

THE LUTHERAN

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

VOL. XII.

PHILADELPHIA, PA., FEBRUARY 13, 1930

No. 20

What Is The Answer?

Editor, The Lutheran,
Phila., Penna.

Dear Editor:-

January 20, 1930

In your editorial of Jan. 16th, "A Scandal," you wrote of the "Church's past indifference" to this obligation as a handicap. This attitude of "indifference" is one which a large number of pastors is facing, not alone in finances but in other activities of the Church.

Would it not be possible for the editor to analyze this indifference in an editorial? A keen, searching analysis should be helpful to both pastors and laymen.

To get the attitude of youth, which is rather immature, I presented this matter of indifference to the members of Senior Luther League last Sunday evening. After an interested discussion, they attributed indifference to the following causes:

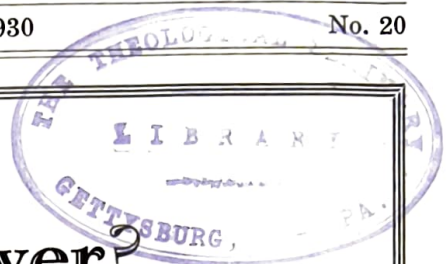
1. Outside attractions.
 - a. Radio.
 - b. Auto, visiting and receiving guests.
 - c. "Sleep in" the morning after, etc.
2. Religion not vital part of life.
3. Lack of responsibility.
4. Nominal Christians.
5. Unnecessary Sunday labor.

While this is the result of immature youth thinking, it does show a rather keen interest.

I await your editorial.

Very truly yours,

W. R. H., Pastor.



YOUTHISMS

Porto Rico

The Leaguers are seriously engaged in the joyful task of providing a Training School for Christian Workers for Porto Rico. \$25,000 is a tidy sum for the young folks to gather in the biennium but for Andhra College they aimed at \$25,000 and gave \$32,000, and for the Buenos Aires work they went "over the top" by a thousand dollars. So they proceed confidently to their task.

A Service which may be used at vespers has been compiled by Rev. Harold S. Miller of Incarnation Church, Brooklyn. A pageant was written by Mrs. L. S. Copenhaver. A pamphlet of information is from the hand of Dr. F. F. Fry, and the American Board has furnished several sets of slides and the script of a lecture to accompany them. After all, the \$25,000 is only the by-product of the educational outcome of the project. Our youth are receiving a liberal course in missionary education!

Another Project

A net increase in membership of 10,000 is another aim of the biennium. Certainly our great United Lutheran Church should have more than 50,000 active Leaguers. Literature is ready for the local leagues in their canvass for members. High-pressure methods, and contests for members are discouraged. Personal work is the one reliance for success.

Flexible Programs

The trend among specialists in educational circles is toward more and more flexibility in the programs prepared for the local church. Rigid programs which the general worker promotes for every situation need some adjusting. Topic systems and lesson systems are not received with favor by our specialists. Of course they do not meet the needs of every type of congregation. We are of the opinion that fixed programs will have to be offered the local church leaders for some time to come. We do advise that local leaders make such alterations as they feel are necessary to adapt them to their needs. We are always pleased when any local leader reports some special topics introduced in place of the regular topic for the day. But leaders must be sure they have adequate material for presentation as well as good reason for the change.

A Quotation

To present the point of view described in the previous paragraph we quote from the introduction of Harry B. Stock's "Church Work With Young People":

"If there is one educational idea for which the book may be thought to be propaganda, it is this: programs of religious education must be cut to measure. Systems nicely ordered in secretarial offices, theories which emerge out of sequestered study unrelated to the processes of social life, programs of 'canned goods' recommended as containing the vitamins of Christian character

—these have too often been instruments of paralysis rather than life-giving aids. The only program which will prove adequate for a local group is one which begins with a study of the specific situation and which uses competent help from all available sources."

The only difficulty with the theory is the lack in most congregations of leaders with training for building a program that will meet youth needs for an entire year. More or less rigid programs will be welcomed for a long time to come.

Today and Tomorrow

Halford E. Luccock of Yale tells of a motorist who was killed while trying to drive an auto and read a road map at the same time. We are in constant danger of wrecking our young folks' work by the same divided attention. "Young Folks of Today, Leaders of Tomorrow" is the Luther League slogan. We build programs with an eye to the place our young folks will take in the next generation and often discount their service in this generation. We easily lead them to believe that they must wait till many years pass before their influence will count much for the Kingdom. Really they never will do the major deeds of tomorrow if they miss the minor opportunities of today. College students who have neither time nor inclination for church work will not be leaders in the church work of tomorrow.

More Direct Hits

From Dr. Buttrick, we garner the following apt illustrations. He is pleading with youth for a life fit to carry the message of Christ. A young woman carried away by the eloquence of the preacher comes to him with this promise, "My life shall be a golden chalice to carry the wine of God to parched lips." The preacher who knows her, replies, "Are you sure the cup of your life is clean?" A young man proclaims, "My life shall be a surgeon's knife to cut away militarism." The answer is "Be sure the knife is sterilized." Dr. George A. Gordon remarks that "not even the Archangel Michael could play a decent tune on a cheap tin whistle."

Larger Opportunity?

"He who longs for larger work to do
To his own task let him be true."

AMOS JOHN TRAVER.

Home missioning in the Joint Synod of Ohio has been fruitful during 1929. Reports show a total of 144 mission fields, with probably over 200 congregations served. Last year there were 135 fields. Four became self-sustaining during the year. In these fields are approximately 15,970 communicant members, an increase of 1,726, or eleven per cent, during the year. No fewer than twenty-four new fields should be entered this coming year if possible, but this is beyond our limited means. We shall have to do only as much as we can by re-

arranging the older fields and applying the amounts saved from them as they grow more able to bear their own expenses.

Three overtures from the General Assembly of the Presbyterian Church in the United States of America, raising the question of the status of women in the church, are now before the various synods for their vote. The three overtures are as follows: Overture A, which would make women eligible for ordination as ministers and elders. Overture B, which would make women eligible for ordination as elders. Overture C, which would make women eligible to license as "local evangelists."

Experts tell us that the death rate is increasing rather than diminishing, as is usually supposed. Figures from twenty-two states show an increase in every one. In spite of the wonderful advance in medical and scientific knowledge and general health conditions, the death rate rose from 1,218 in 1927 to 1,291 in 1928, per 100,000. The cause given is the swift, nervous life of today. This is offsetting scientific advance made in the treatment of deadly diseases. The great advance in death rate is in heart diseases and nervous troubles. Idaho was indicated as the state having the lowest death rate and New Hampshire as the one having the heaviest death rate.

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ACROSS THE DESK

Just what the French have in mind in the conference on naval parity we do not pretend to know, but we have a feeling of friendliness for a phrase their proposal has given the American press. "Global Tonnage" sounds to us like something for which the Lutheran Church has a great deal of need. We can use bigger and better capital ships; that is, our seminaries and colleges should be the last word in power for defense of the Church and offense against organized paganism and secularism. A fleet of "cruisers," through whom the far-flung lines of missioning can be observed, sustained and protected is important. And submarine destroyers we simply must have. There are lurking foes of Christianity that only depth-bombs can discourage and scatter. The intelligence service requires airplanes and dirigibles. The Church's area of vision is unduly and unwisely narrowed when its prophets cannot be carried upward into clear air and see over a wide horizon. Global tonnage, and lots of it, we plead for.

Constantly at War

It is proper and to a degree profitable for nations to discuss disarmament and a warless world. The settlement of differences by arbitration rather than by armies is at least theoretically a practical plan. But Christianity is in the nature of the case always at war. The enmity of Mammon to God, the onslaughts of evil, the subtle burrowing and sniping of sin never cease. Constant preparedness is not enough. Christians are always actively engaged in the battle for faith and for righteousness. "Pacifism" as to iniquity would be foolishness. Compromise through conferences is a form of partial defeat.

The Christian Church has no place for molly-coddles and no apology for being militant. Its heroes and heroines are always fighters. Its hymns and slogans are developed for the line of battle, the camp, the wounded, the discouraged, the faltering, the sufferers by sacrifice—"Soldiers of Christ, arise;" "Onward, Christian soldiers;" "The Son of God goes forth to war;" "Sure I must fight if I would win: increase my courage, Lord;" "Lord, keep us steadfast in Thy Word;" "A Mighty Fortress is our God."

But the Christian's militancy and the Church's methods of warfare do not involve hatred of persons and the injuring of them. One's most apt comparison is with that waged by the physician against disease or that carried on by the naturalist against decay and weeds. The sphere of warfare is the spiritual regime, although souls are reached through bodies and minds, and the warriors employ body and mind as well as the soul. And the weapons are not "carnal." Paul describes the unique armory of the believer in Christ in his letter to the Ephesians. He names the girdle of truth, the breastplate of righteousness, the sandals of the gospel, the shield of faith, the helmet of salvation, the sword of the Spirit "which is the Word of God."

Augsburg Issues World-Wide Invitation

Augsburg, Germany, in which city the Emperor Charles V summoned the "Diet of the Empire" in June, 1530, will devote the coming summer to recognition of the confession presented at that otherwise unimportant gathering. The two high spots in this four months will be the weeks of June 22d and September 21st. The specific date on which the Augsburg document was read was June 25th.

The twenty-second is the Sunday preceding; it has been chosen for the Evangelical Folk Festival. An introduction to the program will occur the preceding evening when the Madrigal Choir of the city will sing festival motets in Barfuesser Church, and the "Trombone Players" will assemble to the number of 600 for a great band concert.

The program for the Sunday festivities we translate rather literally as follows:

In the morning: Arrival of guests in special trains.

At 6.30 A. M.—Fifteen minutes of music by sections of the Trombone Players in the towers, public squares and institutions of the city.

9.00 A. M.—The Festival Chief Service for the combined congregations of Augsburg, the church choirs and band co-operating.

11.00 A. M.—Second performance of the Festival Play, specially written by Seminary Director Schieder of Nurnberg.

11.30 A. M.—Band concert by the combined bands in the Theatre Plaza.

2.00 P. M.—Journey through Augsburg to view places of historical interest, concluding in a great evangelical central demonstration; brief speeches interspersed with music will be delivered.

5.00 to 6.00—Third showing of the Festival Play.

Evening—Return of the special guest trains.

To this Sunday program, celebrations for the following three days are added. Christian art in the Church of Bavaria, and church history will receive consideration on the twenty-third and twenty-fourth. On the twenty-fifth, the actual "birthday of the confession," a formal memorial service will be held in the church in Barfuesser Street. In the evening visiting brethren will address the congregation.

A Great Lutheran Conference

Again in September ecumenical welcome will be extended by the city in connection with the meeting of the General Lutheran Conference (Allgemeine Lutherische Konferenz). The Konferenz is a formally organized association of representatives of Lutheranism, largely German, but containing also delegates from other Lutheran countries. Its conventions are not legislative, but they offer a valuable opportunity to develop common sentiment in support of evangelical doctrine. Besides the interest natural to a centennial of the central confession of Lutheranism, this year's conference will deal with the exceedingly practical problems now pressing for solution in Germany and Europe generally. Relations with the government relative to support of schools and to institutions of mercy are unsettled. The assaults of atheism and political liberalism are heavy. The efforts of the Roman hierarchy to weaken the power of the evangelicals of Germany is a third source of anxious defense. The third week of next September is heavily laden with importance for the entire Lutheran world.

Between June 22d and September 26th

Parties of American Lutherans touring Europe this summer, who cannot be in Augsburg at either of its "high days" are invited to come when convenient: they will be specially welcomed if they desire to enjoy the hospitality of their fellow believers of the city. Folk festivals and musical affairs are distributed over the whole summer

period. The places of historic interest will of course be open for visiting.

Augsburg, named for Augustus Cæsar, is not predominantly a Lutheran city: the majority of its churches are Roman Catholic. Its history dates back to the year 14 B. C., to the days of the Roman Cæsars. In the pre-Reformation area it achieved great commercial importance, being a junction point for north and south European trade and the home of the banking house of the Fuggers. But commerce shifted late in the fifteenth century to the disadvantage of the place. Once a "free city," it was annexed to Bavaria in 1806. Gustavus Adolphus besieged and captured it in 1632.

Thomas Cook and Sons will conduct a forty-four-day "Augsburg Tour" this summer, in the arrangement of which the editors of *THE LUTHERAN* and the *Lutherischer Herald* have been consulted. The party will sail from Montreal, Canada, on July 2d. They will reach the birthplace of the confession on July 28th, preceding their arrival by visits in Scotland, England, France and Switzerland. The Luther places will be seen after a sight of the Passion Play in Oberammergau. We have no hesitancy in recommending this trip. We believe congregations desiring to afford their pastors an opportunity to contrast Presbyterian, Anglican, Catholic and Lutheran ecclesiastical customs and institutions could very profitably wholly or partially finance this itinerary as a special vacation.

Illness in the United States

1,500,000 persons, it is estimated, are employed in connection with the prevention of illness in the United States. Thus one reads in a pamphlet recently issued by the Committee on the Medical Facilities in the United States, 910 Seventeenth Street, Washington, D. C. From a tabulated statement one learns that there are 143,000 physicians, 67,334 dentists, 7,602 osteopaths, 8,500 Christian Science practitioners, 18,079 optometrists and opticians, 200,000 trained and 151,996 practical nurses. Hospital personnel is estimated at 550,000; pharmacists and registered drug clerks and assistant registered pharmacists number 184,000.

The United States has more physicians per 100,000 inhabitants than any other country in the world. One does not know whether to rejoice at the plenitude of doctors or regretfully draw the deduction that there is more ill health in this "land of the free and home of the brave." Perhaps we only have the greater use of scientists in the art of healing and more complete statistics. Before turning to another pamphlet issued from the same source we cull the statement that American hospitals have a total of 853,318 beds: three eighths of these are credited to the type of hospital that deals primarily with nervous and mental diseases. So called "general" hospitals have a slightly smaller capacity. An average of 350,000 per day are said to be in hospitals.

Remembering that the population of the country is somewhere near 120,000,000 souls, it is claimed that 130,000,000 "cases of disabling illness" occur annually. Our authority estimates that 36,000,000 wage earners sacrifice 250,000,000 work days per year and 24,000,000 school children aggregate an absence of 170,000,000 days per school year. Sundry investigations of groups numbering 1,000 or more make "colds and bronchial conditions" first, influenza and gripe second and digestive diseases third as causes of sickness.

Diseases of the heart and circulatory system are tenth in the list of causes of cases of "disabling illnesses" but first in the registration of causes of death.

We synopsized the above items from the pamphlets before us chiefly because they are interesting. Our comments are merely personal reactions to the statements. The figures quoted give one some idea of the amount of sick visiting done by clergymen. We can see why economists list the prevention of diseases among their pleas for greater efficiency. We note that while every one desires health, they fail to learn by daily experience sane practices of eating and breathing.

MISSISSIPPI, THE MIDGET SYNOD

Annual Convention One of Thanksgiving and Forward Planning

The annual convention of the Mississippi Synod of the United Lutheran Church in America was held in Grace Lutheran Church, Laurel, Miss., January 14-16, 1930. It was a splendid convention. The opening sermon was preached on Tuesday evening, the fourteenth, by Rev. Carl B. Caughman, our missionary now on furlough from India. His subject was "Qualifications for the Existence of Any Christian Church," or "Why Should Any Christian Church Be Allowed to Exist?" Following the sermon the Holy Communion was administered first to the synod and then to the local congregation.

Synod was formally opened on Wednesday morning, January 15th. The first business session was entered into with much interest. The reverent and harmonious spirit which prevailed throughout the entire convention was admirable and received favorable comment.

The lectures of Rev. Mr. Caughman on foreign missions and Mr. Harry Hodges, representing the claims of the nine boards of the Church, were presented with such zeal and force that they gripped the attention and interest of all and will produce a hearty response to and for the various causes of the United Lutheran Church.

The members of the synod appreciated the mission and message of Mr. Hodges, and hold out a hearty invitation and welcome for his return to Mississippi. We have looked forward with fond hope for the return of Mr. Caughman and family to tell us of their work in India and to mingle with us and take part in the business sessions of the synod. We appreciate the first hand information they bring to us from the foreign field. Plans are under way whereby we shall have Mr. Caughman present the foreign cause to each of our congregations.

The reports from the churches and pastorates show much interest and some progress. On the other hand, the Lutheran Church being undeveloped, and this being also altogether a mission synod, her pastors are meeting with the challenging privilege of many sacrifices, hardships and problems that many of the pastors of the United Lutheran Church in America are not called upon to undergo and to solve. However, our pastors with their families are loyal. They are grateful for and ask the continued hearty co-operation and support of the United Lutheran Church. In our resolutions we have pledged our hearty co-operation and support for every church cause and interest.

The officers as chosen by the synod are: President, Rev. John W. Mangum, Laurel; secretary, Rev. M. D. Huchler, Goodman; statistician, Rev. E. K. Counts, Jackson; conference president and chairman of school board, Rev. J. L. Drafts, Louisville; treasurer, Mr. F. R. Epting, Forest. Rev. E. K. Counts and Mr. F. R. Epting were elected delegates to the United Lutheran Church in America Convention, with Rev. John W. Mangum and Mr. E. A. Dabbs as alternates.

IS THE BOY

The average boy is and isn't a problem. He is a problem in such instances where his parent, his teacher or any of his elders fail to apply the proper understanding and the necessary relief to satisfy his inherent will, his peculiar desires, and his age needs. Failure of the adult to meet the situation confronting the boy at any given time may result in his becoming a disappointment to himself and to others.

I recall a situation I got myself into when a teen-age youth. I was employed as office boy for a high official of the Bell Telephone Company. A flippant remark made by me to my employer on the occasion of his wife desiring to talk with him over the telephone nearly cost me my job. I was unmercifully "bawled out" by my employer's secretary and made to understand that "promotion to the rear ranks" awaited me. The fear that took hold of me was aggravated by the six feet three inches of secretarial importance that hovered over my trembling form. An hour of doubt and wonder followed. Presently my employer's bell summoned me to him. All hope was gone, I thought. No, not yet, for before me sat a man who understood me—a boy. In a soft, kindly tone he made mention of my mistake, then set about to coach me in answering the phone and reporting persons on the line. Satisfied that I had learned my lesson I was dismissed with an assuring smile that my job wouldn't be taken by another—not just yet.

The moral to the incident just related is obvious. To one man I was a problem easily gotten rid of. To the other man I was a problem easily solved. Had my error in speech cost me my job I would have doubtless become an increasing problem. For then the unsympathetic and bossy attitude of a man unconcerned about me personally would in all probability have had a sinister influence on me. Whereas the man who cared made me care for him, for others and for myself.

No, the boy is not much a problem, but the problem of life to the boy becomes increasingly simple or increasingly difficult depending upon the kind of "urge" brought to bear upon him. In passing I wish to re-emphasize the fact that modern days present the adolescent boy with a problem that is becoming too great for his immature and inexperienced mind to cope with successfully, unless (and here is the burden of this article) the church, with assistance from the outside, bends every effort to simplify life for the boy by engaging his time and inclinations in the pursuit of whatever projects will assist him in the development of Christian character. I, therefore, set down a few of the many approaches the church should make to the vigorous training of her boyhood.

Preaching and the Preacher

A normal boy reacts to the stirring message of his pastor, who out of the pulpit shows himself to be the boy's sympathetic and understanding friend. On the other hand the boy that is subjected on Sunday mornings to pious phrases, assumed airs, verbosity and incomprehensibility of speech, and indifference to his presence, isn't likely to tread rejoicingly on his way to the services of the church. I do not believe, let alone infer, that boys will flock to church if the right man is in the pulpit. But boys can be brought by their parents and by the pastor



By Robert J. Wolf

A PROBLEM?

and the church council by having them assist as ushers, in the collection of the offering and in the distribution of church bulletins, etc. The idea that the dignity of such offices suffers in having boys serve is to say that the boy Jesus was a misfit in the established religious councils of the synagogue.

