far the story, he continued: "Lashed by the waves, clinging to the plank, I yet prayed. To me, too, came a

strange sweet sense of assurance. Then suddenly I realized that the waves had washed me upon the shore of an island. Finally I was enabled to crawl to a higher place. At the first break of dawn I perceived that the island was seemingly barren. Except for a slight hip injury, which still troubles me, I was unhurt. I walked about the island in the light of the dawn. To my joy I discovered myself to be upon a fertile and inhabited island. The only barren portion was the point upon which I had been washed.

"I went to the governor of the island and made myself known. I had my first experience of being treated as a refugee. Much red tape was involved in the negotiations for returning me to America. But the night of exposure in the ocean and on the shore had been too much for me, and for weeks I lay in the delirium of fever in the island's only hospital.

"Upon my recovery the negotiations were completed, and I was forwarded here with little more than the clothes I wear. The money which I carried in my belt fortunately was either gold or sterling, although very little was received in lieu of my passage."

All Shadygrove soon knew of Mr. Hamilton's return and of the wonderful way in which God had vindicated the faith of the "widow of the Aztec disaster."

But life is not all tragedy. Now followed a year of rest together, broken only by Mr. Hamilton's frequent deputation journeys. He resolutely refused to dwell upon the details of the shipwreck in his public addresses, being determined to know nothing among the churches to whom he ministered but Jesus Christ and Him crucified.

After one of the Sunday addresses, a sweet-faced woman accosted him. "Could you not come another Sunday and bring your wife and little daughter with you? I would be most happy to have you in our home."

Mr. Hamilton felt constrained to accept. Mrs. Hamilton and Joyce accompanied him with joy. They found a sweet fellowship with Mr. and Mrs. Carlson, whose longing to be missionaries had been disappointed because of Mr. Carlson's poor health. Many were the visits between Jackson and Shadygrove. Mrs. Carlson's heart was knit especially to little Joyce, no children having ever come to bless their own home.

The end of the year found Joyce with the Carlsons—not unhappy. Mr. and Mrs. Hamilton, bound for Africa, gave thanks to God for each other, for the privilege of service in Africa, and for Joyce's happy home.

For five years Joyce remained with the Carlsons, and then father and mother came for her. Again on furlough, they were pleased with her growth and development. She rejoiced that during the five years other missionaries had gone forth with children, and the joy of this furlough was not dimmed by the thought of parting.

"I have a wonderful secret to tell you, Joyce," said Mrs. Hamilton. "My health is so much better now that we have our brick houses with wide, shady verandas.

Mr. Edwards is putting up a suitable schoolhouse, and we are going to have the Central School at Maliba, with mother for teacher, and Joyce to help with the little ones!"

Joyce was speechless with joy. That mother had been a teacher in Louisiana, and even in her stronger days in the native schools in Africa, she well knew. And she was to help mother one hour a day with the little ones, and to spend five hours in her own studies.

Again the years have passed. Miss Joyce Hamilton is now in charge of the Central School for missionaries' children at Maliba, Oubangui-Chari. Father and mother are devoting much time to Bible translation. Joyce would love to help them, but she has learned that double degree of consecration which enables her to serve in Africa children of her own race.

"Mother," she often says softly, "I am so glad I can save my dear pupils from being separated from their parents for years at a time, as I have been. And I am glad, too, that I can release you from the routine of school work to join your splendid gifts with those of daddy in the translation of the Bible."

"If any man will do His will, he shall know of the doctrine," said Mrs. Hamilton, quoting the words of Jesus. "God blesses you, Joyce, because of your choice to serve Him in this humble way. Now you know that which so often puzzled you in your childhood—God is love."—*Young People.*

A BOY'S FIRST ROOM

I've got a room now by myself,
A room my very own.
It has a door that I can shut,
And be there all alone;
It has a shelf, a closet, too,
A window just for me.

And hooks where I can keep my clothes
As neat as neat can be.
A lovely paper's on the wall;
A rug is on the floor—
If I had known how fine it was,
I'd had a room before.

I like to go there after school,
Way off from every one;
I felt—well—sort of scared at first,
But now I think it's fun.
The voices of the folks downstairs
Seem faint and far away.

I hear the rain upon the roof;
I watch the birds at play;
Oh, yes, it's often very still,
At night there's not a sound—
But I let mother in, of course,
When bedtime comes around.

—Arthur H. Folwell in
Youth's Companion.

NEWS STYLE

Mrs. Simmonds glanced at the scare headline, "Bank Robbed! Police at Sea!" and laid down the sheet. "Now, look at that, Ez!" she ejaculated, repeating the headline aloud. "Here's a big city broke into by burglars, and th' city police force all off fishin' somewhere! What a scandal!"—*Exchange.*

CHOICES

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless,
The sum of human happiness.

The thing nearby, not that afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars in fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.
—Selected.

THE DISCOVERIES OF A THOUGHTFUL GIRL

That no patience today may stand for
no friends tomorrow.

That arrows of girl-kindness often
make the bull's-eye of the heart.

That her sun of good example should
never be obscured by petty clouds of ill
nature.

That evil thoughts are the lassoes
with which Satan seeks to capture her
mind and heart.

That the girl who says, "I have no
influence," might as well say, "I have no
hands, feet or tongue."

That it pays to take her discouragements
to Christ for the balm of His encouragement.

That her Master was never too weary
to do good, and He is still her great
example.

That it takes time to be unselfish, and
that it may interfere with her plans, but
not with her Father's plans for her.

That counting her blessings makes her
swift to say: "Who giveth us richly all
things to enjoy."

That envy is slow poison for the well
of the mind, the alkali of Satan.

That a large part of her troubles have
been imaginary, and that the Master is
abundantly able to care for those which
are real.

That loyalty can keep her going when
the lure of indolence says, "Plenty of
fine resting-places."

HOUSEHOLD HINTS

Sausage With Fried Apples

To save skins from breaking, place in
boiling water and cook ten minutes. Remove and fry brown on both sides.

After the country sausage has been well cooked in the frying pan, remove the sausage to a hot platter. In the grease of the sausage that has been left in the frying pan, slice some apples, cutting them so that they form rings. Do not pare the apples, as the skin holds them together. Fry the apples until tender and remove one by one to the hot platter on which you have placed the sausage. A border of the apple rings around the sausage makes an attractive and appetizing dish.

LIVING UP TO JESUS

Jesus' Ministry Is the Ideal for Christians to Reach

By D. Burt Smith

SUNDAY SCHOOL LESSON FOR MARCH 26

READ ISAIAH 42:1-7

DAILY BIBLE READINGS

- M. John's Testimony of Jesus. John 1:25-36.
- T. Jesus Preaching. Luke 4:14-22.
- W. God's Regard for the Body. Matt. 6:25-34.
- Th. Conditions of Forgiveness. I John 1:1-10.
- F. The Promise of Enduement. Acts 1:1-8.
- Sat. Christ the Power of God. John 5:15-23.
- S. Jesus the Righteous Servant. Isa. 42:1-7.

During the quarter, the lessons have been from Mark's Gospel. They have presented phases of the ministry of Jesus and made an appeal to Christians to keep Him before them as their example in service. That Jesus could do His work unaided by men is clear, but that He depended on helpers is made plain. Even before Jesus' ministry began John the Baptist was preparing the way for Him, and in the beginning of His work Jesus called selected men to be under His instruction so that they would be qualified to work with and for Him as helpers. First they were disciples and, when fitted for the office, they were sent out as apostles. Always Jesus was their example. Their message was to be centered around Him and their work was to be like His, as far as that was possible. Their stimulating task was to live up to Jesus, to set forth Him as they had come to understand Him, to display before the world what happens to a life that accepts Jesus as the Christ of God.

Power

Jesus had the power to minister effectively. With His power was His authority. He supported His authority by power, and His power was employed with authority. A storm on Galilee was calmed by the authoritative use of His power, and a demoniac was set free by the exercise, with power, of His authority over the emissaries of Satan. What power Jesus showed in the presence of sickness and death! A hungry crowd could be fed by the employment of His miraculous power. This power of Jesus lifted Him above the ranks of men and established His right to be their example. Such power and authority belonged to Him that, with all their searching, men could find none as worthy as Jesus to be proclaimed as man's supreme example. His use of power was in ministering to human needs. Can man have a better use for his own power? Does the Christian have any greater goal?

Practice

Jesus did not pose to show off His power. He did not assert His authority to display His superiority either in reality or in position. He practiced the use of His power without a selfish motive. He was among people to minister to them; He used His power to that end. He faced Satan's bitterest tests unafraid and came through them unshaken in faith and unswerved from His purpose. He went forth proclaiming the Kingdom and calling selected men to cast their lot with Him. He met questioners

and opponents with calm reserve. The inroads of disease were checked by Him. Sin could not stand before Him. By word and touch He showed that whenever He chose to make practical application of His power to a situation, no matter how critical it was, the results were marvelous. People were helped in body and mind; their spiritual lives were quickened; their sins were forgiven. Jesus was not a complete embodiment of divine power for the purpose of astonishing people; He practiced the use of His power, as there was opportunity, for the furtherance of His ministry. A worthy example! Of what worth is it to us to have power of any kind unless we use it in some practical, helpful way?

Precept

Jesus' practical use of His power gave His words weight with the people. His precepts had the backing of His works. He spoke with an authority which was accepted by the people because they saw evidences of His power, used for their welfare. So when He taught about the sabbath, His words were not cast aside and meaningless. When He discussed the vital relation of the individual's attitude to his fruitfulness in God's kingdom, His teachings were not repudiated. When He declared that the work of the individual, in His name, for the growth of the Kingdom was assured of success, even if the success might be delayed, His hearers took His words without resentment. His disciples found fresh courage in His promises. Warnings against wrongs, pleas for diligence and prayer and watchfulness, were regarded as timely and pertinent. The ministering of Jesus was exalted in the minds of His followers who saw and believed the practical proofs of His power—a power superhuman, the power of deity.

"Jesus of Nazareth went about doing good"; thus was His life measured by those who saw and knew Him. Those who are His followers can do no better than to pattern their lives after His example. The faith we have in Him must be fruitful in doing good in His name.

VACATION CHURCH SCHOOL TIME

The vacation church school needs no apology; it has demonstrated its worth. Too many thousands have been benefited by it to allow it to be disregarded or shunted aside. The call of the children must be answered by the church, for the call is imperative.

Already preparations are being made, in many places completed, for the vacation schools in many communities. The surveys have been carried through, so that it is reasonably accurate to say how many pupils will be enrolled in the different classes, what courses of study

will be pursued and who the teachers will be. The plans of financing and administering the school in a congregation have been well arranged. The proper publicity has already begun in the church school, the congregation and the community. From superintendent's desk and from pulpit, announcements and suggestions have been made. There is an expectancy concerning the school for the coming summer. The homes of the community, especially of the congregation, are aware of the facts about the school, as to when, where, and how long it will be conducted. Those who are to have the school in charge have their literature for themselves and their pupils selected, and in hand, so that during the intervening weeks they may become effectively familiar with what they will have to do and how they can do it. Probably there are regular meetings of leaders and teachers to study the plans and proposed procedures, so that when the first day of school arrives there will be no disturbing indefiniteness and no quibbling about assignments. If the school is a continuation of former schools there should be a review of the weaknesses, if any are discernible, last year, with a view to remedying conditions. The possible introduction of improved methods should have more than casual consideration. The desire to have a better school should be a constant stimulus. If no vacation church school has been held in former years, then a different situation obtains. This calls for gathering fullest possible information as to launching the school. There should not be too much dependence on spontaneous planning. What others have discovered through experience should be made available as a guide against avoidable pitfalls and as a help to securing the most fruitful ways of working.

