

# THE LUTHERAN

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

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## *"The Only God We Know"*

We suggest careful attention to a sentence already quoted in THE LUTHERAN,—"The only God we know is the God of revelation, and that is God incarnate in Jesus Christ." "No man hath seen God at any time: the only Begotten of the Father hath revealed Him." "Whom you ignorantly (unknowingly) serve, Him declare I unto you." There is ample biblical authority for thus identifying Christ and God.

It is obviously the chief, the first, the determining and the constant duty of the Christian Church to esteem its commission to show mankind "the only God we know," because He is the only God anyone can know. Thereby and therefore the Gospel is preached. For such purposes the church was instituted and all other purposes are secondary and even foreign. The church is not a cyclopaedist, an interpreter of economics, industry and political relationship and religion. It is not a divider of inheritances nor an explorer of the earth's resources. It is not a supreme philosopher nor a divinely equipped scientist. It is not even rich in general knowledge. It is authorized to tell men and women about Christ and thus show them how to know God. When they know Him, they can take care of themselves. Other things are added.

People should recognize this function of the church and make use of it. To ask chemistry or biology or ancient temples or buried tablets to testify about God is futile nonsense. They do not know Him. To "consult conduct," to follow a rule even though golden, or to examine one's conscience or one's aspirations, give no answers. You can as safely look in mud for a star, or into the sea for a field of corn. One finds things where they are; not where they could be; not even where they are shadowed. The place to find God is in His Son.

*"The only God we know is God incarnate  
in Jesus Christ."*



## MEETING OF THE EXECUTIVE BOARD

Reported by Secretary M. G. G. Scherer, D.D.

A meeting of the Executive Board of the United Lutheran Church was held in the Lutheran Church House, 39 East 35th Street, New York City, on December 12, 1929. We will call attention in this report to several items of business which were before the meeting, and which may be accepted as *news*.

### The National Lutheran Commission for Soldiers' and Sailors' Welfare

It seems a long time since we have heard anything about this truly great agency of the Lutheran Church bodies in this country. It is recalled as an agency for service in behalf of our Lutheran boys who responded to their country's call at the time of our entrance into the World War. It was called into existence by the desire felt everywhere throughout our churches to follow the young men of the Church with the ministrations of the Word and the Sacraments and with the comfort and strength of the Gospel of Christ. We can never forget the fervor and generosity of the response that was made by our people to the appeal for money for this great cause. And we cannot but wonder why the same care for the welfare of our boys and girls should not show itself with equal tenderness and bountiful provision in times of peace. They need it just as much! For the comparatively small number who were "in the service" our people contributed \$1,386,774.37. It was a splendid achievement. Well, it is mentioned here because the chairman of the commission, Dr. F. H. Knubel, president of the United Lutheran Church, submitted to the Executive Board the final report of the commission with the statement that the task of that joint agency is completed.

### Seals of the Three General Bodies

The president reported that the seals of the three general bodies which merged into the United Lutheran Church in America, namely, the General Synod, the General Council and the United Synod in the South, had been received and deposited in the fireproof vault in the Lutheran Church House, 39 East 35th Street, New York City.

### Latest Merger of Synods

Until within recent months we had three synods all active in the states of New York, New Jersey, Connecticut and adjacent parts. These were the Ministerium of New York and Adjacent States and Countries organized in 1786, the Evangelical Lutheran Synod of New York, whose historic data carry at least as far back at 1830, and the Evangelical Lutheran Synod of New York and New England organized 1902. Two of these, the first and last, belonged to the former

General Council; the other to the General Synod. The three were merged into the United Lutheran Synod of New York on June 5, 1929, in St. John's Church, Albany, N. Y. Yet it seems to me that I have read somewhere, not quite lately, that there has been no real merger within the "(U. L. C.)" The fact is that the merging process has been going on from the beginning. On November 18, 1919, the Pittsburgh Synod (G. C.) and the Pittsburgh Synod (G. S.) merged into the present large synod of the same name. On June 10, 1920, the Northern Indiana Synod (G. S.) and portions of the Chicago Synod (G. C.) united in the formation of the Michigan Synod of the United Lutheran Church. On June 10, 1920, the Illinois Synod of the United Lutheran Church in America was formed through the action and petition of congregations belonging to the following synods operating within the state of Illinois: Chicago (G. C.), Northern, Central and Southern Illinois Synod, all of the General Synod. On June 24, 1920, the pastors and congregations of the Olive Branch Synod (G. S.) and a number of those of the Chicago Synod (G. C.) united in the organization of the Indiana Synod. On November 4, 1920, the Synod of Ohio of the United Lutheran Church in America was formed of the East Ohio Synod, the Synod of Miami, the Wittenberg Synod and the District Synod of Ohio. The first three of these were General Synod and the last General Council. On March 2, 1921, the Evangelical Lutheran Synod and Ministerium of North Carolina and the Evangelical Lutheran Tennessee Synod merged into the United Evangelical Lutheran Synod of North Carolina. On March 17, 1922, there was organized the United Lutheran Synod of Virginia, which later dropped the word "United" from its name. This synod was formed by the merging of the Evangelical Lutheran Synod and Ministerium of Southwestern Virginia (with which the Holston Synod had then recently united) and the Evangelical Lutheran Synod and Ministerium of Virginia. At the meeting of the South Carolina Synod in November, 1922, the pastors and congregations of the South Carolina Conference of the North Carolina Synod (formerly the South Carolina Conference of the Tennessee Synod) were received into the Synod of South Carolina. On September 5, 1923, the Susquehanna Synod of Central Pennsylvania was organized. The constituents of this new body were the former Synod of Central Pennsylvania and the Susquehanna Synod. January 27, 1925, the Virginia Conference of the United Evangelical Lutheran Synod of North Carolina (formerly the Virginia Conference of the Tennessee Synod) was received into the Lutheran Synod of Virginia. On June 12, 1925, the Synod of Central Canada was received into the Evangelical Lutheran Synod of Canada, thus forming one body. The latest merger is that resulting in the United Lutheran Synod of New York. Not-

withstanding the fact that two new synods have been formed, namely, the Slovak Zion Synod and the Florida Synod, we have now only thirty-three synods, whereas we started in 1918 with forty-five. This indicates some merging! Well, the Executive Board took action at its meeting in December recommending to the next convention of the United Lutheran Church that the United Lutheran Synod of New York be enrolled as a constituent synod with 1786 as the date of organization.

### International Federation for Inner Mission and the Diaconate

This is an international federation of evangelical organizations engaged in the general work of the inner mission. Its last meeting, convened in Bonn, Germany, August 29, 1929, was attended by 150 delegates from twenty different countries. Dr. Herman Brueckner was present as the accredited representative of the Inner Mission Board of the United Lutheran Church. The objects of the federation are: To further mutual understanding in the work of the inner mission in different parts of the world; to facilitate the spread of information concerning this work by the exchange of reports; to represent the inner mission and the diaconate at international meetings, where the negotiations touch upon their problems; and to initiate common action in case of extraordinary emergencies.

The Inner Mission Board of the United Lutheran Church was granted permission, in its own name, to enter into relationship with this International Federation, with the understanding that the costs will be financed through its own treasury.

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## ACROSS THE DESK

The *Christian Advocate* (Methodist) in an editorial paragraph dated January 2d, remarks on the number of congregations in which no accessions were registered in 1928 or the twelve months of 1928 or 1929 for which a report was made to conference. "You will find charge after charge, as many as seventy-five churches in a single historic conference in the Mid-West, 300 in another area, which not only registered no net membership gain; they did not register the addition of a single member." The *Advocate* does not offer explanation or blame, but it declares that soul winning is the only real "index of success." There are hints of too many projects, too much attention to property improvement, too little thought of the sole mission of the Christian Church. This frank confession makes all of the sister denominations of Methodism thoughtful. Are we cumbered with much serving?

## Budget Proportioning

The Pittsburgh Synod "points with pride" to the fact that its 1930 budget assigns thirty per cent of its apportioned receipts to its own enterprises and seventy per cent to finance the operations carried on by the general organization, the United Lutheran Church. It is our impression that its treasurer divides his receipts on that basis, so that when benevolence is supported the Pittsburgh Synod objectives and those which synods support in partnership share on a parity. There are no prior and discriminatory liens on receipts. We note further the proportions, thirty and seventy. They indicate both the content of the synod's vision and a remarkable adjustment of values.

The "graph" at the bottom of page five is a development of the budget dollar shown on the same page. You read it with a ruler. In the West Pennsylvania Synod eighteen per cent of the sum apportioned is for synodical objectives and eighty-two per cent for the United Lutheran Church in America. These figures will provide a scale for all the lines.

## A Striking Parallel

A 1928 book entitled, "Reminiscences of a Slave Trader," recently came to our notice. It claims with the appearance of authenticity to relate the career of an Italian who gathered and shipped Africans to Cuba between 1825 and 1850. It is an "autobiography" and references to the horrifying phases of the traffic in human beings, such as occurred in efforts to escape capture or in cases of disease in crowded holds, are either described as unfortunate accidents or the results of particular brutality among ships' officers.

The writer does not suppress what were the arguments current in his day to apologize for this long outlawed and almost forgotten business. He reports the statements of African chieftains that slavery was a well-established institution among the negroes, the alternative of death for misdemeanors and the "money" of the various tribes. A slave is an absolute medium of exchange, far superior to coin or commodities, he explains as the plea of a tribal "Mingo." He is at some pains to describe the care bestowed upon these "chattels" because of the property they represented and he tells of the glee exhibited by them in looking forward to an escape from Africa. This glee was not so dependable as to persuade the slavers to omit shackling their cargoes until well at sea lest they jump

overboard and feed the sharks infesting the African coast. The writer somewhat unctuously reports his determination, when he had amassed considerable wealth, to abandon the trade. He lodges a complaint against providence that stripped him of his gains after he surrendered the "bar-racoon" for a warehouse. He indicts the British Government for its ruthless suppression of the traffic which it had formerly encouraged and by which its plantationists and shipping companies had long profited.

But the preface of the volume, written nearly a century after the manuscript was compiled, compares the slavers' resistance to an awakened national conscience to the present attitude in many circles to the effort to destroy drunkenness due to the manufacture and sale of alcoholic beverages. It was this parallel that led us to remark upon the book. There are many similarities.

How life African chieftains many people argue when they say that indulgence in alcoholic stimulants is an ancient, deep-seated and socially approved practice. "People have always had means of intoxicating themselves," say some, "and they always will." That is exactly what the Africans said in defense of their custom of enslavement. The manufacture and sale of liquors is a business in which much capital is invested, say another group. It affords employment, produces revenues, and contributes to the resources of the country. Exactly this plea was set up by the slave merchants in the early half of the nineteenth century.

## "Safety First"

The blacks are better off in Cuba than in their native jungles, was a third defense. Similarly we read that it is better and safer for society to provide the community with reliable rum, whiskey, gin, wines and beer, than to outlaw the production and be the victims of smugglers, bootleggers and "home-brewers." Complaints of cruelties inflicted by revenue and coast guard authorities are essentially the replicas of the arguments of 1835 when a slaver tied the arms of his cargo to an anchor chain and dropped them overboard at the approach of a British vessel policing the ocean paths to enforce the law suppressing the traffic in "black ivory."

"It cannot be done," was said in 1825 as it is said in 1930. It is a fact that it took a half century to compel owners of vessels to abandon using them to transport slaves from Africa to West Indies and South American ports, and it is open to doubt whether all remnants of the custom have yet disappeared in Africa. The "smugglers" resorted to all sorts of tricks; they preyed upon each other and fought pitched battles with officials when there was hope of escape. They propagated favorable public sentiment, posed as martyrs and enjoyed the defense of apologists, who always "view with alarm" the interruption of a long-established practise, no matter what evils lurk within it. In the present stage of agitation relative to the outlawry of the liquor traffic, it is not out of order to find encouragement in the final destruction of the slave trade. Much is in print concerning the prevalence of intoxication "after a ten-year trial of prohibition." If a great moral reform is in progress, and who dares dispute the evils resulting from the use of alcoholic stimulants, then there is no cause for abandoning the effort to destroy one source of evil in our communities. It will be observed that the only negation for continued support of the prin-



ciple of prohibition is the difficulty and partial failure of successful abolition. It is far too soon to acknowledge defeat on that score. Less powerful vices have required more patient antagonism than this one has yet received. The people should not surrender to profiteers and scoundrels.

### January 21, 1930

The Federal Council of Churches has addressed a communication to the editors of church papers, requesting them to direct attention to the date and program of Conference on Naval Armaments, called to open in London, England, on January 21st. Among the signers of the document is our president, Dr. Knobel. We very willingly quote the heading and opening paragraphs of the document:

#### "A CALL TO PRAYER AND CONSECRATION TO ALL WHO LOVE OUR LORD JESUS CHRIST

"We profoundly believe that God is leading our nation and other nations toward an hour of destiny. Among lovers of righteousness and peace in all lands the hope now abounds that mankind may be delivered from the menace of war and preparations for war. The approaching Conference on Naval Armaments in London on January 21, 1930, may well be regarded as one of the turning points of history. A divine significance is attached to this momentous occasion by those who believe that nations, no less than individuals, are subject to God's immutable moral laws. To all loyal citizens and to all lovers of humanity it is a time of opportunity and especially to those who have seen in Jesus Christ the way toward a warless world.

"We look with deep gratitude upon the eventful years that have elapsed since the convening of the Washington Conference on the Limitation of Armament. On that occasion naval armaments were partially reduced. This achievement has been followed by the establishment of the Permanent Court of International Justice and by the negotiation and ratification of the Locarno Treaties and the Peace Pact of Paris. By the terms of this Pact fifty-seven nations, including the United States, have solemnly accepted the obligation to renounce war as an instrument of national policy and have pledged themselves never to seek the settlement of disputes except by pacific means.

"The time has come for the nations of the earth to do further honor to their pledges. It is not enough to profess peace. That has been done before. Peace must be practiced.

"The issues of the London Conference are so momentous for all the moral and spiritual interests of mankind that we unite with our fellow Christians in other lands in prayer and renewed consecration to the ideals of our risen Lord. In accordance with the action taken by the Archbishop of Canterbury and the leaders of the Free Churches of Great Britain, we earnestly recommend that our pastors and the members of our churches and congregations observe Sunday, January 19, 1930, as a day of prayer for God's blessing on the Conference."

### Prayer for National Guidance

On broad lines, the propriety of invoking divine guidance in behalf of our representatives in this conference cannot be questioned. It is the custom of Lutheran congregations to pray God that He will endue all who are in authority "with grace to rule after Thy good pleasure, to the maintenance of righteousness and to the hinderance and punishment of wickedness, that we may lead a quiet and peaceable life in all godliness and honesty." Very obviously those who represent the governments participating in the London meeting are vested with authority, responsible to their respective countries and to the God of

nations. Christians who are citizens of the five powers, the United States, Great Britain, France, Italy and Japan, have both the privilege and the duty to ask for divine direction.

But the invocation of God in such circumstances must be with humility and not in the spirit of dictation, nor with a view to propagate a partisan opinion on an international issue. Without passing judgment on the Federal Council of Churches as a whole, one is justified in thinking that certain of its "commissions" have recent views on war that are not in accord with the convictions of the national authorities. They feel so strongly that a resort to arms is a sin as to advocate the complete elimination of armies and navies. They assume that battleships and military equipment are a provocation and that means of defense are a bait toward aggression. Such a radical attitude cannot be proven by the past history of the United States and Canada. Humanly speaking, the world is not at present in that state of goodwill that would justify more than Mr. Hoover and Mr. MacDonald are seeking, namely, parity of armament. Disarmament and dropping the army and navy departments of government are not the subjects of discussion. We remark in passing that some literature issued from the office of the Federal Council is a better indication of zealous advocates of peace than of wise observation of conditions in Russia, and in Oriental and Mohammedan countries.

### For the Punishment of Evil Doers

We do not desire to start an argument by defending wars, but it does seem to us that some of them have been unavoidable. Of course if such and such things had not happened, if certain leaders had not pursued unjust and wicked policies, if both sides had listened to argument, if, if and if, then recourse to arms in settlement of national disputes would have been unnecessary. But nations did embrace coercive and unjust policies. Nations did defy moral and economic equity. They turned deaf ears to reason and trusted in their swords. For such punishments were due and came. It is quite proper to demand that we think peace, but he is unwise, who cannot also think justice and the defense of justice.

However, we strongly favor asking God to direct the minds of the conferees on parity of armaments. We can be confident of response to that petition, unless there are conditions debarring Him. And when the deliberations have run their course and decisions have been reached, they must be accepted by the nations participating and acquiesced in by Christian citizens as all that God in His infinite wisdom deems wise at this time.

The Northern District of the Lutheran Joint Synod of Ohio, meeting recently in seventy-eighth annual convention at Oak Harbor, Ohio, voted to discontinue the office of a salaried presidency in view of the impending merger of the Joint Ohio Synod with the Iowa and Buffalo Lutheran Synods in 1930. The two hundred delegates attending the meeting were unanimous in their approval of the plan.

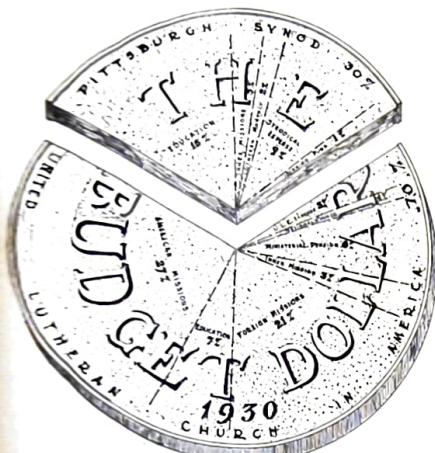
The Australian Inland Mission of the Presbyterian Church not only proclaims the Gospel to the people in the bush country of Central Australia, but also supplies medical aid in case of illness. In order to cover the vast territory requiring ministrations, an airplane was acquired last year, in which a doctor could reach needy cases without loss of too much time. The experiment proved successful, the first doctor attending 190 patients in eight months, flying 14,000 miles in order to do so. A second "flying doctor" has been appointed.—*N. L. C. Bulletin*



## OUR BUDGETS FOR 1930

By the Chairman of the United Lutheran Church Committee on Statistics

Upon seeing a copy of our *Budget Dollar* of the Pittsburgh Synod for 1930, "ye editor" of THE LUTHERAN suggested an application to the whole church which has been prepared by a Lutheran artist in the form of a "graph." Using the Pittsburgh *Dollar* as an illustration, the reader will notice that in that particular synod, seventy cents



THE BUDGET DOLLAR OF THE PITTSBURGH SYNOD

of each dollar, or seventy per cent of the regular synodical beneficence, is sent each month to the treasurer of the United Church, while thirty per cent is transferred to meet the local objects of the synod.

To apply this to the whole church, we worked out the percentages of the constituent synods and then arranged them in an order which the reader

will recognize as placing that synod at the top which assigns the largest percentage of its budget to the United Lutheran Church. Conversely the synods which are compelled to use the largest percentage of their budget for synodical expenses, are at the foot of the list. But lest a wrong impression abides with the reader, let me call attention to the fact that Manitoba, Nova Scotia and Texas are among our smallest synods and necessarily have to place a much larger amount in their budget for their own needs than the United Lutheran Church apportions to them.

At the time of working out this graph, we did not have the budget of the Indiana, the Slovak and Wartburg Synods in hand.

The secretary of the Synod of the Northwest informed us that their synod no longer publishes a budget. Hence we used the 1929 budget for the Indiana Synod and made estimates for the other three synods, which may not be correct.