Teaching and the Teacher

One of the most potent influences available to the church in molding the best character traits of its boys is the Sunday school teacher and his teaching. I say his teaching, advisedly, for it is my firm conviction that with a few exceptions the average group of middle adolescent boys should have for its teacher a man. While it was my good fortune at that age to have an exceptionally able woman teacher, women in the aggregate, while well meaning and faithful, fail in transmitting those impressionable qualities so essential to the life of a boy. Women are not conversant with the interests of the boy. They lack the necessary force in maintaining discipline.

I recall an article by a Catholic priest in which he declared that one of the weaknesses in the religious educational program of his church was due to having their boys continuously under the instruction of nuns at a time in their growth when masculine influence was imperative.

Boys need men teachers whose lives ring true to the noblest there is in life, and who will unconsciously instruct by precept as well as consciously by concept.

An Organization and a Program

The next step in helping the boy cope with the problem before him is for the church to provide means and agencies adequate to a vitalization of the impressions made upon his mind through the mediums of preaching and teaching. Preaching and teaching are most essential, but without expressional opportunities they too often fail of their purposes. They resemble many amateur photographers who believe that the more light they use the better picture; they open wide the lens and time the shutter beyond the ability of their subjects to "look pretty" without moving and their own ability to steady the camera. The result is a monstrosity. Likewise in failing to bring about proper impressions through proper expressional agencies, the church finds its efforts expended in vain.

Permit me to use another analogy. The church plants the seeds of Christian truth, expecting those seeds to germinate healthy plants without giving the soil in which the seeds have been imbedded the necessary care. Seeding implies cultivation. Youth is self-determining. Youth is adventurous. They are willing to be helped so long as a good deal of the helping is a result of their own initiative and effort.

An agency all their own, but shot through with the purposes and program of the church, is the inherent right of any youth. Through it they learn to feel the power and worth of the things the church has so patiently and laboriously sought to teach them. It becomes an experimental stop-over place which permits them to prepare by their own devices and plans for the greater work and greater responsibilities ahead.

The department of boys' work in the Luther League of America offers assistance to any congregation desirous of studying its boy situation with a view toward the es-

establishment of the policies and practices essential to a meaningful program for boys.

Extra Activities in the Church

Such modern institutions as father and son banquets, conferences for boys, camping, etc., have become a part of the religious educational program of the church for its boys, and rightly so. But care should be exercised lest the possibilities, and they are many, inherent in these extra activities be dissipated. My experience has convinced me that very often that is the case. A father and son banquet should be planned with the son, not the father, in mind. The speaker should have a boy message. It is a simple thing to talk to fathers through the boys, but an impossible thing to reverse the order. I once listened with sympathy in my heart to a preacher addressing a father and son group on the subject of "What My Brotherhood Means to Me." For an hour those boys sat, I should say "squirmed" in their seats, forced to hear a talk in which there wasn't one bit of reference to them.

I have faced the same situation in conferences and camps for boys. Boys do not respond to too much and untimely being "preached at." Church camps that advertise strongly the religious element should see to it that that phase on their program is not the weakest. A teacher of religion in a camp should be the best all around man on the staff. He must back up his teaching with the finest type of sportsmanship on the athletic field. A good rule to follow in planning any program for boys is to keep the program on the level of the boys' understanding and co-operation.

Room and equipment for the promotion of the social and recreational activities of the boy are not requisites, though desirable. There is yet space, even for city churches, to take their boys into the out-of-doors. Vacant lots can sometimes be utilized for purposes of summer sports and other activities. I have in mind the method two Kansas preachers used for their boy organizations on meeting nights. One played baseball with an indoor ball on the church lawn a half hour before the hour of meeting. The other built a council ring of logs for his Boy Scout Troop on a vacant lot between the parsonage and the church. It can be done.

Other Organizations for Boys

Outside the church there are organizational programs for boys that possess potential possibilities for the church if taken advantage of. The programs of the Y. M. C. A. and the Boy Scouts of America are the result of the

thought and experience of Christian men. While it may be truthfully said that some of the leaders in both organizations become organizational minded and care little or not at all about how they should link up their activities with the interests of the church, nevertheless the church should feel its responsibility in the matter of providing trained leadership for its groups of boys affiliated with such organizations.

An indifferent attitude, to say nothing of an open opposition to such organizations or a failure to provide their respective programs where the demand is made, is ruinous. It is a source of profound gratitude to be able to say that our United Lutheran Church in America is coming more and more to appraise the merits in the program of these outside organizations.

Scouting, for instance, appeals to the average boy and satisfies a particular need in his make-up. It offers him much of value in the way of teaching him the moral principles and practical skill for which scouting claims the right of organization. It also provides the church with a supplementary program for the proper emphasis of the religious element.

The Boy Scouts of America celebrates its twentieth anniversary on February 7th to 13th with emphasis upon its actual birthday date, February 8th. No better organization for boys was ever thought of than the Boy Scouts, which was started in England in 1908 by General Lord Robert Baden-Powell of Gilsell, the hero of Mafeking, Africa. The purpose of the movement has been character building and citizenship training for boys through activities based upon the legends of knighthood, chivalry and the lore of the plainsman and of the Indian. The imagination of boys was fired by the Baden-Powell program and three years after the movement got under way in England, the message of scouting spread to America. Here it has grown with great rapidity and today there are nearly 825,000 boys and leaders in the United States who are actively playing the game of scouting.

Scouting is largely a movement of volunteers, of men who serve boyhood for the sake of the help they may give young boys. It is hard to find, for comparison, anything like the great corps of nearly 30,000 scoutmasters who are leading and directing, without pay or compensation, except the satisfaction which comes of service rendered the 600,000 lads who comprise the Boy Scout membership.

No. Life to the boy, however, is a mighty problem. It is becoming increasingly so. Evil tendencies and evil men are capitalizing the boy's potentialities. Sin is alluring. Christianity is attractive. Which will claim the boy?

"YOUTH WITH A VISION"

The First Lutheran Youth Conference, Wittenberg College, April 4, 5, 6, 1930

January 22, 1930.

"Youth with a vision is youth with a mission" is the slogan of all workers for the First Lutheran Youth Conference. Have you thought how true that statement is? The conference itself is still a vision in the minds of those working for it, but our vision is a conviction that if we give our youth a vision of their Church and their Christ in a fresh and challenging way, through the medium of this conference, they shall become conscious of their mission! A mission to serve! To all workers for the conference, to all pastors and church officials, the challenge is to us—have we caught the vision we cherish and hope to share with our youth? *Visions lead men on missions.*

"Just Another Conference?"

Let that be the last thing said about our present effort! It is to be a conference, but with such unique characteristics and features that it will stand out as one among many. Rather than criticize or assume that it will be only another case of much talk and little action why not accept the opportunity as a challenge and make it not a meeting, but a *spiritual and educational force* for our church?

Recall the unique things about this conference—it is being sponsored and planned not by one agency of the church but by all agencies in this territory. It has prestige and momentum. It has the best thought of the

church back of it. It has the co-operation of every board and auxiliary of the United Lutheran Church. It will be addressed by an array of speakers which no one conference of a single organization could hope to have. It is being planned by youth with the counsel of age. More than 140 people serve on committees and as field boosters! The workers and many pastors are "sold" on the idea! It will be a great conference, if we make it great!

Every committee is at work, giving its responsibilities serious thought and study. Responses from the field, from the Wittenberg campus, from sources outside the Lutheran Church, all manifest a deep interest in the project. The latest plans as received from committee reports to the general chairman follow:

Program Outlined—Dr. Knubel to Speak

F. H. Knubel, D.D., LL.D., president of the United Lutheran Church in America, will address the Saturday morning session.

R. E. Tulloss, D.D., Ph.D., president of Wittenberg College, will address the opening banquet Friday evening. A. E. Bell, D.D., pastor of Glenwood Lutheran Church, Toledo, will preside as toastmaster.

J. Bradley Markward, D.D., president of the Board of American Missions and Springfield pastor, will deliver the conference sermon Sunday morning.

A life work session for men and women, Sunday morning, will find specialists presenting various fields of service.

By a series of fifteen-minute addresses by representatives of the various agencies and auxiliary organizations of the church the delegates will be challenged to find their place in the church.

The plan to have a Communion Service climaxing the conference has been dropped by the committee in favor of developing other fundamental aspects of the objective.

The program will be enlivened with directed singing under the leadership of a nationally known and beloved minister and vocalist, whose identity will be revealed.

More information on program in a publicity folder is under preparation.

Attendance Is Limited!

Attendance quotas are being used as a reasonable goal for each section of the territory. The conference will plan to serve and care for the total attendance goal of 500 youth and 100 adult visitors.

The Ohio Synod is to share some of the places in its 350 quota with certain churches in the West Virginia Synod.

All pastors and workers should be familiar with the organization to secure the quota within each synod. The synodical chairmen and the district and congregational "boosters" are available for working up interest and delegations.

Mr. Merrit McElroy replaces Rev. Rudolph Schulz as chairman of the Ohio attendance organization. While Mr. Schulz is enjoying a trip to Porto Rico, address Mr. McElroy at 602 N. Wittenberg Avenue, Springfield, Ohio.

In the Michigan Synod, Rev. G. C. Goering is co-chairman of the Attendance Committee with Rev. R. N. McMichael of Ann Arbor. Mr. Goering will serve the Indiana section of the synod and Mr. McMichael the Michigan section. Address Mr. Goering at Middlebury, Indiana.

A letter is going to each pastor giving his church's maximum quota. District boosters are getting the same information. Requests for more delegates than the quota allows must be taken up with the Registration Committee. Quotas first filled have first option on additional places.

How to Register

Before long all pastors and attendance boosters will receive a packet of registration blanks. These must be filled out in detail and mailed with the \$3 fee to the registrar, Mr. Edwin Bracher, Keller Hall, Springfield, with checks made out to E. A. Jensen, treasurer. When such receipt is acknowledged with a credential and admission card the registration is complete. Additional blanks may be had from registrar. March 15th is the final day for registration.

In the first bulletin an error was made in reporting the cost of all meals and lodging as \$3.50. This should be \$4. Place will be provided on the registration blank to indicate time of arrival, type of accommodations preferred (dormitory, fraternity or sorority, private home or hotel), preference of roommate, time of arrival, etc. This fee of \$4 is payable on arrival in exchange for a meal ticket and rooming assignment, for the full time of the conference. Proportionate rates for part-time visitors.

The Value of the Conference to Our Churches

For a total investment of \$7 plus travel expense for each delegate, our congregations and various local organizations can give our youth an experience and training which will not only be of great personal value, but which will bring benefits to our churches. We urge all pastors and local church workers to consider the results that are within our right to expect.

Doubting and questioning youth may find firm and greater faith;

Talents and a desire to serve will find motivation and direction;

Personal life-work problems will find enlightenment and guidance;

Youth will see its church in a new light—in terms of a youth movement, a national and international crusade for Christ;

Youth will meet youth and find a common faith, a common task, and a common opportunity to work together;

For many delegates it should mean a deepening acquaintance with the teachings and Spirit of Christ;

For all, we hope it will mean the catching of a vision, the dedication of life, a decision to serve the church part or whole time;

Youth will meet the leaders of our church, and go away having seen their church in its visible manifestation;

Delegates will discover the place of various programs and organizations within the local congregation, and return to their churches with a knowledge of how to serve, with some conviction as to why they should serve, and with some inspiration to serve;

A message of the conference can be relayed to your church through your delegates;

Leaders can be trained in a unique way for larger service;

One youth with a vision is one more youth with a mission!

Five hundred youth from three synods with a common vision will be 500 youth with a mission in our churches!

Tell Your Youth About It

Arouse their interest. Set the machinery to work to get the delegates and provide their expenses.

A poster for display and folders to give to prospective delegates will reach you within a few weeks. Use these.

Put something in your church bulletin and local papers about this conference. Let them know that the Lutheran Church is alive to serve and use its youth.

TRIFLES ARE SOMETIMES EXPENSIVE

By Everett Spring

"Tain't worth a button," we say of anything we consider utterly worthless, and yet only the other day a county court judge set the price of a plain white porcelain button far above that of a diamond of the same size and weight. This particular button found its way into a loaf of bread, no doubt from the garment of some unmarried baker, and was sold over the counter of one of the large bread companies. An unfortunate stone mason named Hicks cut off a slice of the loaf to eat with his dinner. Out of this slice he bit a segment, wherein reposed the button in question, with the sequence that it required the services of two physicians to remove it from his windpipe.

This process so enhanced its value, in the estimation of the judge, that he appraised it at two hundred and fifty dollars, which together with the costs of the action, were paid to Mr. Hicks by the bread company.

This action was founded upon the doctrine in law that all food is sold with an implied warrant of its fitness for human consumption, and it was this doctrine that recently caused a fifteen-cent can of salmon to figure at a thousand dollars in an action in the city court of Brooklyn. It is a final fish-story chapter.

Salmon Made Her Ill

Mrs. Sarah H. Julian bought the salmon from a merchant named Laudemberger, and, according to the report of the case in the sixteenth volume of the "New York Miscellaneous Reports," she immediately took it home and prepared it "in the usual manner." It is patent, however, that it was not digested in the usual manner, for Mrs. Julian was rendered seriously ill and expended a large sum of money for medical services, all of which was to her damage \$1,000, as she averred in her complaint.

Mr. Laudemberger's defense was that he had purchased the salmon by the dozen from a wholesale grocer, who, in his turn, had procured it from the manufacturer, and that when he sold the can of salmon to Mrs. Julian he had no more opportunity to judge the quality of its contents than she had. He urged that the person who buys a can of salmon is in the same position as one who buys a cat in a bag, and the presiding judge agreed with him, for Mrs. Julian's action was dismissed. This means that, in addition to her lawyer's and doctor's bills, she was obliged to pay Mr. Laudemberger's statutory costs, so that her estimate of \$1,000 was not far short of the ultimate price of that can of salmon.

The Illustrator's Pie

Hot mince pie at \$350 a slice seems a trifle high. Nevertheless, it cost the proprietor of a dairy restaurant just that sum in one of the New York municipal courts recently. An artist, whose reputation as an illustrator is second to none, entered the restaurant in question one day recently and scanned the printed bill of fare in front of him for a delicacy suited to a rather precarious appetite.

"Mince pie, hot or cold, five cents."

Forthwith he ordered hot mince pie, nor did he pause to inspect any of the dozen other bills of fare scattered about the establishment, in all of which the words "hot" were stricken out, while in their place, emblazoned in the purple ink of a rubber stamp, appeared the legend: "Hot Mince Pie, 10 cents."

Consequently, when the waiter handed him a check for fifteen cents at the conclusion of his meal, he protested,

at first, mildly, and later more vehemently, that mince pie was five cents and coffee five cents; total, ten cents. Moreover, he offered the bill of fare in front of him as evidence, but this the waiter rebutted by showing him all the other bills of fare in the restaurant, whereon hot mince pie was marked ten cents.

Nevertheless, the artist insisted that he was guided by the bill of fare in front of him, and from which he had ordered, and he called the attention of three other customers at adjoining tables to his bill of fare, and asked them to observe that he tendered the cashier ten cents as the price of his meal. Then he took down the names of the three witnesses, buttoned up his coat, with the bill of fare tucked securely inside, and firmly abided the event of his dispute. It came with a rush. Three waiters and the manager attacked him in V-shape formation, and ten minutes later he was seated in his lawyer's office, minus a collar, with his hat torn to ribbons and both eyes rapidly assuming the hue of a hothouse grape. The summons was served on the restaurant proprietor that very afternoon, and when the case came to trial a month afterward the artist justified his behavior by the three witnesses and the bill of fare, whereupon the court decreed that the restaurant proprietor pay \$350 damages and costs for that one piece of hot mince pie.

Genuine or Counterfeit

No doubt you have often heard people say of a man that he was so mean he wouldn't even give \$4.50 for a \$5 gold piece. Well, just to show you how contrary some folks are, Manhattan Railway Company once paid almost \$3,000 for a silver quarter, which one of the ticket agents considered spurious, but which, nevertheless, was genuine. Mrs. Amanda Palmer tendered the coin to the ticket agent in payment for a five-cent fare. She received twenty cents change and passed out onto the train. As she was about to step aboard, the ticket agent rushed out of his office, seized her violently, and accused her of giving him a bad quarter. He then called her a thief and other names in the presence of about half a hundred passengers. They demanded that he produce coin given to him by Mrs. Palmer, which he did, and it proved to be genuine.

She at once brought suit against the company for a substantial amount, and, in view of the number of witnesses ready to testify for her, the defendant admitted all the facts and pleaded that the ticket agent's actions were outside the scope of his employment, and that, therefore, Mrs. Palmer's remedy should be urged against him and not against the company. She recovered judgment at the trial term of the Supreme Court, and the company appealed in succession to the General Term and to the Court of Appeals, which crowned her victory with a thumping big bill of costs.

Perhaps there is no produce which fluctuates so violently as wheat or cotton, unless it be bricks. Bricks in the hod, as they ascend to the roof of a new building, will cost their owner approximately \$15 a thousand; but let only one brick fall from the hod on the roof to the head of a pedestrian on the sidewalk below, and its market value rises at once from one to ten thousand dollars. That is to say, it will generally prove of that value to the pedestrian who makes the owner pay for it.

In the case of Reilly against the Atlas Iron Construction Company reported in Hun's New York Supreme Court Reports, the boom of a derrick placed on the roof of a new building knocked just one brick to the street below. Reilly was standing on a truck, unloading lumber, and when the brick started to descend, the laborer responsible for its fall yelled, "Look out below."

Reilly jumped off the truck onto the sidewalk just in time to receive the brick full on his head. Of course he brought suit against the company, which urged by way of defense that the person whose stupidity had set both Reilly and the brick in motion was a fellow workman of Reilly, and hence Reilly had no cause of action against the company. The General Term of the Supreme Court, however, held to the contrary and set a value of \$2,000 on that brick.

When a lady went to a theatre and purchased a balcony seat, she little supposed that she was making a record in the price of tacks.

It seems that two of these little articles were missing from the rubber strip that bound the edge of the sixth step from the bottom of the balcony stairs, so that the rubber strip in question bulged ever so slightly. The lady was descending to the street after the performance, when her heel caught in the bulging strip, and she was precipitated to the bottom of the landing, some four feet or more.

She brought suit in the city court of Brooklyn, and the presiding judge assessed the value of the two tacks at \$500, giving elaborate reasons therefor.

Geraniums

One bright morning a peddler went through the streets with a wagon load of potted geraniums, and a lady, sunning herself at the front window of her third-floor apartment, espied the brilliant flowers and purchased a small plant in an earthenware pot for twenty-five cents. In point of fact, the twenty-five cents was merely earnest money to bind the bargain, as it were, for the potted geranium eventually cost her \$500 more. She paid this sum for it after it had fallen from the window sill of her apartment and had struck a man on the head.

The records of the Ninth District Municipal Court of Brooklyn are silent as to whether the lady's taste for horticulture continued, but it is safe to assume that she no longer indulges it at the rate of \$500 per pot.

An Eye, a Dog Fight and an Umbrella

A court in Massachusetts once set a price of \$1,000 on an umbrella belonging to a Mr. Kendel. No doubt there are state umbrellas, the property of East Indian potentates, which are studded with precious stones, and encrusted with gold, and might, accordingly, be cheap at \$1,000 apiece; but this particular umbrella was plain black, with a wooden handle, a sagging, bulging old umbrella that nobody would covet.