The approach of vacation church school time is a serious matter. It should not be allowed to get too near before persons are made responsible for making complete preparation for the school. Time enough always is little enough. It is wiser to get ready a little sooner than is absolutely necessary than not to be ready when the hour arrives for the first session. Correspondence with the Parish and Church School Board, 1228 Spruce Street, Philadelphia, Pa., is advised. Much thought has been given to vacation church schools by this board, and its conclusions are available for the asking.

To see several hundred pupils in one church school, all of them being instructed in the things of God, is an encouragement. It does not look as though the church of Christ were doomed, as some Job's comforters are trying to tell us, when we think of what is almost certain to come to pass in ten or twenty years, when these pupils have reached maturity. Surely a good many of them will remain in the church, and will be Christian citizens. It may be true that thousands of children are receiving no religious instruction, but it is just as true, and just as worthy of thought, that many of them are.

YOUNG PEOPLE

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

Topic for
March 26

Monthly Mis-
sionary Program

HELP JAPAN WIN JAPAN FOR CHRIST!

Our Objective in Japan

"To give \$15,000 for the erection of the Administration Building for the Lutheran Seminary in Tokyo."

An Interview

We offer a pleasant variation in the presentation of the Missionary Objective this month. Interviews with prominent persons are always of interest, and this week we will introduce as our personage, Mary E. Heltibridge, missionary to Japan. Like all the missionaries on furlough, she is dividing her time between promotion of the missionary cause and study. She is now at Temple University, Philadelphia. She is a Maryland girl, born near Silver Run. She graduated from the Littleton, Pa., High School; Millersville, Pa., State Normal, and has her B.S. in education from Temple University, Philadelphia. She majored in kindergarten education. She has served in Japan since 1927. She is small in stature and in a Japanese costume looks like a dainty maid of Japan. No wonder her Japanese friends consider her their very own!

Why to Japan

The first question I asked her was: "Why did you go to Japan instead of to some other mission station?" I was quite surprised to find that she had not chosen Japan, but the Lord had chosen her for Japan.

I went to Japan not because I chose to go to that particular country, but because I was sent there by the Mission Board. I had preferred another country, and was bitterly disappointed when I heard that my services as a missionary kindergarten teacher would not be as much needed there as in Japan. However, after a night of "thinking it through with God," I came to realize that if I truly wished to be a missionary the place where I served would be of very minor importance. So I went to Japan, and went gladly.

Was It a Good Choice?

I followed my first question "Why" with a second rather personal question. Would you do it again?

I'd likely do as I did before—go where I was sent. However, I am increasingly glad and thankful that I was sent to Japan. The alert minds and progressive spirit of these people inspire one to develop the best in one's own life; and their sense of loyalty and their deeply religious nature challenges one to do one's utmost to share with them the Christ so that they may have the joy of salvation and so that the Kingdom of God may gain loyal and consecrated workers.

Were You There?

My third question was not taken from a popular radio broadcast, "Was you dere, Sharlie?" but I made it up by myself. I really wanted to know the reaction in Japan to the news that the Luther League was going to erect that Administration Building. So I asked, "Were you there, Mary?"

Yes, I was there, three years ago, at the annual conference when we were facing the terrible weight of an unbalanced budget. Funds were so small. *There was much stirring discussion concerning budgets and souls, and prayerful consideration of our place as a church and as individual Christians in the Kingdom of God Movement in Japan. On the walls of the room in which we were meeting hung the proposed plans for a new building at the Theological Seminary in Tokyo. These had been presented earlier in the session, and all had agreed that this plan for the expansion of our inadequate seminary was the most imperative need of the Japan Lutheran Church. But in the face of cut budgets, this seemed like an impossible thing to hope for. And yet, the Church in Japan dared hope for the seemingly impossible. And hope, plus faith and prayer, brought results. When the cable came saying that the Administration Building at the seminary would be provided by the Luther League of America there was much rejoicing—the rejoicing of answered prayer.*

Appreciated?

After we have sacrificed to build this new building, will it be appreciated? How do the Japanese Christians feel about the project? Will their intense nationalism in these days make them resentful of such a present from American youth?

A Japanese Lutheran pastor, recently returned from America, said in a public address in Kumamoto, "This act of the Luther League of America is an expression of Christian brotherly love." That pastor had warm words of praise for the Luther League: praise not only for generosity, for he had expected generosity, but praise for the world-minded attitude of the Luther League. This project is a venture in Christian love and in international friendship, and I feel that the Japanese Church regards it as such.

A Good Seminary?

I next wanted to know whether our missionary lady had been in close co-operation with any of the seminary graduates? Of what character is the product of the school?

During my first two years in Japan, while I was attending language school in Tokyo, I lived very near the seminary. Every Sunday morning several of the upper classmen came to conduct a Sunday school in our house for the children who lived in our neighborhood. During

the three years I lived in Kumamoto at the Colony of Mercy I worked with several of the pastors, former graduates of the seminary. One is impressed with their loyalty and their consecration and their eagerness to serve the Christ by sharing Him with their fellowmen. Formerly only middle and high school graduates entered the seminary. Now university graduates are beginning to come, and we rejoice in the academic elevation of the student body. But this necessitates in the seminary an atmosphere and a curriculum that will inspire and challenge these students to still higher endeavors.

My reaction to that answer is that if President Horn and his co-workers can produce good pastors with their shamefully inadequate equipment, the possibilities with good equipment are almost immeasurable.

A Curious Question

My last question was frankly one of curiosity. The answer did not seem so important in support of the project. It does give a side light on the Japanese student. It also suggests that we should take the brightest Japanese youths, with their fine training in the secular schools, and give them their theological course under conditions of equipment and housing of which they need not be ashamed. The question was—what is the general condition of education in Japan?

Classes in Japan are conducted much like classes in America. One finds in the Japanese classroom an atmosphere of respect for the teacher, and on the part of most students a desire not only to do well but to excel in their studies. Japanese students spend long hours with books and papers. Failure to pass a course is disgraceful, and sometimes health is sacrificed in the eager and persistent quest for knowledge. Classes meet five and a half days weekly, and the student who would keep up with the pace set by his classmates is usually obliged to spend almost all of the remaining day and a half in serious study. Vacations are brief. There are many schools, and excepting during these recent times of depression, they are always crowded. Entrance examinations for the higher schools are most difficult but are attempted by many ambitious students. A good national educational system, with compulsory education for the lower grades and with government schools from kindergarten to university combine with the keen Japanese intellect and make Japan a nation with a literacy rate of ninety-nine plus.

"Let us help Japan win Japan for Christ" by giving our Lutheran Seminary in Tokyo an adequate Administration Building. No Church can rise higher than its seminaries!

BOOKS AND LITERATURE

Christianity and Its Contrasts

CHRISTIANITY AND ITS CONTRASTS: FIVE LECTURES IN THE REHRIG LECTURESHIP ON CHRISTIAN EVIDENCES AT MUHLENBERG COLLEGE. By J. A. W. Haas, D.D., LL.D., President of Muhlenberg College. Falcon Press, New York. Pages 142. Price, \$1.50.

This book is a distinct contribution to the study of Apologetics. Its purpose and aim is "to bring about in the minds of thoughtful and searching students a revaluation of Christian truth." This purpose is achieved by the use of a method of comparison. The author sets forth the truths and teachings of Christianity and sets against them contrary and contrasting teachings. In the process of statement and argument Christianity is clearly seen to establish and justify itself. The contrasts, presented in five lectures and forming five chapters, are: The Spiritual and the Material; The Ethical and the Customary; Liberty and Law; The Personal and the Impersonal; Faith and Unbelief.

Naturally these subjects call for argumentation, theological, philosophical, and metaphysical in character; but this is but the spring of streams which flow through very real social fields at the present day. The author may and does rise from the texts of Scripture to the skies, but he does not fail to return to earth and with his message enlighten and sustain men whose feet are on the ground. With profound wisdom and sometimes biting truth he concludes the lectures with present, practical considerations and applications. To give but a single instance: In the final paragraph of the first lecture on "The Spiritual and the Material," the author sums up his discussion thus—reminding one of the much mooted subject of "Technocracy":

"What is true in individual life is even more true in the large complex of social life. The dominance of the economic motive and pursuit has not produced a happy society nor a world at peace. It has intensified the selfishness of intense nationalism, and brought about a competition which is full of constant danger of war. The contacts which people could have in a common occupation with similar interests are sundered through material greed with its jealousies and dishonesties. In the same manner the bond of art, science, culture, and above all religion, which could produce a humanity at one, are set aside by the material outlook which controls mankind. Unless the world will be dominated by superior and dominating spiritual motives and ideals it will destroy itself. The very instruments of science which can become so serviceable for the well-being of mankind become weapons of destruction. They must be seized upon by spiritual ideals. Machinery in itself will not make an evil world, but all machinery, commerce, trade, industry and

science as now used in material interest are an increasing menace. The new social order which we need is not one of this or that type of mere economic construction, but one with spiritual ideals predominant." JOHN W. HORINE.

Voices of Living Prophets

VOICES OF LIVING PROPHETS. A symposium of present-day preaching. Compiled by Thomas Bradley Mather. Cokesbury Press, Nashville, Tenn. Price, \$2.00.

This is a book of sermons by able and well-known preachers of today. Just a few names of contributors will indicate the caliber of the men: Gaius Glenn Atkins, Edwin Holt Hughes, Frederick William Norwood, Samuel Parkes Cadman, Harry Emerson Fosdick, Francis John McConnell. The compiler says in the foreword, "It has been my conviction for some years that our ministry today is as excellent as the ministry of any age." The volume is evidently offered to prove his point.

There is no question about the excellence of the contributions. The average man can read them with profit. A preacher will find in them excellent examples which will stir him up to greater effort. Anybody will feel that he is in touch with great souls, thinkers and prophets. One need not agree with every theological view or with the manner in which texts are used, but one will be helpfully moved and instructed. It may disappoint some to note that there isn't a single contribution from a Lutheran preacher. Are there no living prophets in that great body?

HERMAN F. MILLER.

The Minister and His Opportunity

THE MINISTER AND HIS OPPORTUNITY. By F. A. Agar. By Fleming H. Revell Company, New York. Pages 96. Price, \$1.00.

This book, in the author's own words, "concerns itself, largely, with the practical aspects of a minister's varied work as it confronts him in the average church in the multitude of parishes around the world." The book contains many practical suggestions for a working system both in the pastor's study and in the congregation. The value of the book lies in the fact that it makes one take note of the actual life and work of the congregation. Undoubtedly many problems remain unsolved simply because those concerned take it for granted that everything is all right. S. W. GARTUNG.

Books reviewed can be procured from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa.

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A THREE-HOUR DEVOTION FOR GOOD FRIDAY

Prepared by the Common Service Book Committee

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

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Revised Edition

A Service for Good Friday

Arranged by Rev. George Dorn

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

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OPEN LETTERS

LIBRARIES AND LUTHERAN LITERATURE

March 1, 1933.

THE LUTHERAN,
Philadelphia, Pa.
Gentlemen:

In the Open Letters Column of THE LUTHERAN, February 23, 1933, there appears a letter "Anti-Lutheran Prejudices." We regret that this letter, which seems to portray a very exceptional case, should have received general publicity in your columns. During the past ten years the American Lutheran Publicity Bureau has placed Lutheran publications in approximately twelve to fifteen hundred public libraries, reading rooms and waiting rooms, co-operating with the International Lutheran Walther League and many congregations in all States of the Union. We have always found a perfect willingness and a spirit of co-operation on the part of libraries and others in charge of libraries and reading rooms. Investigations made by committees from both the Walther League and our organization have found that our Lutheran periodicals receive the same treatment as do other magazines. Where there is little demand for our publications, the librarian is compelled to give more prominent space to those periodicals which are in constant demand. But instances as mentioned in your letter have never come to our attention.