Several conclusions may be drawn from this graph of percentages. We mention only a few:

1. The large synods are able to

pay full-time presidents, and other officers, support a number of educational and eleemosynary institutions as, e. g., New York, Pennsylvania Ministerium, Pittsburgh, etc., and still pay a good percentage to the United Lutheran Church apportionment. Small synods which are compelled to support local institutions without endowment naturally will pay much more to local objects than to the general church. But small synods which do not have local institutions nor paid presidents may stand high in our graph, as, e. g., Mississippi.

2. Do not forget that this graph represents budgets only, the amounts that these synods are asking from their congregations during the year 1930. An interesting graph could be made a year from now by taking these same percentage bars after each synod's name in outline only and making black that part of the bar under the general church column which would represent the amount actually paid to Treasurer Miller; leaving the rest of the bar in outline only, which would show the deficit very decidedly.

3. No. 1 gives us a good argument for the consolidation of synods existing on the same or even contiguous territory.

4. No. 2 gives us a motive for working all the harder for the 100 per cent apportionment during 1930, not to speak of much greater motives: synodical honor, the appeal of the great Lutheran Quadricentennial Year, 1530-1930, the pressing needs of our educational, foreign, home and inner mission interests, and, above all, the obligation of our Christian stewardship.

5. The percentages of the synods' budgets assigned to the United Lutheran Church in America on which this graph is based run from eighty-two per cent of the West Pennsylvania Synod to twenty-four per cent of the Manitoba Synod. Members of any synod can take the budget as printed in their synodical minutes and easily work out their own percentages.

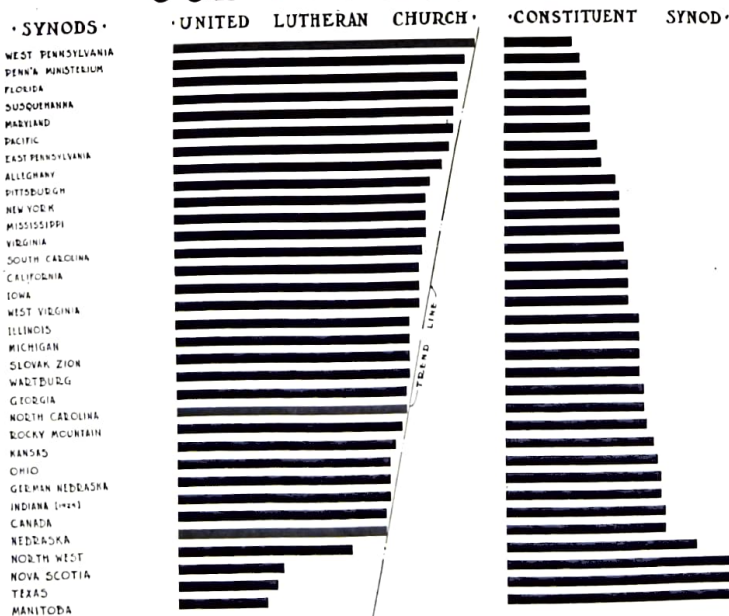
GEORGE H. SCHNUR.

### FOR MEDITATION AND PRAYER

The Biltmore Hotel in New York City has set aside a chapel for meditation and prayer. No religious service will ever be conducted in it. It is sacred to silence and to thought. The manager of the hotel believes in God, and

thinks we would do well to withdraw occasionally from the rush of everyday life to think about God and to speak to Him. The chapel is very simply designed, containing nothing but an altar and a vase of flowers, and over the altar the inscription: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." It is not a substitute for congregational worship, but a place of individual prayer.

## OUR BUDGETS • 1930

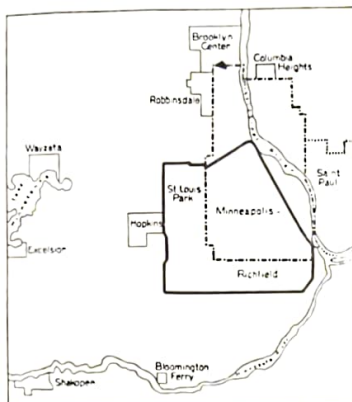




## A STUDY OF CHURCH LOCATIONS

Minneapolis, Minn., Surveyed by the Institute for Social and Religious Research, and the "Findings" Analyzed by President R. H. Gerberding of the Synod of the Northwest, Throws Light on Urban Congregational Relations

"Minneapolis Churches and Their Comity Problems" is the title of a book written by Wilbur C. Hallenbeck, and published by the Institute of Social and Religious Research, 230 Park Ave., New York. (Price, 75 cents net.)



----- MINNEAPOLIS  
----- "SOUTH SECTOR"  
----- ST. PAUL  
LOCATION OF THE "SOUTH SECTOR"  
WITH REFERENCE TO THE TWIN  
CITIES AND METROPOLITAN AREA

The book is an analysis of problems of church location and adequacy in view of the religious needs of the community and of the demands of Church comity. In order to be fully appreciated, it should be read in connection with a companion volume entitled, "Church Comity," by H. Paul Douglass, published by Doubleday, Doran & Co. The authors of both books co-operated in the direction of a

study of existing institutions and does not sufficiently recognize the problem of evangelizing the 160,000 unchurched in the sector. It is true that Mr. Hallenbeck in the smaller book, referring to the 160,000 unchurched, refers to the "more fundamental problem of the evangelization of this great majority," but practically very little more is said about it. Near the end of his report he says, "In this analysis of the adequacy and efficiency of the churching of the South Sector, no attempt has been made to appraise spiritual values. It is well understood that there may be such values in abounding measure in the most inadequate and inefficient churches; but as a matter of fact they are generally not found in such circumstances." The portion we have italicized may be construed as indicating that the solutions the Institute offers to the problems they find may have the spiritual as their ultimate aim. On the whole, however, the data are really scientific rather than spiritual. The investigators also seem to infer a great contrast between what they call "ecclesiasticism" and "churchmanship." This distinction is frequently referred to by Dr. Douglass in "Church Comity" with apparent prejudice against the "ecclesiastics," a word he uses for paid denominational executives.

### Many Factors Scanned

The factors that are examined by this survey are most varied. It recognizes two predominant types of population, namely, the "original English-speaking stock" and the "Scandinavian-American." It recognizes also economic gradations in several districts of the territory surveyed. The social qualities of the respective districts have been determined by a very exhaustive compilation from authentic statistical reports of welfare agencies, court records, public health surveys, and from social studies made by the university, real estate boards, and financial institutions. It studies the churches from the standpoint of their history, denominational traditions, congregational statistics, types of parishes, movements of the people in their church-going, relative number of unchurched in the respective districts, social factors in the communities, and all with a view to comity between the churches. In order to make this study accurate with reference to each particular congregation, the sector was divided into three distinct zones in which further subdivisions marked out

thirteen distinct districts. Different problems were recognized for the three zones, which were classified as the newer residential, the stabilized residential, and the downtown zones. From the standpoint of city planning these classifications seem thoroughly applicable and conducive to sound judgments in the determination of the problems of the churches in each. Even in the smaller subdivisions called "districts" all of these factors are analyzed and throw much light on the problems of the parishes found therein.

The investigators have made a most commendable effort to recognize distinctions of traditions among races and of denominational character.

biased survey of Minneapolis made in 1929 which furnished the facts upon which the findings are based.

The study has particular interest to the Lutheran Church because of the predominant element of Lutheran population in Minneapolis.

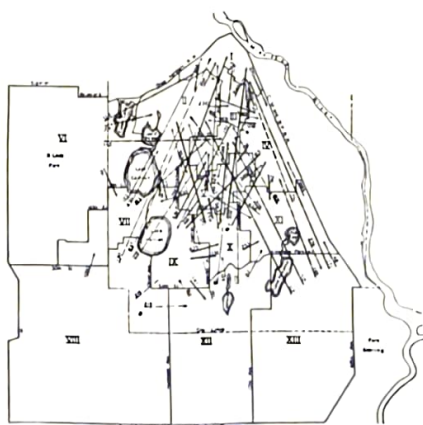
The 264,776 people of this area are divided as to their religious affiliations as follows: Protestant adherents, 79,376; non-Protestant adherents, 25,005; unclaimed by any religious body, 160,395. Twenty-nine per cent of the Protestant adherents are Lutheran (forty-one per cent in the whole city.)

### A Representative Sector of the City

The sector of Minneapolis chosen for the investigation is the south and southwestern portion of the city, with the adjacent suburban area. The total population of the sector is 264,776, while the total in the Minneapolis municipality reported in 1920 was 380,582. It is evident that this sector is large enough to be representative of the whole city, and as the survey shows, its geography and sociological features are such as to make it typical of any large metropolitan area.

The survey attempts to apply the methods of scientific city planning to the problems of adequate churching for a city. From the standpoint of a Home Mission Board, however, as an evangelizing agency, there are certain marked differences of viewpoint. Perhaps they should be stated at the beginning of this review.

In the first place the data are accumulated only from the existing churches. This makes the survey a



MOVEMENT OF PEOPLE FOR CHURCH GOING  
The coming and going of Protestant adherents



acteristics. For example, one of the principles they enunciate is that where clustering of churches is advantageous at focal points, such as the secondary business sections and major street intersections, there should be a complementary denominational distribution. "Thus, for example, in a strongly American district capable of supporting five churches the following distribution would be appropriate: First, a non-liturgical, non-immersionist church; second, an immersionist church; third, a liturgical church; fourth, a church of Lutheran antecedents for the Scandinavian minority; fifth, possibly a church of American antecedents and of the denomination that proves to have the next largest following in the district." In several instances where they specifically recommend combinations and relocations of churches they have been most considerate of the needs of people of Lutheran antecedents as distinct from those of the Reformed traditions. They extend this consideration among the latter also to recognize the difference between liturgical and non-liturgical Protestants; and still further between immersionists and non-immersionists of the latter.

### 37 Lutheran Congregations Out of a Total of 124

The situation among the Lutherans in this large representative section of Minneapolis, by many assumed to be the Lutheran capital of America, is a revelation even to the Lutherans themselves. Among the twenty-seven denominations (counting the Lutherans as one), thirty-seven of the total of 124 congregations are Lutheran. (Seventy-nine in the whole city.) These thirty-seven are divided among eight synods as follows: Norwegian Lutheran Church in America, 11; Augustana Synod, 9; United Lutheran Church in America, 8; Missouri Synod, 4; scattered, 5. They are found in all districts. The eight U. L. C. A. churches are distributed among five districts. Much is said in the survey about faulty distribution of Lutheran churches, but this is directed not so much to their competition with other denominations as among their own synods. For example, in the six especially acute specific problems mentioned, one has to do with the relocation of a Lutheran church, one with a consolidation of two Lutheran churches of different synods, and one with the disbanding of a Lutheran church (Missouri). In five cases of congregations having low institutional rank and growing more slowly than the population, only one is Lutheran, and that is one of those which are recommended for consolidation. There is a general criticism, however, in the finding that "around the lakes is the area in which the people of Scandinavian and hence Lutheran antecedents, are weakest, yet in three districts where only fifteen per cent of the resident church adherents are Lutherans, forty per cent of the churches are Lutheran."

By getting down to particular cases of Lutheran congregational location, several unfortunate situations are discovered. In this lake district, for example, there is an especially acute situation where churches representing three different Lutheran synods are situated within a few blocks of one another. None of them has been able to develop at all adequately. Together they have 268 church members and 334 Sunday school pupils, and they receive \$3,600 home mission aid per year. Since the survey was undertaken, the situation has been further complicated by the beginning of a Missouri Synod mission in the same district. The writer of the report says, "The Lutheran adherents of all kinds living in these districts who could reasonably be expected to be churchd within their districts, would be just about enough for one good church." The relocation of the Lutheran church suggested above is

with a view to its reaching an area inaccessible to the present churches.

In one portion of the downtown section the report recommends the merger of three Lutheran churches, all of different synods strongly Norwegian. There is another district, in the newer residential zone, where of seven churches five have been established since 1920. It is a recognized Lutheran territory, but the assumption is that its population, present and prospective, does not warrant the existence of five new Lutheran churches. The survey recommends two consolidations of two churches each, and the relocation of the fifth. One of these consolidations involves churches of two Scandinavian nationalities into one English-speaking congregation, and the other of two congregations of the same synod into one. The relocation concerns the Missouri Synod church, which the investigators recognize as being a distinct type hardly to be considered competitive even with other Lutherans.

### U. L. C. A. Congregations Escape Serious Rebuke

Readers of THE LUTHERAN will be especially interested in the judgment of such an unbiased investigation with reference to the congregations of the United Lutheran Church in America. Of these there were eight in the sector studied. However, one was not strictly a congregation, nor definitely U. L. C. A., being the Luther House of the Lutheran Welfare Society. Another was an unorganized mission which disbanded before the investigation was completed. There are now really six to be considered. Although all of these are analyzed and rated according to exhaustive and minute standards, only one is graded as "Class D," or generally inadequate. This one is a congregation organized as a "branch" of another, cared for by a part-time pastor, not supported by the Board of American Missions. It was originally projected with a view to just such ultimate consolidation as is recommended for it and its parent congregation as soon as developing streets and car lines make its district accessible to its neighboring territory. Meantime it is serving an otherwise unchurched district of some two hundred homes, without the expenditure of mission funds.

All other of the U. L. C. A. churches are recognized as having a distinct sphere of usefulness in their locations, although in equipment and cost some of them are "below standard." The missionary policy of the Northwest Synod and Board of American Missions in Minneapolis is clearly vindicated by this survey. Richfield Church comes in for special commendation. Salem is classed as a downtown church, and can profit by a study of the analysis of its district and of the other churches in it.

It is gratifying to all Lutherans to read such an evaluation of Central Lutheran Church (American Conference, Norwegian Church) as the following:

### Norwegian Church Praised

"The most outstanding example and demonstration of deliberate adaptation in the city is Central Lutheran Church. Nine years ago eleven families started out to make an all-English, all-American Lutheran Church to minister to the passing throng in the transition area at the heart of the city; and this church now has a membership of over 2,000, with many more adherents. The magnificent new Gothic church auditorium provides dignified and beautiful worship service to large crowds. The old church building, which was purchased after it had been deserted by a congregation that had dwindled away because of a lack of adaptation, is now used for all sorts of activities. A new social and religious life has been



created for persons of all ages. Everything that could possibly be done with a limited staff and equipment is here; a Boy Scout troop; sewing and educational groups, especially for young business women; a men's club; women's societies; a junior and a senior chorus choir; concerts and social gatherings, the best of which perhaps is the homey fireside hour on Sunday afternoons. These have been meeting the needs of socially and religiously empty lives, particularly of the young people who have come to seek their fortunes in the city."

All Lutherans can profit by such a courteous rebuke as is administered in the following paragraph:

"In a city like Minneapolis, where groups like the Lutherans, which to say the least are not wholly co-operative, have such a large share of the churches and are implicated in so large a proportion of the comity problems, the extension of co-operation to include these churches is a paramount problem. It might be said that in some cases, where the solution of a problem is very obviously to the advantage of a church of such a group, the church might carry out the proposal of the co-operative planning without in any way implicating itself in the theory or practice of co-operation. At any rate, purely from the standpoint of their own advantage and future welfare without any consideration of Christian brother-

hood or co-operation, these churches should carefully consider matters of comity and their strategic and institutional relationships to the other churches."

It is a good thing sometimes "to see ourselves as others see us." The effect of this survey upon the Lutherans of Minneapolis has been wholesome. All who have thoughtfully considered it have seen the absurdity of the existing policies of the respective synodical mission authorities. And since the situation in Minneapolis is merely typical of similar situations throughout the Northwest, where the great bulk of Lutheranism is found, and where all synods are actively promulgating their own synodical types of work, they are examining themselves conscientiously in the light of these revelations. A Home Missions Council for comity among the synods was organized shortly after the survey was undertaken, and many of the principles adduced in this report are being applied by it. The Synod of the Northwest feels especially the importance of its proper relationship with other bodies on its territory, where are located almost one third of the Lutherans in the whole country. The total Lutheran population there is a little short of the whole membership of the United Lutheran Church in America. We have a big job to obtain equitable relationship between our neighbor—and our parent—Lutherans.

## "PATHETIC AND HEART-BREAKING"

Lost Opportunities—Unreached Millions Described by Secretary George Drach, D.D., Who Presents the Situation as It Is. Dare We "Pass It By?"

It is pathetic, heart breaking, to read in the letters and reports of our foreign missionaries how many opportunities to reach more people with the Gospel are lost. Our missionaries see a constantly expanding horizon of service and evangelistic effort, beautiful and promising in prospect but impossible of achievement because of the lack of funds and workers. Repeated "Macedonian calls" from people who are anxious for the ministrations of the missionary or national worker are heard and nothing can be done to help, or, at best, a feeble and inadequate response may be given, where vigorous forward movement is indicated.

That there are still large portions of the earth where non-Christianity reigns supreme, we all know. To say that we are not responsible for that is to deny the authority of the Great Commission. However, our first responsibility relates to the unreached millions in the foreign fields which have been committed to the care of our United Lutheran missionaries. Let us take the fields in their order.

### Our Unmet Responsibility in India

We read in the last annual report of our India mission that its field is about as large as Belgium and has a population of nearly 5,000,000. In each thousand of this population there are 898 Hindus, 55 Christians, 44 Mohammedans and all others, three. Of each 55 Christians 21 belong to our mission, the others to the missions of the Baptists, Church of England and Roman Catholics. The thing to ponder is the very large number of non-Christians. They represent our mission's unmet responsibility. Now the bulk of the unreached population belongs to the so-called Sudra castes. We would call them the middle classes. They are opening their minds and hearts to the Gospel and some have been baptized, but the mission is not prepared to do the work that ought to be done in view of the Sudra opportunity. It does not have enough mis-

sionaries; it does not have enough Indian workers belonging to the Sudra castes; it does not have enough money to press forward in this direction. So the mission pleads for the help of the home church and declares that the evangelization of the Sudras is "the greatest next step that the mission and church can take."

Meanwhile the task of bringing in the outcastes is not yet completed; and the priest caste, which has been the educated and influential class up to the present, is as yet unreached. Indeed the Brahmins are really the untouchables as far as Christianity's influence is concerned, and they probably will be the last group of Indians to accept the Gospel of Jesus Christ.

Then there is the task of the uplift of the Indian villages. One who has never seen a typical Indian village does not realize how much they need uplift. We have just read a book on "Remaking of Village India," by Brayne, which shows what needs to be done to make an Indian village a fit place for a human being to live in and a real force in the regeneration of the land. Missionaries must take the lead in the remaking of Indian villages by cleaning them up, improving their industries, reforming their social life, elevating the village women and enlarging the horizon of the villagers.

### Opportunity in Japan

Our mission in Japan has located stations in twenty-five cities and has done some work in villages and rural communities, but not much. There are millions of country folk who could be reached from our "strategic centers," but no one is doing the necessary and difficult evangelistic work to reach them. Our mission is planning to release more of the missionaries for such evangelistic work. That, in part, is what the organization of the Lutheran Church in Japan means. It is said on good authority that officials, teachers, and business leaders in most places now recognize the Gospel of Christ as an ally, not an enemy.



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and are welcoming its influence. Now is the time to expand the horizon of our Japan mission and to free our Japan missionaries for work in non-evangelized places, especially in rural areas. For this task two things clearly are necessary: (1) more missionaries and (2) more money. To give them to Japan is the obligation of the home church.