What increased its value so astonishingly was that it entered the left eye of a Mr. Brown, while Mr. Kendel and Mr. Brown were separating two fighting dogs.

According to the report of the case in "Cushing's Reports" Mr. Kendel was wielding his umbrella with telling effect and had almost succeeded in his humane purpose of knocking all the fight out of the upper dog, when Mr. Brown's left eye intervened.

The subsequent course of the dog fight is not disclosed in the opinion of the presiding judge of the Appellate Court, who held that Mr. Brown's injury was not the result of Mr. Kendel's negligence, but an accident, pure and simple. Mr. Brown, therefore, came off cheap with only costs and expenses to pay, in view of the lengthy trial and subsequent appeal, that could not have cost much less than \$1,000.

Thus the trial court's estimate was substantially correct, and Mr. Brown's umbrella cost him \$1,000 after all. At \$2,500 a pair would make the average haberdasher sit up and take notice, but that was the precise

sum fixed by the New York Court of Common Pleas as the value of Henry J. Blackburn's hosiery.

Mr. Blackburn purchased his socks from a retail dry goods firm, and was no doubt induced to buy them by reason of their natty design, which included a faint green stripe of exceptional brilliancy. Unfortunately, Mr. Blackburn sustained a slight cut on his little toe, and when he next wore the socks the arsenate of copper contained in the green stripe communicated itself to the wound on the little toe, with the result that his leg had to be amputated. Blackburn sued the manufacturer, and, upon all the facts, the jury gave him twenty-five hundred dollars. No doubt the manufacturers considered the socks cheap at that price, for they never took an appeal.

It has been remarked how a button is regarded as the emblem of trivialty, but even a button has a rival in the traditional row of pins.

"It doesn't amount to a row of pins," is the stock phrase for expressing the complete unimportance of an incident, but a certain lady in Boston, holds a row of pins in greater esteem than the ordinary individual.

Just one pin, of the plain brass variety, was sticking point upward out of her belt as she started to lift a neighbor's child from the sidewalk. The child's mother estimated that the youngster suffered \$250 worth of injuries from that unimportant pin, and brought action to recover that amount.

The case was settled out of court by paying \$100 to the mother of the child and \$25 for legal expenses, bringing the value of that plain pin up to \$125.

A Slight Inaccuracy

It seems, from a report of the case in the Pennsylvania State Reports, that Mr. Horan insured his house in the Pottsville Mutual Fire Insurance Company for \$5,000, and in his application for insurance he stated that there was no building within eight rods of the insured premises. This statement Mr. Horan believed to be true, since he had never actually measured the distance between his house and a carpenter's shop in the rear. Unfortunately, the shop caught fire one night, and an ember was carried to the roof of Mr. Horan's dwelling, which was quickly consumed. When he tried to collect on his policy, the company measured the distance between the insured premises and the shop and found it to be seven rods, sixteen feet, and three inches, or three inches less than eight rods.

The court held that this variation was sufficient to invalidate the policy, and accordingly the three inches cost Mr. Horan \$5,000, or \$1,666.66 per inch.

Missouri Synod Lutheran churches in St. Louis have pledged \$20,000 for construction costs of the new St. Louis Lutheran "Altenheim" (Old People's Home).

St. Paul's Lutheran Church, Pittsburgh, Pa., Rev. Lammert Redelphs, pastor, voted recently to assume responsibility for \$1,000 annually toward the support of Rev. M. H. Schramm, Joint Synod of Ohio missionary to India.

Valparaiso University, Valparaiso, Ind., has been under Lutheran control for four years, having been bought by the Lutheran University Association organized for the purpose within the Missouri Synod. The school has undergone complete reorganization under the presidency of Dr. W. H. T. Dau. During the past year it has been accredited a Class A college by the Indiana State Board of Education and has received accreditation from the North Central Association of Colleges and Secondary Schools.—*N. L. C. Bulletin*.

AIME PALLIERE, CONVERT

Missionary Paul I. Morentz Finds Judaism Inclined to Play Up Conversion From Catholicism

It was the Sunday before Christmas, the irony there is in it, that I went to my favorite synagogue to hear Aime Palliere, Christian born (if there is such a thing), speak on the subject, "How I Found My Way to Judaism."

Let the *Temple Bulletin* introduce "The Speaker in Our Pulpit": "We feel certain that our members have been anxiously awaiting the privilege that is to be ours this Sunday morning, when M. Aime Palliere, the recent French convert to Judaism, will occupy our pulpit. We not only bring to him the welcome of our hospitality, but we keenly anticipate his coming, and the message he will bring. Wherever he has gone he has made a most profound impression."

The synagogue was unusually well filled and the entire service was followed with rapt, and one might almost say, solemn attention. It is not every Sunday that the synagogue has the chance to have converts speak from her pulpit. Rabbi Dr. F., introducing the speaker, referred to the fact that Monsieur Palliere, though cognizant of the English language and literature has never used the English until a few months ago when he landed in this country as the invited guest of the Free Synagogue, New York City, and the Jewish Institute of Religion, both institutions headed by the well-known Rabbi, Dr. Stephen S. Wise. For this reason, the guest speaker will begin and end with a few well-chosen words while Monsieur Palliere's prepared address will be read by Rabbi Rudin, assistant rabbi of the Free Synagogue, New York, who has been accompanying Monsieur Palliere on his lecture tour from coast to coast which has taken him to some forty principal cities in the United States.

Before we enter solemnly into the discussion of Monsieur Palliere and his mission we may as well complete the introductions all around. This one is meant for Rabbi Rudin and his well-modulated voice, and is a sort of left-handed compliment to Monsieur Palliere's well-prepared address. We overheard it on the subway on our way home from the synagogue. A gentleman with a rather Gentileish kind of a face and a perfectly good English accent remarked to his companion, Jewish in appearance and foreign in accent: "That was a fine talk!" "Yes," the other one enthusiastically replied, "dat young rabbi has a vonderful voice. Witout him Mr. Palliere would go down in defeat."

Who is Aime Palliere?

We take this information from his life story, written by himself, and translated from the French by Mrs. Louise W. (Mrs. Stephen S.) Wise. The book has recently been reviewed in *THE LUTHERAN* under the title, "The Unknown Sanctuary—A Pilgrimage From Rome to Israel."

Aime Palliere was born in 1875 in Lyons, France, the scion of a devout Catholic family. His childhood was no different from that of hundreds of other little Catholic boys. He seemed from the first to be attracted to a religious vocation, and, as if in anticipation of what was to come later, was especially impressed by the Old Testament stories concerning the ancient Hebrews. Destined by his mother for the priesthood, his education during his childhood and youth was necessarily guided by the church and consisted largely of chants, prayers and addresses of religious character. In his own words: "Until my seventeenth year I never felt the slightest doubt about the divinity of the church as the only logical form of Christianity, considered to be the very expression of

truth given here below. The desire which awoke within me at an early age to give to the holiness of Catholic doctrine the signature of my entire life, grew strong within me, without the need of any one to urge me."

At the age of seventeen an incident occurred which came to exercise an influence over his whole life. On a certain Thursday in the autumn, he and a comrade passed the synagogue of his native city. It was the Day of Atonement, when a service is continued throughout the day, and his companion suggested that they enter the temple. He entered at the moment of the prayer of Neila—the prayer at the close of Atonement Day known as "the closing of the gate." We will again let him speak for himself: "That which revealed itself to me at that moment was not at all the Jewish religion. It was the Jewish people. The spectacle of that large number of men assembled, their shoulders covered by Taliths, suddenly disclosed to my eyes a far-off past. Two details struck me particularly while I noticed all about me the faithful bent over their rituals. At first on seeing the prayer shawls uniformly worn by all the participants in the service, I thought that in a way they were all officiating. In the second place it seemed to me that this silent assembly was in expectancy of something about to happen. Here was revealed, to me at least, very clearly two characteristic traits; the form of collective priesthood of which the Judaism of the dispersion consisted, and the spirit of expectancy and of faith in the future which stamps its entire cult with a special seal."

A Mystic in Temperament

The rest of the story is the story of a convert, mysterious only to young Palliere, because he really never experienced the agitation of the soul amid perplexities and doubts. He was a devout Catholic and as such found himself drawn to mystic Judaism, which essentially is not far removed from Catholic mysticism. Sympathetically as we tried to read the story of his conversion we could not get away from the impression that it was not a spiritual struggle but an ecclesiastical one, at best a sentimental one, a battle between church and synagogue; and the synagogue won. Dissatisfied with the Romish Church where he could not find Christ he was drawn to the Salvation Army, which repelled him on closer acquaintance because there was Christ without a Church. Had he at that time come face to face with a truly evangelical church we doubt very much whether the synagogue would now have a great convert to parade. A few sentences from his book when he describes the closing phase of his conversion will, we believe, illustrate the point we are making. "If I had the impression, at this time, that I retained nothing of my Christianity, it was because I only saw it in its successive ecclesiastical embodiments, of which the Roman Catholic system seemed to me the most logical and the most complete. . . . Having come to this point in my religious evolution, I found myself at the same time far distant from the historic development of Christianity, but very near to its primitive conception, and in full accord in any case with the fundamental doctrines of Judaism of which it is the outcome. This I felt immediately and most keenly. I said to myself that I was no longer a Christian in the proper sense of the word, but a Jew, probably as Jesus had been a Jew. As a result of my early education I felt the need of expressing by religious life through definite forms, and the thought came to me more clearly than before, to undergo a complete conversion to Judaism, with which my soul found itself hence

(Continued on page 21)

MANY MORE DEACONESSES NEEDED

Dr. E. F. Bachmann Writes That the Church Has Opportunities for a Hundred Young Women

The plea for laborers in the vineyard of the Lord will ever make its strongest appeal to the finest characters among our young people. Others may be satisfied to be visitors and spectators, but every young man and young woman into whose life Christ has come will ask with fervent spirit, "Lord, what wilt Thou have me to do?" These are the willing workers in every congregation, the best teachers in our Sunday schools, the dependable leaders in our missionary societies and Luther Leagues. Their conduct testifies for Christ more effectively than words and they long for larger opportunities to make their life count for Him.

The Door to Full-time Service

For such young women deaconess work is an open door to full-time service in the Church. While so far they may have contributed to the keen competition in nursing and teaching, in offices and stores, in shops and other useful occupations, they will find work waiting for them in the diaconate. A recent survey revealed the fact that twenty-six pastors would at once apply for a parish deaconess if they knew they could be supplied. Within the past year two homes for the aged, an orphans' home and two hospitals asked in vain for deaconesses, while two other large Lutheran hospitals and several homes have been on the "waiting list" for some years. What joy would fill the hearts of the board members and supporters of these institutions could they be notified: "We are now ready to send you those deaconesses for the executive positions of your institution." Still other positions requiring special training and experience in social work would be open to deaconesses, enabling them to infuse something of the spirit of Christ into work now done in purely humanitarian interests. The superintendent of a certain state hospital asked for two deaconesses to supervise the women's department, and when informed that none could be spared for that work, wrote again to send sisters as soon as some would be available.

During the years 1924-29 the Philadelphia Motherhouse was asked to send deaconesses into various new fields, congregations, homes for the aged, children's homes, hospitals and other forms of inner mission work which would have required a total of fifty-eight trained deaconesses. Carefully going over the situation of the Motherhouse, it was found that within the very near future twenty-two deaconesses should be available to continue and strengthen the work in which the sisters are now engaged. This makes exactly eighty deaconesses needed.

Congregations Eager for Deaconess Help

A recent survey conducted by the Board of Deaconess Work revealed a number of interesting facts, among them the statement by twenty-six pastors that they would at once apply for a deaconess for their congregation if they could hope to get one.

In other words—if 100 consecrated and capable young women would respond to the call and enter our Motherhouses within the next two or three years, they could be placed in response to real needs of the Church.

Baltimore invested two new sisters last fall, Philadelphia has a class of five to add to its Sisterhood at Easter. Surely the Church to fulfill the Lord's command and to express God's love in this ministry of mercy should earnestly pray that the Lord send laborers into His

harvest and search diligently among its thousands of young women for more candidates for the diaconate.

Already co-operating in a limited degree with the Board of American Missions and the Foreign Mission Board, deaconesses in larger numbers would, in the opinion of missionaries, be a most effective strengthening of their forces in the field. In fact, experience teaches that the opportunities for important service and blessed influence will always increase with the increasing number of deaconesses available, i. e., the more deaconesses, the more opportunities the Church will have for better work and wider influence.

Do Young Women Know of This Opportunity?

Pastors and friends of capable young women still undecided what to make their life work can render them a vital service by calling attention to the fact that our life's great purpose is to "live under Christ in His Kingdom and to serve Him" and that the diaconate is one of the forms of service with remarkable opportunities for helping advance His Kingdom.

The preliminary requirements for candidates for the diaconate are good health of body and mind, a cheerful disposition, a good reputation, freedom from family and other obligations, love for children and sympathy with sufferers, and above all humble gratitude and love to Christ, our Saviour and our Master. When these conditions are met, a young woman may be trained for important work with far-reaching influence though she enter the course with only a modest education; a college course or professional training and experience will naturally be a great advantage.

Young women seriously considering this call for service may write for full information to either or both of the two Motherhouses of the United Lutheran Church addressing: Deaconess Motherhouse, 2500-2600 West North Avenue, Baltimore, Md., and Mary J. Drexel Home, 2100 South College Avenue, Philadelphia, Pa.

TRACTS AS MISSIONARIES

Everybody has contempt for the dog in the manger,—and although the analogy is not perfect,—what else is the man or woman, who, not using the food they possess, refuse by selfishness, or thoughtlessness, to allow it to be given to someone who would die otherwise, without it? If you do not use your privilege to serve God and mankind, why deny someone else at least the opportunity to know of it,—and thus decide his own fate? For if you deny the chance to him, then you are setting it for him,—and how sadly, you will not know until that great, last day. I am writing this to Christians, those who believe in God but who are not doing their utmost by any means for Him, as so many of us do not. The quarter or dollar, more or less, that you give toward a mission, or tracts, may pay for a hundred of the latter, each one of which may open a veritable wonderland of truth to someone otherwise forever denied its possession. Through such others are strengthened, inspired; life becomes easier, better, for who can estimate how many others? It may be but one will reach its goal,—a human, suffering soul,—what of that? Is it not worth the waste of ninety-nine which fail to do so? To say tracts are useless, when so many are sown broadcast, so few find fruitful soil, is witless, of course. The fern lets loose a thousand seeds, and five, perhaps, take root under favorable conditions, and live, and thrive,—making the earth that much lovelier.

THE NEED OF FAITHFUL WORKMEN IN THE KINGDOM OF GRACE

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

Sunday, February 16.

Read the Gospel Lesson for Septuagesima Sunday, as found in Matthew 20: 1-16, using the Collect for the Day.

* * * * *

Monday, February 17.

(Scripture Reading—John 9: 1-12)

I must work the works of him that sent me, while it is day: the night cometh when no man can work. John 9: 4.

How Great His Work! How Short His Day! The greatest work ever done on earth was done by the most wonderful Workman the world ever knew. His was the fullest and busiest life, and the marvelous thing about His work was that it was done in the space of three short years and grew in importance and magnitude when the night closed in on Him and His task in the world was ended. "It is finished," were the significant words that fell from His lips just before He committed His soul into the hands of the Father. What a seal those words proved to be to the most fruitful and wonderful life of which the world knows! "I must work the works of him that sent me." When but twelve years of age that divine "must" stirred His heart and made Him conscious of His life's mission, when He said to His parents: "Wist ye not that I must be about my Father's business?" Here is a kind of "must" of which the Church of Christ is much in need. It is the driving power within the heart of the Christian that gives him no rest until he has rightly answered the question, "What am I here for? What would my Lord have me to do to make the most of my life while on earth? What service can I render in His kingdom that will live on in some way after the night has come when I can no longer work?" When once you and I have become conscious that our lives are worth living *only* when there is born within us a zeal to do what lies in our power to extend Christ's kingdom, we too can say, "I must work the works of Him that sent me." What must not be forgotten is His call for laborers in His vineyard. And that call goes out to everyone who would be worthy of the Christian name he bears.

Make me conscious, Lord Jesus, that my life must be filled with a consecrated purpose to do Thy will, and work while it is day, if it would be pleasing in Thy sight. Make it to be my supreme and holy joy to be a co-worker with Thee and to do what lies in my power to bear witness of the truth Thou hast made known to me and to reveal its power in my daily walk and conversation. Amen.

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Tuesday, February 18.

(Scripture Reading—I Corinthians 9: 13-27)

To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. I Cor. 9: 22.

A Life With a Consecrated Purpose. Paul as the Lord's great apostle could speak after a manner that would sound strange if these words fell from our lips. His was a special divine calling to preach the gospel to the Gentiles, and all through his speech before kings and his letters to his converts, there is manifest a passion for the souls of men which singles him out as the greatest preacher and teacher of all time. He could say as few can, "I am made all things to all men that I might by all means save some." God does not expect all who name the name of Christ to be workers in His vineyard as Paul was. Never-

theless the same passion for the souls of men must burn in us, even if not in the same degree. A Christian father and mother cannot escape having a burning desire that their children should be won to Christ and be saved. As a rule fathers lay the burden of responsibility upon the mothers. I once asked a father, who was quite liberal in his criticism of the ministry and the Church in the presence of his sons, whether he had ever spoken a serious word to his sons about their personal salvation, and his silence betrayed the sense of guilt he felt within his own soul. Parents talk on numberless subjects of secondary and even trivial importance, but never enter into the inner chamber of things that concern the spiritual welfare of either their sons or their daughters. It is one of the weaknesses of modern Christians, that so far from having a burning zeal for the salvation of others, they have gotten in the habit of letting the Church severely alone. Children find it easy to follow parents' example. Salvation must again come to mean what it did in Paul's day.

Revive Thy Church, O Holy Spirit, and make the message of salvation a real and vital thing in the lives of all who name the name of Christ. Give Thy people the holy passion that will drive many to become all things to all men, that they may by all means save some. Amen.

* * * * *

Wednesday, February 19.

(Scripture Reading—Matthew 5: 13-26)

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Matt. 5: 16.

Christians as Reflectors of Heavenly Light. The moon shines with a light that is not its own. It reflects the rays of the sun. So it is with the Christian. All the light he has he has received from Him who is the Light of the world. All the life of the Christian is a life that is not of the earth earthy, but a life that is born from above. He has no righteousness of which he himself is the author; but Christ has breathed into him His own righteousness. And that is why Jesus says, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven." This heaven-born righteousness is spoken of as the Christian's light that is to shine before men. Christians, therefore, are reflectors of the light of which Christ is the author. Christ has shined into their souls, and they cannot but shine with the light He has imparted. This is the first point that needs to be made clear. Having this heaven-born light, the second point that needs emphasis is, that it must be allowed to shine. Christ does not say, "Make your light shine," for wherever there is light, it is bound to shine. What He does say is, "Let your light shine." It is to be made to shine in such manner as to serve a very definite purpose, and that purpose is that the Christian's light (which is but another name for the new-born righteousness in Christ) is to shine before men. The only kind of shining that will impress and influence the world is the "good works" of the Christian. Actions always speak louder than words.

Shine Thou more and more into my heart, O Christ, that I may with joy reflect the light Thou hast given me before men. Make my life a truer copy of Thine so that like Thee, I may ever be moved to go about doing good and lead men to glorify the Father in heaven. Amen.

Thursday, February 20.

(Scripture Reading—II Corinthians 3:1-11)

Ye are our epistle written in our hearts, known and read of all men. II Cor. 3:2.