In justice to the splendid co-operation always extended to us by the librarians we feel that an answer should be made to the letter which was published. I believe that the writer has come across a very exceptional case. His statement that he could not find THE LUTHERAN may be true, but certainly such a condition is not one to hold the librarians responsible for, but rather our Lutheran congregations who should investigate conditions at their local library and see that our Lutheran periodicals are on the reading shelves.

Sincerely yours,
J. F. E. NICKELSBURG,
Business Manager.

NON-USE OF TOBACCO ADVISED

"The depression has been no respecter of persons or institutions, not excepting the Church." Thus reads a letter from one of the church boards.

Well we know it; with apportionments lacking, missionary work curtailed, progressive movements halted, salaries reduced, and everything cut to the bone, as it were.

I take it that every child of God would welcome with joy a remedy for this situation. I have a suggestion to make. I am well aware it will not be a popular one, nevertheless it has merit and I hope will receive consideration.

I have not the figures at hand but I know, and you know, that an appalling amount of money is consumed each year in the use of tobacco. The church has a large share in this expenditure. If you do not believe this, just attend a synodical or other church meeting and go into the lobby of whatever building is being used for this purpose and observe the incense arising.

My suggestion is this: that all money spent by members of the Church of Jesus Christ for the use of "the weed" in any form be conscientiously laid aside and used somewhere to lift the burden of debt from the shoulders of the Church. Do you think this would not amount to much? Try it. Do you say I do not know what I am asking? O, yes, I do; not from experience but observation. I know it is a habit difficult to break, but it has been broken by some when health demanded it. Would it not be a happy day if our Board of Foreign Missions alone could say we are free from debt and can again go forward? Is it not worth a vast amount of sacrifice and effort to lift such a load?

David said to Araunah (II Samuel 24: 24), "I will not offer burnt offerings unto the Lord my God of that which doth cost me *nothing*." Jesus said to His disciples, "If any man will come after me, let him *deny* himself." My further suggestion is that this be given a trial during the Lenten season for the benefit of the Board of Foreign Missions. This letter has not been written in a spirit of criticism but with a sincere desire to help.

F. ANNETTE BOWERS.

WHAT THE PRESIDENTS THINK OF THE "SUGGESTION"

Dear LUTHERAN:

After sending you my open letter, "The Colleges Are Suggestible," which appeared in the issue of February 2, I wrote all our college presidents informing them of what I had done, "purposely favoring the suggestion and indicating that our colleges are alert for opportunities to improve their work." I then told them I was willing to gather opinions of the presidents, analyzing and summarizing them for "a composite picture of the judgments of the presidents." Since about half of the presidents have replied, I thought the readers of THE LUTHERAN would be glad to learn the essence of their opinions.

The general judgment is that Dr. Steimle's suggestion is "extremely suggestive" and in its desire for quality is "undoubtedly in the right direction." It is recognized that the paper contains ideals towards which the colleges may work "and there is no better time to begin than now." Of course, it will require larger funds and many years to accom-

plish anything supremely worth while in this direction. It is believed by a couple that to develop unusually one department would not "provide a well-rounded and balanced curriculum" which our constituencies need and require. The project, therefore, may be "neither practicable nor feasible."

A professor, summing up his reaction, declares the discussion "betrays a lack of information and vision in the field of education of such character and proportion that the suggestions appear to me to be valueless," and will tend to "confuse and mislead" laymen in the field of education.

A president with a historical bent writes, "The suggestion reminds one of the practice in medieval universities, when Salerno specialized in medicine, Bologna in law, Paris in theology, etc. If history teaches us anything about education, there is no question as to the futility of the idea contained in the suggestion. Outstanding 'departments' so called, in American universities, are due fully as much to accident as to planning . . . I think if anyone will give the matter any serious consideration, he cannot help realizing that such leadership as an Ann Arbor had in law, Johns Hopkins in medicine and Clark University in psychology were due more to chance than to planning. No institution can maintain leadership in one line for any length of time. There are always others to rise up and challenge that leadership, and new constellations are always being formed."

The architect's rough sketch is being seriously considered and constructively criticized.

GOULD WICKEY.

IMMIGRANT, ORGANIZER, THEOLOGIAN

(Continued from page 4)

might have been the history of the Lutheran Church in this country if those whom we now know as "Missouri Lutherans" had settled so near to Gettysburg. But Stephan happened to read a glowing description of the territory of Missouri and this fixed his choice on that state as a location. It seems like chance, but in the light of subsequent events, who can fail to see in it the providence of God? Certainly the older Lutheran elements in America would never of themselves have met the responsibility imposed by the great immigration of the nineteenth century.

Carl Ferdinand Wilhelm Walther was the man who by antecedents, talent and training, by zeal for Lutheran orthodoxy and fervent Christian piety, was prepared for the great work which in the clear providence of God was placed before him in the land of his adoption. Nothing but prejudice or a perverted perspective could prevent the historian of today from giving him a place with Muhlenberg, Schmucker and Krauth in the quartet of the most outstanding personalities in the life of the Lutheran Church in America.

THE OXFORD GROUP IN LOS ANGELES

By G. Bayard Young, D.D.,
Los Angeles, Calif.

Inasmuch as THE LUTHERAN has presented through its columns the impression being made by the coming of the Oxford Group into the midst of several widely separated cities in this country and Canada, we believe it will be of interest to our people to learn the reaction produced by this unusual group of Christian people during their recent visit to Los Angeles.

Now that our distinguished visitors have moved north to San Francisco, and we have time carefully to review all that we saw and heard, certain facts stand out with great distinctness.

A Group With Profound Convictions

The first impression made upon us is that the Oxford Group is composed of men and women of deep religious convictions. From the beginning to the close, the meetings, which were largely attended, were characterized by remarkable calmness, free from emotionalism and outward demonstrations, which would indicate lack of poise or self-control, and yet one could not listen long to the speakers drawn from England, Switzerland, South Africa, the United States and elsewhere, without soon becoming aware of the fact that he was in the presence of people who believed with the whole heart that which they were there to declare. One said to himself, "Here are men and women who understand by a vital Christian experience what Luther meant when he said, 'Conversion is the work of the Holy Spirit, by which, through faith in Christ, we turn from darkness to light, and from the power of Satan to God.'" With unwavering confidence they stood forth before large audiences to give their testimony concerning Christ and His atoning death, regenerating and sanctifying power, and His living presence in our midst, and His saving grace to all who will turn to Him. As we listened and meditated upon all they declared, we went away fully satisfied that here were people who with calm confidence and a joyful spirit could say with St. Paul, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

Living Witnesses for Christ

A second fact which was borne in upon my mind as I sat with intense interest in the midst of the Oxford Group was not only their naturalness and lack of affectation and quietness of manner and strong convictions, but also the power of their testimony concerning God's saving grace and forgiving mercy through Christ. One could plainly see that the people who attended and sat so quiet and attentive, were filled with a new sense of wonder as they listened to the story of what Jesus, in His wonder-working power over the minds and hearts of

drunkards, libertines, the greedy and grasping, the coldly selfish, the sceptic and unbeliever, the brilliant university student and the ignorant and unlettered, was doing in the hearts of the Oxford Group and also in the lives of people scattered all over the world in the twenty-three countries visited by them. The witness given was no ranting. It was the plain statement of facts of what Christ had done for them and for those with whom they had come in contact. Here were people who were engaged in the King's business, whose one concern was to lead all to look away to Jesus and find in Him the all-sufficient answer to all their problems. The testimony given was not only direct and convincing, it was also *exceedingly costly*, for the witnesses at times bared their souls and told of dark deeds in a dark record, but boldly proclaimed that "where sin abounded, grace did much more abound." Listening to the downward reach of Christ's love as told by the Oxford Group, one felt that here were souls so true and loyal to Him that they were willing to pay any price if only He could be glorified. One saw also that if the church is to regain her power over the masses, she must be so filled with the love of Christ that her members will go forth as *personal witnesses* for Christ and capture the world for Him. The pulpit alone cannot do this. The task is too stupendous. Jesus once said to a man whom He had delivered from the power of the devil: "Go home to thy friends, and tell them what great things the Lord hath done for thee, and hath had compassion on thee." This is precisely what the members of the Oxford Group are doing. Is it not the natural, normal thing for us to expect from every one who knows the forgiving mercy and the saving power of his Lord? And yet, is not this largely a lost art among the vast majority of our church members? And would not the influence of the church be multiplied many fold if every Christian would cheerfully give his testimony for Christ, and would constantly seek opportunities so to do?

The Four-fold Standard

The conviction is deep seated in the minds and hearts of the Oxford Group that the quality of a man's life determines the strength of his influence. If he sincerely desires to exercise a magnetic influence for his Master, he must follow closely in His footsteps. To follow Him afar off is to nullify one's testimony and sorely cripple one's wooing power for the One whom he professes to love and serve. Therefore, for the world's sake, as well as for their own, the members of the Oxford Group have set before them a fourfold standard of daily conduct, viz., absolute love, absolute unselfishness, absolute purity, and absolute honesty. In cultivating these fine Christian virtues, they give unhurried time to prayer and to a devout, prayerful study of God's Holy Word. Luther says, "The new man arises within us when we prayerfully strive to serve God, and faithfully use the means of grace to our constant advancement in holiness." In accordance with this teach-

ing, they seek to continually advance to a higher spiritual level. Even as St. Paul confessed that "he had not yet attained" a life of complete sanctification, so is it with them, but they are pressing on "toward the mark for the prize of the high calling of God in Christ Jesus."

In conclusion, we would say that the Oxford Group has much to offer, and in my judgment, any just and intelligent appraisal of the things for which they stand, must convince any unprejudiced observer of this fact.

BISHOP HENRI BACH IN CHURCH TRIUMPHANT

(Continued from page 2)

theranism is universal in its appeal and can not be restricted by the limitations of nationalistic or racial barriers.

The dear Bishop's passing is all too recent to warrant any lasting appraisal of his life and work. One may only say that he will go down in history as one of the sanest, simplest, and most faithful leaders of the French Lutheran Church. He was a good man, filled with the Spirit of the God Whom he so devotedly served. To his helpful and consecrated English wife will go forward the tender sympathy of many American friends. And to his only son, who is giving his life to lay-leadership in the Church, will come a shining example and a goodly spiritual heritage from a saintly and now sainted father.

President Knobel Writes:

Dr. Bach's death brings to American Lutherans instances connected with his interesting participation in the first efforts made by the National Lutheran Commission for Soldiers' and Sailors' Welfare to establish a relationship with our Lutheran churches abroad. He was at the time of the war inspector of the French Lutheran Church and was therefore the effective leader of that organization. He is the man who first received Doctor Charles Smith and Doctor Riter when they were sent to Paris. He was also at that time the pastor of the Church in Paris where they were received.

Doctor Bach was in addition the leader of the three men who came here to America representing the French Lutheran Church shortly after the war. He traveled throughout this country and some one of our institutions (I believe Gettysburg) honored him with the degree of Doctor of Divinity. He was present at one of the early meetings of the National Lutheran Council, or possibly it was one of the closing meetings of the National Lutheran Commission.

He represented the French Lutheran Church at the first Lutheran World Convention in Eisenach. "Post-war feeling" in 1923 was such that members of the delegation from the United States coming to Eisenach via Paris guaranteed to the French Lutheran Church that if that Church would send a representative to the Lutheran World Convention the man would be under our personal protection. Had it not been for this assurance the

probability would have been that the French Lutheran Church would not have been represented at Eisenach. He was very well received there and his personality made a strong impression.