### The Challenge of China

What in terms of unreached souls is the task of our mission in China? Fortunately our missionaries have inherited from the past some good work in Chinese towns and villages in the Shantung province. But while they on their tours visit one village to minister to a little group of converts there, five, six, ten, other villages are passed by unvisited, because no Christians live in them and no effort has ever been made to reach them with the Gospel. How eagerly practically all Chinese are looking for the day when peace and prosperity, freedom and happiness shall take the place of the present banditry, warfare, unrest, and disorder! China as a whole challenges us as Christians, particularly as American Christians, to share in its reconstruction economically, socially, governmentally, and religiously.

Our mission in the Shantung province will expand wonderfully within the next ten years, if the home church does its duty in sending missionaries and furnishing money to convert the unreached millions.

### What Zorzor Means

One of our missionaries in Liberia wrote an article on this subject, which was published in a recent issue of *The Foreign Missionary*. In addition to what he wrote, we wish to say that Zorzor means opportunity to reach the evangelized people of interior Liberia. When Zorzor has started as an interior station, the mission mentioned three or four other towns like it, which should and could be reached at once. That was years ago. Today they remain unreached by our mission. We might have had many Zorzors by this time, if the home church had given the mission in Liberia what it needed to expand. To justify our church's neglect of opportunity in Liberia, some have gone so far as to advocate the abandonment of our mission in Liberia. The fact of the matter is that there are tens, even hundreds of thousands in interior Liberia who ought to have been converted to Christianity by our missionaries, had our home church grasped its opportunities in that land of darkness and delay.

### South America Calls

What our mission in Argentina has accomplished in ten years offers hope for great expansion in the future. But what can you do with a little force of two ordained men and two women missionaries? It is true that the primary need is the multiplication of Argentine workers, especially ordained pastors. In that respect Argentina is not different from our other fields. But if our opportunities in South America are to be grasped and improved and all who are unreached by the evangelical truth are to be given a chance to accept it, the home church must pray and pay for more missionaries.

As for British Guiana, the Board of Foreign Missions has again and again drawn attention to the numerous East Indians who have gone to British Guiana to secure work on the plantations and to make the land their home-land. That they can be reached by the Gospel has been demonstrated by the Indian catechists in the employ of the mission, but when the mission was about to employ more of them, the budget of the mission had to be cut.

Then there still are the tribes of unreached nomadic Arawak Indians in the interior of South America. Years ago we decided that in addition to the missionary resident in New Amsterdam there ought to be one working at the Berbice River stations with special reference to reaching the Arawak Indians. "Lost opportunities" is what must be written over the feeble efforts hitherto made to Christianize the Arawaks and East Indians in British Guiana.

This review of unmet needs and opportunity in our foreign fields could be extended indefinitely. The Board of Foreign Missions and all our foreign missionaries are hoping and praying that the whole United Lutheran Church in America may catch and hold the vision of wider horizons in foreign missionary effort. A missionary writes: "The major hardship of the modern missionary is the intolerable weight of the things undone in this day of unlimited opportunity. The region beyond haunts him by night as the clamor of the neighborhood beats upon him by day."

May God stir up all our pastors and church members to a foreign missionary endeavor which shall call for the praise: "Well done!"—*N. L. C. Bulletin*.

### A MISSIONARY HYMN

By H. H. Bagger

Across the seas and centuries  
Has come God's blessed Word  
With life and health, all heaven's wealth,  
In Jesus Christ the Lord.  
And by that grace shall all man's race,  
By sin long held in thrall,  
Its empty cup of death fill up  
With life and love for all.

For all, we claim, yet in Thy Name,  
Commit the selfish deed  
Of slaking first and last our thirst,  
Forgetting those in need.  
Thy mercy prove, O God of love,  
Withhold the penalty!  
Our chalice break and of it make  
A channel flowing free!

A channel free, made full by Thee,  
For all the world to share;  
From earth to heaven, all freely given,  
That all may meet Thee there.  
White, yellow, brown, all kneeling down  
As brethren in Thy sight  
And in each others, as Christ's own brothers,  
Redeemed and crowned with light!  
*Butler, Pa.*

Over thirty per cent of the students at Augustana Seminary are ministers' sons. Nearly all of the students for the ministry at this institution received their college training at Lutheran schools. Eight of the students were born in Sweden, one in India, and eighty-two in the United States.

A private mansion in Duluth, Minn., near the edge of Lake Superior, has been purchased by the Minnesota Conference of the Augustana Synod for the purpose of establishing an old people's home. Alterations in the house will provide seventeen single and double rooms for the residents, together with living room, sun room and service accommodations.—*N. L. C. Bulletin*.



## BALANCED ACCOUNTS—HOW COME?

Secretary George L. Rinkliff Meditates on the Human, the Divine and the Secular

My reception at the hands of the great Q. P. Millions, the notable magnate, was not exactly warm and enthusiastic. Mr. Millions glowered at me, and then turned to look out of the window, and then he glowered at me again. His specialty was crushing into pulp with a look the ordinary creatures of the earth. At least, I should say, that was what he considered his avocation in life. I have a strong suspicion that instead of feeling crushed, many of the ordinary creatures upon whom this business man bestowed his blasting stare were only discreetly amused by it.

"Hrrump!" he announced, by way of being increasingly frightful. "I hear they're in debt. That's only normal, however. I expect that's what you wanted to see me about, wasn't it?"

"In debt?" I repeated somewhat vaguely. Then recalling that I was in the august presence of Mr. Millions himself, before whom it would be extremely bad form to display symptoms of perplexity, I hastened to add: "O, yes, they always are. As you say, it's a normal state. But I wasn't expecting to say anything to you about it. It's so universal that I don't believe that even you, Mr. Millions, could do a single thing to stop it."

"Couldn't do a single thing to stop what?" demanded Mr. Millions, in rising choler.

"Why, the debts that almost everybody in creation seems to be owing to somebody else these days. As I see it, it all comes from double entry bookkeeping. If you haven't as much in liabilities as you have in assets, your books won't balance. And the income tax people won't stand for them if they don't balance."

Mr. Millions glowered ten times more furiously.

"I don't mean everybody," he shouted. "I mean just the foreign mission board."

"O, yes, pardon me!" I murmured humbly. "You see I have never worried much about that debt. It's less than \$400,000 anyway. All we have to do is to make up our minds to pay it off, and it can be done any Sunday morning."

Mr. Millions breathed heavily. With most people, heavy breathing, such as he did then, would indicate too much fat and too little exercise. But with a man like Mr. Millions, it had nothing to do with things so plebeian. It indicated that his powerful mind had gone to work.

"And how did they get into debt? Tell me that!" he demanded. "Took on too much,—that's how. In the World War they took on some mission fields that were without support. They'd have been a lot better off by letting such things alone."

\* \* \* \*

By the side of Jericho road stood a little inn. The Jewish priest, on his way homeward after having completed his annual course of service in the Temple at Jerusalem, sat in the scanty shadow on the north side of the building. He was short of breath, the result of having traveled the last two miles at a run. The keeper of the inn came around the corner, and looked at him questioningly. The priest, seeing him standing so, shook his head, and gasped one word of explanation.

"Robbers!"

The inn keeper nodded and turned away. He never meddled in affairs other folks had with highwaymen in that part of the country. Why should he? He was just an inn keeper.

The priest heard heavy, hurried footsteps. He peered cautiously around the corner of the building. Another man was approaching, over the road the priest had just traversed in such haste, and like the priest had done, he was stumbling along in a frantic effort to run. The priest recognized the newcomer. He was a Levite who had served with the priest in the temple, and who was now on his way home.

The Levite sank down in the shade, speechless from exhaustion.

"Did you see it?" the priest asked in an awed whisper. The panting Levite nodded.

"It was terrible! Terrible! To think what can happen to any of us on these roads!" the priest exclaimed.

"I would have helped him—" the Levite began when he had recovered breath enough to speak.

"So would I—" the priest interjected.

"But it was too big a risk!" the Levite resumed.

"I thought so, too," agreed the priest.

In the distance they saw something move around a bend in the road. The two men drew back of the sheltering building and watched. The moving object came nearer. They saw it dissolve into three objects, a traveler leading his beast and supporting upon it a badly injured man. They heard the traveler bargain with the inn keeper for the safe care of the injured man until he would be completely recovered.

"It is well the poor man was saved, since he is one of our own people," said the priest.

"The man who saved him is a Samaritan," said the Levite.

"If anybody had to take the risk, it was a good thing to let a Samaritan do it," the priest observed. "It would have been too bad if you or I had been reckless."

"Yes," agreed the Levite. "We respectable people can't be expected to act like Samaritans."

\* \* \* \*

Down south, a little boy sat under a crepe myrtle bush, and looked at the pictures in a volume he had smuggled out of the family library. He held up one of the pictures to the view of the yard man, who was working nearby.

"Look at this, Abraham," he said. "It says under this picture, 'A Beggar in the Orient.' Why do you suppose all these folks are going by him without doing a thing for him?"

"Doan know, lil boy," replied the aged negro. "Mebbe they's all a-walkin on, and each one is a-sayin to hisse'f: 'Doan speck Ah needs to do anything 'bout dat man mahse'f, 'cause dey's baoun' to be one o' dem Samaritans come by heah 'fore long.'"

\* \* \* \*

But to return to Mr. Q. P. Millions. I am sure he would be grumbling just as industriously had not the mission program of the United Lutheran Church and of its antecedents been considerably enlarged under the stress and strain of the World War. With hardly any effort at all, I can imagine him expressing his opinions, something after this fashion:

"Well, you know what's the matter with the foreign mission board, don't you? Huh? Well, it lacks courage, and it lacks confidence. Passed up a lot of good opportunities during and right after the World War just on that account. Had the best chance in the world to play the Good Samaritan to millions of people, but wouldn't risk a thing to make good. Didn't have confidence enough in the members of the Church to believe that we would see through any Good Samaritan task they would undertake. The whole thing makes me sort of disgusted."



# GLORIFICATION OF THE LIGHT OF THE WORLD

By George W. Sandt, D.D., LL.D.

**Sunday, January 19.**

*Read the Gospel Lesson of Christ's Transfiguration, as found in Matthew 17: 1-9, using the Collect for the Day.*

\* \* \* \* \*

**Monday, January 20.**

(Scripture Reading—II Peter 1: 15-21)

*We have not followed cunningly devised fables, when we made known unto you the power and coming of the Lord Jesus Christ, but were eye-witnesses of his majesty. II Peter 1: 16.*

*A Never-to-Be-Forgotten Vision.* When the disciples went forth after Pentecost to proclaim Christ as Redeemer, they spoke, not as witnesses who had heard from others the news of the great redemption, but as witnesses who had themselves *seen* what they were proclaiming. They were not inventors of "cunningly devised fables," but heralds of demonstrated facts. Had they not seen their Lord after His resurrection? Had He not spoken to them with the same familiar voice as when He walked and sojourned with them before His great ordeal on Calvary? And more wonderful still,—had the three disciples not been with Him on the mount, when the windows of heaven were opened and streams of heavenly light descended upon Jesus to transform Him and clothe Him with a halo of glory? Did they not see with their astonished eyes His face shining as the sun and His raiment white as the light? And still more wonderful—did they not hear the voice from heaven, saying, "This is my beloved Son in whom I am well pleased?" Need we wonder that they fell on their faces in fear? for such a marvelously glorified Christ, with the seal of heaven affixed to His claim as Redeemer, was too much for the bewildered disciples to see and hear with composure. We are not surprised that Peter made such a foolish proposition when he saw two worlds brought together, and Jesus robed in glory as the very Son of God. That scene was indelibly fixed on Peter's mind, never to be forgotten. Could all this have been a dream, a vision, a fable, a myth, as doubters and skeptics suggest? Alas! Note well, that this glorification of Jesus was the only one that took place while He was on earth. When He appeared to His disciples after His resurrection, He appeared in human form as they had known Him before. Here He shines in majesty as the Son of God.

*Open Thou our eye of faith, O Jesus, that we may catch at least a dim vision of Thy glory and majesty as we look forward to the day when we shall see Thee face to face. Till then, fulfill Thy promise to abide with us and fill our hearts with heavenly hope and peace and joy. Amen.*

\* \* \* \* \*

**Tuesday, January 21.**

(Scripture Reading—Mark 1: 1-11)

*And there came a voice from heaven, saying, Thou art my beloved Son in whom I am well pleased. Mark 1: 11.*

*Attested From on High.* John did not need the vision of a glorified Christ to be forever convinced that He was the Son of God. But he had all the evidence he needed. At that baptism he saw what Peter had not seen on the mount. He saw the Holy Spirit descend in the form of a dove upon Jesus. Before the baptism it had been revealed to him that Jesus was endowed with power from on high, and that He would bring into the world a spiritual regeneration such as it had never known before. What He proclaimed to Nicodemus when He said, "Ye must be born

from above," was now to become true in a wonderfully new and wider sense. There would be a far-reaching baptism into newness of life, and Christ would baptize all who welcomed Him with the Holy Ghost. It was meet that this new spiritual regeneration should be revealed to John the Baptist by the descent of the Spirit in dove-like form upon the head of Jesus, and that the wonderful vision should be accompanied by the same voice which Peter heard on the mount, "This is my beloved Son in whom I am well pleased." At the baptism was introduced the new era which Christ came to bring into the world, an era of spiritual regeneration. The dove is the symbol of peace and good-will, and here, as on the day of Pentecost, the Holy Spirit manifests His presence in dove-like form. The voice from heaven was an announcement that attested the Saviour's divine sonship. He was henceforth to be known, not simply as the Son of Man, but as the veritable Son of God. We, too, have heard that voice from heaven; but it was the voice of Him Who spoke as never man spake. We, too, have seen, and we trust experienced, the spiritual regeneration which the Holy Spirit is bringing to men through the preaching of Christ and Him crucified.

*Speak to me, O Thou living and glorified Christ, and let me hear Thy voice through Thy word. Come, Holy Spirit, and prepare my heart to welcome and receive Thy Word that I may enter into the fulness of the new and heavenly birth. Amen.*

\* \* \* \* \*

**Wednesday, January 22.**

(Scripture Reading—Acts 7: 51-60)

*He being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Acts 7: 55.*

*Stephen's Vision of the Glorified Christ.* What Peter, James and John saw on the mount, Stephen saw in still more glorified setting in heaven, beyond the reach of purely mortal sight. What was hidden from the assembly whom Stephen was addressing was clear as day to this devoted follower of Jesus. There is an added eyesight to those who live more truly in the unseen world than in the seen. While they are at home in their earthly temporary abode (for it is in this life of probation that their character and destiny are to be shaped, and that they are to fulfill the important mission of saving the world from the wreck and ruin which threaten it because of sin) they know that they have here no "continuing city but seek one to come." To them God and heaven are not far off, beyond the reach of God's children, but ever near and real. Communication is not cut between the two worlds in which the believer in Christ lives. Stephen who witnessed for Christ so fearlessly and nobly was spiritually uplifted and it is not at all strange that the windows of heaven should be opened to him and that a vision of the glorified Christ should be granted him. Without the gift of spiritual vision which the saints and prophets of Israel possessed the Old Testament would be an altogether different book from what it now is. They had the faith and the hope that the Messiah was sure to come, and faint glimpses of the new kingdom He was to establish were granted them; but it was Christ's death and resurrection that gave His early followers immediate and wonderful insight into the realm of the unseen.



*Open Thou my eyes, O Holy Spirit, that I may see things that lie beyond the realm of time and sense. Help me to see in Christ my ever-present Redeemer and Friend. Bring Him so near to me that I may see Him and know Him, Whom to know aright is life eternal. Amen.*

Thursday, January 23.

(Scripture Reading—Acts 26: 1-20)

*At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. Acts 26: 13.*

**Saul's Vision of the Heavenly Glory.** The most notable event in the history of Christianity apart from Christ was Paul's conversion. We must call it exceptional, for it was a direct call to repentance from the very throne of God. The dazzling light of the heavenly glory which burst in upon his sight blinded him. He had no vision of Christ such as Stephen had; for he was fanatically persecuting the followers of Christ and was carried away by the delusion that he was doing God's service. He needed to be enlightened and halted in his mad career. The current of his life as an enemy of Christ had to be changed, and that same zeal for an unworthy and woefully mistaken cause had to be turned to good account for the advancement of Christ's kingdom. That blinding light from heaven flashed upon him as a divine protest against his madness, and the unseen Christ sent a never-to-be-forgotten message from the heavenly heights which rang in his ears as a stern judgment against his present course of life. That voice proved effective. Saul was changed into the great and mighty Paul, who as Christ's instrumentality, changed the whole course of history of the Roman Empire. He rises like a majestic mountain peak above the plane of humanity as we see and know it in the history of the Christian Church. His account of his conversion as he addressed himself to King Agrippa is a masterpiece of eloquent description. It breathes the spirit of a heaven-born realism and is a powerful proof of the truth of that which Paul so impressively relates. It was his unanswerable argument for the truth of the Gospel message he was called of God to proclaim to the Roman world. We, too, have a light to show us the way to life eternal,—the same Christ who spoke to Paul.

*Though I may not now see Thee face to face, Thou Sun of my soul, yet I may hear Thy voice in Thy word. Make that word to be in truth a lamp to my feet and a light to my path. Speak to me and open my ears that I may hear. Be Thou the Way to lead me to the Father and to life eternal. Amen.*

Friday, January 24.

(Scripture Reading—Revelation 1: 10-20)

*I was in the spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet. Rev. 1: 10.*

**The Vision of John.** The beloved disciple of Jesus, who lived to a good old age, would naturally be favored with a special revelation. Exiled on the island of Patmos, because of the witness he bore in behalf of his Lord and Master, now risen from the dead, he was far enough removed from things of earth to lose himself in the realm of the unseen world. In his prolonged meditation on the heights of Patmos, the heavenly world was nearer to him, and more real to him, than the visible world in which he sojourned. It is well to note how he introduces the story of his experience while present to this world in the body but absent in spirit. He says that on the Lord's Day (evidently the day of His resurrection which was of para-

mount importance to the apostles in their preaching) he was "in the spirit." The few words have a special significance. As the natural world and its concerns are brushed from the thought, the spiritual world comes to view with special brightness and reality. When a follower of Christ breaks away from the bondage that holds him so close to earth that heaven is lost to view, he is in a state of mind that is favorable for vision and revelations. On Patmos, John became lost to the things of earth and only the things of the Spirit were near to him. He had great companionship on that lonely island. There the risen Lord appeared to him, and what he heard and saw is related in the Book of Revelation. His narrative is given in language mysterious and strange to us. It is highly figurative and symbolic in style and students of the book are few who can be satisfied with their interpretations. It is the last book of the Bible and the one least understood; but behind its strange imagery is a wealth of truth and prophecy which, like gold in the mine, is yet to be brought to view. "In the Spirit." Do those words have any meaning to you? Visions and revelations, —or to put it in other words—spiritual insight and illumination are an exception in the Christian's experience.

*O Holy Spirit, breathe into our souls the longing for heavenly light and wisdom, that the things of the Spirit may rise in value far above the things of earth. Grant unto us visions of the truth as revealed in Christ Jesus our Lord, and give us the spiritual mind that makes us wise unto salvation. Amen.*

Saturday, January 25.