The Christian a Living Epistle. Christ laid first stress on *being* rather than *doing*, the reverse of what men in this day are doing. We must be something before we can do something that is pleasing in the sight of God. No man can be spiritually fruitful that is not spiritually renewed. Good works cannot have any worth in the sight of God that do not flow like a stream of living water out of a clean and pure heart. "By their fruits ye shall know them."

Do men gather grapes of thorns, or figs of thistles? When your works are weighed in the balances of God, you may be sure that they will be found wanting. In your inner life and character are found wanting. This conception of what a Christian must be before he can be fruitful in good works is brought out in a new way in Paul speaks of the Corinthian Christians as epistles written and read of all men. It is a fine thought. No man of "letters of commendation" to the Corinthians or to them, to prove the worth or value of Paul's ministry among them. They themselves were his recommendation, living "epistles known and read of all men."

Do you have a new definition of what a Christian must be? The world can read what he is by what he does, by what he lives. I recall what a deep impression one of the members of the congregation of which I was pastor made on the worldly people in the community where he lived and was well and favorably known. He was one of your simple and quiet Christians whose piety was like still waters than ran deep. He was not gifted with ready words; but somehow there was something in his manner of life, in his relations with other lives that spoke louder than words. Men saw in him the man "who led the quiet peaceable life in all godliness and sobriety." His upright dealings with his neighbors, his daily life that bore the marks of his intimate personal relationship with his Lord and Master, his home life where he proved to be the moulding power in the large family he headed, his devotion to the Church were such as to impress all who knew him that here was a Christian.

Write Thy law of love upon my heart so deeply, O Christ, that men may read the story of that love in every word I speak, in every deed I do, and in my entire walk and conversation. I would have the world see in my life the fruit of Thy life and thus take knowledge that I have communion with Thee and learned the secret of what it means to be a Christian. Amen.

Friday, February 21.

(Scripture Reading—Luke 13:6-17)

Behold, these three years I come seeking fruit on the fig tree, and find none; cut it down; why cumbereth it the ground? Luke 13:7.

The Fruitless Life. It is a serious and saddening thought that so many lives are mowed down by the scythe of Death every year, of which it must be said that they are not only been fruitless, but positively detrimental to the peace and welfare of mankind. We do not wonder that many thoughtful people who see what sin has wrought in the world should ask the question, "Who will explain the mystery of life? Why should so many be born into a world whose lives are not simply fruitless, but a curse to the peace and happiness of mankind? Is life really worth living? What are we here for?" Christ alone has the satisfying answer. He tells us that this life is a pro-

bation. While the plans and purposes of God cannot be fully understood, Christ has made it clear that something divinely beautiful can be made out of the most unpromising life before it passes beyond its transitory existence into the life beyond. He deemed it worth while to come into the world to make the life of anyone who longs for a higher state of existence what in God's sight it ought to be. He put new meaning, new hope, new purpose into the life we now live, and showed the way of attaining what would otherwise have been beyond our reach. The new life in Christ, which is the only life worth living, is begun here to find its consummation and perfection in the life beyond. He taught us how to connect the unfinished life here with the finished life that is to be. That gives this life a worth-while meaning. That transforms the fruitless life we otherwise would live into the fruitful life which Christ empowers us to live. Our lives need a great deal of nurture if in Christ's vineyard they are to be made fruitful, and the ministry is charged to apply the needed nurture. Who can estimate how wonderful has been the transforming power of the Gospel in turning many millions of once fruitless lives into fruit-bearing trees in the kingdom of our Lord?

Make me, O Christ, to be a fruit-bearing tree in Thy vineyard. Take my poor life, once so fruitless, into Thy nurturing care, that it may by Thy grace abound in fruitfulness that shall be pleasing in Thy sight. Fill it more and more with Thy life-imparting fullness that I be not numbered among those whose lives are barren of good works. Amen.

* * * * *

Saturday, February 22.

(Scripture Reading—John 6:24-35)

What shall we do, that we might work the works of God? John 6:28.

A Foolish Question. The miracles that Christ wrought were the kind of works these Jews had in mind when they asked Jesus, "What shall we do, that we might work the works of God?" They had an ambition, like Simon, the Sorcerer, to shine as miracle workers. But how Jesus brushes aside their foolish ambition by giving them a new conception of the work of God. "This is the work of God," He says, "that ye believe in Him whom He hath sent." Is not faith in Jesus Christ the greatest work of God that can be wrought in the heart and life of man? Christ on more than one occasion exalted faith above all other needs of men. It is idle to talk about good works, about a fruitful life, until faith in Christ has found its way into the heart of men. The talk of love as the greatest thing in the world and as the outflow of faith, there is nothing finer, more impressive, more beautiful, than the love which Paul puts first in the thirteenth chapter of First Corinthians. Paul is eloquent in his praise of faith which runs like a golden thread through all his epistles. The starting point in the Christian's life; the power that makes it blossom into fragrance and fruitfulness is faith. There is where Christ starts all our thinking about the work of God in the life of the Christian. No one dreams of belittling good works; but they mean very little when they are conceived of as standing on their own bottom and as bearing no vital relationship to faith in Jesus Christ. Settle your relationship to Christ, and you have settled the question as to what makes the Christian's life fruitful in the highest possible sense.

Stir up the hearts of Thy people by a living faith, O Thou Spirit of life and power. Make them to abound in good works that grow to make their lives fruitful. Amen.

The LUTHERAN

The Official Organ of the United Lutheran Church

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

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PRICE INCLUDING POSTAGE, \$2.00

WHY INDIFFERENCE

Page one of this issue is exactly what it appears to be, a letter from the pastor of one of our churches. Its writing was induced by a practical situation, of which the chief feature was a deficit. But the young people, who in devout earnestness examined the impressions made upon themselves by the Church and its appeal for Christ, revealed their consciousness of much more than material deficiencies. We undertake a response to Pastor H's final sentence, "I await your editorial." Also with the utmost seriousness we present his query to others in the Church, "What does cause the indifference to religion so widely prevalent?"

First of all, what is indifference? There is a dictionary definition of the word which describes its significance to be "impartiality, lack of feeling for or against anything, unconcernedness, apathy, neutrality, inertia." Indifference is obviously a condition of mind, a state of the capacity for choice, an absence of practical interest. In connection with religion it appears plainly when no attention is given to those reactions of the human mind arising from consideration of our relation to God, to the future, to spiritual affairs. The removal of indifference will occur only when and just as soon as we have caused young people and all people to focus their thoughts on their need of and capacity for the Christian religion.

Symptoms Rather Than Causes

The reference to movies, automobiles, radio and Saturday night parties are external evidences rather than causes. None of them is an evil in itself: all of them are the instruments of the condition of our times. The unfortunate fact is that religion has become submerged in the crowd of interests that press upon the average person of our day. The experience of that Zacchæus whom St. Luke describes comes to mind. He climbed a tree to get out of the press of folk around Jesus. He thus overcame the obstacle to his interest. Of many, who were as handicapped as he, Zacchæus alone used his intelligence and obtained what he wanted.

The Church must be equally ingenious. Human life is

always "crowded." The indifference of which we properly complain is primarily not due to machines and the resources of our civilization.

How Long Does One Live?

What a great mass of people lack today is a proper proportioning of the possibilities of human life. To the question, "How long may I live?" many would say, "I may be dead tomorrow." Others more scholarly would quote insurance statistics—"the average of longevity is about thirty-six years"; or "add to your years half the difference between your present age and eighty and you will have the average death rate of persons of your birth year." Few have a practical grasp of the fact that though the body returns to dust, the soul never dies. Yet it is this everlastingness of man that makes a newborn babe an incomparable treasure, that dignifies honor and fidelity among mature folk and that makes the death of the septuagenarian actually the entrance into a different environment instead of the end of existence.

In different fashion from the way in which we practise precautions against the dangers of accident and disease, but with greater seriousness we should take care of the safety of the soul after death. A human being is foolish who takes thought only of tomorrow and not of eternity. Concern for immortality will lessen indifference to religion.

Virtue Rather Than Humanitarianism

Against the complex and confusing background of a multitude of rules and standards of conduct, we need in the second place to bring into the foreground and under the spotlight, virtue. We use the term in the singular number and recall the origin of this word. It is a derivative from *vir*, one of the two Latin nouns meaning man. Primarily what we name virtues do not arise of themselves any more than leaves grow apart from trees. They are phases of an individual's life in the sphere of conduct.

The thought we wish to write justifies reference to the other word used by the ancient Romans referring to man. From their *homo* we get our terms, human, humanists, humanitarianism. At the present time schools and many reformers are deluging youth and the rest of us with "humanism." But the human set up by the humanist has no actual existence. An averaging of groups of people, their history and habits, produces him. Again the individual is lost in the crowd. Virtues and vices are the qualities seen in periods of times, in classes of society, in products of environment. Morality is considered the custom of the age; responsibility for conduct is directly or indirectly made impersonal. The result has been the setting up of a code of formal rules and the prescription of "favorable environments."

Humanitarianism, despite the genius of its advocates and in the midst of tremendous aids to welfare, does not produce results, because the human unit whom it concerns, does not actually exist. Henry Smith and Mary Jones read about Mr. Homo, hear about him and even talk about him, but he has no authority in the Smith or Jones family. Both Henry and Mary know from the age of six to sixty that they can violate or ignore the rules defined for the human, so why worry? Both of them when it comes to vital issues are not much concerned about humanity. Henry's life is his own. It is only one of the 1,800 other million on earth, but it happens to be his. He is primarily interested in the *vir* Henry Smith and he should be.

We are convinced that "the indifference" inquired about calls for emphasis on *virtue* and not *humanism*. By *virtue* we mean that consciousness of individual strength that

permits selection, that commands customs and makes happiness for oneself. Virtue has a phase we call strength: it is one derivative from the significance of *vir*—man. Experience taught the Romans that evil choices and vicious acts bleed men and make them weak. The differing effects of indulgence in good and evil also very plainly indicated the uplift of the one in contrast with the decadence of the other. Therefore the habits and qualities of "strong men" became classed as virtues.

In our judgment the most heretical statement possible concerning Jesus is to accuse him of being a humanitarian. He was never an averagist. He never advocated surrender to environment or to racial and group traits. It was not humanity he talked to and about: it was men and women. He was only indirectly concerned about what we call virtues. He did however emphatically insist on what we are calling *virtue*, character, so centered, equipped and directed as to be in command of all situations. He who has virtue will exhibit the virtues: he will radiate them from his inner life as surely a plant produces flowers and seeds.

What else could Jesus mean when He speaks of good trees producing only good fruit? When he says, "Out of the heart are the issues of life"? How else can we account for the rebukes He administered to the Pharisees, who were the rule followers of the times, or to the Scribes, who seem to have been rule makers, or to the Sadducees, who were the "what's the use" class of His day? When the suffering woman touched the hem of our Lord's garment, He referred to the power that healed her as from an inexhaustible fountain of strength. He remarked, "I perceive that virtue has gone out of me." There is finally that command given Nicodemus, the Jew of many admirable qualities—"Ye must be born again." He must be a *different man*. Let him become that, and the attributes of manhood will inevitably follow.

It is this conception of reality, this formative and fertile character rather than a confused and often artificially constructed list of good doings that has been submerged. It can hardly be doubted that the Church herself often fails to present the chief objective of human existence in its correct proportions. Not only does a valuation of immortality become vague, but the idea of going with Christ dissolves into a complicated code of commands and prohibitions. We should be able to mean as much when we suggest that a man shall be a Christian, as that he shall become a lawyer or a merchant. The details of any career are second to the main vocation. Rightly presented, nothing so surely fixes attention and drives away indifference as the way to be a disciple of Christ.

WHY, OH WHY?

By Brother Davy, Inner Missioner in Chicago

"Why, oh why" will not all pastors and United Lutheran lay members report the transfer of individuals and families from their communities to other communities? Failure to do this is resulting in regrettable losses to the Church and not infrequently brings hardship to those who thus come into a new environment without friends.

A case in point. Last May there came to Chicago a man and his wife, cultured people, with very excellent connections in their native country. They had formed valuable United Lutheran friendships in one community. Later they located in a small city. Sickness reduced their financial resources during their sojourn in that city, from which they transferred to Chicago. Here the husband secured employment; they rented a good apartment, purchased furniture on time payments and all seemed well, until the wife again fell ill. Although their friends in the

one community were United Lutheran, when they came to Chicago, they did not look up any United Lutheran congregation or minister. Their home was located within two blocks of a splendid United Lutheran Church. They seemed to be unaware of its existence. Their only friend in Chicago, a baker by trade, was attending a distant Evangelical Church. Accordingly, when they went to church, they accompanied him and formed no other friendships in the church attended. When the wife became ill, they knew not where to turn. Her care caused the husband to absent himself from his work, which required his regular attention; consequently, he lost his job.

Though lovely people, they were inexperienced in the ways and wiles of big cities. The hoped-for job was not secured in place of the one lost. Grocery bills, bills for light, gas and rent came due and were unpaid. Sensitive, honest people, they became distressed in mind. Their baker friend loaned them \$100; yet the hoped-for job was not secured. Bills continued to accumulate. In desperation, at last, they went to the pawn shop. Valuable clothing, rings, keepsakes, whatever was available was offered. The wily pawn broker refused the needed amount with the result that in their desperation they offered the payment of \$5 interest per month on a \$35 loan. Other loans were made on a similar basis. Financial relief was only temporary; unemployment was prevalent; the hoped-for job was not secured. At last in their desperation, overcoming their pride, they wrote to their United Lutheran friend in the one community, explaining their plight. This friend telegraphed immediately to acquaintances in Chicagoland who gave them personal assistance and brought their need to the attention of the Inner Mission Society. Immediate relief was afforded. The considerable sum required to provide for their present living expenses and to satisfy urgent bills was advanced. In due time the "loan shark" was dealt with. The people in question were unwilling to prefer charges against him so that he was not given into the hands of the authorities. However, a reduction of \$26 was secured on the interest payments, reducing them to the legal rate of three per cent per month. The "loan shark," who knows that he is under observation, will be more careful in his dealings.

"Why, oh why" were not these good people reported to United Lutherans of Chicago when they became resident in the city? "Why, oh why" did they not seek out a United Lutheran Church and become actively identified with it and form friendships in it? Had this been done, all of this distress of mind and debt might have been avoided. Had these people been identified with the church located two blocks away, when sickness came they might have secured, through the pastor or some acquaintance, co-operation in the care of the sick wife. The husband, an efficient worker, would have kept his job. Instead of leaving Chicago now, burdened with debt and distressed in mind they would be happily going forward with delightful surroundings and anticipations.

In contrast with this experience is the pleasure that is ours when we receive prompt word from pastors and church members in other communities concerning the removal to Chicago of acquaintances and friends. Two such pleasing letters came recently. The families mentioned were immediately referred to their nearest United Lutheran Church. We trust that they will become happily located in United Lutheran Church homes. Pastors, people, will you not at once give notice to whomsoever you desire of the transfer of individuals and families from your communities to other communities, that souls may be safeguarded and happiness increased?

THE HOME CIRCLE

By Mrs. W. L. Hunton

"AND THEY THAT KNOW THY NAME WILL PUT THEIR TRUST IN THEE."

Oh, that we always would remember to put our trust in the Lord! But we, in our weakness, are apt to forget, and go along day by day grieving and worrying over things, making matters worse at every step. "Cast thy burden upon the Lord," we are told, with a promise that "He will sustain thee," and yet we forget this wonderful help. Let us pray more earnestly for a stronger faith and trust in His great love.

*If I could see, as Thou dost see,
The whole of my life at a glance;
If I could build as builders build,
With nothing left to chance—
Would I then be a better man
For knowing all the plan?*

*Is it to keep within my strength
I live just day by day?
For hills that seem too steep to scale
Along life's traveled way
Are hidden till in Thy good time
A path is shown to climb.*

*Though closed the future to my gaze,
From present and from past,
I oft may garner meanings rich,
Each truer than the last;
A broader sympathy from pain,
From seeming loss—a gain.*

*O Thou who knowest all my needs,
Creator, Father, Friend,
Almighty Helper and All-Wise,
Heart Home to never end,
May I not safely trust to Thee
Unfolding destiny?*

—C. Walter Billings.

AN AFTERNOON OUT

By Kate W. Hamilton

A clock away down at the end of the long corridor struck two, and Margaret's dusting-mop moved a trifle more swiftly over the polished floor. Her haste and her conscience were somewhat at variance that day. It was her afternoon out, but there had been so many hindrances that this work was later than usual. She longed to slight the corners just a little for once, and not move the rugs in the many rooms that fell to her share, but when one is an assistant in a hospital and trying to work up to a position as real nurse, one must be faithful to all duties, even when they do fall a bit unfairly. "Anyway, slighting work would be a bad habit to form," the girl told herself, pushing her brown hair farther back under the cap that was inclined to release it.

On the other hand, there was Davie, who would be waiting for her and counting the minutes till she came. She could hardly keep a mist of tears from her eyes as she thought of him, and how he would be watching the windows and pacing the floor while he waited. Oh, he would try to be brave, the little brother, and not let anyone see how eager and homesick he was for her coming. He would try to keep it even from her, but she knew. It was the one bit of home that was left them now—this one afternoon of the week together—and she could almost hear the tapping of his crutch as he made his way down to the steps while she was kept working here.

"Margaret Willis! I thought this was your afternoon free?" a cheery voice suddenly spoke at her side.

"Well, it is—when I get to it," began Margaret rather wearily, but the mop was promptly pulled from her hand.

"Get to it right away, then. I'll finish."

The tired young face brightened.

"Tilly, you darling! I'll do as much for you some day."

"Of course you will. You are always doing it for somebody, and that's why you are so late today," laughed the other voice. "Hurry up now! That small brother of yours will think you have deserted him."

What a good world this is, after all! Margaret was sure of it as she hurried down one long corridor after another, even though the doors opening on either side revealed cots where pale faces lay against the pillows or helpless forms occupied invalid chairs, and now and then stretchers impeded her way as she sped to her own tiny room. The morning had been beautifully bright, and she hoped it was not going to rain now, but she noted that the sky was gathering some clouds as she hastened down the broad stone walk and around the building. Such a great building filled with suffering, with a wealth of scientific skill, with human hope and fear! Margaret thought of that sometimes, especially at night, when from the outside she looked up at its massive walls and rows on rows of lighted windows, but today she was late and was thinking only of Davie.

She had a basket on her arm, and there was a stop to be made at a corner grocery first and then at a bakery where the windows always held a tempting display, so that she had plenty of packages as she went on her way. Yes, there he was on the long veranda, and looking away down the street so that she saw him before he saw her. What a brave, manly little fellow he was, and his face, too thin and pale for a boy of his years, was fine in its quiet patience. He looked as if he should be the pride of some home that would surround him with the utmost of love and tender care.

"But I'm doing the best I can for you,

Davie boy, my very best," whispered the girl with a quick catch in her breath.

He turned at that moment, and his face broke into sunshine at the sight of her.

"I thought you would come the other way," he said, "and I was afraid something had happened—"

"This happened," she held up her basket with a laugh. "Did you forget that we planned to go to the park today?"

"Oh, no, only—maybe the clock in the home is pretty fast. I thought it was later and p'raps you couldn't."

"Well, I could, and we will. Come on, laddie." She was always full of good cheer for him. "First comes the street car ride, you know."

With a little sigh of perfect content he swung down the steps to her side. A hospital might shelter the one and an orphans' home the other for the rest of the week, but this was their afternoon out, their holiday together, and they crowded into it all the enjoyment they could gather. The trolley car was in itself an unaccustomed delight with the passing panorama from its windows and the coming and going of its passengers.