For a number of years he has been ill and was compelled to resign his position as leader of the French Church. He has continued to be interested, however, in the work of our Church in all countries.

LENT AND MODERN TIMES

(Continued from page 5)

an angel, but His only Son. Surely our condition must have been terrible, pitiable, lamentable, hopeless, with no physician to heal our afflictions nor to remedy our sad state. The wrath of God is just against the sinner, and eternal doom should have been the compensation for sin and wickedness. But God intervenes. He loves His erring children still and their inability to save themselves from deserved retribution called forth His love and grace to such a degree that He gave His Son for us and permitted Him in our stead to bear the brunt of His righteous wrath and give us our freedom and our redemption. O that boundless love of God to me, the erring child, the corrupt sinner, the lost soul! Saved by love!

Lent blesses us with stronger faith and deeper love to God. How can it be otherwise? Where we are conscious of the need of a Saviour, where we rejoice in the knowledge that we have a Saviour, how can we prevent our heart and soul from loving Him in a degree which we have never experienced before! From the days of the passion with its sorrow and sadness, from its pain and death, we emerge to the blessed state of closer and more intimate relation with God and a deeper consciousness of our grand redemption. "I know that my Redeemer liveth!" "My God, I love Thee!"

Lent stimulates us to consecration and willing service. Christ for me and I for Christ. The question placed in the mouth of the Saviour: This I did for thee; what dost thou for me? is answered by consecration to Him and a willing obedience and faithfulness in His service. We do not forget the price paid for our redemption and our debt of gratitude is ever in our mind even after the Lenten season has passed and we rejoice in the resurrection of the Crucified One. What can I do for Christ? becomes the all-absorbing question of our life; and guided by sincerity and aided by determination we find ourselves in the ranks of those who have given their life to His service and to serve Him will be not only our duty, but our joy and privilege.

El Toro, the former chaplain of the Spanish King, Alphonso the XIII, is reported to have gone over to Protestantism and is now engaged as an evangelist among Spaniards who have settled in the vicinity of Gaspere in France.—N. L. C. Bulletin.

METROPOLITAN MUSINGS

By the Rev. S. G. von Bosse

Like a fresh breeze from the north on a scorching summer day comes the news that at least one department of our church work is not afraid to launch out into the deep and continues to win workers and helpers for its cause. No matter how far budgets have been reduced and curtailments have been inaugurated, the endeavors of the Board of American Missions on behalf of church extension show no abatement or indication of retrenchment. Those charged with its operation have taken seriously the task of utilizing the season of Lent for the spread of their appeals. Wonderful results have been achieved in the past by this method. Not one cent of apportionment goes to church extension. Its sources of income are legacies, annuities and individual contributions. It has repeatedly been claimed by leading representatives of the board, and is reiterated by them at this time, that the metropolitan area offers the most fruitful field for missions in America. Certainly one becomes impressed and convinced of this claim when listening to a recital of the development of our beloved church on this territory during the last century from the lips of men like Dr. Wenner. Long Island, the sections of New Jersey adjacent to New York, Westchester County and the New England territory hold unlimited possibilities for the future; or for that matter, for the present as well.

Notable Conferences

"Coming events cast their shadows before them." I am particularly interested at this time in two conferences, which have been recorded on my calendar for the spring and fall programs of church activity. Some years ago a number of executives of our Lutheran children's institutions felt the need of closer contacts and visualized the benefits of exchanging ideas and experiences. A meeting was called for this purpose and was held at the Germantown Orphans' Home in Philadelphia. Homes for the Aged and Deaconess Motherhouses were included in the invitation. A worth while attendance was secured and the free conference was made a permanent organization. A second meeting was held two years later at the Tressler Orphans' Home in Loysville, Pa., attended by delegates from forty homes. A number of representatives of non-Lutheran institutions also had been asked to participate and tell of their work. Superintendent Heim has acted as president of the body, officially termed "The Conference of Lutheran Institution Workers," since the beginning. A third convention took us down to Salem, Va. This also was successful to a marked degree. Unfortunately the economic situation prevented the acceptance of a very kind invitation to meet at the Lowman Home in White Rock, S. C. Thus the conference will again be held in our section the last week in April, at the Wartburg Orphans' Home. An ambitious program has been prepared to cover all phases of child welfare work and work among the aged.

Biennially a free conference is held of the pastors serving in the German language within the United Lutheran Church. Usually these conventions rotate, meeting in the East, the Middle West and in Canada. It should have been Chicago's turn this year, and the prospect of combining business with pleasure on account of the World's Fair was tempting. But again the financial stringency prevented. So the conference will be held in St. Paul's Church, 22d Street, New York City, the last week in September. (In New York we are forced to add the street address of many of our churches because of duplication of names. There are for instance no less than four Lutheran churches bearing the name "St. Paul" in this area. Over in New Jersey they seem to prefer the name "St. John's," for there are six of these within a radius of fifteen miles.) The correct designation of the conference is "Die Allgemeine Deutsche Konferenz der Vereinigten Lutherischen Kirche." The conventions are held with the official sanction of the Executive Board. About one hundred fifty delegates attend, which is a goodly proportion of the six hundred pastors using German in their church work. The Committee on German Interests prepares the programs, but the conference organizes independently and elects its own officers. The president is the editor of the *Lutherischer Herold*, Dr. C. R. Tappert.

A Diamond Jubilee

Seventy-five years of congregational history have not diminished the ardor and growth of St. Matthew's Church in Hoboken, N. J. This fact was attested to by the splendid attendances upon the various festivities held in connection with this diamond jubilee. Dr. H. Brueckner, best known perhaps throughout the church as our "Seamen's Pastor," has guided the affairs of St. Matthew's for more than twenty years. His has been an uphill job, what with a restricted immigration, the removal of many members to the suburbs, and the transition from German to English. In spite of every handicap, however, St. Matthew's is even now one of the strong churches of the community. Wise counsel has prevailed, and the present generation has profited by the mistakes of the past.

In his pastoral greeting concluding an exceptionally fine historical presentation Dr. Brueckner declared: "We thank God on this our seventy-fifth anniversary for the blessing of faith, for the privilege to carry on the work of the church which preaches the gospel, and we dedicate ourselves anew to His service. We shall not forget the faith nor the language of our fathers. We are proud to have so many of the third generation who attend our German services, but we acknowledge our obligation to the language of America. For the faith we live, by that faith we live, whatever the language."

A Quarter Century

Another important anniversary comes to mind. Twenty-five years ago Epiphany Church in Brooklyn, N. Y., was or-

ganized. Its first pastor was Dr. W. H. Stutts, who still ministers to his people and is dearly beloved by all who know him. A few years ago Epiphany built what is perhaps the most beautiful Lutheran church in the borough. Though confronted with many difficulties, largely of a financial nature, caused by the collapse of the past two years, the members have loyally clung to their purpose. The anniversary celebration served to focus attention upon their struggle and success. Services and a congregational gathering during the week marked the event. I have attended many celebrations of a similar nature and heard many speeches. But that affair at Epiphany still lingers in my mind as one of the most delightful of my experience. There were about twenty-five speeches, but nobody seemed to mind. There was an infectious enthusiasm about everything and the youth of twenty-five bubbled over with happiness. Perhaps such celebrations are needed to prove our mettle. At any rate the gifts and promises of the various organizations and of individuals (one family assumed the burden of a large note) vouchsafed an easier road for the congregation's travel.

A Pan-Lutheran Forum

Hartwick Seminary in Brooklyn has instituted what may conceivably grow to be a real center of theological discussion by its first "Pan-Lutheran Forum." Designed to meet the desires of a few pastors who wished to inform themselves on current religious movements in other lands, the forum has become a meeting place for many others who have recognized the value of just such an arrangement. The general topic of these "conversations" is listed as "Pietism." Four lectures have been delivered to date by Drs. C. G. Erickson, H. Brueckner, E. B. Lawson and A. T. Dorf. Drs. W. H. B. Carney, A. E. Deitz, A. R. Wentz and myself are still to be heard from. I am looking forward with much pleasurable anticipation to this new experience. I am hopeful of the day when it will no longer be necessary for Lutherans to seek their information in non-Lutheran quarters, but will be able to furnish their depleted storehouse with solid material gained from many sources by channels of our own institutions.

"Publish and Conceal Not"

A notice has been received, but not thrown into the convenient paper basket, under the heading, "Publish and Conceal Not." It emanates from the councils of the Publicity Committee of the United Lutheran Synod of New York and bears the earmarks of careful planning. It might in truth be called a circular of instruction, for it tells our pastors in a modest yet effective way just how they may circulate news about their various church activities. In addition a key-man has been appointed for certain districts and conferences, who will be responsible for the proper dissemination of news. Through it all I discern the fine hand of Pastor C. K. Fegley, who came to us to serve at Weehawken, N. J., after having made an enviable reputation for himself as a capable publicity man when he

shepherded a church at Phillipsburg, N. J. Today he is also the publicity man for the National Lutheran Council. Every pastor who has served at least half a decade has been apprised of the values of publicity. Thus far actually one man, our synodical president, has been carrying the burden. And he has been eminently successful in this field. Now he will be aided, we hope, by many volunteers. I trust that our church papers, too, will profit by the innovation.

With some surprise I found a sermon by none other than Heywood Broun in his "It Seems to Me" in the *World-Telegram*. He chose the story of Naaman and Elisha. I read and re-read the article, looking for flaws. I looked in vain. And I pondered and said to myself: "I wish I could preach as he does, and I wish he would give us more of it." Even theological training is not always a guarantee of good preaching, nor the lack of it evidence of its impossibility.

CHICAGO BREEZES

By J. A. Leas, D.D.

"It's Church Extension Time In"—well, everywhere. So in substance says Dr. F. F. Fry, and he knows. Ever since the little fellow in our Lake View District, back in 1891, said, "Take the chain down, granny, it's a Sunday school man," I have been interested in church extension. Student Austin D. Crile, brother of the famous Cleveland surgeon, and now a famed citizen of the great open spaces of the southwest, was the caller who was to be admitted according to the urchin's pleading. That was the beginning of St. Mark's Sunday school, which was the beginning of St. Mark's Church, which became a part of the present Holy Trinity. It may sound like some Mother Goose doggerel, this recitation of mine, but it's history. At that time there was little of English Lutheranism in Chicago. Of course, there was the English Evangelical Church of the Holy Trinity, whose forebear was founded about 1856, and a year or two later was adopted by Dr. Passavant and by him christened "The Church of Mercy." In 1874 it received a new birth, and was named Holy Trinity as mentioned above. There was flourishing on the west side Wicker Park, presided over by Dr. H. W. Roth, which congregation was a child of Holy Trinity and was started by Dr. Belfour. There was Grace Church, worshiping in a new building and shepherded by a Dr. Heilman who had but one good arm but a stout heart; and finally there was St. John's on the south side, where Dr. W. A. Sadtler was holding forth in connection with his teaching work at the seminary. Of course, St. Paul's on the west side was a beehive of activity, with Dr. Revere Weidner as pastor, but that came of Norwegian stock and later returned to its first love.

Since those delightful days forty years have flown. Now we have in "Chicago Land" a half hundred congregations and some very fine church buildings. The whole situation is rather interesting. Not only are we living in an interesting age, but we are in an age of

marvelous development in the work of the Kingdom. I asked Dr. J. F. Seibert, who knows more about the church in Chicago and the west than perhaps any other man of our time, "How many of our congregations in this territory have been helped by Church Extension Funds?" "All but six," he answered after calculating a bit. "How many of these have become self-sustaining?" The answer was, "Thirty-four." Again I countered, "In the course of twenty years, what per cent of the amount expended has come back into the funds of the Board?" "You will have to give me time to answer that," he said. We gave him time, and after a few days he wrote, "Easily forty per cent has come back in each twenty years." We had also asked, "To what degree would church growth be lessened without Church Extension?" The answer was, "It would be paralyzed."