(Scripture Reading—II Corinthians 12: 1-10)

*I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. II Cor. 12: 3, 4.*

**"Caught Up Into Paradise."** Here is an experience that is as remarkable as it is exceptional. There are Buddhists that have trances and visions. They become dead to the world, unconscious of things and life around them. Visions dance before their eyes in great profusion. Was Paul's experience like theirs? To say that it was would be robbing it of both its significance and value. After all, the difference between the two experiences is very marked. It is what the visions bring to view that determines their worth. What Buddhists in their trances see is on a level with the faith of their religion and we know how dim and vague and meaningless their visions prove to be. But Paul's vision of paradise bears all the marks of a real and true revelation. What he saw was beyond the power of words to describe, but the impression it made upon his mind was deep and abiding. It is noteworthy that he should not attempt to describe what speech was altogether inadequate to reveal. There are some things in the lives of noted Christians that are too precious to publish abroad. There ought to be certain attainments in your spiritual life that deserve to be treated as Mary treated some of the sayings of Jesus. She "pondered them in her heart" and stored them in the hidden treasure-house of sacred memory.

*When Thou dost free me from the world's bondage and bear me aloft in holy and reverent fellowship with Thee, O Thou Revealer, Who dost bring life and immortality to light, grant that in humility I may treasure in my heart what Thou dost reveal to me as a special revelation. Preserve me against the spiritual pride and folly of boasting where I need to keep humble and silent. Amen.*



# The LUTHERAN

The Official Organ of the United Lutheran Church

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## CATALYTICS

We offset criticism concerning the use of rare words in a journal seeking to employ "the language of the people" by remarking that *catalytic* is a perfectly respectable English term: you can find it in your dictionary. If you have a general cyclopedia near at hand you will read therein that it is the name of a considerable group of substances in which chemists have had an interest for a century. The name of Michael Faraday is connected with its discovery. It is a substance which hastens the functioning of two or more other substances by being present with them.

For example, when Welsbach mantles were the popular aid to gas jets as illuminants, somebody invented a self-lighter. We have been told by a chemist that what looked like a strip of metal placed near the sleeve was the bearer of a bit of platinum dust. When illuminating gas and air met each other against this foreign material they "ignited": that is, they reacted on each other in such a way as to produce combustion. The platinum dust was not changed. Common salt is frequently useful when certain chemical combinations are desired. A bit of yeast enables certain changes to occur in starch and in sugar. Yeast is something more than a catalytic, but its function is similar when fermentation is desired. Old-fashioned rock candy, which by the way we have not seen for decades, was the result of crystallization on threads stretched across the vessel containing sugar refined to the stage when crystals would form. The strings supplied the start, and served as a sort of catalytic.

We have referred to this agent of the chemist and the manufacturer in order to suggest that in "socializing" convictions and in organizing groups of people, a "human catalytic" often appears. Our chemist advisor told us, "Two men, when in the company of a third, and owing to this third man's presence, will find qualities of character that are mutually attractive and become friends. They may discover similar objectives and enter a partnership." In the case of larger groups, a meeting for discussion will reveal ties of association and a society is formed. There is nothing artificial about such a result:

it comes from the inherent capacity of folk to form themselves into a fellowship, when the favorable environment for association is provided.

The socializing powers of human beings, that is, the forces that produce companionships and organizations, may spring into activity when a thought is distributed among individuals. A book, a journal, even a sentence often serves to inaugurate a movement that takes the form of a political party. Some historians classify past progress into periods and eras by means of the groups who became associated by thinking the same things at the same time. Lord Palmerston, a great English prime minister, is declared by an essayist to have captured British co-operation for his policies by the phrase, "It is not English." The late William Jennings Bryan's famous "Cross of Gold" speech started a large section of his fellow citizens into group action. The essence of what we call "propaganda" is a kind of social application of catalytics.

Just as catalytics have an entirely legitimate and needed place in chemistry and the arts (as well as abuses), so in the domain of the church, the instigation of religious and ecclesiastical activity is proper. We Lutherans are individualists, but our doctrines do not make us "isolationists." We not only hold that every believer in Jesus Christ is a saint, but we believe in the communion of saints and the community of believers. But community, co-operation and organization of individuals occur in the face of opposition: they flourish best when an environment favorable to partnership and association is provided. We require meetings, speeches, slogans, pamphlets, journals, books, advertising, visiting, and a system for initiating co-operation. Accurate information of the requirements and resources of the United Lutheran Church in the sphere of helpful co-operation is not well known. We say we are individualists without assurance as to whether or not the community capacity of our membership has the environment which is needed for its development. It is very likely we are in need of catalytics.

## A SCANDAL

We want our readers to have our definition of the word "scandal" in mind as they read this editorial, and not the current one by which a cause of disgrace is the thing signified. A scandal in the original sense of that word was a stumbling block. It caused people to fall and hurt themselves. Sometimes a courier, hurrying to deliver a message of life and death importance, was tripped and stopped by a "*skandalon*," and disasters came that otherwise would not have occurred. Now we are ready to say that the Foreign Mission Board's debt is a scandal.

It is keeping the Gospel of Jesus Christ away from people on three continents that look to the United Lutheran Church for knowledge of the way to heaven. Secretary Drach in his contribution to this issue of THE LUTHERAN does not say that in so blunt a fashion, but any one reading his article can reach no other conclusion. In India, Japan and China of Asia, in Liberia of Africa, and in British Guiana and Argentina of South America, the bearers of the Gospel are stumbling over this \$400,000 debt.

And the effects are not all in the foreign fields. The folk affected are not all pagans. The Church's past indifference to this obligation is a handicap to all financial enterprises carried on by us as a great church. Its removal has been besought by the executives and by the Church in convention assembled. It is truly a debt, regularly contracted by an authorized agency of the Church, and due. When its claim on the congregations for pay-



January 16, 1930

ment is denied, not only does our organization suffer discredit, but our form of government is made to appear weak. We insist that the membership of the Church expresses its will by means of synods and the United Lutheran Church via boards, but we practically confine our approval of these agencies to their progress and disavow them when their expenditures for the work we assign exceeds their receipts. No corporation can long do business that deserts its executives who are operating in its name and by its authority. Credit, that is confidence in the constituency of an organization, is an asset of such value that one hates to even think of what would result if the United Lutheran Church fails to stand squarely back of the contracts and promises of its boards.

The interest on \$400,000 is \$20,000 each year. The current benevolences are not primarily given for the loan of money, but to pay salaries of missionaries and native workers, to construct schools, churches, and hospitals and to sustain the Gospel's administration. The use of loans in emergencies and for especially favorable situations is of course a proper employment of credit, but this \$20,000 of annual interest expenditure has continued beyond the emergency that justified the loans on which it is being paid. It is pretty largely lost capital from now on.

Finally we are emphasizing our lack of ability to meet a troublesome situation. If the congregations and Sunday schools of the United Lutheran Church are too poor to contribute at the rate of fifty cents an enrolled member to free its Board of Foreign Missions from a debt of this size, they are certainly in a very sad condition. We are not so destitute. What has been lacking is sufficient resolution to set a day or a period when all shall be told of the situation and all asked to contribute, and sufficient trust in Jesus Christ to know that such an act will be a help to other projects instead of an interference. We are making a mountain out of a mole hill. We catch sight of this obstacle in our path of service and camp beside it, instead of shoveling it out of the way. Shoveling—why if each of us would apply a spoon, it would become a hole instead of a hill.

## LEARNING AND LIBERTY

Contributed Editorial by John A. W. Haas,  
D.D., LL.D.

It is in the atmosphere of liberty that learning thrives. Knowledge cannot progress if it is chained. Truth and freedom go together. How often in the history of mankind has real, new knowledge been hindered. Its advocates have been persecuted and killed. Those pages of human endeavor which are stained with the blood of the seekers and confessors of truth are most sad and deplorable. No one today will doubt these principles nor fail to lament these facts.

But the noblest principles can be abused and perverted. This is the present state of affairs in much higher education. The plea of academic freedom has become the slogan of intellectuals, who do not care so much for truth as they are concerned in spreading their own kind of propaganda. With cynicism and innuendo the foundations of a sane society are assailed. Church and State are criticized in a temper not concerned with betterments, but with utter rejection of all faith and order. God is denied or reduced to a scientific or sociological or philosophical abstraction. Youth is being told that individualism is truth, and that agnosticism and denial are liberty.

There is the greatest care in many colleges and universities that no statement about religion shall be made. Orthodox Christianity is a tabooed subject above all others.

Tolerance is quoted as a defense against any statement which in any way touches evangelical faith or glorifies Christ. The Redeemer is hardly ever mentioned, even in the rare chapel services. The religion presented is to satisfy Jew and Gentile. Any sort of positive Christianity can only find utterance in the Christian Associations. But these, too, are often reduced to service clubs.

On the other hand, professors of history, of sociology, of economics, of art, and of science—in short, individuals in various departments,—make assertions or offer suggestions that cast doubt and uncertainty on religion. At least the attitude, if it is not hostile, is one of unconcern or indifference. Where the ancient languages are taught, or where a course is offered in comparative religion, or even when the English department presents a course in the English Bible, care is exercised to avoid all positive statements showing the uniqueness of Christianity. On the contrary, every vestige of the supernatural character of the Christian truth and faith is removed. This temper is called academic freedom. Any statement assailing or doubting the Bible, attacking the Church, and minimizing Christianity is *eo ipso* held to be truth.

In high schools, colleges and universities societies are formed, which, calling themselves liberals, or atheists, or damned souls, claim the right of open propaganda. These anti-religious dogmatists are considered the free truth-seekers; but groups of Christians are not permitted to assert themselves. They must keep under cover and practise the silence of complacent tolerance. And when a college authority forbids the negative destroyers their intolerant attack on what is sacred to many, or when Professor Barnes, with his denial of a personal God is not allowed to speak, then the Association of University Professors protests against the infringement of liberty.

Are we Christians such cowards, such sleeping confessors, that we permit such acts to take place without protest? Do we have no concern whether education and freedom of research shall be used against Christ and the Church? Have we no rights as taxpayers, and often supporters of non-church colleges and universities? Shall a blatant minority rob the growing generation of the blessed inheritance of the Christian faith? These are not academic questions, but real issues.

## COMMEMORATES PIONEER DAYS

The 165th anniversary of the organization of St. Peter's Lutheran Church was celebrated recently at Middletown, Pa. The original church building, still standing and used for the celebration, was erected in 1767, on land donated three years previously to the newly established congregation by George and Hannah Fisher for a consideration of seven shillings sixpence, cash in hand, and an additional rental of one grain of wheat per annum, payable May 1st. The deed, written on parchment, is still on record at Lancaster. This aged edifice is built of red sandstone, with a pulpit of the wine-glass type, and a floor of brick, which was replaced with wood when the building was remodeled in 1850. In the early days a guard of specially appointed men of the congregation was posted at the doors to warn against possible Indian invasion.

One of the treasured possessions of the church is a document signed by John Penn, lieutenant-governor of the state, giving the church authority to solicit funds for the purchase, in 1793, of adjoining property for a burial plot. Tradition says that, armed with this document, David Ettelin, one of the committee on collections, walked two hundred miles from Middletown to Philadelphia and return on a collecting tour.—*N. L. C. Bulletin*.



# THE HOME CIRCLE

By Mrs. W. L. Hunton

**"OH THAT MEN WOULD PRAISE THE LORD FOR HIS GOODNESS, AND FOR HIS WONDERFUL WORKS TO THE CHILDREN OF MEN."**

*It is so easy to forget to give praise to God. We are not slow with our petitions. Answers to prayer are taken with joy in our hearts, but we fail to express that joy as we should.*

*"O Lord, open Thou my lips, and my mouth shall show forth Thy praise!"*

## PRAISE TO GOD

*Praise, Lord, for Thee in Zion waits;  
Prayer shall besiege Thy temple gates;  
All flesh shall to Thy throne repair,  
And find, through Christ, salvation there.*

*Our spirits faint, our sins prevail;  
Leave not our trembling hearts to fail.  
O Thou that hearest prayer, descend,  
And still be found the sinner's Friend.*

*How blest Thy saints! how safely led!  
How surely kept! how richly fed!  
Saviour of all in earth and sea,  
How happy they who rest in Thee!*

*Thy hand sets fast the mighty hills;  
Thy voice the troubled ocean stills!  
Evening and morning hymn Thy praise,  
And earth Thy bounty wide displays.*

*The year is with Thy goodness crowned;  
Thy clouds drop wealth the world around;  
Through Thee the deserts laugh and sing,  
And nature smiles and owns her King.*

*Lord, on our souls Thy Spirit pour;  
The moral waste within restore;  
Oh, let Thy love our springtide be,  
And make us all bear fruit to Thee.*  
—Henry Francis Lyte.

## A TRUE DOG STORY

By Frances Margaret Fox

It is never safe for a mother to brag about her good children. Nor is it safe for one of the good children to brag about the perfect behavior of her pets.

Now it happens that there is a girl who is too big to play with dolls. She is really a big little girl, with a pet dog she treats like a favorite doll that has become a person. It will not do to tell who the girl is, nor the name of her dog, because the girl's family would rather not have the names in print. Perhaps the dog would feel the same way about it, because he, too, has a certain amount of pride.

Anyway, the girl often bragged about her dog. She taught him the best of dog manners. He ate daintily, stepped softly, spoke politely and shook hands with guests.

It is true that the dog had always behaved as a good dog should. He never barked at the wrong time nor growled nor ran away from home. He always came when he was called and never chased cats. When he went riding in the automobile, he sat with his nose in the air and never even answered stranger dogs when they dared him to step down and out and fight with them.

It is no wonder that the girl bragged about her dog, even if it is not a safe thing to do. One day she told two other girls who had come calling that she believed she could take that dog just anywhere and he would behave himself and make no trouble for any one.

One of the girls laughed and said: "Let's dress him up and take him out shopping!"

"And," said another girl, "he must not be carried, either. He must walk along on his own feet."

So the girls made a beautiful red coat for the little dog and buttoned it on. He wagged his tail and seemed to like the coat. Then, if you please, they made him a muslin bonnet, and trimmed it, strings and all, with lace. It was the kind of frilly bonnet that babies wear in the summer time. When the bonnet was finished the girl who had bragged about him put it on, and tied it in a hard bow-knot under his chin.

"He doesn't look exactly sweet," she admitted, "but he does look good-natured and funny."

"And different," added another girl. Then the three laughed and laughed. But the little dog didn't mind how much they laughed at him. He wagged his tail and almost smiled, he was so happy.

"Now we'll go shopping," said his mistress.

So at last the three walked down the street with the dog at their heels. Nearly every one who met them smiled. The girls walked on with their heads in the air, and talked in an off-hand fashion about anything and everything except dogs. They walked into big stores and out of stores, buying something here and there, and having a gay good time every minute. Of course, they were thinking about their pet constantly, and were laughing inside of themselves, but they kept their faces perfectly straight and

pretended to be deaf when they heard shoppers talking about their funny-looking little dog.

Mothers had trouble that day to get their children to walk past a dog dressed in a red coat and a white muslin bonnet. The children pulled back and pulled back when their mothers took them by the hand to drag them away. Two or three times that dog stood on his hind feet and waved his right paw at children. He really wished to shake hands.

At last, in the biggest department store in the city, the little dog disgraced himself and his mistress.

A big dog walked up and spoke to the little dog. He was probably making fun of the coat and bonnet. At first, the little dog made no answer. Then the big dog spoke again. What he said that time was more than the little dog would stand. The stranger must have said something dreadful in dog language, because the little dog turned suddenly and started a bad dog fight.

The big dog ran and the little dog ran after him. The shoppers stood aside to let the fighters pass. Away the two flew, snarling and fighting.

The girls didn't know what to do. The dog's mistress loved her pet, and when neither she nor her friends could find him she almost cried.

So for more than an hour those girls waited. Sure enough, he came back. But his coat was gone and his body was covered with mud and stains from top to toe. His bonnet was hanging over one ear, still tied on by strings that had been snowy white, but were now black rags. One eye was shut and something ailed his jaw. But when he saw the girls, he picked up his drooping tail and wagged it, and winked his good eye!

"Oh, my poor little dog!" exclaimed the girl who loved him.

They picked him up and carried him home, bathed his wounds, and put him to bed.

But from that day to this the little dog has never told what the big dog said that made him so angry he had to fight, nor how nor where the fight ended. However, that was the last time he ever had a chance to go shopping. And from that day to this the dog's mistress has never again bragged about his good behavior.—*Exchange.*

## SMILES

### Bright Boy

"Who fiddled while Rome burned?" asked the school teacher.

"Hector."

"No."

"Towser."

"Towser? What do you mean? It was Nero."

"Well, I knew it was somebody with a dog's name."—*Selected.*



## FRIENDS

By Irma Hegel

(Concluded from last week)

Luck was with them! The mercury dropped steadily all night. The next morning when they went to look at the pool, it was glistening in the January sunlight; frozen solid. Elsie took two steps across to test its firmness and down she went!

"It's firm enough!" she said struggling laughingly to her feet and brushing the flecks of ice from her skirt. "If only enough girls come."

It was late then and they had to hurry to school but, as soon as the session was over, they were back in the yard. There was still much work to be done; lanterns to be strung on slender wires; an admission booth to be erected; a few humps in the ice to be scraped and made smooth. As Elsie and Dot were in the midst of these tasks, Norma came hurrying along. Her tam was on the back of her head and her cheeks were redder than holly berries. In her arms she carried something big and bulky—a portable victrola! The skaters would have music.

The work-crowded hours passed. The preparations were hastily finished.

That night they came. If Elsie had any doubts as to patronage, she received a surprise. The girls arrived long before seven—a laughing, singing group; skates tucked beneath their arms; sweaters buttoned to their necks. At eight o'clock another noisy band followed and then the fun began in earnest. How the old victrola squeaked and played. What shouts and squeals went up. When it became too crowded, the good-natured skaters took ten-minute turns about the little pond.

Jojo sat up in her bedroom window, swathed in blankets. Her face was pale but smiling. Now and then she waved at a familiar face or figure. As she told Elsie later—it was almost as much fun watching as being down there.

By eleven o'clock the last of the revelers departed, but the ice was so badly cracked, the yard had to be flooded again. While the tired girls took turns at holding the hose, Mrs. Shead came out. She had a shawl pulled over her head and an old sweater held tight about her shoulders.

"I sold over twelve dollars' worth of candy and cookies," she told them. Her blue eyes were brimming with grateful tears and she had hard work keeping the emotion from her voice. "And chocolate—my how those girls did drink so full in weeks."

That was the beginning. The next evening the crowd came again and the fun was repeated.

Yet it couldn't last forever. The third day a heavy snowfall obliterated everything including the pond. When it continued to snow, Jojo's mother and the girls looked forward to a businessless evening. They had settled down to chat

when they were startled by a great clamor and shouting. They peered out of the window and there, before the admission booth, was the same crowd of merry-makers.

"Let us in! Let us in!"

"But the ice is covered," Elsie shouted back.

"Then find a new amusement," the voices chorused. "We came out to have a good time and we're not going away."

Elsie laughed.

"Give us ten minutes," she said and closed down the window.

It required quick thinking but once more the girls rose gallantly to the occasion. They went in the rear of Mrs. Shead's store and discovered several boxes of waste cardboard. Hastily, they cut this into shields with slits for handles, then going out, distributed them among the waiting crowd. A snowball battle was promptly staged in which the girls plied their home-made shields like old-time gladiators. It was as much sport as skating.

After that they called Mrs. Shead's store "The Fun Club." It was a fitting name. Never had they known such recreation. The weather might be bitter cold, the snow a foot deep; but they came in spite of it. Every evening found a big crowd in the yard, eager for the healthy entertainment, glad to spend their dimes and quarters to pay for it. Business increased by leaps and bounds.