"I like awful well to get to the park, but I'm glad it's a pretty good ways out, too," commented David, balancing pleasures as he settled into a corner seat and placed his crutch carefully beside him. "You see, Marg'et, getting there is almost as much fun as being there."

"So it is," agreed Margaret, drinking in his pleasure as the sweetest possible cup for herself.

He pushed back his faded little cap from the fair hair that showed a tendency to curl wherever it was long enough to have a half a chance. They exchanged low-voiced opinions concerning the store windows they passed, and laughed together over little street incidents by the way. Sometimes it was only a smiling glance of understanding.

"You're the comfortab'lest girl to be with," said David in supreme satisfaction. "Lots of boys at the Home don't have any sister or anybody to come for them ever. We have lots of good times, don't we?"

Bravely forgotten were all the other kinds. The girl's red hand patted the one that was somewhat too thin and white for a boy of nine years. When the car finally brought them to the park gate they paused for a minute at the soldiers' monument that stood tall and white a short distance within the enclosure.

"Our father was a soldier," said David, lifting his hand in the salute learned at the Home.

"A brave soldier!" emphasized the girl with a proud little lift of her head. Then they passed on down the broad walk that circled between flower beds and through the green sward. But the sky that had been so bright earlier in the day was growing more and more overcast, and a

few drops of rain warned them that they could not remain in the open as they had hoped, but must find shelter in the pavilion. The crutch tapped along as swiftly as the girl's steps, and they were presently under the wide roof of the veranda. If they had foreseen that the afternoon was to be stormy, they would have felt it unwise to make their trip to the park, but both were secretly glad that they had not known, for now they were safely here and the pavilion was a pleasant place from which they could look out on the waters of the lake as well as on the beauty of the grounds.

Two or three rough boys came racing around the building. They were teasing a small dog, and as the frightened little creature, seeking refuge from both rain and persecution, ran up on the veranda, one of the young ruffians lifted a foot and kicked it down again on the walk. "Stop that! Stop!" called David, making his way as quickly as he could down the steps. "Don't you kick him again!"

A man in the doorway had also sprung forward, but drew back as he saw the young champion who was before him. David's crutch slipped in his haste, and he came down heavily on the lower step, but, regardless of self, he was standing over the dog in a moment. The rough trio laughed jeeringly as they ran on; they were on their way out of the park and the rain and did not care to stop for small game. David lifted the frightened little animal in his arms, slowly regained his crutch and mounted the steps again. Margaret, who had watched him in alarm, saw the swift drawing of pain in his face.

"That was too hard for you, Davie!"

"Well, I couldn't see them abuse the poor little fellow like that!" The gray eyes were flashing as he hugged the palpitating body close to him. "Anyway," with a sudden compensating thought for the wrench he had received, "I managed it, and I couldn't have done that awhile ago. I'm getting lots stronger, Marg'et," he added proudly.

The man back on the veranda looked at the lady beside him and they smiled and nodded appreciatively. The boy and girl did not see them, or, at least, did not notice; they were absorbed in each other. Since it rained they would spread their simple feast under the sheltering roof. They found an unused table and two chairs in a quiet corner.

"Guess what's in the basket," challenged Margaret.

"It isn't—it isn't my kind of buttered buns?" The pale face in its childish eagerness told that the Home it came from was spelled with a capital H, and could not be expected to minister to the individual tastes of a hundred small boys.

"That's just what I have," answered the sister. "What else?"

"You haven't—I don't b'lieve you have cream-puffs?"

"You don't, eh?" drawing forth the desired dainties. "Well, I have, and two oranges besides."

"Oh, Marg'et, isn't that too 'stravagant for you? You know," gravely, "I can do without things even if I do like 'em."

She only laughed, and they went through their basket's list, exploiting every item and oblivious of anyone but their two selves. But it was growing late in the season, and that fact, with the cloudy afternoon, had left the place almost deserted for the time. Only the other couple who had taken shelter on the veranda—a keen-eyed business man he looked, with his gentle wife beside him—had gone indoors, and were leisurely taking cups of hot cocoa beside an open window that they speedily found had brought them into proximity to the boy and girl who had attracted them at the steps. They exchanged smiles once more, but they were interested, and there seemed no harm in overhearing the innocent bits of conversation that came so readily to their ears. The dog, who was not inclined to lose his newly found friend, stretched at the boy's feet.

"Maybe it's his 'afternoon out' too. Maybe," more soberly, "he has not got any home. Anyway, he can be my dog until we have to go, can't he?"

So the adopted canine had bits of the feast greatly to his satisfaction, and the brother and sister chatted in desultory fashion of happenings at the hospital and the home, with now and then some reference to an old home which David called the "really one." Margaret's basket did not hold the only surprise. David's pocket held a report of his standing in his classes, which greatly pleased his sister and which he was proud to show. The lady and gentleman inside the window held quiet colloquy while they waited for the rain to stop.

(To be concluded)

LINCOLN

"Across the page of history,
As in a looking glass,
Or on a moving picture screen,
The nation's heroes pass;
With sword and mace and pen they pace
In epaulets and braid,
And some, with ruffles at their wrists,
In linen fine arrayed.

"But at the long procession's head,
In loose, ill-fitting clothes,
A lanky woodsman with an ax
Upon his shoulder goes;
In every patriotic heart
The figure, lean and tall,
Is shrined beside the starry flag,
For Lincoln leads them all."

—Exchange.

ST. VALENTINE'S DAY

Not always is a valentine
Composed of fancy paper,
With buds and birds and clever words,
And cupids all a-caper.

Sometimes it's just a line to tell
How one friend loves another well:
How one heart the year may bless
Another heart with happiness.

O birds and darts and sugar hearts
Are very gay and fine,
But often just a faithful word
Will make a valentine.

—From *The Youth's Companion*.

THEIR VALENTINES

My! but it was cold! Nell and Buddy came in from kindergarten with their faces as red as poppies and their hands aching in their warm mitts. But they didn't even think of that, they were so eager to show sister Grace the lovely valentines they had made at school. There were big red hearts and gold arrows, and tiny red hearts strung all along, and roses and violets, and the cunningest little rhymes! Oh, they were just too lovely for anything!

"And we're going to make more!" announced Buddy. "See all the pretty things Miss Belle gave us to make them with! And she said maybe you would help us. Will you?"

Sister Grace had a lot of things to do herself; but she just laughed and kissed Nell and Buddy, and they all sat down, after they had eaten some fresh cookies, and went to making valentines like a streak.

"What are you going to say on mother's?" asked Buddy, who was pasting his very biggest heart on the one he was going to give her.

"I Love You!" said Nell, showing her letters, which were running down hill a bit. But mother wouldn't mind!

"But that isn't a rhyme, is it, Grace?"

"Not quite," said Grace, and smiling into Nell's disappointed face she said, "Suppose we fix it this way:

"I love you.

Your valentine true."

"Now help me!" coaxed Buddy. "I want to tell her I'm going to be good."

"How would this do then?

"Your best boy

I'll be,

Dear mother,

You'll see!"

For father Buddy printed:

"To the very best dad

A boy ever had,"

and Nell's was

"I love you more than tongue can tell.
Your loving little daughter, Nell."

So it went all the afternoon. They laughed and splashed their paint brushes and paste brushes over so many sheets of paper that all their friends were remembered, and then just before tea they put on their wraps and went out and mailed them all.—*Apples of Gold*.

SMILES

The little man glanced hurriedly at his watch, grabbed his bag and rushed out to the station platform. The effect on the other travelers was all that could be desired. They also picked up their luggage and ran. Shortly afterwards the little man returned, picked out the best seat in the station and sat down to wait for the train, which was not due for thirty minutes.—*Exchange*.

LINCOLN SAID

It is better only sometimes to be right than at all times to be wrong.

If we do right, God will be with us, and if God is with us, we cannot fail.

WHAT JESUS LEFT UNDONE

Ceaseless Service and Constant Servants Are Still Demanded

By D. Burt Smith

SUNDAY SCHOOL LESSON FOR FEBRUARY 23

MATTHEW 9: 35—10: 8; 10: 40-42

DAILY BIBLE READINGS

M. Choosing the Twelve. Matt. 10: 1-4.
T. The Twelve Commissioned. Matt. 10: 5-15.
W. The Twelve Cautioned. Matt. 10: 16-23.
Th. The Twelve Encouraged. Matt. 10: 24-33.
F. The Twelve Instructed. Luke 9: 49-56.
S. The Great Commission. Matt. 28: 16-20.
S. Heralds of Salvation. Isa. 52: 7-12.

Jesus shouted out from the cross, as the chill of death drew near, "It is finished." He had told His Father that He had finished the work He had given Him to do. We are apt to look on Jesus as a workman who left nothing undone. And yet we talk about doing the Master's work and refer to certain persons as being engaged in the advancement of His kingdom. How does this apparent contradiction come about? Have we misjudged Jesus? Did He leave anything unfinished? If so did He make any provision for having it finished? Is it a fact that men can serve Him now? Has He any place for servants? If there is work, what is it? If there are workers, who are they? If there is working, what is it like?

Work

Jesus dealing with His disciples gives us insight into the conditions that still obtain. What they were to do is an example of what remains to be done. Jesus knew what the needs were by personal observation; He did not depend on a survey committee to learn the fact. His decisions were the outgrowth of His own observations. He visited cities and villages as a preacher and healer. He had the privilege of seeing multitudes, people doubtless who were drawn around Him to learn more about Him or to receive something from Him. He was concerned about their state of health, but His chief concern was for their spiritual welfare. To Him they were like shepherdless sheep. To the Good Shepherd this was a state to be changed. He called His disciples to help Him. He assigned them a work. It was a work of learning, of praying, of doing. He showed them the harvest ungathered. He asked them to pray for harvesters. He sent them forth to gather the harvest. That work remains unfinished; Jesus left it undone when He returned to His Father. After nineteen centuries it is still undone—a work that is the same kind that Jesus asked His disciples to do.

Workers

The best Jesus had been able to do was to muster twelve men to be trained for the work. He decided that they were qualified to go forth to follow His methods of working. They were to preach and to heal and to cast out unclean spirits. Under the assurance that they were recipients of power and authority from Jesus the twelve were courageous enough to undertake the difficult work. Who were these twelve men?

What had they been? What happened to them that made them fit to venture out in Jesus' name? They had been working men, working for their own livelihood and the support of families. They became pupils of Jesus, under the promise of a new kind of work. Their names are given, arranged in pairs, with Peter heading the list. Each worker was different from the rest; each had his own attitude toward Jesus and each was qualified to fit into a certain phase of the work. The secret of their preparedness was that they had been with Jesus, learning from His words and example, until He deemed them ready to take up work. Workers, thus trained and honored by Jesus, are still demanded to carry on the work Jesus left undone, left for them to do.

Working

Definite instructions were given the workers. They were told where not to go. Their field of labor was marked out for them. What they were to preach was the words that Jesus told them. What they were to do and how they were to do it was clearly designated. They were to be always working as freely as Jesus worked, asking no pay for using the powers they had received as a gift. In their working they were to forget themselves and consider the attitude of people to them and the treatment they received as indicating the response of the people to Jesus rather than to themselves. Their working was to be directed toward the needs of the people, people who needed a word from Jesus and the touch of His sympathy. Even the smallest service was to be accounted as essential as the giving of a cup of cold water—very hard to get frequently in that country—to a thirsty child. Rewards for working might be delayed, but there would be mistakes made in allotting the rewards and seeing that they were delivered to the deserving workers.

RANK AND FILE MERELY

Many years ago there ran through the columns of a weekly country town newspaper a "continued story," based on a war experience. It brought out the fact that a man who was not an officer, who was never cited for remarkable deeds, but one of the "rank and file merely" in truth accomplished meritorious things for his country. The details of the story have been forgotten, but this one worthwhile truth has remained. It is a truth, trite enough to be sure, that brings some comfort to many an ordinary, unnoticed servant of God. It helps most of all to feel that there may be some use in standing in our place though wearing no official badge of honor and having no authority above that of our humblest associates.

THINK OF THESE

Fortunately for us Jesus did not do everything and leave us to be idlers; to have no task for Him, would be a deprivation for the Christian.

To have compassion on godless people is to imitate Christ, but unless we have communion with Him our compassion will be only an imitation.

Knowing the need must precede prayer for the needy; and until there is meaningful praying there will be only small chance of doing anything.

When preaching is limited to the words and works of Jesus and serving is in harmony with what He prescribes—will the world be helped?

"He shall in no wise lose his reward," promised Jesus; and He wants to keep His promise. Happy the Christian who allows Jesus to keep His word.

A glance at the record of Jesus brings into the clear the fact that many of those whom He praised belonged to the rank and file merely. Even His disciples were of that class and, in the judgment of many of the leaders in public thought when Jesus lived on earth, He was a nobody, just one of the rank and file merely. But how He honored the place He occupied!

There is renewed need today for reiterating this truth that it is not essential to our being of any use to men and God that we wear the emblems of high office or receive public applause. There are too many humble but faithful workers in church and school whose records will not be mentioned a mile from their homes, but whose influence will sweep out into the far corners of the earth as their boys and girls go here and there in pursuit of their life work and in character and conduct display the fruits of the teaching they long ago received, for us to suppose that one of the rank and file merely is debarred from usefulness.

So much emphasis is placed on special qualifications that these humbler souls are prone to discouragement and the decision to give it all up as not worth while. But who will say that those are utterly disqualified who by force of circumstances cannot meet the requirements laid down? Some of the grandest Christian lives have developed under the simplest of surroundings and while experiencing but ordinary privileges.

Two thoughts stand forth for emphasis. One is that wherever it is possible each worker in church or in church school should strive to rise above his present ranking and attain a larger range of capabilities; the vitalness of the work calls for this. It cannot be stressed too much. The other thought is that if anyone must continue as one of the rank and file merely, let him do it sincerely and devotedly doing his best to serve in the name of Christ, whose fine tribute to one faithful soul was that she had done what she could.

YOUNG PEOPLE

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

"THE VALUE OF THE BIBLE FOR NON-CHRISTIAN LANDS"

TOPIC FOR FEBRUARY 23—Isaiah 55:8-11;
Luke 8:11-15

DAILY BIBLE READINGS

- M. The Bible as a light. Ps. 119:105, 130.
T. As guide to conscience. Heb. 4:12, 13.
W. As revelation of God. Heb. 1:1-4.
Th. As moral leader. Tit. 2:11-15.
F. As revealer of Christ. II Cor. 4:1-6.
S. As builder of brotherhood. Eph. 3:14-21.

The Bible has a wonderful power in it. It is not a mere compilation and combination of sixty-six books bound into one volume. It is not even only the record of truth, good thoughts, wise maxims, good ethics. All these are means. They are the vehicles of power. They are the channels and conductors of power. The grace of God passes through the Bible into the mind, into the heart, into the life of man.

God works ordinarily through secondary means and agencies, instead of directly. That is true in the universe. There are established, uniform ways through which He is constantly operating. The so-called laws of nature, "mother nature," are simply the uniform ways through which God is working. Even so in the spiritual realm, God works through agencies, through means. Among those means is the Bible which we believe to be the Word of God, revealed through man, inspired, directed and assisted through his God-given faculties, by the Holy Spirit.

There is then spiritual power in the Word, and that divine power, explain it though we cannot, enters into the life of man, and through man into the life and living of a people, bringing forth fruit of its kind.

The Bible Produces Fruits

You can follow the trail of the Bible and see where it has been. You are possibly familiar with the story of Johnny Appleseed. Years ago, in the pioneer days, he started out on foot, and crossed through the section of Ohio where we live, on through Van Wert into Indiana. You could, and can to this day in a measure at least, follow his trail. As he went along he planted apple seeds. Many of those seeds grew into trees. From that practice he received the name Johnny Appleseed. He was planting not for himself but for others. He had that spirit which found joy and satisfaction in trying to add to the joy and well being of others. He did not expect to gather the fruit himself.

The Bible also has left its trail wherever it has gone. It too sows good seed which springs up and bears good fruit. You can find that trail wherever you go, following in the footsteps of the Bible's prior visitation. No matter where the Bible is taken, it bears good fruit. Its pathway is marked. It blazes a trail. It cuts a road through the wilderness,

and leaves a pathway of light. It is like the first pioneers who cut the roads through the forests, and then cleared patches for planting the grain which should nourish life.

Some of the Fruits

Among the very first and most essential fruits which the Bible produces is the revelation of a true picture of God. It reveals God as He is. That is fundamentally necessary for the moral and spiritual well being of a people. Inadequate and false ideas of God always bear poor, yea evil fruit. A people will be moral and on a high level of ethical and spiritual living, in proportion as is their knowledge of God. It is first of all necessary that there shall be a true knowledge of God, a knowledge of the true God, in order that any people may be lifted up in their being, in their own lives, and also in their social lives. We are assuming now not only an intellectual knowledge of God, but a true acceptance of that true idea, and an obedience to it.

We know that even the Christian people and Christian lands do not fully carry out those truths and standards, nevertheless true standards are necessary that life be lived on its highest moral and spiritual plane.

A *Brahmin* said: "You Christians are not as good as your Book. If you were, you would convert India in five years."

The Bible bears on its face its high moral and spiritual standards. Its truths carry light. They are luminous. The person of Jesus Christ when placed side by side with human lives, yea side by side with the lives of earth's greatest and best, is transfigured in holiness and goodness and so far transcends any and all of the human race, that He stands alone.

Sin and Salvation

Through the Bible they are led to a recognition of sin and its guilt, then to conviction. At once the Holy Spirit through the Bible leads the sinner to the Saviour, Jesus Christ. That is a new truth to them. Christ saves them from their sins. He liberates them. He makes them new creatures morally and spiritually. These are the primary fruits of the Bible. That is the first and chief need of pagans, as of everyone.

In these days, in many quarters, the material and economic benefits of a Christian civilization are so generally held up as the fruits of the Bible in pagan lands. And there are magnificent by-products of the Christian religion which mean so much for them physically and mentally, and economically, too. But the first need and the first benefit are the blessing of redemption from sin.

Awakens conscience against evils. There are great evils and injustices imbedded in all pagan civilizations. Some may say, "Why, we have them in the Christian lands, too." Yes, but they are

not the products, the fruits of the Christian religion. They are the fruits of pagan ideas and pagan ways right in Christian lands. Paganism is found not only in India or China. It is found right here in this land of ours.

But the Bible as it is taught, accepted and lived, does arouse the conscience, and train it, against the evils and injustices in pagan countries. Child marriage and widow burning in India, the corrupt and immoral conditions so general in pagan lands, the caste system, the debasement of womanhood, the dishonoring of childhood, these and many other evils and injustices, are changed as the Bible enters and gains sway.

Positive help too. The influence of the Bible is not only destructive against evils, but it is also positive in its beneficial, constructive guidance and inspiration. It leads into positive upliftment along the line of development in life and living unto the common welfare. It introduces and fosters movements and agencies which raise the whole standard of life unto higher and truer well being.

WHAT OTHERS THINK, SAY AND DO

Inner Mission Service

"For the eleventh year Zion League, The Dalles, Ore., visited the county farm (county infirmary) on Christmas Eve. A tree was decorated, carols were sung and twenty-seven baskets of 'goodies' were left there." A fine service.

Redeemer, Portland, Oregon

Christmas bags and toys were provided for ten poor children. The Columbia District *Bulletin*, edited by William E. Salzmann, under the heading of "Spots and Splashes" each month has a list of jokes (!) which would serve to replenish the fund of some of our "preacher" friends. We do not know to which crop of the old spreading chestnut tree they belong out there, but in this section of the woods, they are of recent croppage.