Realizing that we are facing a crisis in mission work, I tried to get down to "brass tacks" in the matter of present activity, and I asked, "What should be expected of the church in these times of money shortage?" The answer was three-fold: "Build at less cost, start humbly, pay back if at all possible." As a final summary to our queries, Dr. Seibert declares that Church Extension fills the gap between the mission's ability and its borrowing credit, and thus makes building possible. After all is said and done we are of the opinion that Church Extension is the *sine qua non* (indispensable condition) of church development.

The Lutheran pastors held a "retreat" just before Lent in Bethel Church (Wartburg Synod), the Rev. Oscar Kaitschuk, pastor. President F. W. Otterbein was called away for a burial; Vice-president Herman Cooper of Joliet was not present, and so Secretary F. A. Kunz of St. Peter's, and the *pastor loci* conducted the service. Dr. J. M. Brankamp delivered a very practical sermon.

Our Missions in Replica

The young women of the Chicago District Missionary Society can teach the men how to do things in a big way. They held a "Mission Fair" in Holy Trinity Church on February 28, and more than 250 young women were present. Replicas of many of our mission buildings at home and abroad were produced, and they were of such a degree of excellence that they would be acceptable for exhibits at the fair next summer. Miss Adele List is the president of the society, but she was ably assisted by all the officers and all the organizations.

Refreshments were served by the local committee. Miss Dorothea Suhr is the president of the local society. March 3 was the "Day of Prayer for Missions," and the Chicago women of the Federated Churches observed the day, as is customary with them. Mrs. J. Allen Leas is chairman of the committee for the second year, and Mrs. Theodora Herlofsan Keller, organist of Holy Trinity Church, presided at the organ. Mrs. Peter Peterson of the Augustana Synod led in one of the prayers. Dr. Clements of the Presbyterian Seminary and President of the Federation, spoke.

NEWS FROM OUR U. L. C. A. COLLEGES

Carthage College, Carthage, Ill.

A new type of scholarship introduced this year by Carthage College is the daily program of music. These programs, interspersed with interesting and timely news from the college, are furnished by soloists, instrumental and vocal, and ensembles. About twenty-two students are engaged in the radio organizations.

President Jacob Diehl was the conference speaker at the annual meeting of the Lutheran Students' Association of the Mississippi Valley, held in the McKinley Foundation, University of Illinois, February 5, 6 and 7. The conference theme, "Realizing My Religion," was presented in four addresses, "By Receptive Attitude Toward It," "By Earnest Activity In It," "By Ethical Life Through It," and "By Inner Exercise Of It."

Wagner College, Staten Island, New York

Dr. Burleigh C. Rodick, an authority in international law, has been appointed to the chair of history and social sciences at Wagner College, Staten Island, according to an announcement by Dr. Hermann Brezing, president.

Dr. Rodick, who is now a member of the Hunter teaching staff, was a student under John Bassett Moore at Columbia University, where he took his doctorate in 1928. He is the author of "The Doctrine of Necessity in International Law" and a book of short stories, "My Own New England."

Wagner College recently altered its fifty-year-old program of teaching men only and became a co-educational institution. Although the change was not to become effective until September, three women students applied for admission at mid-year and were granted permission to enter the regular classes.

Muhlenberg College, Allentown, Pa.

Great changes will be made in the administration of Muhlenberg College as the result of the vote of approval given by the Board of Trustees to the recommendations set forth by Dr. J. A. W. Haas, President of the College, at a meeting of the Board recently.

The Athletic Association went into disarray as the new Board of Athletic Control, composed of faculty members and trustees, was sanctioned. The coach of athletics will now be considered as a regular faculty member, and will receive the same salary. The office of Graduate Manager is eliminated, since the new Board will assume all the duties of this office.

The office of financial Vice-President of the college was created at the suggestion of Dr. Haas. Frank Bittner of Allentown, was elected to serve in this capacity. In the future all the college investments will be handled by a treasurer, probably a banking institution—separate from the administration, a bursar will collect students' accounts. At present Mr. Oscar Bernheim handles

the work of both of these positions.

The *Nation's Commerce*, in its issue of February, has the following to say about this plan: "While the college is in a thoroughly sound financial condition and its finances are, in fact, steadily improving, the plan will result in much greater efficiency in the executive work. It calls for the establishment of a financial vice-president of the board, whose function will be the direct charge of finances and development of the endowment fund, the establishment of the office of bursar, to care for student account collections, and of a treasurer, who will supervise the college investments. The result would be a comprehensive, orderly and efficient system of financial control and development which could hardly fail to be of exceptional benefit to the college."

Freshmen will be compelled to live in the dormitories for their entire first year at the college. This, of course, does not apply to day students or commuters. A delayed rushing system will be inaugurated—no freshmen will be allowed to pledge fraternities until the beginning of the second semester.

A rule for the retirement of faculty members at the age of seventy was another measure suggested by Dr. Haas that was adopted. This rule will be subject to exceptions.

Lenoir Rhyne College, Hickory, N. C.

Prof. S. J. Marion, for the past ten years professor of chemistry at Lenoir Rhyne College, has received the degree of Doctor of Philosophy from Columbia University, New York City.

Professor Marion was graduated from Roanoke College, Salem, Va., with the degree of A.B. He received his M.A. degree from Columbia University in 1922, having previously done graduate study at Princeton University. He completed his work for the doctorate at Columbia the past fall, and last week was officially awarded his Doctor of Philosophy degree. The degree dissertation subject and experimentation was on, "The Occurrence of Normal Nonane in the Volatile Oil of *Sarothra Gentianoides* L."

Gettysburg College, Gettysburg, Pa.

President H. W. A. Hanson has sent the following notice to the sons and daughters of Gettysburg:

"In accordance with the suggestion of the Alumni Association, I am setting aside the week beginning February 19 as *Gettysburg College Week*. In as far as you find it possible, I am asking that each community set aside an evening in this week for an observance of a 'Gettysburg College Get-together.'"

"It is my thought that these meetings, though held far apart, should be kept together in spirit as well as in objective. These meetings should stimulate fellowship, quicken memories and inspire to greater love and loyalty the sons and daughters of Gettysburg."

"It is my hope that the college will be able to supply the various groups with

one who may be prepared to speak on the present stage of college affairs."

The Alumni Council's Committee on Undergraduate Activity has undertaken to promote "a finer sense of loyalty to Gettysburg College among the undergraduates, which may find application in post-graduate living."

They have initiated a program, which being varied each year, will undoubtedly be a significant factor in achieving the desired end. The program for this year consists of a series of addresses as follows:

"The Responsibilities of an Alumnus"—S. W. Herman, D.D., pastor, Zion Lutheran Church, Harrisburg, Pa.

"The Place of Gettysburg College in American Education"—Gould Wickey, Ph.D., D.D., Executive Secretary of the Board of Education, the United Lutheran Church in America.

"The Achievements of Gettysburg Alumni, with special reference to the ministry"—J. B. Baker, D.D., pastor, St. Matthew's Lutheran Church, York, Pa.

"The Fundamental Principles of College Life"—President H. W. A. Hanson, D.D., LL.D.

Newberry College, Newberry, South Carolina

For several days during the past month the Rev. C. E. Norman of Concord, N. C., was a visitor on the campus by invitation of the religious organizations. He conducted a number of conferences and addressed the student body in chapel assembly periods. The general theme of his discussions was "Facing Life." Mr. Norman's services will long be remembered as productive of great good in the devotional life of the students. He is a missionary to Japan, now on furlough.

On February 20 the Rev. Paul M. Kinports, executive secretary of the Luther League in America, addressed the faculty and students at the chapel hour. His talk was most helpful and the college community appreciates his valuable service.

Rehearsals have begun for the annual presentation of the Newberry Festival Chorus. Last year there were 250 voices in this chorus and this year there will be approximately the same number. Christiansen's "The Prodigal Son" will be sang under the direction of Paul Ensrud, director of the Department of Music.

Newberry College lost a valued friend and useful servant in the death of W. H. Mixson of Charleston, for many years a faithful member of the Board of Trustees.

On Sunday evening, February 26, the College Singers presented a sacred program in Trinity Lutheran Church, Greenville, the Rev. J. E. Stockman, pastor. There were estimated to be approximately five hundred in the audience and two hundred were turned away.

Mr. Arthur P. Black of Washington, D. C., executive secretary of the Laymen's Movement for Stewardship, paid the college a visit on February 27 and captivated the students with a practical and powerful appeal for a deeper devotional spirit in life.

Roanoke College, Salem, Va.

Sixty-two students at Roanoke College completed their work for the first half of the current session with an average grade of B or more, according to the list of honors published by Dean C. R. Brown. Eighteen were recipients of first distinction grades, and forty-four qualified for second honors. The number taking examinations at Roanoke College at the close of the fall term was 321. Only seven were dropped for failure to make the required average.

In summing up the results, Dr. Brown pointed to three phases of the records, which indicate an improvement in scholarship this year over previous sessions. The first is the unusual number of honor students. With only thirty more students taking the examinations this year than last, there was an increase of twenty-two in the number receiving honors.

Dr. Brown also pointed out that the number of students dropped because of poor scholarship is lower this year than for a number of years previously, in spite of the increased number of students. "The shift can in no way be attributed to a laxness on the part of the instructors," the dean said. "The boys are just getting down to study harder; that's all."

"Then there is the great mass of students between the extremes we have noted. Their average is also higher." The average for the entire student body for the semester was a little better than a C, which grade represents a mark of from 75 to 85 per cent. This is considerably higher than that of last year.

LUTHERAN SCHOLAR GIVEN RECOGNITION BY IMPERIAL UNIVERSITY OF JAPAN

(Special to THE LUTHERAN)

Tokyo, Japan,
February 2, 1933.

Dear Editor:

On January 28, 1933, the Imperial University of Kyoto conferred upon the Rev. S. Sato, professor of Historical Theology in the Japan Lutheran Theological Seminary, Tokyo, the degree of "Bungaku Hakushi" (corresponding to our degree of Doctor of Letters) in recognition of a thesis presented by him on the subject, "A Critique of Martin Luther's Religion and Theology as Exhibited in His Commentary on Romans."

The attainment of this degree is in itself a worthy achievement; but in the case of Prof. Sato it is rendered more noteworthy by reason of the fact that this (so I am told) is the first instance in which the Imperial University has conferred the doctor's degree on a Christian scholar on the basis of a thesis on a distinctly Christian subject. The Japan Christian Church as a whole, and especially our Japan Lutheran Church, and more particularly our Theological Seminary, rejoices in this mark of recognition, and congratulates Dr. Sato on his attainment.

Dr. Sato's thesis is the culmination of two decades of enthusiastic and untiring study of Luther and his work, in which field he is the highest Japanese (probably Oriental) authority. Among his other literary contributions are the following: "A Religious Pilgrimage"



PROF. S. SATO, D.D.

(written after his return from Germany in 1924); "Luther, the Man of Faith"; "A Study in Experiential Christianity"; "Tauler, the Man of God"; "A Grain of Wheat"; "The Nature of Christianity"; "Luther's Commentary on Galatians; on Ephesians; on Romans; on Philippians"; "Life of Luther"; "Calvin"; "Luther's Table Talk"; "Luther on the Lord's Prayer and Good Works"; "Luther's Conception of Religion," etc. Besides the above, Dr. Sato has, for the past ten years and as his own private enterprise, edited a monthly sheet known as *Luther Study*.