Nights when they could not skate, they shot at a target with snowballs; or they played ten-pins using wooden sticks and snowballs. The lanterns provided ample light and, if temporary darkness ensued, it added to the sport.

When the first thaw came, of course the good times stopped. But then the business was on a paying basis and Jojo could return to school without worry. The money made during those fun-crowded happy weeks had more than paid the big debt.

The girls themselves felt amply rewarded. They had helped Jojo. What was more, they had enjoyed it.

One evening the trio decided to walk over to the little store. The snow had melted into yellow puddles and the air was filled with a drizzling mist.

"We'll just run over to see how Jojo is getting on," said Elsie. "Maybe she'd like to hear about the new work."

When they reached the little confectionery store, Mrs. Shead hurried out to meet them.

"What do you think? The doctor says Josephine can return to school tomorrow!" she exclaimed and kissed each one of them.

They gave a noisy shout and rushed into the house to find Jojo. Through the hall they ran and up the stairs. The old-fashioned parlor never looked more welcome. A lamp sent its yellow glow over the worn plush furniture and a fire crackled on the hearth. And there, seated in a big rocker, was Jojo herself. Her heart-shaped face had lost its pallor and the old healthy twinkle was in her eyes.

"Did mother tell you? I can come back

tomorrow! Oh!" She stretched out her hands to the onrushing trio. "What can I say? How can I ever thank you?"

They laughed and sat down cross-legged at her feet.

"Won't it feel fine to sit in the old seat again?" asked Elsie. "You don't know how glad everyone is going to be."

Jojo did not answer at once. She looked at her three companions—the boyish-faced Elsie, the more serious Norma and plump, pretty Dot. She nodded, then suddenly bent down and hugged them all.

"It will be fine but I've found something finer." She paused, eyes shining.

"What is it?" they demanded in chorus.

"It's having friends like you."—*Young People.*

## MORE AND MORE

A little more of Christ this year than last.

A little stronger love than in the past.

A little more fresh food from His own word.

A little more glad trust in the dear Lord.

A little more response when He shall speak.

A little more desire the lost to seek.

A little more endurance under trial.

A little more heroic self-denial.

Thus shall the glory-light illumine my way  
Until I reach the realm of perfect day;  
And I shall grow betimes from grace to grace

Until I wear the image of His face.

—*Selected.*

## CONSIDERATION FOR OTHERS

Teach the child to address or to answer questions in a way that shows respectful consideration for others, especially his elders.

Make the child come to you and speak, not shout from a distance.

Should he attempt to shout to you without good reason, ask half-reprovingly: "Who has hurt you?" "Who is threatening you?" so that he may realize the impropriety of his conduct.

Make the child offer his chair to an older person standing; knock before entering a room; answer the question, "Who is there?" by giving his name, not saying "Me." From such little things spring good habits which finally develop into virtues. Habits can be taught to a child; morals cannot.—*Exchange.*

## HOUSEHOLD HINTS

**DATE COOKIES.**—Beat four eggs well, add two cupfuls of sugar and beat again; then add two teaspoonfuls of baking powder sifted in two cupfuls of flour, one teaspoonful of vanilla, one teaspoonful of cinnamon, one pound of dates stoned and cut, one half cupful of pecan meats, coarsely cut up. Drop on a greased tin.



# ARE THINGS DIFFERENT IN CHRIST'S KINGDOM?

Jesus Announced Ideals and Standards That Were Novel, but Encouraging and Possible

By D. Burt Smith

SUNDAY SCHOOL LESSON FOR JANUARY 26

MATTHEW 5: 3-9; 17-20; 43-48

DAILY BIBLE READINGS

M. Subjects of the Kingdom. Matt. 5: 1-12.  
T. Standards of the Kingdom. Matt. 5: 17-26.  
W. The Spirit of the Kingdom. Matt. 5: 38-48.  
Th. Greatness in the Kingdom. Matt. 20: 20-28.  
F. Social Attitudes. Rom. 12: 9-21.  
Sat. Judgment and Mercy. John 8: 2-11.  
S. The Acceptable Worshiper. Psalm 24: 1-6.

Jesus was a teaching preacher. He dealt in principles and demanded practices. His measure of human worth was partly in what He knew men are in themselves and partly in what their deeds manifested. He launched a kingdom, headed by Himself, based on His teachings and life and peopled by believers pledged to pattern themselves after Him. In what we call "the sermon on the mount" Matthew gathered Jesus' sayings pertaining to the life of men in His kingdom. It was strange, startling, strengthening in its statements. Its words have no other authority than the say-so of Jesus and they offer no apology greater than their usability. For the most part the truth in this "sermon" was spoken to and was intended for His professing followers.

## Promises

The group of disciples was small, but faced large tasks. The ideals they were to advocate and illustrate in life were loftier than most men even knew. To live up to these would tax courage and expose to dangers. Jesus prefaced His citation of principles and demanded practices by a series of promises which for centuries has been termed "the beatitudes." These were promises of unexpected blessings in return for not uncommon experiences. Poverty and humility went together—so it was commonly thought; Jesus promised the kingdom to those sincerely feeling poverty of spirit. Grief over sin was common; Jesus promised comfort. To conquer and possess the earth by might was common teaching; Jesus promised its possession through a different method. The desire to stand before God was common; Jesus promised this privilege, but not by Pharisaical rituals. Jesus assured divine mercy to those showing human mercy. He pointed the way to God's presence and promised a sight of Him to the pure-hearted. He promised a new name to the makers of peace, "the children of God."

## Prediction

Jesus' teachings were discordant notes in His day. He was suspicioned as opposed to old teachings, the law and the prophets. He was accused of antagonizing the commandments and of belittling the boasted righteousness of the careful Pharisees. Even His disciples needed to be warned against falling into false

opinions concerning Him. But He made a series of predictions about Himself, His word and their conduct. He was not set to destroy the ancient teaching, but to make it live, to fulfill all it hoped for. His words had truth, authoritative truth, and back of them was His divine power to make all His sayings come true. Even the law and prophets would endure until fulfillment; He would see to it that nothing failed. Commandments — He supported all of them and insisted on full obedience to them. He favored the finest righteousness of the scribes and Pharisees, but He intended His followers to go beyond these in righteousness; theirs was to be the necessary outcome of their inner life, thereby excelling the externally acquired righteousness of Pharisees.

## Practices

Jesus emphasized the works of His followers, conduct as outcome of character, practices as the fruit of principles. He stressed love as the climax attitude toward others and indicated that He expected His followers to exercise a love that forgives, is kind, is well-wishing and is as broad and generous as the inclusive love of God. Even enemies were not to be debarred from being worthy recipients of the best the Christian can do for him. A hard standard. Jesus set it up and lived by it; He asks nothing of us He has not tried out and found possible. He blessed the cursing, helped the hating and prayed for the persecuting. Jesus intended things should be different in His kingdom; hence His new standards.

## THINK OF THESE

It is worth a life time to secure what Jesus promised when He said, "Blessed."

Many speculative delineations of what God is like have sprung from man's imagination; Jesus made it simple—the pure of heart shall see God.

Jesus upheld law and taught His followers to do so; Christians dare not discard laws of God just because they are old.

The path to smallness in God's kingdom—break a little commandment and teach others to do so.

Graciously God bestows blessings on the unjust; a Christian should not be less gracious.

Many men selfishly deal out love in return for love received—not so Jesus; while we were yet sinners He died for us.

## DIDN'T THINK

A half century ago a book that was being read by boys and girls at the suggestion of their hopeful parents and teachers was entitled, "Didn't Think." The purpose of the book was to show the serious results of thoughtlessness, and the futility of trying to excuse costly blunders by the frequently used explanation, "I didn't think." That old-fashioned book of an old-fashioned age would not grade high by modern standards. However it sounded a note of caution that is not out of place in this progressive day.

There are many losses in our religious life just because we didn't think. The things we neglect as of little consequence frequently leave our lives poorer in marked degrees. Possibly these losses are never realized by the losers. They slip along apparently as well off as they desire to be religiously. They have a round of religious life that seems to satisfy. Then why worry over the failures to enrich life when nothing has happened to cause a repining over something missed. Perhaps it is the kindness of God's arrangements that allows us to go along doing fairly well in spite of former negligence. We didn't think it was worth while at the time; we didn't think it mattered much at the time; we didn't think—that is the condemning fact in the case.

We have known schools that were victims of a didn't-think type of officers. Days passed and evidences of mistakes, failures, negligence crop out. It is too late to rectify the error. It is the renewed story of water over the wheel no longer useful for turning the mill. It is the escaped opportunity. "It is too bad," they say, "but we didn't think." Excuse, poor, wabbling excuse. But what does such an excuse do by way of restoration of the lost chance? The school did not rise to its opportunity because its officers didn't think, at least they didn't think soon enough.

Yonder is a teacher whose careless irreverence in God's house broke the growing concern of a pupil in properly approaching God and communing with Him. The example did its destructive work and the pupil went away feeling that there cannot be much in this thing of "being good" in God's house, if teachers are like that. Oh, the teacher didn't think! Evidently not. If he had thought any pupil was looking, and might be influenced, no hint of irreverence would have been allowed. Seeking with tears when the sad deed is done will not mend the damage. It is rather self-humiliating to be compelled to say in face of such a disaster, "I didn't think."

The test of the singing heart comes in the dark days of trouble. Paul could sing in the night, sing when his back smarted from blows unjustly given. He did not brood on his wrongs, but found joy in the thought of his Saviour. Pray that we may look away from our pain and trouble to Christ, the healer of pain and conqueror of trouble.—C. E. Worrell



# YOUNG PEOPLE

Henry C. Roehner, D.D., Mansfield, Ohio

## "THE LUTHER LEAGUE IN PORTO RICO"

TOPIC FOR JANUARY 26—Acts 14: 21-28  
DAILY BIBLE READINGS

M. Acts 14: 21-28.  
T. Acts 13: 4-13.  
W. Matthew 18: 1-6.  
Th. Romans 8: 14-18.  
F. Romans 15: 1-3.  
S. II Timothy 2: 15.

The Luther League of America is not satisfied to remain at home. It delights in traveling. However, it does not travel simply for the sake of traveling and for sightseeing. It goes into other lands, to see other people, in order that it may bring them something. It does not go to get, but to give. It also believes in bringing the very best gift which it is possible to give. It takes the Gospel of the Lord Jesus Christ.

The Luther League is being trained to have a world-outlook, and the consciousness of a world-mission. Thus far the Luther League has taken a look toward the orient, and has left its impression on the youth of India in and through the Andhra Christian College. You will recall that four years ago it set before itself the objective of \$25,000 for the Gospel in India through Andhra Christian College. More than \$30,000 was raised.

Two years ago, the look was toward our neighbors to the south, in South America, with the objective of \$12,000, which was paid in full.

And now for this biennium, the Luther League has turned its eyes and interest in a special way toward Porto Rico. The missionary objective for this biennium is \$25,000 for a training school for kindergarten teachers in Porto Rico.

### The Aim

At the Omaha convention last summer, the Luther League enthusiastically and unanimously adopted the recommendation of its Executive Committee to set an objective of \$25,000 for Porto Rico. Characteristically, the young people went to work, divided the amount among the different state and synodical leagues in proportionate amounts, and started to raise the money. Reports are coming of good progress. When the first objective four years ago was set, there were many doubting Thomases, who smiled a superior smile, and said, "They'll never do it," but "they" did. And then two years ago, "they did it." Now when the Luther League sets an objective of that nature, it is accepted as a matter of fact. It will be done.

### Its Location

The training school will be situated on Monte Flores (Mount Flowers). One of the missionaries has this to say of it: "This new training school will be conspicuous on the very crest of Monte Flores where it will overlook the great Atlantic Ocean on the north and the city's fastest growing residential districts on the north and south. It will be

fifteen minutes by bus both from the University of Porto Rico at Rio Pedras, and from the Santurce business district, and less than thirty minutes from the business district of San Juan. Its location is a tribute to the foresight of the former West Indies Board and Missionaries Alfred Ostrom and Fred W. Lindke. The building could not have been presented by the Luther League at a more opportune time.

*Its mission.* The first purpose of the school will be the training of kindergarten teachers for our mission. This is fundamental work. It is also cumulative work. When you train a kindergarten worker you are preparing a nucleus for another school. That means increasing the workers, and consequently increases the boundaries of the work as well as the amount of work which may be done.

It is also fundamental because it supplies a primary need of instructors.

The method is sound. It prepares those who are to reach and teach the children. Along that way lies permanent advancement and evangelization. Win the children of today and you have the nation of tomorrow.

Our work has been greatly handicapped and retarded by the lack of proper equipment. Why is it that God's work all along the line so generally is handicapped and fettered because of lack of adequate equipment and means? Where is the trouble? Is it because God does not provide the necessary means?

### What It Will Provide

The building to be erected will also provide a model kindergarten where a good and large kindergarten can be conducted. That will serve two purposes. It will provide the practical training in teaching and also instruction for children.

"It will provide a suitable place for a night school for training Sunday school teachers, for pro-seminary and general Bible courses for ministerial candidates and other workers," Mr. Arbaugh tells us. He states farther, "It will provide a home and headquarters for Miss Mary Markley, newly arrived missionary in charge of our mission kindergartens. And it will provide a splendid home for a new congregation and Sunday school in Monte Flores. Lutherans now resident in Monte Flores assure us of a good nucleus for our congregation."

There is much illiteracy in Porto Rico. We read that seventy per cent of the whole population is illiterate. The spiritual illiteracy is as much or more. Here again we note the wisdom in stressing the educational side of the work.

There are two great extremes in Porto Rico, the very rich and the destitute poor. Then there is the middle class. As in every land, in them lies the real hope of the land, and among them is the great need to train, to educate, to evangelize them that they may be the back-

bone as well as the leaven for the best for the people and land as a whole.

*An inspiring opportunity.* When you bear in mind such facts, and others which may be advanced in respect to Porto Rico, it cheers you to know that you have an opportunity of helping in such a worthy and vitally important work. It is not a task, but an opportunity. You will be glad to be a partner in such a worth-while undertaking. You will rejoice in knowing that you are having a part in it. Do your part.

## WHAT OTHERS THINK, SAY AND DO

### Headquarters Cheered

Luther League headquarters have been cheered at the Christmas time by the thoughtfulness and spirit of co-operation on the part of leagues to help the general work financially. You know that our Luther League of America has been handicapped by lack of funds. There is not, we believe, another young people's organization in the country which has been doing so much with so little as has our own Luther League of America. May the day soon come, when the Church as a whole shall be able to do what it should and would like to do for the work among its young people. Our United Lutheran Church has been able to assist its official young people's organization financially thus far, with only a fraction of what many denominations have been doing for their young people's work.

But this is the cheering word—this from Pennsylvania came to the office—"The check for fifty dollars is for an additional sustaining membership for the State of Pennsylvania, and the check for \$233.38 is to represent the first installment on Pennsylvania's 1930 dues."

North Carolina has paid more than half of its 1930 dues, and Indiana has paid them in full for 1930!

Who's next?

### A Characteristic Art

"The Luther League is calling for gifts of fruit, vegetables, used clothing, etc., to make two very needy families to know the joys of Christmas. There are fifteen children in these two families. Your gifts should be at the church not later than the twenty-second."

—Chillicothe, Ohio.

### Lincoln and the Bible

In a speech before the Springfield Bible Society in 1850, Lincoln said of the Bible, "It seems to me that nothing short of infinite wisdom could by any possibility have devised and given to man this excellent and perfect moral code. It is suited to men in all conditions of life, and includes all the duties they owe to their Creator, to themselves, and to their fellow man."



# BOOKS AND LITERATURE

## Church Comity

**CHURCH COMITY.** A study of co-operative Church Extension in American Cities. By H. Paul Douglass. Doubleday, Doran and Company, New York. Price, \$2.50.

This book is the result of efforts put forth by the Institute of Social and Religious Research, the projector of many studies and surveys, which combine scientific method with the religious motive. It is one of three volumes designed to estimate and appreciate varied phases of federation work in the field of social service. It tells the story of churches and denominations associating to control the creation of new churches, and readapt or remove old churches affected by shifting population. Co-operative effort in such matters, under the name of comity, is examined, estimated, diagnosed, by using records, declarations of purposes and achievements of fourteen federations, and 417 cases whose procedures are characterized. Philadelphia's federation is spoken of as having a fairly complete theory of comity, and a reasonably adequate system of practice. Its practice, it is claimed, has ushered in a new day for the urban church (half of comity activities is practiced in the rural field), rapid progress in the development of methods of survey, systematic conference and reaching common decisions.

Of course the comity idea, it is said, has not gripped all churches or denominations equally. In such instances it is ascribed to clannishness, taking refuge in the conviction of having better standing with God than the others enjoy; to conceptions of the truth and of the church that they possess the only truth, and theirs is the only church. The author evidently minimizes and underestimates convictions and practices of groups of Christians who cannot conscientiously put themselves into the straight-jacket made by others to bring about union at the expense of diversity in unity which the body of Christ is spoken of as having by Paul in Corinthians. He does, however, frankly point out failures of comity activities and the reasons back of them; absence of criteria not generally accepted or understood; making too little of suitable rules and precedents; no adequate philosophy of urban churchmanship for guidance of such efforts. There is no doubt that this narrative of such experiences and analyses of principles is suggestive to all working in areas of church extension. The chapter on "Urban Churchmanship" is surely worth consideration by all leaders of city churches who wish to know what adequate churching includes. Tables and charts are also informing. This survey furnishes much food for our city pastors.

A. C. SCHENCK.

## The New Testament

**THE NEW TESTAMENT IN THE LIGHT OF MODERN RESEARCH.** The Haskell Lectures, 1929. By Adolf Deissmann, D.Theol. Professor of Theology in the University of Berlin. Doubleday, Doran and Company, New York. 193 pages. Price, \$2.00.

This is not as large a book as the number of pages would seem to indicate. It is printed in large type, with generous margins. Its contents are the six lectures delivered by Dr. Deissmann in April of this year at Oberlin College. Under the general subject, as already noted, are set forth the origin of the New Testament (two lectures), its language, its historical value, its religious value, and its place in world history. The ground is covered rapidly and summarily. Indeed, Dr. Deissmann largely summarizes what he had already said in detail and at length in his former works, "Light From the Ancient East"; "Paul: A Study of Social and Religious History"; "The Religion of Jesus and the Faith of Paul." There is little that is new in the present book to one acquainted with those earlier volumes—to which the author makes frequent reference in footnote and text. Conclusions are stated, and they are the conclusions arrived at by Dr. Deissmann and satisfactory to himself. He does not require that the reader shall accept all of them. More than one reader will dissent from some of them. Much, however, may be learned from these printed lectures, especially by readers who have here their first introduction to Dr. Deissmann and the results of his scholarly labors in the New Testament field.

JOHN W. HORINE.

## Talking With God

**TALKING WITH GOD.** Edited by Alfred Franklin Smith. Cokesbury Press, Nashville, Tenn. 1929. 151 pages. Price, 50 cents cloth.

One hundred and twenty-six prayers by as many authors, representing practically the entire country geographically and ecclesiastically. The prayers are written for youth and cover many of youth's interests and needs. The prayers vary widely in style, diction, spiritual content, and general merit. There are some splendid ones among them.

PAUL J. HOH.