Luther League Week

The Luther League Week Committee of the Luther League of the Synod of Ohio is taking time by the forelock. It has held a meeting and has outlined its program. They will get out a detailed program which will be sent to each local league to guide it in its program and to suggest a uniform presentation of the work throughout the state.

Has your state or synodical committee been appointed? Start in time.

Editors, Note!

We will appreciate it if the editors of the various bulletins issued by state, district, or local Luther Leagues would place the editor of this page on their mailing lists. He will be glad to pass on the items of general interest and helpfulness through this column.

BOOKS AND LITERATURE

The New Catholic Dictionary

THE NEW CATHOLIC DICTIONARY. Compiled by Conde B. Pallen, Ph.D., LL.D. and John J. Wynne, S.J., S.T.D. Published by the Universal Knowledge Foundation, New York. 1073 pages. In cloth, \$10.

The volume above named is issued under the auspices of the editors of the Catholic Encyclopedia. It is offered as "A complete work of reference on every subject in the life, belief, tradition, rites, symbolism, devotion, history, biography, laws, dioceses, missions, centers, institutions, organizations, statistics of the church, and her part in promoting science, art, education, social welfare, morals and civilization." Any book that can contain even abbreviated information on so great a multitude of topics is certainly worth a cent a page.

The kind of examination a reviewer must give a work of this character is of necessity cursory. But even such scanning calls forth a tribute of appreciation for the painstaking research and compilation of the editors. Members of the Roman Catholic Church will certainly find the work of great reference value. Protestants who desire a book that will pass in rapid and concise review the history, personnel and viewpoints of Catholicism will find equal satisfaction.

Naturally we read most carefully the paragraphs dealing with Luther, the Reformation, Calvin, Zwingli, Pius XI and Benedict XV (the pope during the World War). The usual canards about Luther are either omitted or reduced to allusions. The editors have a scholar's estimate of things true and tried not to recognize ridiculous rumors and ebullitions of fanatical hatred. There was enough truth to fill all the space available. Of course they still call the reformers heretics.

We examined a few of the definitions of Catholic doctrines and practises. During its long history the Roman Church has created an ecclesiastical vocabulary of great extent, and highly technical meanings attach to words having other than purely ritual connections. Such definitions are given clearly as well as concisely. The very brief biographical sketches of the persons and places deemed worthy of note are as satisfying as the space given them permits.

For Lutheran readers the value of the work is not lessened because what one may properly call the point of view of the hierarchy is plainly set forth. There is no more excuse for a Protestant's misrepresentation of the Roman Catholic's view of Christianity than for a Roman Catholic's ignorance of the position of us evangelicals. One welcomes a book that reveals the great fallacy of the hierarchy, namely, its claim that divine grace is delivered to mankind through apostolic succession: in fact they claim

Peter as the arbiter of doctrine and the pope as Peter's direct successor. All practise and all present dogma are articulated to this tenet. From such a major premise an abnormal valuation of the priesthood as men and the church as an institution is bound to appear. For the same reason any work of reform is judged by the personality and personal relationships of those urging it: the proper recognition of truth—even revealed truth—as an objective entity, an instrument of the Holy Spirit is impossible. This new dictionary is true to Catholicism and false to Christianity to the extent of prejudice in favor of personnel rather than the Gospel as the means of grace. N. R. MELHORN.

My Savior

MY SAVIOR. A Lenten Devotional Manual. By Pastor Gerhard E. Lenski, Washington, D. C. Published by the United Lutheran Publication House, Philadelphia, Pa. Price, 75 cents.

A striking and commendable feature of this little volume of ninety-two pages is the balancing of individual devotion and objective scriptural truth. Devotions for forty-seven days are given, and for each a text rich in meaning has been selected. The significance of the text is carefully preserved in the meditation and prayer that follow. Entwined with the interpretation of the Divine Word is an appeal to the mind and heart of the reader. The personal pronouns "I" and "my" occur in each paragraph and thus make the devotions really personal. The days are divided, so far as subject matter is concerned, into six groups, and for each group a worth-while general theme has been chosen. Of these "His Saving Purpose" is the first; "Men Whom God Could Not Save" is another; "The Final Fruits of Salvation" is the last.

The book will be an excellent one for use in family worship during the coming Lenten period. N. R. MELHORN.

Personality Prevails

PERSONALITY PREVAILS. By Cecil V. Crabb, M.A. Presbyterian Committee of Publication, Richmond, Va. Price, \$1.50.

The sub-title of this valuable book is somewhat striking, "The Human Equation in a Machine Age." When Mr. Crabb issued his first book, "Psychology's Challenge to Christianity," several years ago, we gave it our hearty endorsement. Even more heartily, if possible, do we commend and recommend the present book. It certainly is as thorough-going as it is timely and needed. In these days, when psychology has so largely

gotten into the hands of the mechanists, who want to explain everything on a purely physical basis, we need just such a cogent counter-presentation as Mr. Crabb has given us in this book. Most vividly does he analyze and set forth the varied experiences of the human soul, and show that they can be adequately interpreted only on the view that personality is a reality; that men have real egoity, which is the very pivot, as it were, on which all psychical activities revolve. Even the behaviorist could not write a book or deliver an address on his favorite theory without having a specific purpose in mind. He even uses the pronoun "I" in speaking of his own work. How inconsistent it is, therefore, for him to try to explain away these patent facts, the experiences of self-consciousness, personality and purpose! Mr. Crabb does not greatly emphasize "substance" in his polemic, not because he does not believe in a psychical noumenon ("the thing in itself"), but because the crude materialistic psychologists cannot conceive of anything but material substance. He appeals to them on the ground of the experiences men have of self-consciousness and purposive activities. This is the book to get if you want to be put in possession of the latest facts regarding the psychological situation. Many scholarly references are given. LEANDER S. KEYSER.

The Religion of the Child

THE RELIGION OF THE CHILD. By Prof. P. E. Kretzman, Ph.D., D.D. Concordia Publishing House, St. Louis, Mo. 1929. 152 pages. Price, \$1.00.

Here are ten essays by the professor of the Department of Religious Education at Concordia Seminary with the sub-title, "An Inquiry Into the Fundamental Errors of Modern Religious Pedagogy and Their Correction."

The author discusses some of the principles underlying the modern development in religious education, gives many apt quotations disclosing so-called errors, and states the conservative Lutheran position on the points involved. The author holds that there are errors in the interpretation of the meaning of religion, in naturalistic philosophy, in evolutionistic psychology, in the principle of worship, etc. Two essays treat of indoctrination and the need for continued emphasis on it in the Lutheran Church. There are discussions of the problems of Parents' Rights, the Teacher, Methods of Teaching, and the Curriculum. One essay describes Luther's Catechism as a masterpiece of religious pedagogy. The last chapter deals with the program of a Christian school.

The book is a brief but stimulating and timely statement of the problems. It is both critical and constructive. It calls attention to designated conflicts with Lutheran principles in the recent development in religious education. While it presents the viewpoint of the Missouri Synod, it should receive consideration by all who are interested in religious education. M. L. STIREWALT.

AIME PALLIERE, CONVERT

(Continued from page 10)

forth in full accord." Thus we can see that to young Palliere the historic continuity is Judaism and the Roman Catholic Church with the Gospel as a sort of bridge between them, so that if the Roman Catholic Church fails to satisfy there is nothing left but a straight leap into the arms of Judaism.

From that moment begins his "complete conversion to Judaism." He went to Italy, where he became an ardent follower and disciple of the Chief Rabbi Elijah Benmosegh. Here he underwent thorough instruction in the fundamentals of Judaism and became a Jew in the full sense of the word. Just when Palliere associated himself actively with the synagogue is not made clear in the book we have frequently quoted, for as late as 1909 we find him still debating the question with friends concerning the advisability of becoming an active propagandist for Judaism from the pulpit as well as with his pen. In 1924 he edited and published "Israel and Humanity," the work of Rabbi Elijah Benmosegh. He is also the author of a number of other books and is associate rabbi in one of the leading synagogues in Paris.

Aime Palliere's American Mission

We have dealt with the life and conversion of Aime Palliere at considerable length for two reasons. In the first place, it saves us the trouble of reporting his address at the synagogue, because the address with all its flourishes contained nothing that we did not know, since the book we reviewed here and elsewhere makes it perfectly plain how he found his way to Judaism. In the second place, we tried conscientiously, and even went out of our way, to be altogether fair to him; and this is only as it should be. What right would we have to question the man's sincerity either as to honesty of conviction or the motives that led him to profess them? Or what right would we have as Christians to question the possibility of the conversion of a Christian to Judaism, since we believe in the possibility of the conversion of a Jew to Christianity. If we have in any way at all minimized the spiritual significance of Aime Palliere's conversion it is because he virtually disclaims such a spiritual change for himself. The sub-title of the book, which describes so forcibly the great transformation, really gives the truest characterization of this much-talked-of conversion: A pilgrimage from Rome to Jerusalem. The writer of this article, himself a pilgrim, though reversing somewhat the direction without either a forced or voluntary landing at Rome, can easily appreciate the significance of Monsieur Palliere's step. In a choice between Rome and Jerusalem we would much prefer the more ancient landmark.

This much for Aime Palliere's own personal experience in which we have nothing but the warmest interest, and if he would care for it, our sympathy. What bothers us a bit just now is his

mission in America, engineered by no less a representative of American Jewry than the well-known Rabbi Stephen S. Wise. Or do we dignify this coast to coast parade too much by calling it a mission? We tried our best to divine the purpose of this mysterious tour as we listened carefully to the introductory and concluding remarks as well as to the carefully prepared address. In the introduction the speaker referred to himself in the words of Christ applied to John the Baptist: "What went ye out for to see?" We are still looking for the answer to the question. He took great pains to emphasize that he was not parading as a convert and yet he was introduced as a convert; the subject of the address was not only that of a convert but that of the much despised conversionist, to use the pet appellation given Christian missionaries to the Jews by our broad-minded and big-hearted Jewish rabbis. The true catholicism of Judaism was not merely stressed as a prophetic dream but was presented as an essential, though it was not made clear how Judaism intends to exercise this great prerogative. Even the prophecy of Zechariah that "ten men shall take hold of the skirt of him that is a Jew, saying, 'we will go with you: for we have heard that God is with you,'" was quoted to show the conquering character of Judaism. If this does not indicate that Palliere's presence in America has a missionary intent we have completely missed the point in the elaborate arrangement of this spiritual two-ring circus and in the publication of his autobiography which now seems to have been the first step of encouraging more pilgrims to Jerusalem.

Twaddle and Weak Sisters

Let us make it perfectly clear that we find no fault with Judaism or its representatives if at this eleventh hour they have discovered that it is not criminal for a religious group to seek to propagate its views even to the extent of making converts. Had our rabbis not been so busy spreading their nonsensical twaddle among the weak sisters of Protestantism in an effort to persuade, threaten and cajole them into giving up their mission work among the Jews they would have discovered long ago that missionary propaganda is not original with Christians or Christianity but is embedded in the very heart of the religion of Israel. Had our Protestant "good willers" not been so impressed with the kosher dinners and oily compliments handed them by the silver-tongued orators of the synagogue they would have tried to find out what representative Jews say of their own religious mission before selling their Christian birth-right for a mess of pottage.

Here is what Haham Moses Gaster, chief rabbi of orthodox Jewry in England, has to say in an essay on "The Spread of Judaism Through the Ages":

"Among the many fallacies affecting the Jews and Judaism, there is none which is so generally accepted and so

deeply rooted as that which declares Judaism to be a mere tribal religion, and to have neither the wide outlook nor the ideal expectation of becoming a world religion. . . . It is quite natural that the Jews, while their own lives were threatened by persecution, and when the conversion of a Gentile might have brought dire punishment on the whole community, should have refrained from carrying on religious propaganda. Not so, however, in olden times, and under circumstances favorable to Jewish missionary activity. . . . We find at the very beginning of our history the promise given to Abraham that 'all the nations of the earth shall be blessed in thee.' His descendants were to be means of spreading this divine blessing among all the nations of the world. . . . The messages sent by the prophets, were they not apostolic epistles from those who propagated the word of God and the fear of Him to the heathen nations and kings?"

"It Took but One Convert"

Liberal Judaism has indeed been too busy coining the lofty phrases defining its creedless religion to look for the mission of modern Judaism. It took but one honest to goodness convert to rekindle the ancient spark so that the liberal French Jew, Edmund Fleg, waxes enthusiastic: "At last there seems to be a sign that this age-old hope may be realized amid the diverse faiths of the world. Might not one say that the ancient Messianism of Israel, which is become the religion of Palliere, is on the way to becoming the religion of humanity?"

How stupid our liberal American rabbis are if they fail to realize that in parading this Roman Catholic convert to Judaism throughout the length and breadth of this country they are eating their own words when they held up to ridicule converts from one faith to another! Hans Herzl, son of the illustrious founder of modern Zionism, becomes a Christian and there is unmistakable evidence that he has gone insane; Aime Palliere becomes a Jew and he becomes "the bearer of an ideal which is of importance to all humanity." Neander, Philippi, Da Costa, Cassel, Edersheim, Saphir, to mention but a few of the many hundreds of prominent Jews, become Christians, and their names are dragged into the dust and their lives are stamped with insincerity; a single prominent convert to the synagogue and "wherever he has gone he has made a most profound impression, by reason of his transparent sincerity and the obvious fervor of his devotion to the Jewish faith and the Jewish people." Inconsistency! Thou art a jewel beyond compare.

Let Christians learn from this fiasco not to take too seriously the blustering indignation from the Jewish camp against the terrible conversionists. If there are any abuses, both Christians and Jews are responsible for them because both lack the courage and the honesty to recognize and support legitimate missionary propaganda.

THE LUTHERAN CHURCH IN NOVA SCOTIA

By M. S. Wentzell, Riverport,
Nova Scotia

North America was discovered by Christopher Columbus in 1492. That the Norseman discovered North America 500 years before the voyage of Columbus is testified to by Ortelius as early as 1070; by Adam of Bremen in 1072; by Arne Marson, the Icelandic chief; by Torfaeus in 1075, and upwards of a hundred modern authors of repute.

The Aborigines comprised the greatest family of Indians inhabiting North America at the time of its rediscovery by Europeans. The Algonquins, of whom there were upwards of thirty tribes, each speaking a separate dialect of the same language, were among the most numerous and powerful. To this great family belonged the Micmacs of Nova Scotia. The men of this tribe often stood six feet in height and were broad shouldered, strong limbed and active. They are not, however, as we find them today. Their pure blood has been mixed with that of alien races. The prevailing color among them is a reddish-brown or copper color of their wild ancestors, but many show traits of Caucasian or African nationality in color and features. We find from the reports of the Dominion Government the Indian tribes are diminishing.

The religion of the ancient Micmacs was, like that of the Western tribes, a commingling of the natural with the supernatural in a vague and unsystematic grouping around the great Good Spirit and the great Evil Spirit. The most illustrious of the deities of the Micmacs, after the great Spirit, was Glooscap, a demigod. His favored dwelling place was Minas Basin. Even the wild animals were obedient to him, and at his call the moose, caribou, and bear came hastening to his side. But the mighty Glooscap was not able to cope with the white invaders who came into his domain. The former deeds of blood still linger upon the islands. As an illustration, a certain locality along the shore between Mahone Bay and Gold River, was the scene of so much slaughter as to fasten upon it the name of Murderers' Point. Here the crew of a fishing schooner once landed, leaving a boy in charge of the vessel. From his place on board the boy saw the savages murder his companions. With all haste he cut the moorings of the schooner, ran down to Clay Island, where other Americans were fishing, and thus saved his life. On Heckman's Island as late as 1756, a Mr. Payzant settled with his family. Seizing a boy on a neighboring island, the Indians forced him to guide them to the spot, and there they killed Mr. Payzant, a servant maid, a child and the boy who had acted as guide.

War and Religious Doubt

The first European colonization made in the territory known as Acadie was

almost entirely confined to that part of the country now known as Nova Scotia. The name, "Acadie," which it formerly bore, is derived from the Algonquin word "Cadie." Thus Acadie belonged to the French, and in 1604 came the expedition of De Monts and, in the following year Port Royal was founded. Under the reign of Oliver Cromwell of England, Acadie or Nova Scotia was ceded to Great Britain by the Treaty of Utrecht in 1713. Then came the era of renewed doubt and uncertainty. Then war broke out, and during the different conquests the French lost Louisburg, their strongly fortified hold. Thus the question of rule with the capture of Louisburg was practically settled, but next of importance was whether Romanism or Protestantism would be allowed to grow up. A French expedition setting out from France under Duc D'Anville for the siege of New England, Boston, and Nova Scotia, was wrecked by a tempest while off the coast of Nova Scotia. Many of his ships were claimed by the sands of Sable Island, "the wrecking grounds" of the north Atlantic, which has also claimed many lives of our fisherfolk in Lunenburg County and elsewhere.

Now the Governor of Great Britain decided that in order to keep possession of the country they must colonize it without delay. Under the command of Colonel Edward Cornwallis they came, 2,576 in number. These settlers were English and German. Their first landing was at Merliguesch Bay, now Lunenburg Harbour, and on landing he found a small settlement of French Acadians. Many of these English settlers were discharged soldiers, while the Germans were principally farmers from Wurtemberg and Saxony. We find that a second group of emigrants induced by these in Lunenburg, embarked from Rotterdam and arrived in Halifax in 1750, quickly to be followed by others. They were one in faith and doctrine, one in polity and discipline, yet their history is distinct. The first missionaries who came accompanied the expedition of Governor Cornwallis. They were the Rev. Messrs. Anwell and Jean Baptiste Morreau, who were followed in the summer of the same year by the Rev. William Tutty. Mr. Anwell was soon recalled and the duty of supplying clergymen to the Germans fell to Mr. Tutty, who was a clergyman of the Church of England. The first missionary employed directly in the oversight of the Germans was Mr. Burger, a German-Swiss minister who went to England in 1752 and received ordination from the Bishop of London.

Lutherans Worship With Episcopalians

Mr. Tutty died in 1754. Among the first buildings erected in Halifax at public expense was St. Paul's Church. The Lutheran and Calvinistic settlers were compelled to assist in the building of this edifice; but the Lutherans objected, not being in agreement with the doctrines therein taught. Therefore being

without a place of worship, and without a missionary to minister to them, the opportunity afforded itself to the ministers of the Church of England and Episcopalians to offer their services, which resulted in their gains. They did not enjoy in the Colonial Government the same legal status as St. Paul's, for a piece of property at the east end of the German burial ground bequeathed to the German Church was seized by the authorities of St. Paul's Church, the only representative of the established church in Halifax.

U. S. Revolution Brought Immigrants

There was a remarkable movement on foot which resulted in the independence of the thirteen Provinces under the name and title of the United States of America. Canada had been asked to join, also Nova Scotia, but both refused. This caused many loyal subjects from New England to leave and come to Nova Scotia and a large quota came to Halifax and Shelburne. Among the incoming settlers was Rev. Bernard Michael Houseal, to whom perhaps more than to any other, the congregation owes the loss of its original Lutheran name and faith and who should have been its strongest human bulwark and defense in its isolated and defenseless position. The coming of Mr. Houseal was a great boon to the German congregation of St. George's. Their church had now been completed twenty-two years. But due to Mr. Houseal's loyalty to England, he found that if he conformed to the Church of England he must admit the invalidity of his previous ordination and submit to the imposition of Episcopal hands. Consequently he remained in Halifax for a year, and then sailed for England. There he received the chaplaincy of a regiment and with this regiment returned to Halifax. The sixteen years of his life in Nova Scotia were devoted to God as a clergyman of the Church of England. His body now lies in a vault underneath the Old Dutch Church.