It will readily be seen what a large contribution to Japanese Christian literature Dr. Sato has already made. Still only in his middle forties and of robust health, under the blessing of Providence, may he perform yet greater services in his chosen field to the glory of God and the advancement of His Kingdom in Japan.

On February 1 the seminary held an informal banquet in Dr. Sato's honor, which was attended by the seminary faculty and students as well as the Lutheran pastors in Tokyo and vicinity. Feeling that friends of our Church in America will wish to join with us in congratulating Dr. Sato, I send you this bit of good news.

Yours sincerely,
EDWARD T. HORN.

MR. W. P. SIEBERT HON- ORED BY PITTSBURGH INNER MISSION SOCIETY

At the February meeting of the Board of Managers of the Pittsburgh Inner Mission Society, action was taken to relieve Mr. William P. Siebert, at his own request, of the arduous duties of his office as president. For many years Mr. Siebert has been the zealous and efficient president of the society, and has won the high admiration of every member of the board and the society by his statesmanship. He has gained many new friends for the society and its work. During his presidency he gave earnest study to the growing needs of the work and often has been the first to envision new opportunities for service. Only the limitation of his physical strength, due to recent illness, has made it necessary for him to ask release from his duties.

As an evidence of the regard and esteem in which he is held and in recognition of his valued service the board unanimously voted to elect Mr. Siebert honorary president of the society.

At the reorganization meeting of the Board of Managers, held on February 21, Mr. Walter R. Demmler was elected president to succeed Mr. Siebert. He has been acting as president during the past months in the enforced absence of Mr. Siebert, and is fully qualified by interest, training and personal leadership for this new office. His deep interest in social questions of the day, his broad sympathies and high Christian character assure the society of that same quality of leadership as has always characterized the presidents of this society.

RELIEF WORK IN ALLE- GHENY COUNTY, PA.

Do you know that one out of every six families in Allegheny County receives relief in food and other necessities of life? The statistics gathered by the Bureau of Social Research of the Federation of Social Agencies of Pittsburgh show that in December, 1932, about forty per cent of the gainful workers of the county were unable to secure even part-time employment. The expenditures for relief for 1932 were more than double the amount spent in 1931. Exclusive of the cost of distributing relief, nearly one million dollars a month are being expended.

The intake of all the agencies is, however, increasing so that even the above quoted figures are not correct for January and February. In one of the largest family agencies in Pittsburgh, February 23 marked a new high peak in the number of new applicants. The total number of families who received relief in Allegheny County in December, 1932, runs up to 50,000. The figures for January and February will probably show an increase to almost 60,000 families. These families have approximately 250,000 individuals.

These figures include only those families and individuals who are receiving aid from the seven large family welfare agencies. The number would be much larger if additional families aided by other groups such as churches, societies, etc., were added.

The cost of administering a total relief expenditure of eight and a half million dollars in 1932 was borne almost entirely by the family agencies. With the turn into 1933, a large part of the operating expenses are being paid by the State through its Emergency Relief Board.

This has brought considerable help to the funds of the relief agencies. In the case of the Pittsburgh Inner Mission Society it has materially assisted them to carry on. The salaries of staff members who are giving their full time to unemployment emergency relief and certain items of expense connected with the administration of relief are now being paid by the state. It means that the pressure on the funds of this society is relieved to the extent of about \$700 a month.

TWENTY-FIVE YEARS OF SERVICE

The Church of the Reformation, Milwaukee, Wis., observed the twenty-fifth anniversary of its organization with special services February 19. The sermon at the morning service was preached by Dr. Paul H. Roth of Minneapolis.

A congregational banquet was held on the evening of February 22. At this time the main address was delivered by A. A. Zinck, D.D., pastor of the Church of the Redeemer, Milwaukee, and the invocation was offered by Dr. R. H. Gerberding. Mr. Herman H. Leiser was the toastmaster. Music was furnished by the Alpha-Omega Quartet, and vocal solos were a feature. Greetings were brought by Dr. R. H. Gerberding, president of the Synod of the Northwest; Dr. J. F. Fedders, president of the conference; the Rev. C. A. Naumann and Dr. H. W. Roth. The Rev. Paul L. Kunzmann and Dr. A. J. Holl, former pastors, sent greetings. The pastor, Dr. Paul R. Siebert, and the presiding officer, Mr. Fred C. Genz, gave the history of the congregation.

Concerning the beginnings of this congregation we quote from *Reformation Gleanings*:

"The city of Milwaukee was growing rapidly and the northwest side of the city was developing by leaps and bounds. A number of the families from the Church of the Redeemer were grouped in this new district. It was especially difficult in those days (before automobiles) to transport their children to their church for Sunday school instruction. They appealed to the Rev. Dr. W. K. Frick for a branch Sunday school to be established near them. On April 26, 1906, the first Sunday school and service was conducted by Dr. Frick in the upper room located at 3412 Lisbon Avenue. Later, the Sunday school met in the morning under the leadership of its first superintendent, Mr. W. A. Schwalbe, and the worship was held in the afternoon by the Rev. Dr. Frick, pastor of the Church of the Redeemer.

"With the constant growth of the city there was an ever increasing realization of the need for a separate organization of a congregation. This met with the full approval and support of Dr. Frick and the first regular meeting called for the purpose of organizing a congregation was held, January 16, 1908, in that upper room."

On January 26, 1908, thirty-one members were transferred from the Church of the Redeemer to the new mission. The congregation was officially organized February 6, and two weeks later it was resolved to apply for membership in the Synod of the Northwest.

The congregation has been served by the following: Missionary A. C. Anda, acting pastor; the Rev. Paul L. Kunzmann, under whose leadership the church was dedicated May 23, 1909; the Rev. A. J. Holl; the Rev. C. A. Naumann, during whose pastorate the parsonage was purchased and the church was decorated. In Dr. Siebert's pastorate, since 1920, the property has been remodeled and a parish house erected.

The congregation is assisting one young man to prepare for the gospel ministry. It numbers 1,300 members and now owns a church and parsonage property valued at \$185,000, and supports a parish in India.

Epiphany, Brooklyn, N. Y.

Thursday evening, February 16, was a memorable occasion for the pastor, members and friends of *Epiphany Church, Brooklyn, N. Y.* It was the climax of the celebration of the twenty-fifth anniversary of both the organization of the congregation and of the beginning of the service there as pastor by Dr. William H. Stutts. The celebration began on the preceding Sunday, and was concluded by an informal program and a bountiful banquet on Thursday evening and night—for the program, scheduled for 6.30 P. M., began promptly and continued until nearly eleven o'clock. The spacious parish auditorium was filled with people, all enthusiastic with the spirit of congratulations for what had been accomplished in twenty-five years, a very remarkable story, and with the spirit of hope and faith for the future. Whether the best was offered first or not, what was offered first was as fine as could be, a real banquet, provided by the ladies of the church, and it lasted longer than the last, perhaps even in the memory of those present. The program was made up of music and speeches. The music was superb,—chorus, quartet, duet, solos, instrumental and vocal, and the large congregation listened respectfully and patiently to the speeches, giving generous applause. There was some "preaching" in the speeches, even some of those made by laymen, but the speeches, appropriately, were mostly congratulatory and inspirational. Perhaps no one knows just how many speeches were made, but a count *might* show nearly one for each of the twenty-five years. Some of them were very short, and none seemed long to the speakers.

On a call for charter members present to stand, a goodly number arose. Then one of them, speaking for himself and wife, made the most acceptable speech of the evening. The substance of what he said was that he and his wife had decided to relieve the congregation, particularly the church council, of further worry about a note of considerable size, persistently presented by the bank. The applause was spontaneous. Congratulations and words of appreciation were extended most heartily to the pastor, who also received a purse in token of the sincerity of words. Likewise the various organizations of the Church and individual officers received thanks for devoted service, and many of them in turn presented substantial contributions for the further reduction of the indebtedness on what is yet a new and very beautiful church edifice. All references to the "depression" were in tones of the conqueror.

There were perhaps twenty or more guest pastors and church officials present. No attempt is made to report the speeches, nor even the names of the speakers. One of the notable features of this occasion was the use of a celebration hymn of merit, composed, both

words and music, by the pastor, Dr. Stutts. It was a great pleasure to the writer of this story to be present as guest speaker. W. H. GREEVER.

FORTY-NINE YEARS A MINISTER

Dr. W. H. Blancke, now of Newton, Iowa, was ordained in 1884 and has had rather a remarkable experience. He has never lost a single Sunday service on account of sickness until recently, when he preached on Christmas morning and then was overtaken with a case of bronchial pneumonia and did not preach again until January 29. Now he has completely recovered and on Sunday, February 26, began to preach both evening and morning again. During the third week of February he had a funeral on Friday, on Monday another one, and Wednesday still another and conducted them without weariness. He writes: "I feel good and am thankful to our heavenly Father for His wonderful goodness to me. On January 22 I celebrated my seventy-eighth birthday. Last year was the first year for many a one that we failed to raise our full apportionment. We started with a small foreign mission gift extra of a little over \$7.00. If all our churches would even do that much, I imagine the board would rejoice."

MISSION DEDICATED AT PLEASANTVILLE, N. J.

On February 26 the Church of the Epiphany, Pleasantville, N. J., was dedicated with special services. The sermon was preached by Dr. Charles P. Wiles of Philadelphia, editor of our Sunday school literature. Greetings were brought by Mr. H. Torrey Walker, a member of the Board of Home Missions, and a message was received from the Rev. U. S. G. Bertolet, mission superintendent.

In the evening Professor Russel D. Snyder of the Philadelphia Theological Seminary preached. At the services during the week the speakers were Dr. Frank M. Urich, pastor of Trinity Church, Philadelphia; the Rev. Paul C. Weber of Camden, president of the New Jersey Conference; the Rev. L. E. Wein of Atlantic City; the Rev. Pennington Corson of Pleasantville, president of the Mainland Ministerial Union; and the Rev. Gunnar Knudsen of Somers Point.

On the morning of March 5 Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, preached, and in the evening Dr. Luther D. Reed, professor of liturgics and church art at the Philadelphia Theological Seminary.

January 6, 1924, twelve people assembled in the Junior Mechanics' Hall under the guidance of Superintendent Bertolet. On February 24 the congregation was organized. Within a year after this time the matter of securing a pastor was seriously considered, but circumstances prevented the realization of this hope and the services were conducted by the superintendent of missions

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and students from the Philadelphia Seminary. In 1929 the Rev. E. A. Lebo was called, and under his leadership the frame chapel was dedicated at a cost of \$5,600.

PERSONALS

Hugo J. Dorow, D.D., retired minister, entered into rest February 26 at the home of his daughter, Mrs. E. E. Flack, Springfield, Ohio, at the age of seventy years. Dr. Dorow was pastor of Trinity Church, Golden, Ill., for thirty-eight years, 1888-1925. For some years he was president of the Wartburg Synod. For the past seven years he was retired on account of ill health. An appreciation of his life and work will appear in a later issue of THE LUTHERAN.

Dr. Leander S. Keyser of Springfield, Ohio, delivered a series of lectures February 8-10 at the Church of the Reformation, Toledo, Ohio, the Rev. W. Refus Rings, pastor. From there he went to Bluffton, Ohio, where he gave two lectures every day from February 12 to 17 to very large congregations, especially at the evening services. He also gave two chapel talks at Bluffton College, where he received very courteous attention. From Bluffton he went to Gomer, Ohio, giving two lectures on Saturday and four sermons and two talks to young people on Sunday.

The Rev. Charles J. Menge was installed as pastor of St. Paul's Church, Williamsville, N. Y., on February 26. The service was conducted by the Rev. Karl Richter, pastor of Tabor Church. The charge to the pastor was given by Dr. Henry J. Pfum, president of the Buffalo Church Extension Society and pastor of Holy Trinity Church, and the charge to the congregation by the Rev. Wilfred A. Schmidt, president of the Lutheran Pastoral Association of Buffalo and pastor of the Church of the Resurrection. The act of installation was performed by the Rev. Hugo Dressler, president of the Western Conference of the United Synod of New York and pastor of the Church of the Atonement.