## Paul

**PAUL.** By William Dallmann. Concordia Publishing House, St. Louis, Mo. 347 pages. 1929. Price, \$4.50.

The justification for this, another biography of the great apostle, is found

in these two things: First, Dr. Dallmann has for many years been a careful and diligent student of the life of Paul. No one can read his work without being impressed with this fact. The accumulating of the illustrations alone that appear in the volume must have meant the expenditure of much time and labor. Secondly, in 1927, one of the district synods of the Synod of Missouri, Ohio and other states, recognizing the worth of the material that had been gathered by the author, requested him to edit and issue it in book form.

Some very excellent features mark the book. Hardly a page is without an illustration. In all there are one hundred and eighty-eight illustrations; some of them in color and some of them made from very rare prints. Practically every detail of the life of Paul is presented in an unusual collection of pictures. These pictures and the fine paper and readable type used make the book a work of art.

Many interesting facts about the history, location and life of the cities connected with the activities of Paul are furnished. Here and there the similarity of the life of Luther to that of Paul is indicated. Splendid analyses and keen and illuminating interpretations of the letters of Paul are given.

The material is arranged according to the natural divisions of the life of Paul: his childhood and youth; his zeal for the Jewish religion; his remarkable conversion; his work at Antioch; his missionary journeys; his imprisonments; his death and influence. The book is a big one but it is comprehensive and written in an interesting way.

JOHN T. JENKINS.

## The Saviors of Mankind

**THE SAVIORS OF MANKIND.** By W. R. Van Busick. The Macmillan Company, New York. Price, \$3.00.

I have read this book with much interest. It covers a very useful field as an introduction to the study of comparative religions.

The author writes appreciatively, giving the history of the most noted religious leaders of all times. It embraces Lao-Tse, Confucius, Gautama, Moses, Isaiah, Socrates, Jesus of Nazareth, Saul of Tarsus, Mahomet and a few others.

As the title suggests, the author presents a modernistic viewpoint. In spite of this, one can derive much good from the book.

M. EDWIN THOMAS.

## A Seven-Day Church at Work

**A SEVEN-DAY CHURCH AT WORK.** By William S. Mitchell, D.D. Funk and Wagnalls Company, New York. 269 pages. Price, \$2.00.

This book is especially interesting because it is not merely an ideal but an actual description of a program now being used by Wesley Church, Worcester, Mass. The author is the minister of the church.



The program is surprisingly comprehensive. In some respects it may be said that all the tasks of the Church are brought under a highly organized plan. Worship, Home Missions, Inner Missions, Social Service, Education and Recreation, besides the plans of the church at large, are carefully and thoroughly fitted into a scheme with proper supervision.

It is a vivid picture of the bigness of the task of the church. While the program is too elaborate for wholesale adoption, it is nevertheless full of valuable suggestions. It is above all a most fascinating story of Christian activity.

S. W. GARTUNG.

### Where Is the Lord God of Elijah?

WHERE IS THE LORD GOD OF ELIJAH? By Enos Kincheloe Cox, D.D., pastor of the First Baptist Church of Gloster, Miss. The Bible Institute Colportage Association, Chicago. Price, 75 cents.

This is a small volume of 127 pages of devotional literature. Its plea is to lay the ills of the age at the Throne of Grace in prayer. The first seven chapters are hung upon prayer incidents in the lives of seven Old Testament characters: Elisha, Elijah, Jacob, Moses, Samuel, Hezekiah and Daniel. Two more chapters refer to Jesus, His prayers and His precepts about prayer, and the book concludes with a sincere appeal for more praying by preachers and people. The style is quite free and flowing so that one imagines the parts to have been stenographic reports of popular revivalistic addresses. Dr. Cox is typically American in the extravagance with which he portrays the viciousness of the age and in a frequent use of figures and adjectives that stop the run of the chief thought in their demand for adequate comprehension. All believers will sympathize with the plea of Dr. Cox, agree with the real and conservative cure he proposes and admire him for his effort to arouse the stupified ranks of American Christianity.

CARL H. HIRZEL.

### Reuben Archer Torrey

REUBEN ARCHER TORREY. The Man ... His Message. By Robert Harkness. The Bible Institute Colportage Association, Chicago. 127 pages. Price, \$1.00.

An interestingly written sketch of the character and work of one of America's great evangelists by one who was long associated with Torrey in his world-wide campaigns. It is not a biography, but an appreciation. Very well done even though a bit repetitious at spots.

PAUL J. HOH.

### The Human Parson

THE HUMAN PARSON. By the Rev. H. R. L. Sheppard. Morehouse Publishing Company, Milwaukee, Wis. 1929. 96 pages. Price, \$1.00.

The writer of this book chafes under the feeling that the place of the preacher is not understood. Too many people, he thinks, look at the preacher as just one who conducts funerals, performs weddings and administers baptism. He wants men to know the real function of the preacher. His book is an attempt to show preachers how they can contribute toward that result.

Two lines of thought are followed. First, the morale of the preacher is discussed. Stress is laid upon the importance of the possession of the spirit of Christ. It is pointed out that ministers are ridiculed only when they are not like their Lord. We are reminded that those who sit at the feet of Jesus will have others sitting at their feet.

The second thing dealt with is the work of the preacher. Such subjects as prayer, meditation, reading, studying, pastoral visitation and preaching are considered. The most unusual suggestion of the book is made in this section. It is contended that all work among women in the church should be done by women. Exception is not made even in the case of a pastor teaching young women in a catechetical class. It is felt that the largest interests of the church demand that the preacher's time and energy be given exclusively to work among men. The last chapter is given to a discussion of the organizations of the church and a criticism of the usual parish magazine.

One may not agree with all that is said but he cannot help but feel that Mr. Sheppard is sincere and in love with his calling and the church of Jesus Christ. He desires to see the preacher fill a large place in human life and he wants men to know the essentials of Christianity. It was these wishes that prompted these lectures, which were originally delivered at Cambridge University. Both the layman and the preacher can find much good and wholesome advice within the pages of this little book.

JOHN T. JENKINS.

### The Happy Family

THE HAPPY FAMILY. By L. H. Schuh, Ph.D., D.D. Lutheran Book Concern, Columbus, Ohio. Price, \$1.25.

A book that will help in the much needed efforts of the church to stabilize family life and the Christian home. Ministers will find it suggestive in dealing with the moral and spiritual side of conjugal felicity and parental responsibility; also with the dangers confronting society because of advocates of "companionate marriage" on the one hand, and the adjustment of marital differences by a "lawyer" rather than by the "law of love," on the other. Young people especially would be helped by the kindly counsel of the author concerning such vital subjects as, "The Basis of a Happy Marriage," "Better Parents," and "The Fine Art of Living Together."

GERTRUDE MICHAEL.

### Light in the Dark Belt

LIGHT IN THE DARK BELT. By Rosa Young. Concordia Publishing House, St. Louis, Mo. Price, 80 cents.

For those who do not know, and for others who wish to know more clearly, why the doctrines and practices of the Lutheran Church meet the spiritual needs of the negroes of our southland, here is a little book written by one who knows. It records the remarkable achievements of a humble teacher, overcoming almost insurmountable obstacles, in order to bring light to the darkened minds of men, women and children of her own race in Alabama. The book is worth while, not because of literary style, but because it tells the story of a life about which the story should be told.

GERTRUDE MICHAEL.

### Brooks-Bright Prize Essays for 1929

BROOKS-BRIGHT PRIZE ESSAYS FOR 1929. With an introduction by John H. Finley. Published by The Brooks-Bright Foundation, 342 Madison Avenue, New York City. 143 pages. Price, \$1.00.

This booklet preserves in printed form the six best among more than 87,000 essays written in the secondary schools of forty-two states on the subject of armaments. The young people write like university professors, but their essays reveal a sincere and promising sentiment for world peace.

RUSSELL D. SNYDER.

### Johnny Reb

JOHNNY REB. By Marie Conway Oemler. Published by the Century Company, New York. Price, \$2.50.

The story of a Confederate veteran who returns to his home in Maryville, near Charleston, and drives the two mules and the street car up and down the streets. He is the peace-maker, the mainstay of all in trouble and need and scatters sunshine wherever he goes. His old romance with "Miss Amy" flames once more and she makes an ideal wife for this town favorite. The doctor, Stephen Ambry, is rescued from shame and disgrace and kept walking in the straight and narrow path and Celeste and her two children, as well as the two mill children who play an important part, are given homes and advantages and helped to maintain their self-respect. The characters are for the most part the lovable, strong, attractive type, but hard and clever Cynthia Stone and her selfish, mean, jealous suitor, Byrd Fuller, make life for these quiet, peace-loving Maryville characters miserable and unpleasant. The story is charmingly written, and those who are acquainted with "Slippy McGee" and "His Wife-in-Law" will be assured an agreeable hour.

MARY G. HORN.



# OPEN LETTERS

## "DOES ONE SWALLOW MAKE A SUMMER?"

By Rev. G. L. Kieffer, Litt.D., D.D.

Recently there has been considerable evidence in both the public and the Catholic press that Rome is giving disproportionate attention to Scandinavia. There seems to be "much ado about nothing." Rome seems to be running true to form demanding from countries, where she plays the role of a religious minority, things which she refuses to grant to religious minorities in the countries where she predominates.

While the secular press in recent syndicated articles carrying most exaggerated headlines such as "Swedes Ask Religious Freedom—Nonconformists Assert Statutes Favoring State Lutherans Are Oppressive," the religious press, *America*, "A Catholic Review of the Week," was not to be outdone by the secular and yellow press in announcing on her cover page the articles on Norway: "Is Norway Preparing to Slip Lutheran Moorings to Find Again the Safe Harbor of the Faith" and "Q. Benedict Denges Closes His Series on Norway's Second Spring." While the discussion of the ethics of headlines is not in place here, a comparison is interesting of how both secular and religious journalism alike succumb to the temptation to say more in headlines than the claims of the text substantiate. The syndicated articles by William H. Stoneman in the public press might well have carried the heading, "Rome Demands Greater Freedom in Sweden for Her 4,000 Members Out of a Population of 6,087,923." The Stoneman article has been ably answered by the Archbishop of Upsala through Prof. Sigfrid von Engestrom, lecturer at the University of Upsala, in his paper, "Religious Liberty in Sweden."

The series of three articles which appeared in *America*, "A Catholic Review of the Week," recently, from the pen of Q. Benedict Denges, C.S.S.R., entitled, "Romeward Tendencies in Norway," under the three headings: "The Winter Begins," "Harbingers of Spring," and "The Second Spring," might well have carried the heading, "Rome Rejoices Over the Fair and Gracious Treatment Extended to One Great Roman Catholic Author, Mrs. Sigrid Undset, and the Fairness and Justice Extended to the Roman Catholic Minority of 2,650 in a Population of 2,650,000 in Norway." Would that the same story of fairness and justice could be told concerning religious minorities in Spain, Italy, etc.!

A review of the religious statistics and of the Roman Catholic statistics of Scandinavia suggests that perhaps after all one swallow does not make a summer.

**Norway:** The census of population in 1910 found 2,046 Roman Catholics in

Norway; in 1920, 2,612; the population of Norway in 1927 was 2,797,827. The account on Norway in the work, "The Lutheran Churches of the World," page 39, states: "Rome has scarcely fifty Lutheran converts per year."

**Sweden:** According to the 1910 census, there were 3,070 Roman Catholics in Sweden. The 1920 census reported 3,432. The gain in this instance, again including the birth rate, is even less than in Norway. The population of Sweden in 1928 was 6,087,923, more than two and one half times that of Norway. Again quoting from "The Lutheran Churches of the World," page 44 (Sweden), "Most of them, Roman Catholics, have come from foreign lands."

**Finland:** The 1918 census of population in Finland showed 606 Roman Catholics and the 1926 census, 655. The population in 1926 was 3,452,933. Again quoting from "The Lutheran Churches of the World," pages 55 to 60: "In 1925 there were 635 Roman Catholics in Finland. In 1927 nine Roman Catholics joined the Lutheran Church; ten Lutherans joined the Roman Catholic Church." (Sic)

**Iceland:** The 1918 census reported 49 Roman Catholics; the 1920 census reported 67. The population in 1927 was 103,317.

Now let us have the story of *Denmark*: The 1911 population census reported 9,800 Roman Catholics in Denmark; and the 1921 census of population reported 22,137; the 1925 population being 3,434,555. Paul Nedergaard, the historian and statistician of the Church of Denmark (Lutheran), in his "Kirkelig Haandbog for 1927" on pages 65 to 67 states: "The church body in Denmark, which next to the State Church has the most members is the Roman Catholic Church. This church body, which in 1845 had only about 600 members, has, namely, since 1890, had a considerable increase in that the number of members has risen from about 3,600 in 1890 to about 5,400 in 1901; and about 9,800 in 1911; also, during the decade just passed, a very considerable advance is shown in that at the census of 1921 more than 22,000 Roman Catholics were counted, of whom 1,300 were in South Jutland, or more than twice as many as in 1911. The Roman Catholic Church is strongest in the capital city and its vicinity (a total of 6,300) as well as in several of the larger provincial towns. The chief increase during the last ten years is in the country districts (they had 600 in 1901; about 3,200 in 1911; and about 11,300 in 1921). This increase is due to the fact that foreign-born farmers and farm hands (Poles) have now occupied the land."

**Summarizing Scandinavia:** In its most recent censuses of population, Scan-

dinavia reports a total of 28,903 Roman Catholics out of a total population of 15,876,555, 95% to 99% of which was Lutheran. Does one swallow make a summer?

## WHY DID LUTHER LEAVE THE ROMAN CATHOLIC CHURCH?

The following was taken from *The Catholic Deaf Mute* journal, November issue of 1929. The answer thereto follows:

"Q.—Why did Martin Luther leave the Church? What doctrines did he deny, or what were some of his teachings?"

"A.—The cause of Luther's defection from the Church may be attributed to pride and jealousy. Pope Leo X on the occasion of the building of the Great St. Peter's at Rome, commissioned Tetzel, a Dominican, to preach the indulgence granted to all who would contribute to this worthy cause and at the same time fulfill the necessary conditions. Luther was very much disturbed and perturbed that one of his order, namely, himself, was not chosen for this office, and immediately revolted against the Church and its teachings. At first, he attacked the doctrine of indulgences. Then he proceeded to teach that faith alone will save mankind; the sacrifice of the mass is an abomination; there is no necessity for confession, abstinence, fasting or any mortification whatever. He denied the supremacy of the pope and wrote against purgatory, free will and in fact he attacked every article of faith that is dear to the heart of a true, loyal and practical Catholic."—*The Catholic Deaf Mute*.

### ANSWER

*The Catholic Deaf Mute*, Brooklyn, N. Y., Mr. James F. Donnelly, Publisher. My dear Sir:—

Your paper, *The Catholic Deaf Mute*, November, 1929, issue, came to my hands through one of our parishioners calling my attention to an article on page two. The article is a reply to a query relative to the reason why Dr. Martin Luther left the Roman Church as well as stating in gist several of his teachings. In reply it is in order to ask the writer of the article a question or two:

1. Why does Rome persist in deceiving the people regarding the true facts in the case? Apart from any religious significance, any person acquainted with the history of the causes of the Reformation, which really began centuries before Luther's so-called revolt, knows that Dr. Luther took issue with the wilful abuse of the whole procedure of the sale of indulgences. You know they were sold. As a sincere Father-Confessor it was his right to teach the people regarding the meaning of this new series of indulgences, and therefore as an honest priest he challenged the sale. The fact that a Dominican was chosen in the person of Tetzel was because of the

craftiness of the people, who were deceived by the trickery, which was represented, used successfully in Germany.

2. Did you ever see of Dr. Luther's explanation of the Keys? Placed on fasting in commandment of the Church, that deeds of men were not necessary according to the teaching of the Bible. We need no more in the Roman Church according to the Bible alone justifies will always be. This is Luther's teaching. He denied the abuses it, a thing for mortification so-called. Augsburg Confession, it is pleased to be obtained on our highest revelation; but our been, that R. I.tracts and business is the Scripture. I am talking catechetical. Paulists, and last almost rec covered the old apostolic Jesus and ment, and Catholicism she veils. Call it God-dire Luther, would not if the p letters ments a for a r sales a correct other Reform of the But have awak ing a will of t is tr



craftiness of the order in its ability to deceive the people and because of the trickery, which such a character as Tetzel represented, used to put the sale across successfully in Germany. *Why not tell your people that and own up to it?*

2. Did you ever see and read a copy of Dr. Luther's Small Catechism? If not, please look up one and read his explanation of Confession and the Power of the Keys. Please note his exhortation on fasting in connecting with the Sacrament of the Altar. Luther maintained that deeds of fasting and mortification were not necessary to salvation, and, according to the Holy Scriptures, are *not*. We need no mortification or good works in the Roman sense to appease God. According to the New Testament faith alone justifies before God. Sincere faith will always bear the fruit of good works. This is Luther's teaching. Of course he denied the purgatory; the mass as Rome abuses it, and prostitutes the whole thing for money and deeds of mortification so-called. If you will study our Augsburg Confession you will be surprised to learn that the mass is retained on our part and celebrated with highest reverence. And so I could go on; but our contention is, and ever has been, that Rome does not inform her people. My library is filled with Roman tracts and apologetics but the whole business is a clever sophistry to garnish the Scriptural truth. I know what I am talking about for I sat under the catechetical instructions of Dominicans, Paulists, Franciscans, Redemptorists, and last but not least the Jesuits. I almost received confirmation until I discovered the difference between the Catholic apostolic faith as taught by Christ Jesus and the apostles in the New Testament, and the perverted, corrupt, sham Catholicism of Rome. *Rome knows why she veils the truth.*

Call it a revolt if you will but it was God-directed. They could not burn Luther, much as they hoped. Luther would never have left the Roman Church if the pope had not kicked him out. The letters of Luther are historical documents attesting to the facts that he asked for a reform on the matter of indulgence sales and sincerely hoped the pope would correct the abuses. One thing led to another and the thing that helped the Reformation advance was the rottenness of the whole papal system.

But the day is coming when Rome will have to inform her people, for they are awakening. The questions they are asking are proof enough. And we Lutherans will do our share to awaken them. One of the first principles of pure religion is truth regarding historical facts.

PASTOR A. G. M.

## CUT OUT THAT C SHARP

Once before in the columns of THE LUTHERAN attention was called to the fact that by many choirs and congregations the "C" of the soprano in the "Gloria in Excelsis," last syllable of heavenly (top brace, second measure,

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page 13, Common Service Book), is sung sharp. By some the sharp has even been marked in the book on the supposition that the accidental had been inadvertently omitted. This is not the case. Sing that "C" natural, as it is written.

J. F. OHL.

East 19th Street, New York City, might be called a congregation of Latin Protestants. The pastor is the Rev. Cosimo Dell'Osso. An inquiry addressed to him at his church, or, better still, a visit, would no doubt yield further information concerning the relations of Lutherans and Italian-Americans.

EDITOR.

## LATIN PROTESTANTS IN NEW YORK

Answering an inquiry under date of December 18th of "A True Lutheran," we called the correspondent's attention to Christ Italian Lutheran Church, 406

Of course you respect the Church—but do you prove it to your children by attending, or by your example belie your words. Actions speak louder than words. —Selected.



## OUR WASHINGTON LETTER New Year, 1930

"Fleety hath passed the year; the seasons came

Duly as they were wont,—the gentle Spring,

And the delicious Summer, and the cool Rich Autumn, with the nodding of the grain,

And Winter, like an old and hoary man, Frosty and stiff,—and so are chronicled."

## The Annual Congressional Report of the Library of Congress

chronicles a record year for 1929, according to its librarian, Dr. Herbert Putnam.