These actions of Mr. Houseal's under the circumstances and with the civic power entirely invested in the hands of the authorities of the Church of England, and the Episcopal Bishop as chief justice, as members sitting with closed doors, could and doubtless would and probably did, legislate with the approval of the Government in such a manner as to give the appearance of a legal sanction to the transfer of the property of the Lutheran congregation (which was growing more and more valuable every year) to the friendly congregation of St. Paul's. Thus the church was robbed of its property and members likewise. At intervals Theodore Cossmann, D.D., who was stationed as Lutheran pastor at Lunenburg, held services in the Dutch Church, being given right to do so by the rectors of St. George's.

Lunenburg was founded in 1753, and was made a county by Act of Assembly August 7, 1759. Next to Halifax it is

the oldest settlement formed by the English Government in the Province of Nova Scotia. An expedition under the command of Captain Lawrence, Governor of the province, in company with 1,453 emigrants, German-Swiss, etc., in the ship *Albany*, with Captain Rouse as convoy, landed at the mouth of the harbour, and called it Roushers' Brook, in honor of their convoy. Many hardships were encountered by these settlers at the hands of the Indians.

The German Lutherans felt that their number entitled them to consideration, and they petitioned the Governor to secure for them a minister of their own faith. This the Governor promised to do, but that was the end of the matter. In the rebellion of December 15, 1753, the German Lutherans, guilty or not guilty, were compelled to suffer, as a certain man by the name of Hoffmann, was held responsible for the rebellion in company with Peterquin, a Frenchman.

French Protestants Get Pastor

In 1752 five hundred Protestants of the Confession of Augsburg arrived in Halifax from Montbeliard. Fifty families of these were among the colonists to be sent to Lunenburg. They were immediately supplied with a French missionary. Several times the German Lutherans handed in petitions for a minister or a school teacher, but their intentions were frustrated. Meanwhile they affiliated themselves with the Church of England, but later on separated and faithfully endeavored to secure a pastor of their own faith. Finally in the year 1760, ten years after they left Germany, they succeeded in securing the services of a German school teacher. Then there arrived the Rev. Robert Vincent as English teacher and missionary and the services were conducted by him in the English language.

After the death of Mr. Vincent (which Jung says took place in October, 1765,) the Rev. Paulus Bryzelius came to Lunenburg as English and German missionary. He was ordained by the Bishop of London to the charge of the German mission at Lunenburg in 1767. At Easter 1768 he brought forty-six young persons for the first time to the Holy Communion. Every Sunday he conducted services three times,—preaching in English at ten o'clock, German at twelve and French at two. Then he took the Lutheran children for instruction preparatory to confirmation and communion in the Church of England. He did this in the interest of union, that they might conform to the Established Church for the sake of convenience. But they did not conform. Had they consented to this artful union, there would have been union, but there would not have been unity. This we can see today in our midst. Then a meeting was called. Twenty men were present, and a petition was drawn asking the authorities for assistance, but the highest officer in the Government would not assist or endorse our call, and therefore these men bound themselves together to write the Rev. Henry

Melchior Muhlenberg of Philadelphia, Pa., for a pastor. This was done, but no answer was received. Apparently the letters fell into other hands before they reached their proper address. So in 1770 they began to hew timbers for their new church. In the meantime Mr. Lorenze Conradt was appointed to go to Philadelphia and wait on Mr. Muhlenberg and present the case to him. Little was gained from this interview. Later Mr. Kaulback was sent to Philadelphia, but he also met with ill success. Then Mr. Kaulback went to New York and there he came in touch with Rev. Schultz. After some consultation with him, they set out together and arrived in Lunenburg on October 27, 1772. On the second Sunday after arriving he preached in the new church and dedicated it, calling it "Zion's Church."

The church prospered for some time, but during the last few years of his pastorate, he demanded an increase in salary above what was promised him, and he then threatened to leave if this sum was not paid. This he did. Nevertheless Mr. Schultz was not inactive during his pastorate. In his time the bell, which now hangs in the tower of Zion's Church, was brought from France and hung in the chapel at Louisburg. When the fort was dismantled in 1858 it was taken to Halifax, and later bought by the Lutherans of Lunenburg.

The second minister to arrive was the Rev. Johann Gottlob Schmeisser. He spoke in the German tongue, which they unfortunately could not understand. Eventually this difficulty was overcome and we find in him the greatest and most devout pastor to his people for the twenty-four years he was with them. After his death a devout Loyalist who was stationed at Shelburne, came to Lunenburg, where he served the Lutherans until Rev. Ferdinand Conrad Temme arrived May 1, 1808.

Dr. Cossmann Arrives

During his stay there were four members of his congregation excommunicated for the harm that they had done to the church. Mr. Temme was a faithful and painstaking minister, commanding the affection of his parishioners, and the respect of all who knew him. He spent twenty-four years in Lunenburg. After his death in 1832 the Church at Lunenburg was without a pastor until January 17, 1835, when Rev. Dr. Charles Ernst Cossmann arrived from Halle. When he arrived he found only one church edifice in his parish, and to it all the members within a radius of twenty miles came on foot and by boat. But Mr. Orth, who was excommunicated in 1812, had already begun operations in 1813 as a Methodist preacher and was leading the people astray. This compelled Pastor Cossmann to go to the outlying districts such as Maitland, Northfield, Cornwall, Tancook, Blandford, Conquerall, Feltzen South, Rose Bay, etc. He traveled annually about four thousand miles and for the most part in saddle.

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strenuous. The elders called a meeting for the purpose of securing help, to meet the situation caused by Orth and others. They were fortunate enough to secure Rev. W. W. Bowers, who labored harmoniously with Pastor Cossmann until he accepted a call from the Bridgewater Parish, which by this time was self-supporting. The Lunenburg and Bridgewater parishes were in flourishing condition up to 1860, when the Rev. J. J. Stine appeared. He forced the congregation to introduce Methodist prayer meetings, and finding resistance he scolded the elders and congregation. He was immediately discharged from the Lutheran Church, and then held meetings in the Temperance Hall. Of course his friends after his departure joined the Methodists. After this sore affliction they had to send for another English Lutheran minister, and he finished what Mr. Stine commenced. Rev. Hutchison, Episcopal minister at Bridgewater, and the English minister were working to remove Dr. Cossmann from his church and have the remaining Lutherans unite with the Episcopalians. Had Dr. Cossmann resigned in the face of these troubles as he was now an old man, Nova Scotia would by this time be without a Lutheran "Zion." After this division several English Lutheran ministers came to Lunenburg, but were compelled to resign for peace' sake, until the Rev. Dr. Luther Roth arrived in 1876. There were then the Rev. J. A. Schaffer and the Rev. A. J. Yount at Mahone Bay and Bridgewater. However, the continuance of holding services in outlying districts was still necessary, although with the assistance of these fellow workers, the burden was made lighter.

The Lutheran Church in Lunenburg County since Rev. Luther Roth's time was led by faithful and devout pastors, and all the Lutheran congregations in Nova Scotia with the exception of the Halifax Mission are in Lunenburg County. Since the founding of Nova Scotia there were Lutherans scattered along the shores and islands. Had they not been under the strict civic laws of the authorities of the Church of England, who were members of the Government at Halifax, we no doubt could boast today of a greater Lutheran body in Nova Scotia. There are now thirty-one congregations in Nova Scotia served by eight pastors. The largest congregation has 900 baptized and 435 confirmed members.

A LETTER FROM CHINA

Kiaochow, Shantung, China.
December 14, 1929.

Dear Friends Across the Waterway:

Just back from a preaching tour. I will try to give you a few first impressions of Chinese village life. Let me hasten to assure you that it was Pastor Scholz that did the preaching. I went along to see and to get acquainted. We traveled by train, Chinese wheelbarrow, bus, boat, and last but chiefly, by our

ten-toed machine to many villages and several cities, preaching the Gospel. Where we had congregations we usually had a preaching service first, followed by the giving of the Bread of Life to the Christians; then, if there were any desiring to be baptized, Pastor Scholz would examine them; afterwards we would have a baptismal service for those who were prepared.

Come with us into a village of about 100 houses,—families is what the Chinese mean. Passing between mud walls, topped by thatched roofs, broken here and there by doorways in which are standing women, men and children, staring at the foreigners: for the children, seeing us coming, run and call, "Come and see!" So we are passing in review before all eyes, yet, like the Pied Piper of Hamelin, we are leading the procession of curious children and their elders, for soon they are all following us. We pass many narrow openings in the mud walls. These are the side streets, many of them blind alleys, on which many people live who are blind to the light of the knowledge of the coming of Mary's child-Saviour.

Turning down one of these by-ways we arrive at the gate of a Christian's home. He has met us on the way and greeted us in polite, Chinese style, shaking his own hands and asking if we have eaten and if our journey has been a peaceful one. At the gate other members of the family meet us with apologies for their humble abode. The front yard, frequently a hard, smooth surface, prepared and used as a threshing floor, has several piles of sweet potatoes, peanuts, and bean plants, topped with a matting, made from wheat stalks sewed together. These are cut up for feeding the cattle and for keeping warm in severe cold weather. Bundles or shocks of Kao-liang (African Kafir corn) are leaning against the wall of the compound or the house. This Chinese house is really made up of one-story rooms, with mud walls and thatched roofs.

Household Furnishings

We enter through a low door into one of these rooms where the family gathers for their simple meal, twice or thrice daily, according to their custom. Here is a Chinese stove, perhaps a box or two and a stool. This is like a vestibule to the rooms on either side. We pass into one of these where we are invited to sit on the Chinese bed—K'ang, as the Chinese call it. This is a mud, brick or cement box-like effect built against the wall. Most of them can be heated by a small fire below. The kitchen stove always heats the K'ang in the next room, an example of Chinese economy. Although invited to sit on the bed, we ask the men or women to be seated. Finally, after this sally of formality we probably sit on a chair or box or anything convenient.

While they are preparing the customary tea, we have an opportunity to look around the room. For wall paper we notice that it comes from America—newspapers from the West Coast. In one place it was the San Diego Union November 21, 1926. Over this we see the

familiar Chinese scrolls and four black or gold letters. The window is about three feet square and is covered with "window paper," letting in light but keeping out wind and much of the cold. In the corner behind us are several red wooden suitcases—like large red cases—in which the Chinese keep their belongings. These take the place of our bureaus, trunks, suitcases, etc. The size of this room is about seven by seven feet. While sipping tea, we learned that there are twenty "mouths" in the family; so they have many to look after and we were not surprised to find that every room was a bedroom for two or more weary ones seeking rest, but finding little. Yet, if they have rest for their souls they may endure the hardships of this life. But alas! for those whose souls have not found the "peace that passeth understanding."

Why Do They Come?

As their preacher has told the people we expect to come on this day, it is not long before the Christians have arrived at the chapel or schoolhouse to greet us. Many outsiders have also been attracted. The reason for their interest is not the message that we bring, but our strangeness of appearance, dress and physique. My height was everywhere a topic for conversation. Frequently they asked, "Are all Americans so tall?" After learning that America was "my honorable country" they would ask, "How far is America?" and "Is it east or west?" They are often surprised to learn that we have the same sun and moon. In my broken, stuttering, stumbling Chinese I tried to tell them that as children playing, we would often talk of "digging through to China." Now we have to "dig in" to the Chinese language, in order to give them the Good News in their own tongue. We may smile at their ignorance of geography, but their ignorance of their Saviour is—death! As I listened again to the explanation of the Fifth Commandment as Pastor Scholz examined the baptismal candidates, I felt convicted. We, who have received such privileges as we have from God's grace, are responsible if we withhold the life from those living in death's grip. As we so often sing, "Let none whom He hath ransomed fail to greet Him, through thy neglect, unfit to see His face."

As we, when writing are in the Advent season thinking of Christ's coming, you, when reading, will be in the Epiphany season thinking of Christ's manifestations—to the Jews first, and then to the Gentiles. At this Epiphany season a special emphasis is given to the "abroad" phase of spreading the Good News to the lost. The opportunity to help wipe out the foreign mission deficit is to pay up our Church's arrears. Our negligence is responsible. Have we done what we could? This burden bears directly on the work here. We are retrenching. Opportunities are being lost. This means souls are living and dying without Him. This is the first place where help is needed to forward the work. There are, also, opportunities for churches, societies, Sunday school

classes, leagues to come in direct contact with the work in the different fields by having a "parish abroad."

Returning from our trip we found letters from those who had taken time to answer our first circular letter. Thank you! Criticisms and suggestions are invited to help us share with you our joys and sorrows, problems and perplexities as part of the Church's onward march.

CHARLES H. REINBRECHT.

ON THE WING

Age

If you travel forty-six miles northeast from Philadelphia, Pa., on the Reading Railroad you will get to the small town of Red Hill near Pennsburg. Twenty-two miles in the same direction brings you to Allentown, Pa. Here Pastor H. H. Krauss and his interesting family will make you feel at home in the fine brick parsonage; and on Sundays you will be greeted by a large Sunday school (half of the members adults) and by an equally large wide-awake congregation. You will worship in a substantial brick building, modern and churchly in its appointments, although thirty-three years old, and the fourth building in succession on the same site. This congregation (St. Paul's) is 225 years young! It began in 1705 on a different site and under a different name in conjunction with a Reformed and Mennonite congregation.

A log school house, which also served as a church, was erected on the present site before 1739 and the first church building was dedicated in 1750.

This congregation has its fifteenth pastor. Its organizer and first pastor, Rev. John Jacob Justus Berkenstock, served four years (1739-1743). The Rev. Frederick Waage (a household word in these parts) shepherded this flock for thirty-nine years (1829-68) and his son, Orwin (O. F.) Waage (1869-1918), fifty years! Mr. Krauss became pastor in 1925.

Stars

Rarely has a congregation sent forth more and abler men into the Christian ministry than St. Paul's. Here Philip Krauth, D.D. (father of Charles Porterfield Krauth, author of "The Conservative Reformation"), was baptized, while his (Philip's) father was organist and parochial school teacher in the congregation. From this church came Jacob Miller, D.D., pastor of the local church twenty-one years (1808-1829) and later thirty years pastor in historic Trinity, Reading, Pa. From this congregation came also the Rev. Conrad Miller, father of the late Edgar Grim Miller, the first executive secretary of the Ministerial Pension Board of the United Lutheran Church in America. Here also was born and confirmed and celebrated his golden jubilee as pastor of the church, the Rev. O. F. Waage! An able and distinguished son is Elmer F. Krauss, D.D. (brother of Pastor H. H. Krauss), professor in the Chicago Seminary at Maywood, Ill.; Elmer E. Schantz, deceased; Rev. W. Frank Hersh, Sanguetries, N. Y.; Rev. Rufus E. Kern, Hamburg, Pa.; Jonas K. Trumbauer now in the Evangelical min-

istry. The talented wives of the Revs. W. R. Knerr of Denver, Pa., and of the Rev. Mark O. Heller, Tacoma, Wash., are daughters of St. Paul's.

The Pastor

Pastor Krauss was born in East Greenville near Red Hill. He attended Perkiomen Seminary; graduated from Muhlenberg College in 1906 and from the Philadelphia Seminary in 1909. He spent three years in his first parish at Berrysburg, Pa. (1909-1912) and there secured two noted sons for the ministry: Rev. Russell Snyder, pastor of Incarnation Church, Philadelphia, and Harry Herman, pastor of the Church of the Redeemer, Reading. In the Auburn Parish of four congregations he served thirteen years and induced two more young men to enter the ministry: the Rev. George M. Sowers of Stroudsburg, a former missionary to Japan, and Rev. LeRoy Wuchter of Wyomissing, Pa. While in this parish he served four years as president of the Pottsville Conference, seven years as principal of the Auburn public school, six years as president of the Auburn Borough Council, three years as statistical secretary of the Pottsville Conference, and has been serving on a number of the committees of the Ministerium of Pennsylvania.

Trenton, N. J.

We are greatly indebted to the Rev. William Penn Barr and his family for their kind hospitality during a recent visit to their fine city. Mr. Barr, the successful pastor of St. Bartholomew's Church since 1917, took me in his car to call on the ten Lutheran pastors in the interest of the Pacific Seminary. We were cordially received. Mr. Barr is a native of Mauch Chunk, Pa., a graduate of Muhlenberg College, '96, and the Philadelphia Seminary in '99. He served three and one half years at Mt. Joy, Pa., and fourteen years at Weatherly, Pa.


I was most cordially greeted by all the pastors in Camden, Newark, East Orange, Jersey City and Elizabeth. In the latter city we were the guest at a Thanksgiving Day dinner tendered by Mr. and Mrs. S. T. Roeder to their parents, and Rev. and Mrs. W. U. Kistler and their families.

Rye

"Cast thy bread upon the waters and thou shalt find it after many days." While pastor in Binghamton, N. Y., Mrs. Bieber and I were much interested in finding homes for hundreds of children for two weeks in the country, sent from New York City by the New York Tribune and carried for a nominal fare by the railroads. It was our good fortune to entertain several very sweet children in our home for several summers. One of them, now a prosperous business man, living in Rye, a suburb of New York City beyond the Bronx, royally entertained us in his beautiful new home recently. He has a charming wife who vied with her husband in tendering bountiful hospitality. His brother is a Lutheran minister in New York State. Our hosts are also philanthropically inclined.

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CHURCH BOOK AND LITERATURE SOCIETY REORGANIZED

The Lutheran Church Book and Literature Society of the United Lutheran Church, with headquarters in the Muhlenberg Building, 1228 Spruce Street, Philadelphia, Pa., at a recent meeting, reorganized with the election of the following officers: Paul Z. Strodach, D.D., president; C. P. Wiles, D.D., vice-president; the Rev. W. H. C. Lauer, recording secretary; the Rev. Gustav H. Bechtold, corresponding secretary; Mr. H. Torrey Walker, treasurer.

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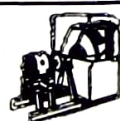
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PERSONALS

Rev. C. D. Geiger of Alliance, Ohio, began his duties as pastor of Zion Church, Cobleskill, N. Y., on January 26th. In the issue of THE LUTHERAN under date of January 30th it was erroneously stated that he had gone to Cobbskill, N. Y.

Rev. William I. Good, for fifteen years the pastor of Grace Church, Johnstown, Pa., resigned in order to accept the missionary superintendency of the Alleghany Synod on September 1, 1929, succeeding L. P. Young, D.D., deceased. Just recently Mr. Good changed his residence from the parsonage to 213 Everhart Street, Johnstown, Pa.

On January 21st the *Rev. Oscar C. Kaitschuk* resigned as pastor of Immanuel Church, Lake Geneva, Wis., to become pastor of Bethel Church, Chicago, Ill., as successor to his father, the late *Rev. Albert Kaitschuk*, who served this congregation faithfully for thirty-five years. His resignation was reluctantly accepted, for during his brief pastorate remarkable progress has been made. The Bible school more than doubled itself and the attendance at services exceeded that of all previous years. The best financial report in the history of the church was submitted at the last congregational meeting.

Jacob E. Maurer, D.D., has resigned as acting pastor of St. James' Church, Chalfont, Pa., and has moved to Boonsboro, Md.