The Rev. V. R. Pietzko was installed pastor of Christ Church, Ellis, Kan., February 26. Authorized by the Rev. F. C. Schuldt, president of the German Synod of Nebraska, the Rev. E. H. F. Pett delivered the charge to the pastor and congregation and performed the act of installation.

The Rev. Charles A. Puls, pastor of Trinity Church, Lawrence, Kan., who has been confined to his bed for eight weeks with a severe attack of the "flu" and attendant complications, is again convalescent. Dr. O. D. Baltzly, pastor emeritus of Kountze Memorial Church, Omaha, Nebr., who is giving a series of eighteen lectures in Trinity Church, on "The Greatest Doctrines of Our Christian Religion," has also conducted the regular services in the pastor's absence. Trinity Church is one of the most active churches in the middle west.

The Rev. C. W. Seville, pastor of the Midville Branch Parish of the Nova Scotia Synod, has been seriously ill in Security Benefit Association Hospital, Topeka, Kan., since January 19.

CONGREGATIONS

Brooklyn, N. Y. At St. Paul's Church, of which the Rev. H. C. Offerman is pastor, a special feature of the Lenten services is a review of the catechism in the instruction period preceding each Wednesday evening service during Lent.

Camrose, Alberta, Can. Representatives of the Augustana Synod, Lutheran Free Church, Norwegian Lutheran Church and the United Danish Lutheran Church have organized a Bible Institute at Camrose, Alberta. Seventy-five students are enrolled for the term ending March 5. The curriculum includes courses in the study of Genesis, Isaiah, Matthew, John, Acts, Bible Doctrine, Church History, Christian Education and Public Speaking. Students and teachers have organized a boarding club through which it is possible to provide meals for twenty cents a day. One-hour broadcasts from 6.00 to 7.00 P. M. over Station CHMA, Edmonton, Alberta, have been arranged for February 12 and 26, and March 5.

Coudersport, Pa. St. Paul's Church presented the splendid pageant, "The Lutheran Spirit of '76," on February 21 and 22, the church being well filled both evenings. Dr. Henry W. Snyder of Washington, D. C., is the author of the pageant. The Lutheran Brotherhood, with the co-operation of the members and friends of the church, sponsored the pageant.

Kingston, N. Y. The membership of the Church of the Redeemer, the Rev. O. E. Brandorff, pastor, was asked to write letters to the pastor on the topic, "What the Church Has Meant to Me." So much of testimony to the value of the church and of the religion it teaches was found in the responses that the pastor read them to the congregation in place of a sermon. He writes: "It gave us a thrill to burn the mortgage on our building last year. These letters gave us a greater thrill in that their testimony proved that we have not merely a church building but truly a house of God."

New York City. A pre-Lenten service with Holy Communion was held by Concordia in St. John's Lutheran Church, New York City, February 27. The service was in charge of the officers of Concordia, Harry C. Kline, D.D., Arthur S. Hardy, D.D., the Rev. J. Henry Meyer and the Rev. Cosimo Dell'Osso. The sermon was preached by the Rev. Ernest Brennecke, Ph.D., professor of Hebrew in Hartwick Theological Seminary, Brooklyn, N. Y. The service was attended by some fifty pastors from the metropolitan area. After the service luncheon was served in the parish house of St. John's Church. M. G. L. Rietz, D.D., presided at the luncheon and short

talks were given after the meal by Ambrose Hering, D.D., inner mission superintendent of New York; Ralph H. Long, D.D., executive secretary of the National Lutheran Council; and Samuel G. Trexler, D.D., president of the United Synod of New York.

Pittsburgh, Pa. Substituting a "Feast of Good Things" for its annual banquet the Lutheran Brotherhood of Pittsburgh, Pa., gave a practical touch to its get-together on February 23 by suggesting that those who desired might contribute the usual price of a banquet ticket to the work of the Inner Mission Society. A Sunday school orchestra from St. Luke's Church of the North Side furnished the variation needed and the "without dinner" speakers were the Rev. A. W. Steinfurth of Calvary Church and Judge W. H. McNaugher.

Yeagertown, Pa. Pastor Ralph E. Wagner of the Yeagertown Pastorate in a letter under date of February 28 reports enthusiastically concerning the results of a Church Loyalty Crusade in which his parish has recently engaged. Accompanying his letter were enclosures indicative of careful preparation for the season to be occupied by the crusade. Each Sunday from February 26 to April 16 inclusive had its specific objective as follows: Roll Call, Bring Your Family, Invite Others, Giving for Christ, A Day of Music, Civic Day, New Resolves, New Members. This outline, together with an attractive advertisement, was placed in the local paper. Pastor Wagner explained this outline in the form of a printed folder wherein the statement of each theme was followed by an explanatory paragraph. This folder, which was widely distributed, was a persuasive piece of literature.

Pastor Wagner reports for February 26, Roll Call Sunday, a prompt response from the community. The Sunday school attendance was a new high record. The church was completely filled at the Roll Call worship service which followed the Sunday school session. The Friendship Bible Class, a men's group, attended in a body. A distribution of roll call cards yielded thirty-two names of prospects for membership. This report from Yeagertown is a demonstration of what can be accomplished by a congregation under good leadership, well-studied preparation, and hearty co-operation on the part of the membership. In the department of soul-winning there is no depression.

Yelm, Wash. Emmanuel Church under the direction of the Rev. Fred Lucas, pastor for the last three years, is doing well. The membership is growing steadily, also the Sunday school. In 1929 it was decided to build a church, and the congregation started operations without a cent in the treasury. One of the oldest and most faithful members started the log rolling by heading the subscription list with a pledge for \$100. Another member undertook to plan the building and act as foreman; and it was not long before the rough work was nearly completed. All the labor was

donated. No money was borrowed against the property. The building is nearly completed and furnished, and not a cent is owed on the venture. All salaries were paid in 1932, but a few dollars is lacking in the payment of the apportionment. The Ladies' Aid Society did wonderful work in the community, and the Missionary Society is doing its part. The pastor makes his share of sacrifice. He lives thirty miles from Yelm, at Centralia.

A LENTEN RETREAT

The annual *Lenten Retreat of the Lebanon Conference of the East Pennsylvania Synod* was held in St. Timothy's Church, Mohrsville, Pa., on Tuesday morning and afternoon, February 28. The Rev. Raymond C. Miller, pastor of this congregation, was in charge of the confessional service, and the Rev. Arthur C. Harris of Gordon, president of the conference, officiated at the communion service and delivered the address of the morning. Dinner was served at noon. The afternoon session took the form of a forum. The general theme was

"Lenten Opportunities for Soul Winning." Stanley Billheimer, D.D., of Palmyra, presented a paper on "Christ's Passion for Souls." The topic, "The Church Formulating an Effective Lenten

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Program," was divided into two parts: "Methods of Lenten Evangelism Among the Young People," discussed by the Rev. E. A. Chamberlin of Lebanon, and "Among the Adults" by the Rev. Harry Dollman of Pine Grove. After these topics were presented a general discussion took place.

From the Women's Bureau, United States Department of Labor, Director Mary Anderson announces that motion picture films bearing upon the engagement of women in industry will be loaned to responsible groups "free of charge with the understanding that the borrowers will pay transportation charges." Enclosed with the letter are references to films that are available. Inquiry of the above bureau at Washington, D. C., will doubtless bring specific data as to this offer.

OBITUARY

Hoepfner. Gustav Julius Hoepfner, pastor of St. Paul's Church in Norristown, Pa., entered into rest March 2. His final illness became acute last November, preventing him from ministering to his congregation since the first Sunday in Advent. The funeral was held in his church on Tuesday, March 7. Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, with Dr. H. Offerman of the Philadelphia Seminary, and Dr. Otto Kleine, president of the German Conference, officiating at the service. The interment was in Riverside Cemetery.

Pastor Hoepfner was born in Alt-Roehrsdorf, Germany, June 11, 1866. After completing the prescribed course in theology at the University of Breslau, he came to America and entered the Philadelphia Seminary as a "hospitant." Ordained by the Ministerium of Pennsylvania in 1897, he was called to the pastorate of St. Paulus Church, Norristown. He remained with his people until death opened the door to the Church Triumphant.

In addition to parish work, he was active in fields of wider service, particularly that of the church's journals in German. For many years he was managing editor of the *Lutherischer Herold*. Until recently he edited *Der Missionsbote*, a monthly periodical published by the Board of Foreign Missions. His love of teaching found opportunity in preparing Germans for American citizenship, and in instructing young people of Norristown in Greek and in German. His "hobby" was stamp collecting.

In 1897 he married Margaretha Heilmann of Germany, who has preceded him in death. Nine children were born to this union, eight of whom survive their parents. Of the five sons, the eldest is Martin Julius, pastor of St. John's Church in Buffalo, N. Y. The youngest, Paul O., is in college, preparing for the ministry. Ernst, the third son, is the manager of the book store in the Publication House in Philadelphia.

Pastor Hoepfner earned the deep and lasting esteem of his parishioners in Norristown. His brethren in the ministry cherish the memory of his fidelity to duty, his consecration to the sacred calling, and his impregnable faith.

Sander. Mrs. John Sander, the wife of the Rev. Dr. John Sander, rather suddenly departed this life at Oshkosh, Wis., on February 20, 1933, at the home of their daughter, Mrs. E. R. Wicklund, where both she and the doctor had been visiting. Her maiden name was Lydia Ann Whitman, daughter of Jacob and Mary Ward Whitman of Cogan Station, Pa. She was baptized in infancy and confirmed by the Rev. William Kuntz in St. Michael's Lutheran Church near her home.

She was married to the Rev. John Sander May 24, 1881. They started housekeeping in Ridgway, Pa., where her husband was serving the First Church. There were born to them two sons and five daughters. Both sons died in early infancy.

In August, 1885, Dr. and Mrs. Sander moved to St. Peter, Minn., where they resided for twenty-five years. During that time Dr. Sander served as professor at Gustavus Adolphus College and as county superintendent of schools. He also assisted in the organization of the First English Lutheran Church of that city, which he served as pastor for ten years. In co-operating with her husband Mrs. Sander continually opened her home in the service of the congregation.

In June, 1910, she went with her husband to Lindstrom, Minn., where the latter had accepted a call to serve as pastor of Trinity Lutheran Church. Here they labored for almost fifteen years. Here Mrs. Sander was her husband's constant support and faithful assistant. When at the age of nearly three fourths of a century her

husband retired from the active ministry, they moved to their own home in Minneapolis. Here for the past eight years she and her husband enjoyed the peace and contentment of happy Christian companionship.

In 1931 Mrs. Sander and the doctor were permitted to celebrate the fiftieth anniversary of their married life. The consideration of her many friends for them at that time was a continual joy to her the remainder of her life. She was looking forward with pleasure to the coming eleventh of June when she expected all her children home to help her celebrate her seventy-fifth birthday. This pleasure was not granted her. She passed into life at the age of seventy-four years, eight months and nine days.

She left to mourn: her husband, and four daughters,—Mrs. A. C. Johnson, and Mrs. Mullins, Mrs. A. G. Holcomb, Mrs. Alma Norris, and Mrs. E. R. Wicklund; also twelve grandchildren; four brothers,—Samuel, Henry and Hiram Whitman of Cogan Station, Pa., and the Rev. Isaiah Whitman of Mulberry, Ind.; five sisters,—Mrs. Margaret Sander of Newberry, Pa.; Mrs. Clara Russ of Salladaysburg, Pa.; Mrs. Charles Frey, Mrs. Laura Riddell, and Mrs. Phoebe Douglas, all of Williamsport, Pa.