A new chair in aeronautics has just been endowed by the "Daniel Guggenheim Fund for the Promotion of Aeronautics." This is the library's fifth endowed chair. The chair of the fine arts was established in 1927. There is one in music, and also in American history. One other has not yet been named. Only competent specialists with the qualifications of a university professor are appointed.

A new type of specialists is being developed at the Library of Congress which promises a worth-while service to all patrons of the Library. These persons, who are distinct from the holders of chairs and the regular technical staff and carry no administrative responsibility, are rendering special aid in developing the existing Library collections and as expert consultants are of special service to the reading public in the use of them. Should this experiment, which is quite a new idea in library service, prove worth while and successful, it is planned that permanent funds for its continuance be provided. Only scholars of experience and high repute are contemplated for this interpretative service. It is judged that fifteen such consultants should eventually be provided for. The departments filled at present are European history, philosophy, economics, classical literature, English and American literature, and science. There is an honorary consultant in bibliography and research, and one in Hispanic literature. The consultant for church history and religion is Dr. Charles S. Lane, late of the Hartford Theological Seminary. Dr. Theodore Miller of the Lutheran Missouri Synod is in charge of a complete scientific cataloging of the Library's theological literature. When this project of a "library faculty" of specialists and consultants is fully realized, it will equip the Library of Congress with an aid for its systematic development and practical use such as exists in no other library in the world.

The governmental appropriations for 1929 totaled nearly two and a half millions of dollars. Additions to the present building which are now under construction, will bring the available shelving space up to 162.5 miles. Two conference rooms and twenty-six additional study rooms are included. With its 3,907,300 printed books; 495,000 prints; and unnumbered manuscripts, it

is estimated that the Library of Congress of the United States has a larger collection than any other library in the world save perhaps that of the Bibliotheque Nationale of Paris.

## The Lutheran Church of the Reformation

is located immediately east of the Library of Congress. It, with other buildings, stands on the plot of ground, a square and a half, for the acquisition of which Congress has just appropriated \$600,000 to enable it to construct a greatly needed annex to the Library of Congress. To the north of this area is the half square upon which is now being erected a monumental building to house the wonderful Folger collection of Shakespearianna. The Church of the Reformation is still worshiping in its commodious and churchly building and will continue for some months to come. No publication has been made of the future plans of the congregation with its 500 confirmed members and a Sunday school of more than 400.

Dr. John Weidley's ministry at Reformation, which began in March, 1906, has been a fruitful and blessed one. At the time of the celebration of the congregation's golden anniversary in 1919, Dr. Weidley wrote, "The Reformation Church Sunday school probably dates back to 1866, or perhaps 1867. Its first regular church home was an old army hospital building of the Civil War. . . . Thus the Church of the Reformation, like the community on Capitol Hill it serves, has grown from modest beginnings. And it is fitting that a Lutheran church should bear this relation to an important part of the city, for the Lutheran Church was one of the pioneer denominations in Washington. . . . The Georgetown Lutherans began worship in a log hut in 1769." This was thirty-one years before Washington was laid out, which was in 1800.

## Washington Sixty Years Ago

"To gain a true conception," writes Dr. Weidley, "of the physical surroundings of the 'barracks church,' the setting must be visualized. Picture Capitol Hill divested of the Library of Congress, of the Senate and House office buildings, with no Union Station in the northern

vista and the Capitol grounds much constricted, mostly composed of thickets of trees and bushy undergrowth, delimited by a rambling fence, part of iron and part wood. . . . Only the Capitol building was there, its two wings were just completed, and its wooden dome had been replaced by the present iron one but a few years before. A horse car line lay along the east front of the Capitol. . . . Wheezy little locomotives belched forth the notorious soft coal smoke of the B. and O. Railroad, as they puffed to and fro along First Street, northwest, past the Peace Monument."

Dr. Weidley quotes, "Through the northwestern parts of the city flowed Slash Run and in other sections were other water courses, all of which were open sewers. Hundreds of acres in the extreme northwest were covered by Slash Run Swamp, whose mighty vapors rendered the bordering heights tenable only at the risk of malarial fevers. . . . When the Board of Health was created in 1871, garbage was fed to hogs in almost every section of the city. Cowsheds also lent their influence to pollute the air; chickens, geese, goats, cows and other cattle roamed at large in many localities. The scavenger service of fended both sense and sentiment, and filled the night air with noisome odors, and most noxious kinds of refuse were daily dumped on the surface of the commons."

Washington of not much more than half a century ago was far from the "city beautiful" of today.

## The President Once Said

Benjamin Harrison, at the New York Ecumenical Missionary Conference on April 21, 1900: "May the Lord God, in whose hands are the hearts of all men, turn our hearts to Him, and keep you, Mr. President (William McKinley), and Governor Roosevelt, and the rulers of all these nations represented here, in His peace and love."

HENRY MANKEN, JR.,  
Washington, D. C.

## TOLEDO NUGGETS

The Jewish Mission of Toledo again rejoices in two converts. On a recent Sunday evening a service was held in the Glenwood Church at which time the mis-



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sionary, Rev. H. P. Rubenstein, preached and baptized two adult Jews who had been instructed in the Christian faith. A fine audience was present to welcome these converts.

### Home Mission Work

is given an impetus in the fact that Olivet Church, which had been receiving funds from the board, has become self-sustaining. The congregation, which had been holding services in the Old Orchard and Ottawa Hills district, was permanently organized on December 1st as "Hope Evangelical Lutheran Church." During the few months of temporary existence it was known as Advent Sunday school. A Christmas service was held December 22d. Gifts were brought for the orphans in the Toledo Home. The money offering for the Oesterlen Home amounted to more than \$22. Although not assigned any apportionment, the mission adopted a budget of \$200 for beneficence and \$1,800 for current expenses in addition to taking pledges for property. The work is under the direction of the field missionary, F. E. Strobel, D.D.

### Evangelism

will be encouraged by an institute to be held by the United Lutheran churches of the city in St. Matthew's Church on January 16th at 2.00 P. M. and at 7.30 P. M. The subjects to be discussed are "The Opportunity of the Women in Evangelism," "The Work and the Workers," with a round table discussion on The Church, The Organizations, The Individual, The Active Members, Resident Lapsed Memberships, Non-Resident Inactive Members, and New Members in the evangelistic work. During the institute the proposition will be made that we form a "clearing house" to whom pastors may refer inactive members for visitation and possible reclamation.

### Five Foreign Mission Rallies

will be held by the United Lutheran churches during the Epiphany Season in the city of Toledo. The aim is to disseminate literature and education on mission work and to aid in gathering funds to cancel the foreign mission debt. The first service was held January 12th in Augsburg Church with Rev. G. D. Busch as the speaker. The second will be held January 19th at St. Lucas' Church with Prof. J. F. Krueger, D.D., of Hamma Divinity faculty and a former missionary as speaker; the third at St. Matthew's Church on January 26th with the program in charge of the Aid and Mission Federated Societies; the fourth at Grace Church, February 2d, with the program in charge of the Luther League; the fifth and last on February 9th at the First Church with the program in charge of three laymen. The services are held at 7.45 P. M. Four-page folder programs are printed and distributed to the churches giving brief information and vital facts. The programs prepared by the board are being used in every Lutheran church or Sunday school in Toledo. F. E. STROBEL.

## WESTERN THEOLOGICAL SEMINARY

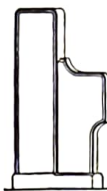
By Dean Holmes Dysinger,  
D.D., LL.D.

The Western Theological Seminary was founded in consequence of what was conceived of as a great need. At the meeting of the General Synod at Hagerstown, Md., in 1895 the Board of Education was authorized to take the necessary steps for the establishment of a theological school west of the Missouri River. Accordingly Rev. Frank D. Altman, D.D., was elected to head the institution and began the work. He was inaugurated as its first president in October, 1895. The seminary was located temporarily at Atchison, Kan., in connection with Midland College. For several years previous the faculty of the college had been giving instructions to a few students who desired to enter the ministry and were so situated as to make it impracticable for them to attend the institutions in Ohio and Pennsylvania, the nearest General Synod seminaries in existence.

The need for ministers on the territory, largely missionary, was so great that it was realized that if it was to be supplied, it would have to be by men from the territory itself. It was felt, and it has been proved to be a fact, that an institution devoted exclusively to theological training would attract men from the immediate field to the college and into the ministry. Immediately the interest increased and there has been a constant flow of young men from the territory into the seminary and thence into the pastorates. More than two hundred students have been enrolled in this institution since it was organized, and by far the largest number have come from the region west of the Missouri River. Moreover it has aroused in many others who have gone to other seminaries the desire to enter the ministry. Of the more than two hundred who have been enrolled in Western Seminary, more than one hundred forty have been graduated, and over one hundred thirty are now in the active service of the Church, ministering to congregations located in almost every state from New Jersey to California. In the Middle West, and especially in the Nebraska Synod, the Western Seminary has furnished a large proportion of those now in the active service of the Lutheran Church. It is also furnishing a large sprinkling of the efficient workers in the synods of adjacent territory.

The State of Nebraska, in which both

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the Western Seminary and Midland College are located, as well as a number of other Lutheran institutions, gives promise and ought to become one of the strongest Lutheran centers in the United States. In the minds of those best informed on the subject the conviction is growing that the future of Lutheranism in this vast region is bound up with and



FACULTY AND STUDENTS OF THE WESTERN THEOLOGICAL SEMINARY


largely dependent upon the future of the Western Seminary. For that type of Lutheranism for which the United Lutheran Church stands, she can and should become the center in the region included between the Mississippi and the Rockies. If the United Lutheran Church is to be the rallying center for Lutheranism in this country, the type in which the free American spirit can feel at home and realize its religious aspirations, the Western Seminary must not only continue to function, but must be strengthened, enlarged and receive full and unqualified support from her own immediate territory, and also that moral and financial backing from the entire United Lutheran Church that will make her a center of attraction, that will draw others to her support and unify the Lutheran forces in this whole region.

The time is ripe for the initiation of such a movement. Not only does the marked increase in the enrollment as compared with recent years point in that direction, but the type of work done and the spirit inculcated, fit the needs of the times and harmonize with the aspirations of the true Christian and the real






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work of the Lutheran Church in this country. From every quarter come commendations by those charged with the responsibilities of directing the general activities of the Church, where the graduates of the Western Seminary have gone and entered upon the work of the pastorate.

The spirit that the faculty tries to instill in the student body and that prevails in the institution is such that it commends itself to all who have looked into it and are animated by like aspirations. It brings forth the fruits of righteousness and peace. The positive attitude toward conservative evangelical Christianity and the goal toward which all press, namely, to make the truth real in the experiences and life, guarantees unity, co-operation and faithfulness to every duty, individual and social. In such an atmosphere the Western Seminary prepares its students for their life work and sends them out to extend and build up the kingdom of God on earth.  
*Fremont, Nebr.*

## ST. JAMES' LUTHERAN CHURCH, GETTYSBURG, PA., REBUILT

December 8th the new St. James' Church and Sunday school building were dedicated by the pastor, Rev. Earl J. Bowman. These units replaced those that were destroyed by fire October 31, 1928. The dedication sermon was preached by J. B. Baker, D.D., pastor of this church, 1909-1922. The evening sermon was preached by Henry Anstadt, D.D., president of the West Pennsylvania Synod.

Special services were held each night of the week following. Monday night Dr. Harry A. Sykes of Lancaster gave the opening organ recital. On Sunday School Night all former superintendents had part in the service and the sermon was preached by A. R. Steck, D.D., pastor of St. James', 1894-1903. Wednesday evening greetings were brought by the pastors of the other churches of town. Thursday, Dr. H. W. A. Hanson, pres-

ident of Gettysburg College, brought a message to the young people of the church. Friday night Dr. A. R. Wentz of Gettysburg Seminary preached to the adult organizations of the congregation. December 15th Dr. M. Hadwin Fischer of the Gettysburg Seminary addressed the Sunday school in its first session in the new building. That same evening the choir furnished a fine program of Christmas music.

The entire cost of the building was \$124,000. \$16,000 was raised on the day of dedication which leaves only \$4,000 unprovided for.

The external appearance of the building is similar to the former one, as the walls and tower were not destroyed by the fire. The church is practically the same size with seating for over 700. The ceiling arrangement is as it was before the fire. The floor has been leveled, a center aisle put in, with straight instead of circular pews. The chancel has been arranged according to Lutheran practice. The pews and chancel are of beautiful oak furnished by the DeLong Furniture Company. The floor is hardwood, with only the aisles and the chancel carpeted. The windows are the same size and shape as heretofore, but have been improved with antique glass. The twelve side windows each have a medallion showing a scene from the life of our Lord. An eighteen-foot window showing a beautiful interpretation of the Ascension is in the chancel. All the windows were made by C. Day Rudy of Harrisburg. The three-manual Austin organ is provided with an echo organ, chimes and a harp. The walls are finished in buff sand. The tower contains a set of eleven McShane tubular chimes, that can be played automatically or from a console. Under the organ on one side of the chancel is a study for the pastor, on the other side a room for the use of the choir. The lights are of lantern type furnished by the Voigt Company of Philadelphia.

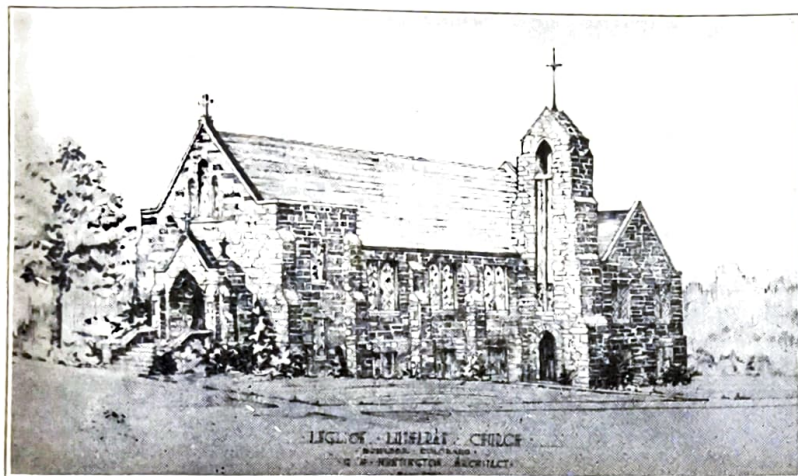
The old chapel is of the same size and arrangement as before the fire; 720 seats of the opera type have been installed. On the three galleries twelve class rooms have been arranged and under the rear gallery five class rooms have been put in.



ST. JAMES' CHURCH, GETTYSBURG, PA.



These are all enclosed with Wright and Gamber canvas curtains that permit the rooms to be opened for the worship period and closed for the lesson study period. Above the platform there is a beautiful painting of the Sermon on the Mount, a memorial to C. S. Reaser. The old chapel provides room for all above the junior department of the school.



TRINITY CHURCH, BOULDER, COLORADO

To the east of the old chapel, on the lot in the rear of the parsonage, was added a brick building, 41x84 feet, two stories high with a basement. The basement provides a kitchen and dining room. The old dining room under the chapel provides a social room and a brotherhood kitchen. The first floor has a church parlor, a large cradle roll and a large beginners' room. The second floor has a primary and a junior room. These last two are also supplied with canvas curtains so as to provide a separate room for each class.

All of this gives St. James' a modern building well equipped for the devotional, the educational and social activities of a large congregation.

St. James' Church has made a remarkable contribution to the ministry: A. R. Steck, D.D., G. W. Enders, D.D., Jr., Andrew Rudisill, Stewart Rudisill, Benton Rudisill, Charles Bream, J. B. McCarney, Guy McCarney, Charles Steck, D.D., John Herbst, N. C. Barbehenn, Beniah Snyder, Charles Swartz, Ph.D., Wm. P. Swartz, Ph.D., Frank Swartz, L. B. Wolf, D.D., J. B. Wolf, Franklin Kelly, F. A. M. Keller, David Foulk, D. T. Koser, J. A. Koser, W. D. E. Scott, Aidtkin Wolf, George McSherry, Jacob Rudisill, Harold Creager, Harold Mumper, L. C. Mortensen, Alford Naus. About seventy daughters of this congregation have married ministers.

This congregation dates its history from 1789. The house of worship which was recently dedicated is the sixth in which the congregation worshiped: a log schoolhouse served until 1803; later the congregation met for worship in the Adams County Court House and still later in the Reformed church; since 1848 three churches have occupied the present site.

## CONGREGATION AT BOULDER, COLO., DEDICATES NEW CHURCH

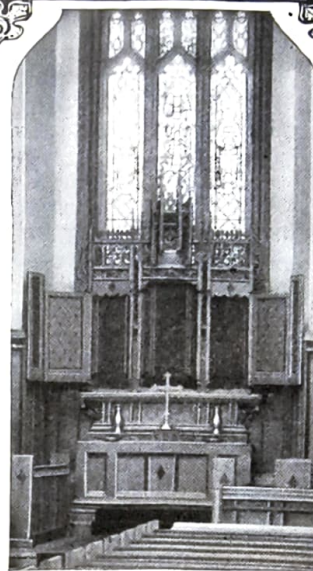
Trinity Church, Boulder, Colo., Rev. Walter A. Voss, pastor, dedicated its new house of worship Sunday morning, December 8, 1929. The sermon was preached by Dr. Horace F. Martin, pres-

ident of Midland College. The service was conducted by the pastor with Dr. Robert B. Wolf, president of the Rocky Mountain Synod, and Rev. Oliver F. Weaver, a former pastor, assisting. The altar and corners of the auditorium were decorated with baskets of cut flowers, blooming plants and palms, with a wreath here and there as a reminder of the approach of the Christmas season. Soft light from without, sifting through stained glass windows, cast a warm glow over the setting.

Other services of the day of dedication were a Fellowship Service in the afternoon and the Vesper Service in the evening. Dr. Carolus P. Harry, student secretary of the Board of Education, preached the evening sermon. A student dinner was given on Monday evening at which Dr. Harry spoke, a congregational rally and dinner on Friday evening when Dr. John F. Seibert, divisional secretary of the Board of American Missions, was the speaker, and a Christmas party for the young people of the congregation Saturday evening.

The building, stately and imposing, erected at a cost of \$35,000, stands at the corner of Twelfth and Pine Streets, on a lot purchased several years ago at a cost of \$10,000. It is built in the old English Gothic style of architecture of native red sandstone. The main auditorium has a seating capacity of 300 and is finished in dark oak, with beamed ceiling, the beams resting upon stone buttresses. The vestibule, aisles, and chancel floor are of six-inch clay tile. Over the altar is a beautiful memorial window of the Resurrection, a gift from one of the members. The exterior roof is of clay tile constructed after an old English pattern. It has a full basement which has been designed for a social and

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Boulder is the seat of Colorado University and the pastor of the church serves as student pastor for the Lutheran students at this institution. Boulder is also a tourist center in the summer, people coming from all parts of the United States to enjoy its beautiful mountain scenery and cool, invigorating climate. The new building gives the congregation, students and visitors an adequate and beautiful place of worship.

### BUCKEYE KERNELS

*Evangelism* is the outstanding watchword of Ohio for 1930. A brochure on evangelism was printed in sufficient quantities for distribution among workers in the Synod of Ohio. Fine articles by Rev. E. E. Flack are appearing regularly in the *Synodical Bulletin*. Institutes are being held for the inspiration and training of workers in strategic centers throughout the state. The recent issue of *The Ohio Luther Leaguer* was devoted entirely to the spirit of evangelism among youth.

*The Youth Conference* sponsored by the Synod of Ohio is scheduled for April 4th, 5th and 6th at Wittenberg College. A strong program is being built up in which every agency of the Church will have a voice. This great movement can have only one outcome, the uniting of the forces of youth with the evangelistic crusade.

### Foreign Missions

will get a hearing during the Epiphany Season. Plans are being made throughout the synod that every member may have the information and the opportunity to contribute to the cause. *The Synod of Ohio*, the monthly organ of the synod, is devoting its entire space to the cause of foreign missions in January.

### Brotherhoods

of the congregations are called upon by George L. Rinkliff to become more closely affiliated with one another in the great purpose of the Church. He places before them the challenge of the Old People's Home at Mulberry, Ind., which is to become the Home of the synods of

Indiana, Ohio and Michigan. The buildings formerly used by Weidner Institute will be used.  
F. E. STROBEL.

## PERSONALS

*Rev. Emil W. Doering* suffered a stroke while giving the finishing touches to the chancel decorations of St. James' Church, Vandalia, Ill., on December 24th, and died a few hours later. An account of his life and appreciation of his work will be given in a later issue.

*Rev. Louis Lindenstruth, D.D.*, pastor of St. Paul's Church, Wilkes-Barre, Pa., since 1900, entered into rest Sunday evening, January 5th, in the seventy-seventh year of his age. The funeral took place on January 8th. An estimate of his service to the Lutheran Church and its activities will appear in an early issue.

In the search for a successor to their pastor, Dr. E. A. Tappert, officials of Zion Church, Johnstown, Pa., found at Ligonier, Pa., in the person of the Rev. *Theodore Buch*, a man whose selection for the pastorate was unanimous at the annual congregational meeting. Severing connections which have closely bound him to Ligonier, both in religious and community affairs since 1913, Mr. Buch will take up work in his new field the middle of January.

Mr. Buch was born in Narrowsburg, N. Y., received his preliminary education in the schools of Wellsville, N. Y., graduated from Concordia College, Fort Wayne, Ind., in 1898, and from Concordia Seminary, St. Louis, Mo., in 1901. For four years he worked successfully in the mission among the colored people conducted by the Synodical Conference, being stationed at Southern Pines and Charlotte, N. C. In 1905 he accepted a call to St. John's, Alleghany, N. Y., and in 1909 to St. Andrew's-by-the-Sea, Atlantic City, N. J. During his four years here the membership was increased, the mission became self-sustaining, debts were paid and improvements made to the property. In 1913 St. James' Church, Ligonier, extended him a call. For sixteen years he has been the pastor of this progressive church with a splendid reputation for benevolence. Here, too, many improvements were made to the property. For many years he has been a member of the Board of Trustees of Thiel College at Greenville, Pa. He is secretary of the Committee on Ministerial Education of the Pittsburgh Synod.

*Rev. J. M. Myers* has just completed a six months' supply of the Starview and Roundtown churches, located in York County, Pa. As a token of appreciation for the services of the supply pastor, the Starview congregation presented him with a generous purse. This congregation has also paid its apportionment in full. On the evening of December 29th the Sunday school presented an impressive pageant entitled, "While Shepherds Watched." A splendid cantata was sung at Roundtown church on Christmas Eve.



December 1st marked the second anniversary of the pastorate of Rev. W. Refus Rings at Reformation Church, West Toledo, Ohio. In the two years that he has been pastor, Mr. Rings has baptized fifty-four persons, confirmed twenty-three children, and added fifty-five new members to the congregation. He has officiated at eight marriages and five funerals. Over 1,000 homes in the community have been given a personal call. The enrollment of the church school has grown from fifty to 200, and the mission now has the largest Junior Luther League in the city of Toledo, fifty-four juniors being enrolled. The parish paper has a circulation of 1,000 copies each month and is distributed free.

Under the direction of the Synodical Mission Board plans are being laid for a new building to take care of the rapid expansion of the church school and the congregation. Pledges from ninety per cent of the active membership have been secured and many pledges have come voluntarily from friends of the church in the community.

Before coming to Toledo, Mr. Rings served the pastorate at Rockport, Ind., having gone there immediately upon his graduation from the Theological Seminary at Gettysburg, Pa.

Rev. Otto Zbinden began his pastorate in St. Michael's Church, East Cumberland Street near Trenton Avenue, Philadelphia, Pa., on January 5th. He succeeds the Rev. George Schuchard, who accepted a call to become a member of the faculty of the Saskatoon Theological Seminary in Canada, several months ago. Mr. Zbinden comes to St. Michael's from a four-year pastorate in Tarentum, Pa. He was educated at the University of Berlin and Kropp Theological Seminary, Germany.

## CONGREGATIONS

**Berwick, Pa.** At commencement exercises of the cradle roll department of Holy Trinity Church, Rev. C. S. Bottiger, pastor, two hundred people witnessed the giving of diplomas to those children who were promoted to the primary department. The Sunday school auditorium was beautifully decorated, and the program consisted of musical numbers, recitations and chorus singing, concluding with a brief talk by the pastor and the presentation of diplomas. This was followed by a social time for the mothers and children of the department.

**Detroit, Mich.** Olivet Church, the Rev. John Erler, Ph.D., pastor, has recently broken ground for a two-story solid brick church edifice on Van Dyke Avenue just north of Seven Mile Road in the city of Detroit. The first floor will have a Sunday school auditorium, which will also be available for social purposes, a modern kitchen, cloak room and boiler room; the second floor will be the church auditorium, pastor's study and council room. Weather permitting, the edifice will be ready for dedication prior to Easter. On November 24th the pastor received twenty-six communicant mem-

bers and eighteen baptized members into the fellowship of the church.

**Hollywood, Calif.** The Hollywood Lutheran Church, Rev. J. George Dorn, pastor, reports the organization of three new societies: a Business and Professional Women's Guild, a Younger People's League, and a Girls' Missionary Society.

Some thirty new members were added at the fall communion to the rapidly growing roll of the church. A full-time parish worker is now employed by the church.

**Kingston, Pa.** The junior choir of Holy Trinity Church sang Christmas carols and seasonal music at the evening service on December 15th, and the senior choir presented its Christmas cantata the following Sunday evening. The offering at all musical services goes to the current expenses of the congregation. On Christmas the Lord's Supper was administered at the eight o'clock service, and in the evening the Sunday school festival was held. The pews recently placed by the congregation were used for the first time on December 22d, and on January 12th a service was held to mark their installation, together with choir and clergy stalls. Dr. John C. Seegers of the Philadelphia Theological Seminary preached the sermon on this occasion. Rev. David A. Menges is pastor of this growing congregation.

**Middleburg, Pa.** Emmanuel congregation evidenced its appreciation of the faithful services rendered by their pastor, Rev. M. C. Drumm, during the past year by presenting him with a generous check. The congregation is nearly out of debt, the \$500 remaining indebtedness being provided for in the 1930 budget. Many improvements have been made to the church and parsonage. The men's Bible class has grown from thirty-five to seventy-five members; a vacation Bible school was conducted; and the apportionment has been paid in full. The congregation has under consideration the enlargement and departmentalizing of the Sunday school.

**Minneapolis, Minn.** The fortieth anniversary year book has recently been issued by Salem Church, Minneapolis, and dedicated to Dr. G. H. Trabert, whose "foresight and untiring activities resulted in the organization of this congregation." The booklet is profusely illustrated with pictures of the pastor and former pastors, and groups from the various congregational organizations. It also contains a history of the congregation, and information about the United Lutheran Church, the Synod of the Northwest, the seminary, the uses of the parish house and educational building, and concludes with a list of the confirmed members of the congregation. It is well arranged and attractively printed.

**Penn, Pa.** December 22d was a day of great rejoicing for the Penn Lutheran Church, Rev. F. W. Ash, pastor, for on this day the new Moller pipe organ recently installed was set apart to the ser-

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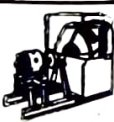
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vice of God. The act of dedication was performed by the pastor, the large congregation joining in the prayer of consecration. An appropriate sermon was preached by Dr. E. B. Burgess, president of the Pittsburgh Synod.

In the afternoon, a community service was held in connection with a sacred concert given by musicians from Jeannette and Pittsburgh. Greetings and felicitations were brought to the congregation from the Greensburg Conference by Dr. J. H. Miller, past president of that body, and from the Jeannette Ministerial Association by the Rev. C. F. Wisler, president. The dedication program was concluded at the evening service, when a sermon fitting to the occasion was preached by the pastor, and special music was furnished by the choir and organist. Christmas week was also ushered in at this service.

The organ is a splendid two-manual instrument. It was through the persevering efforts of the Luther League that this fine organ was installed. For a number of years this organization has maintained a "pipe organ fund," and now their efforts have come to fruition.

Richfield, N. C. On December 15th the opening service was held in the new Lutheran Church in Richfield, N. C., Rev. E. R. Trexler, pastor. The sermon was delivered by the pastor, after which J. L. Morgan, D.D., president of the North Carolina Synod, brought greetings. He spoke in commendable terms of the work that had been done by the congregation, commenting especially on the short time in which the new structure had been built. Exactly four months elapsed between the time the last service was held in the old church and the time the first service was held in the new church. A large number of members and friends were present at the first service.

The new structure is of brick. The seating capacity is approximately 325. Ample Sunday school rooms have been provided. All furnishings are new, including pews, lights, chancel furniture, and a furnace. Stained glass windows add much to its attractiveness. Credit must be given to the Ladies' Aid for new furnishings in the auditorium. Approximately \$12,000 was spent for the new house of worship. It is modern and attractive in every respect. Pastor and congregation are indeed proud of the work that has been done. Only a small indebtedness remains. This is the more commendable in view of the fact that all pledges were secured and paid within a comparatively short time. More adequate work can now be planned.

Seattle, Wash. The members of Central Lutheran Church are rejoicing over the fact that they now have a splendid parish house in which to hold the meetings of their various organizations. The work upon the parish house was recently completed and the building dedicated. P. W. H. Frederick, D.D., president of the Pacific Synod, conducted the service. At the formal opening of the building a number of local pastors were present. An excellent musical program was furnished. Dr. G. B. Young and his congregation are to be congratulated upon this forward step.

### EPIPHANY SLOGAN

An offering for the Foreign  
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### SYNODS

The seventieth annual convention of the Evangelical Lutheran Synod and Ministerium of Georgia and Adjacent States will be held in the Church of the Redeemer, Holt Avenue between Napier and Montpelier Avenues, Macon, Ga., Rev. L. Boyd Hamm, pastor, February 10th to 15th. The Synodical Brotherhood meets February 10th at 7.30 P. M. with banquet, and the morning of the eleventh for business session. Formal opening of synod with sermon by the president, Rev. W. A. Reiser, and administration of the Holy Communion Tuesday, February 11th, at 8.00 P. M. L. Boyd Hamm, Sec.

The United Evangelical Lutheran Synod of North Carolina will hold its 126th convention in St. James' Church, Rockwell, N. C., Rev. C. P. Fisher, pastor, February 17-20. The Service with Holy Communion will be held at 7.30 P. M. on Monday, February 17th, at which time the sermon will be delivered by Rev. F. H. Knubel, D.D., LL.D., president of the United Lutheran Church. Credentials of delegates should be in the hands of the secretary by February 15th. J. C. Dietz, Sec.

The Evangelical Lutheran Synod of South Carolina will hold its one hundred fifth annual convention at the Church of the Incarnation, Columbia, S. C., Rev. Thomas F. Suber, pastor, January 20-22. The opening service with the Holy Communion will be held at 7.30 o'clock, Monday evening, January 20th. Thomas F. Suber, Sec.

The ninth annual convention of the Synod of Virginia will convene in St. Mark's Church, Roanoke, Va., J. L. Sieber, D.D., pastor, on Tuesday, January 28. C. W. Cassell, Sec.

### WOMEN'S MEETING

The first annual convention of the Women's Missionary Society of the Synod of Georgia and Alabama will be held in the Church of the Redeemer, Macon, Ga., February 10-12. Josie Labouseur, Sec.

### OBITUARIES

Heilman. Philip Alonzo Heilman, D.D., pastor emeritus of St. Paul's Church, Baltimore, Md., was born at Muney, Pa., August 24, 1851, the son of Abraham and Sarah Setzer Heilman. From early childhood he had heard the call of God to enter the gospel ministry. After his early education, he entered, and was graduated from Wittenberg College and Seminary in 1877, and was ordained by the Wittenberg Synod September 1, 1878. His marriage to Miss Jane Bennett of Wheeling, W. Va., took place in 1879, and Mrs. Heilman was a great help and blessing to her husband, and was dearly loved by all who knew her. She entered upon her eternal reward in 1917.

Dr. Heilman's first pastorate was at Lock Haven, Pa. (1880-1884). He was appointed missionary to Denver, Colo., where he organized St. Paul's congregation, building the church and parsonage. After about five years' successful ministry in that promising field, impaired health forced him to give up active work, but after a few months' rest on the Pacific Coast, his health was regained, and, on returning east, he became pastor at Bloomsburg, Pa. On May 1, 1897, he became pastor of St. Paul's, Baltimore, where



thirty-two and a half years, he labored faithfully and efficiently.

In 1914 Dr. Heilman was married to Mrs. Mary F. Neibel, who, together with her former husband, the Rev. E. E. Neibel, had labored faithfully in our mission field in Africa. Active in the work of the church, Sunday school, Women's Missionary Society and the work in general, Mrs. Neibel rendered inestimable assistance, and she was a great blessing to her husband. Each devoted to the other in the home life and in work.

The splendid St. Paul's Church and the large congregation are a monument to the glory of God and a mark of distinction to the faithfulness and devotion of a true undershepherd of God's people. He left a rich heritage to his devoted people and a worthy successor. His pious, godly life, his kind and affectionate spirit and his love won for him the love and esteem he deserved from others. He lived the life and gospel he preached to others. As a pastor, he was sympathetic and kind. He was a true shepherd of the gospel, ever holding up Christ as the only Saviour. His voice was strong and his energy was like that of one much younger in years.

For a number of years he was a member of the Board of Home Missions of the former General Synod and he frequently served on important committees of the synod, always rendering valuable service. He was the author of "The Home Altar," which has been used in many Christian families. In 1907 the General Synod conferred upon him the honorary degree of Doctor of Divinity.

On account of infirmities it was necessary for him to relinquish active work, in September, 1928, he was made pastor emeritus of St. Paul's Church. On December 23d he first complained of weakness and it was necessary for him to remain in bed during Christmas week, although he was able to be downstairs on Christmas Day, and he was in the observance of the anniversary of the birth of the Christ Child. On Saturday, December 28th, about ten o'clock, without warning, God called him unto Himself. He was surrounded by a host of friends, he leaves a widow, Barbara P. Heilman, and also one daughter, Walter H. Flint, and one son, Warren Heilman, the first marriage, both of whom reside in Orange, N. J.

Funeral services were held December 31st in St. Paul's Church, in charge of the pastor, the Rev. B. Burley, secretary of the Maryland Synod, assisted by William A. Wade, D.D., president of the Maryland Synod. The sermon was preached by Charles P. Wiles, D.D., editor of the Sunday School Lessons, and long a personal friend of Dr. Heilman, from the text, "A minister of Jesus Christ." The twelve members of St. Paul's council served as pallbearers and the remains were laid to rest in Druid Ridge Cemetery, near Baltimore. The church was filled with many friends and loved ones, among whom were many pastors of Baltimore and Washington. W. A. Wade.

Miss Mary J. Sell, a devoted member of St. Paul's Church, Springfield, Ill., for seventy-one years, departed this life after a brief illness on December 9th, aged eighty-seven years.

Miss Sell was born September 20, 1842, near Springfield, Pa., and came to Springfield with her family when a young woman, attended the Sunday school of the city for a short time and then taught in the public schools, to which she gave fifty-five years of her life with great success.

Her girlhood Miss Sell was confirmed in the Lutheran Church, and throughout her many years she held the doctrine of God, our Saviour, by a firm faith.

As a teacher she taught not only the subjects of the textbooks, but also the great Christian principles of living. Hundreds of men and women of the city today cherish precious memories of her as their teacher and friend, and gratefully acknowledge her influence over their lives. The principal of the school in which she taught bore testimony of her: "She has done more good for boys and girls in Springfield than any other living person in our midst."

Miss Sell was a faithful member of the church. Her life was never vacant and her deep interest in all the activities of the church at no time waned. It was said of her that she was never absent from school. The same can be said of her in connection with the church. She was as conscientious in the performance of her religious duties as of her daily tasks. From early womanhood she had been a teacher in the Sunday school and was an active member of the Women's Missionary Society and the Ladies' Aid Society from the date of their organization; and at the time of her death was serving as treasurer of the church and secretary of the latter.

The funeral service was conducted by her pastor, Dr. W. H. Nicholas. Mrs. J. Kent Rizer of Philadelphia, Pa., is a surviving niece. W. H. N.

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**THE SECOND STEP:** the meeting of the regular budget for 1930, payment of the improvement assessments for the paving of East 45th Street, on which the Seminary fronts for many feet, and securing the means for the conduct of the campaign to complete the third step. For this we earnestly plead with our pastors and laymen to have their congregations or one of its organizations to send us from \$10.00 to \$100.00 according to ability, to enable us to take the third step. Then our personal and individual friends who have hitherto provided the means, along with our small Synod, for the annual current expenses, the payment for the property, and given our present endowment, will be asked to make the largest sacrifice for the completion of the third and final step in our program.

**THE THIRD STEP:** the securing of the \$250,000 Fund. Of this, \$150,000 will be added to our present endowment. This, with what we have and what is in sight, will provide for the first time in its history, an adequate full-time faculty, and secure increased co-operation of the Lutheran forces and hasten the foreseen and assured merger. The \$100,000 will erect that much needed building to enable all the students to secure full college training, as well as special courses in the nearby State University, and furnish the equipment for most successful administration and expansion of the institution, room for the Bible and other departments to be added as the increasing needs of the changing age may demand. This will furnish means and equipment to make the only Lutheran institution for the training of Church workers effective and reach the goal for which its friends have labored in faith.

As the increased contributions of our increasing friends enabled us to remove stumps and underbrush and transform our commanding site into a thing of beauty, so the securing of these funds will put us into position to make the Lone Seminary in the courses offered the peer of any institution. Twenty years experience in missions taught us what preparation church workers needed.

Join us in prayer that the second and third steps may be as successful as the first.

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RESOLUTIONS ADOPTED BY THE CHURCH COUNCIL OF ST. PAUL'S EVANGELICAL LUTHERAN CHURCH, PITTSFORD, N. Y.

Whereas our heavenly Father, in His merciful but inscrutable providence, has called from among us our friend and co-worker, John F. Steve, who for many years has rendered faithful service as church councilman and elder,

Be it resolved, That we bow in humble submission to the will of Him, Who ordereth all things well, praying that He sustain our faith in the day of adversity,

That we remember in heartfelt sympathy and with earnest intercession the bereaved family, especially the widowed wife of our departed brother, commending them to the enduring consolation of our heavenly Father, Whose precious promises never fail of fulfillment unto such as put their trust in Him,

That these resolutions be spread upon the minutes of our church, that a copy be sent to the bereaved family, and that they be published in our parish paper, *The Messenger*, and in THE LUTHERAN.

Rev. Yost Brandt, Pres.  
George C. Schoen, Sec.

### NOTICE

Will anyone having information as to the present address and employment of the Rev. Samuel Paul Lapidus, kindly communicate with Philip H. R. Mullen, D.D., Secretary of the Pittsburgh Synod, 7330 Schoyer Ave., Swissvale, Pa.

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