IN MEMORIAM

Whereas, it has pleased our heavenly Father, who is the Head of the Church, to remove from earthly labor to His nearer presence and eternal rest, two former pastors of Trinity Evangelical Lutheran Church, Meadville, Pa.: the Rev. George W. Critchlow and the Rev. Nathaniel Scheffer; and

Whereas, The Rev. George W. Critchlow served Trinity Evangelical Lutheran Church as supply pastor from 1884 to 1885, and from 1890 to 1892, and as regular pastor from 1922 until his retirement in 1930; and

Whereas, The Rev. Nathaniel Scheffer served Trinity Evangelical Lutheran Church as regular pastor from 1904 to 1919; therefore be it

Resolved, That we record with deepest feeling and with effectation regard our appreciation of the valued services rendered by those two faithful preachers of the Word—God-fearing and God-loving men; and be it further

Resolved, That we record our feeling of loss in their departure and pray for the richest benediction of grace to abide with those who were near and dear to them, especially: Helen, Paul and John Critchlow, and Mrs. Nathaniel Scheffer, and commend them to the God of all grace for their comfort and blessing; and be it further

Resolved, That a copy of this resolution be spread upon the minutes of this congregation and that a copy be sent to THE LUTHERAN for publication.

MEMBERS OF TRINITY EVANGELICAL LUTHERAN CHURCH, MEADVILLE, PA.

H. S. Beige,
J. H. Froese,
H. S. Miller.

SYNOD

The eighty-sixth annual convention of the Indiana Synod will be held in Bethel Church, Cicero, Ind., the Rev. Homer C. Lindsay, pastor, May 16 and 17. The Holy Communion will be administered at the opening service at 10.00 A. M. Allen K. Trout, Sec.

CONFERENCE

The Parish Workers' Conference of the Ministerium of Pennsylvania, East Pennsylvania, West Pennsylvania and Susquehanna Synods will meet in Room 705 of the Muhlenberg Building, 1223 Spruce St., Philadelphia, Pa., April 27, beginning at 9.30 A. M. Ruth L. Walker, Sec.

MARRIED

Kuhnle-Rumage. The Rev. Howard A. Kuhnle, pastor of the Church of the Reformation, Long Branch, N. J., and Miss Mildred Ruth Rumage of New Brighton, Staten Island, were married February 22, in Trinity Church, Stapleton, Staten Island, by the Rev. Dr. Frederic Sutter.

Obenauf-Graf. The Rev. Paul Francis Obenauf, pastor of Trinity Church, Verona, Pa., and Miss Ruth Henrietta Graf, daughter of the Rev. Dr. and Mrs. John H. Graf, Greenville, Pa., were united in marriage on Wednesday evening, February 15, in Holy Trinity Church, Greenville. The ceremony was performed by the father of the bride, assisted by Pastor H. F. Obenauf, Lawrence Park, Erie, father of the groom, and the Rev. William E. Eisenberg, pastor of Holy Trinity Church. The bride is a recent graduate of the Philadelphia General Hospital. The groom is a graduate of Thiel College and of the Philadelphia Seminary, class of 1932.

NOTICE

A newly organized mission congregation in the Chicago area is asking for a donation of fifty used Common Service Books or Books of Worship, and sixty song books suitable for Sunday school and Luther Leagues. Please address the Rev. Edward Amend, Bellwood, Ill.

Confirmation Booklets and Certificates

UPON THIS ROCK

By C. P. Wiles, D.D.

Talks with young Christians upon such subjects as should be brought clearly and forcefully before the minds of our young people who are contemplating confessing their principles and beliefs before the world, in the church. This counsel and encouragement, offered in a sympathetic way, should be put in the hands of all who are coming into full membership. The treatment of these themes is brief, simple, beautiful and direct.

AT THE ALTAR AND AFTER

By Dr. Ezra K. Bell

A booklet of helpful words to church members, whether they be newly confirmed or of some years' standing. Dr. Bell states clearly, simply and briefly the chief duties, privileges, opportunities and obligations of a church member and a true Christian to the church, the pastor, fellow-members, and to himself.

HELPFUL WORDS FOR THE NEWLY CONFIRMED

This little booklet will truly prove to be a helpful guide to the uncertain footsteps of the young Christian. In it are explained six of the essentials of true Christianity, and it will produce a firm believer in the faith and a good, conscientious worker in the church. White leatherette, with title in silver. Confirmation Certificate.

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A Token of Your Confirmation No. 1. An artistically designed and tastefully decorated booklet of twelve pages and cover. In addition to a certificate page, there is a selection of Scripture material appropriate to the occasion. Selection of fifty different memory verses. Each in an envelope. 30 cents each; \$3.00 a doz. Also with GERMAN TEXT.

A Token of Your Confirmation No. C-7. An oblong Confirmation Booklet, with certificate, made up in a somewhat similar style to the booklet described above, but with different decorations and content. With envelope. 25 cents each; \$2.40 a doz.

THE ORDER FOR CONFIRMATION

This booklet meets the demand for a confirmation gift-book with certificate containing the Order for Confirmation as provided in The Common Service Book.

It will prove a much appreciated gift on this occasion and will help to keep before the confirmand the privileges and responsibilities of the step taken.

Its pages are beautifully ornamented with appropriate and appealing designs, some in vari-colored and others in gray tone effects. A dainty type face is used.

Twelve pages, with stiff card cover decorated in color and bound with silk cord. Size, 5 x 7½ inches. With envelope. Price, 30 cents each; \$3.00 a dozen.

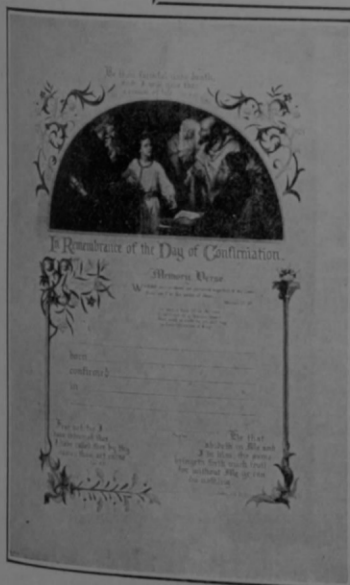
BE TRUE

By

G. T. Cooperrider

A book for the newly confirmed in which the author urges the young to remain true to their parents, their church, and their Lord. It contains sixteen well-written chapters. No certificate.

Price, 25 cents; in dozen lots, 20 cents each.



No. 191

No. 191. "Christ in the Temple," executed in soft sepia tones, is the principal feature of this Confirmation Certificate. Appropriate Bible quotations make the appearance more attractive. Fifty Memory Verses. Size, 12 x 16 inches. Price, 20 cents each; \$1.80 a dozen.

No. 193. The upper part shows church window with sun rays shining upon the cross. The lower part of the certificate represents the Lord's Supper, executed in gray and black in soft shading. Fifty Memory Verses. Printed on art paper of choicest grade. Size, 12 x 16 inches. Price, \$1.80 a dozen.

No. 80. Lithographed in colors, floral design; an unusually handsome certificate. Size, 11½ x 16 inches. 20 cents each; \$2.00 a dozen.

No. 195. An original design with frame drawn in Gothic style with borders in soft gray color. The upper part is adorned by da Vinci's famous picture of "The Lord's Supper" in delicate tints. Fifty of the best known Bible Quotations and Hymn Verses have been selected as Memory Verses. Size, 12 x 16 inches. Price, \$1.20 a dozen.

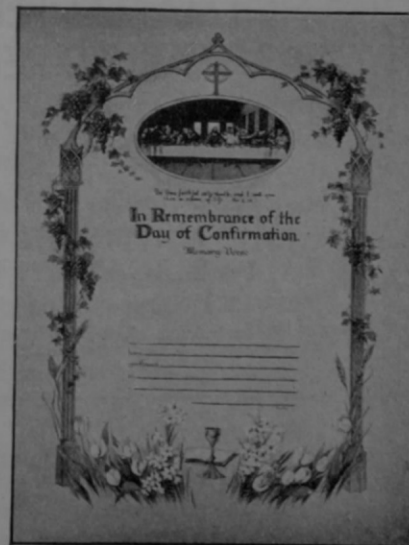
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No. L. P. S. A handsomely lithographed certificate, diploma style, for the Evangelical Lutheran Church. Size, 7½ x 11 inches. Price, 5 cents each; 40 cents a dozen.

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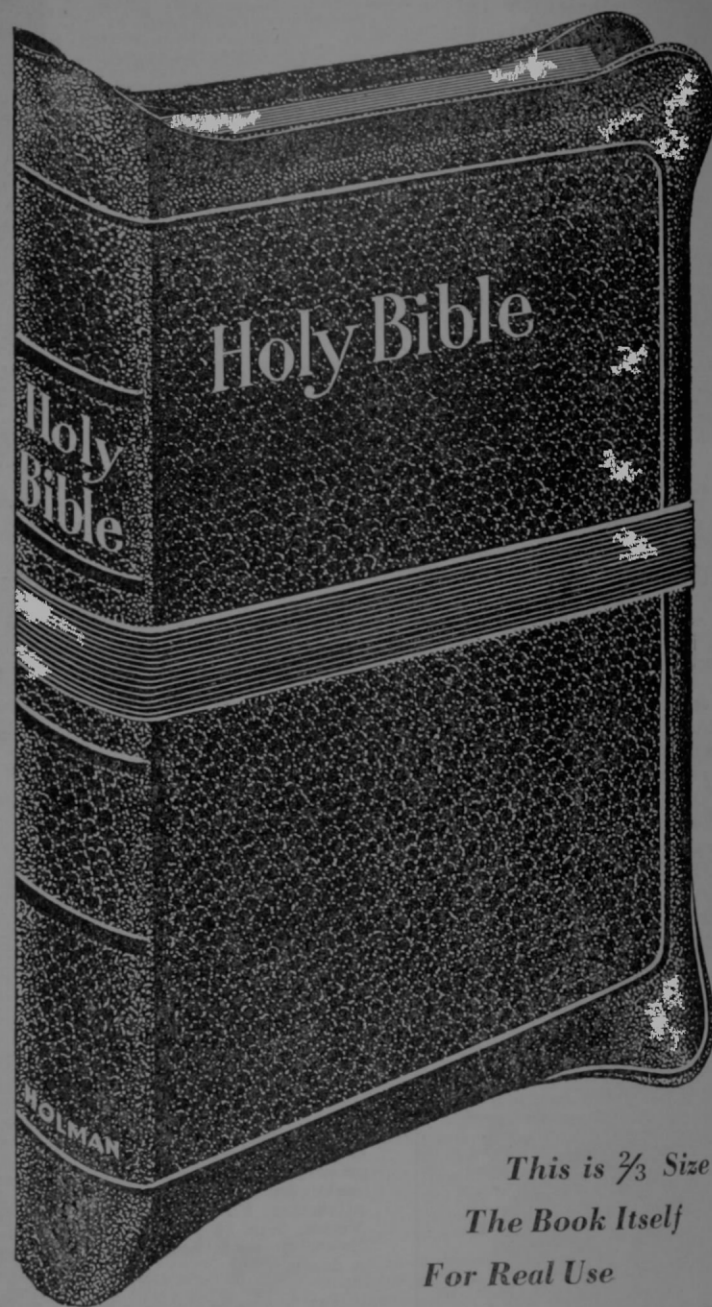
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The captives enquire of fasting. ZECHARIAH 7, 8.

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

8 ¶ And the word of the LORD came unto Zech-a-ri'ah, saying, 9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

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