Rev. Dr. and Mrs. J. J. Schindel of Christ Church, Chestnut Hill, Philadelphia, Pa., left for a trip to the Holy Land on January 29th, to be gone until early in April. At the regular meeting of Christ Church Brotherhood on the evening before, the ladies of the church also attended, making the meeting a farewell party to the pastor and his wife. Useful traveling gifts were bestowed, and words of appreciation and good wishes for a pleasant journey and safe return were spoken by a representative of the Brotherhood:

Rev. Milton H. Stine, Ph.D., who has been filling the vacancy at Christ Church, Harrisburg, Pa., for three months, has accepted the call to become pastor of the congregation. He has had experience in church building and is an author of several books. Dr. Stine served a charge at Lebanon, Pa., from 1883 to 1892 and led them in erecting a house of worship. He served again in Lebanon from 1908 to 1915, during which time the congregation erected a splendid Sunday school

building. This is the second time he has been pastor of Christ Church, his first pastorate extending from 1895 to 1904. During that period Redeemer Church was established. Dr. Stine served a congregation in Wilmington, Del., which grew from a mission to an independent church in four years. He also enjoyed great success at First Church, Los Angeles (1892-1895), where he founded a Lutheran church and five years later erected a \$65,000 edifice. Christ Church has a large membership and a splendid property, the church having been erected during the pastorate of Dr. Thomas Reisch.

M. L. Stirewalt, D.D., professor of practical theology in the Chicago Seminary during the past eight years, has accepted the call to the pastorate of St. John's Church, Salisbury, N. C., and expects to begin work in that field about the middle of February.

GATE CITY NOTES

The regular monthly meeting of the *Omaha Pastors' Association of the United Lutheran Church* was held in Kountze Memorial Church on January 27th. *Rev. Coy L. Stager* presented an excellent paper on "A Proper Conception of the Gospel Ministry." Special emphasis was placed upon a high idealistic conception, remembering the importance of its being a divine call such as Paul received. In concluding, the speaker suggested that the minister must be a man of faith, a student abreast of the times socially, economically and religiously, sympathetic, tactful, fearless, a man of devotion, and a real producer.

In the business session the interesting fact was brought out that Omaha has the largest number of Lutherans belonging to the United Lutheran Church of any city west of the Mississippi. There are 5,472 confirmed members, and the six congregations own property valued at \$674,600.

First Lutheran Church, *Rev. G. B. Weaver*, pastor, optimistically reports the most successful Every Member Catechism they have ever had, and very fine church school attendance.

Grace Church, *Rev. C. L. Ramme*, pastor, has enjoyed six months of real progress. However, Brother Ramme has been compelled to return to Colorado because of the health of his wife. So his pastorate in Omaha, though very happy, has been very short. At the meeting of the Pastors' Association, resolutions were adopted expressing the sincere regret of the ministerial group over the unfortunate circumstances that have made Mr. Ramme's stay so brief.

Kountze Memorial, *O. D. Baltzly, D.D.*, and *Rev. H. E. Yost*, pastors, reports larger attendances than ever at the confirmation lectures which are given twice a week. The lectures given on Sunday nights have averaged about 700 in attendance. There are about 260 regularly enrolled members. On January 19th Dr. Baltzly preached a very unusual sermon.

mon "To Omaha's Doubters, Infidels, and Agnostics." Considerable comment was offered by the large number of un-churched folk who were attracted to this service. Another great Christmas offering was made to Tabitha Home, providing entire new outfits for all the children.

St. Mark's Church, Rev. C. L. Stager, pastor, has the fine record of closing the fiscal year with all debts paid and the apportionment contributed in full.

HUGH. E. YOST.

CONGREGATIONS

Buffalo, N. Y. At the annual congregational meeting of the Church of the Redeemer, Rev. J. Sahner Blank, pastor, the reports showed an increase of one sixth of the membership in the church and eleven per cent in the Sunday school. The school supports a mission in Okubo, Japan. The Luther League has attracted many university students to their fellowship teas and devotional meetings held every second Sunday. The three women's societies are doing good work, helping to support students from the mountains of Virginia as well as a student at the Philadelphia Seminary. The weekday school conducted by the parish worker, Miss Bertha Hein, has had an exceptionally good year, two schools being conducted weekly. While the congregation has contributed \$14,975 for congregational expenses, they have contributed through weekly envelopes and special gifts \$4,000 more for benevolence than for congregational expenses.

Chicago, Ill. North Austin Church, Rev. F. W. Otterbein, pastor, and Rev. D. R. Kabele, assistant, reports encouragingly for the church and its auxiliary organizations during the past year. We quote: "Of all departments, the 'Family Altar' made the greatest strides during the year. Beginning the campaign six years ago we have now come to the point when we can report that the vast majority of our families are observing the family altar and it is growing each week. The increase has been specially noted among the young people. The work will continue until it is 100 per cent complete. Several thousand copies of the New Testament were distributed gratis to those who promised to use it daily. Most people are following the daily schedule of Bible readings appearing in the 'Family Altar' on the back cover of *The Chimes* each week."

This is a church where the constant cry is "More room for those who wish to attend services." The Sunday school with an enrollment of 1,950 and 120 teachers and officers is suffering from inadequate accommodation. The communicant membership in good standing is 2,677, the baptized membership 3,420. There are 149 young people being instructed preparatory to confirmation.

Columbia, S. C. St. Paul's Church, H. A. McCullough, D.D., pastor, reports that their junior church under the direction of Student J. C. Peery of the South-

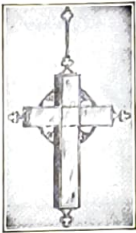
ern Theological Seminary is the outstanding event of the year. It has grown from sixty-six to eighty-two active members, a parish in India is supported, and a contribution made to the education of Paul Mitchel, a boy at the Rocky Boy Indian Reservation who is preparing to become a missionary to his own people. Their budget for 1930 is \$325. The net gain in the senior congregation is eighteen members, making a confirmed membership of 698. The total expenditures for 1929 were \$22,120. The apportionment to synod was paid in full.

Great Kills, N. Y. Lutheranism as an influence in Americanization is exemplified in mission congregations around New York City perhaps more clearly than in congregations in other parts of the country. Various racial groups come together and learn to appreciate the influence of others and to work together in harmony. A congregation which is in itself a "melting pot" is Christ Lutheran Church of Great Kills, Staten Island, Rev. Frank H. Nickel, pastor. Seven countries are represented by the nine men who are members of the church council: Germany, Norway, Finland, Latvia, Italy, Scotland and the United States. Four additional racial groups are represented among the membership, namely, Swedish, Danish, English and French.

Greenville, Ohio. St. Paul's Church celebrated its sixth year under the pastorate of Rev. C. C. Wessel with a social evening. At this time the organizations reported progress and growth in members. The program for activity in the year to come is in harmony with the evangelistic program of the church at large. This church has risen from one of the smaller churches in this vicinity to the largest and most active Lutheran Church in Dark County, Ohio. The membership has increased more than 100 per cent. The debt of \$4,500 has been wiped out and in its stead there is a sinking fund of \$11,000 toward the erection of a parish house unit of a new church plant. The yearly expenditure has advanced from \$2,700 six years ago to \$9,566, with \$2,545 being spent for benevolent purposes during 1929.

Greenwood, S. C. Six years have passed since the Rev. M. R. Wingard entered upon his work in the Greenwood-Clinton Mission. The two congregations that compose this mission, Immanuel, Greenwood, and St. John's, Clinton, are thirty miles distant from each other, and are situated apart from other Lutheran groups. In spite of this fact and other adverse conditions progress has been made. During this period there have been five confirmations, four adult baptisms and forty-three accessions by letter in Immanuel congregation. The confirmed membership is eighty-seven, which means a net increase in membership of sixty-six per cent. A Light Brigade organized with eight members has grown steadily to a membership of above thirty.

At St. John's, Clinton, during this time



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and evening services and Sunday school doubled over those of the preceding year. 105 new members were added to the confirmed roll, bringing the active membership of the congregation up to slightly more than 300. Daily vacation and weekday religious schools were conducted with volunteer leaders and teachers. Family Night was instituted on Wednesday evenings with a program comprising supper, devotional and missionary periods, classes in parent problems, young people's problems and teacher training. The apportionment for the year and the congregation's entire quota for the Ministerial Pension Fund were paid in full. Monies received by the church treasurer during the twelve months totaled \$14,328.35. The Sunday school, in addition to many other generous benevolent contributions, assumed the support of Konanki Church and Sunday school in the Palnad Field, India. A Young Men's Ushers' Association, Girl Scout Troop, Junior and Intermediate Luther Leagues were organized and added to the following roster of existing congregational organizations: Women's Missionary Society, Ladies' Aid Society, Senior Luther League, Boy Scout Troop, junior and senior choirs, Ladies' and Men's Bible classes. Rev. Paul S. Wagner is pastor of this congregation.

Red Lion, Pa. Grace Church, Jerome M. Guss, D.D., pastor, presented most gratifying reports at the annual congregational meeting. Not only has the synodical apportionment for benevolence been paid, but an excess of \$1,255 was paid for unapportioned benevolence,—a total of \$2,886. All obligations were paid, and a balance reported in the treasury. Total assets in all funds for the new church building increased about \$2,400 during the year. Receipts for current expenses amounted to \$5,891.51 from the church and \$1,695.90 from the Sunday school. The auxiliary organizations of the congregation have been active and have a hopeful outlook for the year 1930.

Rochester, N. Y. The annual report of the Church of the Reformation for the past year shows progress along almost every line. The net gain in membership was fifty-nine, the present membership being 1,317. Pledges show an increase of \$2,527 over last year. Weekday religious education was pointed out as the most important piece of work at the present time. The pastor, Rev. F. R. Knobel, presented the three-fold leadership in the congregation: preaching, teaching, and works of mercy. The pastor is in general charge of the congregation with special attention to preaching and its attendant worship and evangelization; Rev. E. F. Rahn, assistant pastor, has oversight of the religious education of the parish in all its forms, also the work with boys, men and young people, and has superintended every activity which has taken place in the new parish building. Sister Louise, besides the broad field of service to the sick and the needy, has had special charge of work with the young children, girls and women. Two distinct steps have

been successfully made in the life of the congregation during the past year: The first has been a return to the normal work of the Christian congregation, which had been handicapped by the shifting arrangements necessary in the completion of the new building and the redecoration of the church, and the second has been an increase in the spirit, program and activity of the congregation. There is an active Women's Missionary Society of 113. The Sunday school has an enrollment of 682. The financial report shows receipts for current expenses of \$23,672, and for benevolence of \$11,893.94.

Shrewsbury, Pa. On January 26th Rev. George E. Bowersox closed his pastorate at Christ Church. This pastorate extended over a period of eleven years. The farewell sermon was preached at the morning service, and in the evening a service of farewell to the pastor on the part of the congregation's organizations and the other Christian groups of the community was arranged. In addition to a number of individual gifts, the congregation presented the pastor and his family with a purse of \$100. The Young People's Missionary Society made the four children of the family life members of the society. During the pastorate the congregation experienced a period of steady development: 210 persons were added to the church membership, 157 children were received by baptism, 120 funerals were conducted and 51 weddings were solemnized. The congregation contributed for its regular local expenses \$35,437, for unusual expenses \$17,569, for various benevolences \$38,253. Pastor Bowersox has accepted a unanimous call to Hebron Church, Leechburg, Pa. During this pastorate three sons of the congregation were ordained to the gospel ministry.

York, Pa. St. Luke's weekday church school opened its third year last October. The enrollment is 120 with an average attendance of ninety-eight. The school includes all grades from kindergarten to high school. The curriculum includes Bible, missions, catechism, prayer guidance and memory work. A "parish abroad" is supported by the school. The parent training work, begun two years ago, continues this year with a course in "Home Essentials and Problems" which opened on January 22d. The pastor, Rev. Earl S. Rudisill, Ph.D., is giving half of the course while specialists are called in for specific topics. The course is open to interested persons throughout the city.

Youngstown, Ohio. Bethlehem Church, Rev. George T. Heintz, pastor, cele-



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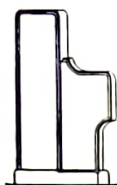
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brated the twenty-fifth anniversary of the dedication of its present building on January 19th. At the morning service the sermon was delivered by George W. Englar, D.D., of Pittsburgh, who was pastor of this congregation when the building was erected. At the evening service Jesse L. Miller, D.D., of Youngstown preached. The anniversary banquet was held January 21st with William J. Kratz, D.D., of Youngstown as the speaker. Bethlehem Church is one of the oldest churches in eastern Ohio, having been organized in 1810 by the pioneer pastor, Rev. John Staugh. The present church stands on a site given by Mr. and Mrs. Tobias Palmer. The congregation is engaged in a program for the erection of a new church building and a religious education unit.

INSTITUTIONS

Hanna Divinity School recently had the privilege of hearing some excellent lectures. J. D. Brosy, D.D., pastor at Elkhart, Ind., packed a lot of helpful thoughts in an address about the preaching of the Word of God. Dr. D. Bruce Young of Shelby, Ohio, held up Jesus Christ as the world's Saviour and said that every discourse in the pulpit should center in Christ. Rev. Frederick Fischer, an Episcopal rector, spoke in a helpful way about his work as chaplain of the state prison at London, Ohio. Dr. R. B. Peery, the successful pastor of our large congregation at Wooster, Ohio, delivered lectures on "The Pastor in His Study," "The Pastor in His Pulpit," and "The Pastor in His Parish." He told about the joys, opportunities and trials of the minister. It would be difficult to conceive of lectures that were more relevant to the needs of seminarians than were these addresses.

Midland College, Fremont, Nebr. The goal for Midland's 1930 financial campaign has been set at \$400,000 instead of \$500,000 as at first expected. Of the total amount, approximately \$175,000 will probably be used for endowment purposes.

Prof. James J. Raun, dean of men and professor of German, has been granted a leave of absence to complete work for his doctor of philosophy degree at the University of Chicago. He will leave April 1st and return with the opening of the 1930-31 term.

The Midland College Hour from Radio Station WOW, Omaha, has, according to WOW officials, become one of the station's most popular early evening features. Several dozen letters and telegrams are received weekly by the station and by Prof. W. Emerson Reck, Midland's new bureau director, who is serving as program director and master of ceremonies for the college hour. The program is presented each Friday evening from 6 to 6.30 o'clock.

For the first time in the history of the college a "co-ed" is to lead a Midland debate team, Minnie Nelson of York, Pa., junior, having been named captain of the affirmative squad for the 1930 season. Miss Nelson last fall be-

came the second "co-ed" editor-in-chief in Midland's history. Carl Barz of Fremont will captain the negative squad.

Four Midland College graduates are mentioned in the latest edition of "Who's Who in Education." They are Dr. H. F. Martin, Midland's president, who was graduated in 1895; Dr. Paul H. Heiser, professor of religious education at Wittenberg College, Springfield, Ohio, who was graduated in 1907; Dr. George N. Mendenhall, Midland's professor of psychology and education, who was graduated in 1905, and Dr. Howard B. Stough, professor of zoology at the University of Idaho, who is also a member of the class of 1907. The only other living male member of the class of 1907 is Herman W. Frerichs, a banker at Hansen, Nebr. Mr. Frerichs was recently honored with a place in "Who's Who in the Middle West."

Contacts with high schools of Nebraska, Iowa and Kansas will be made by Midland this spring, as in previous years, by five tournaments or contests for high schools of those states. The first will be a debate tournament in which approximately sixty pupils from fifteen or more schools will participate in mid-February. The annual basketball tournament will bring 250 athletes to the campus late in February, while the high school track meet will bring an even larger number to the school early in May. The fourth annual Tri-State Press Contest to be held during April will touch approximately 700 students writing for sixty or more papers in Nebraska, Kansas and Iowa, while the fourth annual Little Theatre Tournament, the only event of its kind held west of the Mississippi River, will bring dramatics from eight schools to Midland April 11th.

The Louisville Lutheran Home is a home for aged at Jeffersonton, a suburb of Louisville, Ky. It is operated by Louisville Lutherans. At a recent meeting of the board the following officers were elected: President, Rev. Courtland Miller; vice-president, Rev. Frank O. Taafe; secretary, Rev. Ivan Heft; treasurer, Mr. George Deckmann. The Rev. Ira R. Ladd is the retiring president. He has accomplished much during his term of four years and Louisville Lutherans owe him a great debt for his unselfish service.

The Lowman Home located at White Rock, S. C., can no longer be called a new or young institution. It has observed its twentieth anniversary, but more than half of that time was passed in "watchful waiting" for the opportunity to actually launch its larger program. Within the last eight years it has given full proof of its value in service and in the revelation of the vast need which it only begins to meet. The calendar year just closed has proved, in actual operation, to be the most satisfactory in the history of the institution. This year has witnessed no marked improvement, but has brought many minor improvements in organization and equipment, necessary to efficiency. The usual measure of receipts from the organized churches and

characterized this year as others, but due to the systematic visitation of congregations and individuals by the superintendents, support has been secured in sufficient amount to avoid an actual deficit in operating expenses. The responses to his visits demonstrate the fact that where the work of this institution is properly understood support is forthcoming. The same demonstration is made whenever individuals visit the institution and see its work for themselves. It ought not to be necessary for the institution to depend upon these two agencies alone in order to get that information to the people which would surely elicit their interest and support.

The applications now pending representing dire need and worthiness, are more than double the number of the people in the Home at the present time who fill the dormitories to their capacity.

During the past year ten persons have been admitted to the care of the Home and there have been seven removals, five by death and two otherwise. At present there are forty persons in the dormitories—the oldest of whom is ninety-nine years, the youngest thirteen years. The conditions of need represented in these groups are old age, feeble-mindedness, physical deformity, arrested mental development and epilepsy. These persons come from Virginia, Tennessee, North Carolina, South Carolina, Georgia and Florida.

Robinwood Hospital, Toledo, Ohio. The annual meeting of the Board of Trustees in January marked the completion of the first five-year period of the institution under Lutheran management and control. Founded as a private hospital in 1898 by Dr. William J. Gillette and associates on January 1, 1920, a contract of purchase was entered into by the Federated Lutheran Benevolent Society representing the churches of Toledo and vicinity.

During 1929 Robinwood cared for 1,950 patients with 23,400 days of care and receipts of \$135,000 for the current fund and \$27,000 for special funds.

For the period of 1925-29 the hospital cared for 8,800 patients with a total of 110,000 days of care. This was an increase of 3,000 patients and 40,000 days of care, a gain of more than fifty per cent over the preceding five years.

Total receipts and disbursements for all purposes by the hospital treasury for the same period were \$710,000 of which \$125,000 represented contributions for improvements and payment of debt.

In 1927 the hospital grounds with a frontage of 350x165 feet on Robinwood Avenue were increased by the purchase at a cost of \$25,000 of an additional frontage of 110x165 feet on Glenwood Avenue giving entrance to the hospital grounds from two avenues. During 1928 and 1929 improvements were made to grounds and buildings embodying some sixty items at a cost of \$50,000 and increasing the bed capacity of the hospital from seventy-eight to 100.

The valuation of grounds and buildings represents an investment of \$400,000 in which the Lutheran equity is now \$200,000.

Now for the Second and Third Steps

THE FIRST STEP: The payment of the regular and special expenses for 1929 is completed. Many, very many thanks to God and our friends.

THE SECOND STEP: The meeting of the regular budget for 1930, the payment of the large paving assessments on 1400 feet frontage, and securing the means for conducting the campaign to complete the third step in the program. We earnestly plead with our pastors and laymen to have their congregations or one of the organizations of the same send us from \$10 to \$100 according to ability, to enable us to take the third step. To this end our friends who have hitherto provided the means for the annual current expenses and helped us with our property and endowment, will be asked to make an additional sacrifice to complete the third and final step.

THE THIRD STEP: The securing of a fund of \$250,000. Of this sum \$150,000 will be added to our endowment. This will provide, for the first time in our history, an adequate, full-time faculty, and help secure increased co-operation of the Lutheran forces on our territory and hasten a merger. \$100,000 of this fund is necessary to erect a building. This will house students who will take regular and special courses at the nearby University of Washington, and furnish the equipment for the adequate administration and expansion of the institution. It will furnish room for a Bible School and other departments to be added as a changing age may demand. This will furnish the means and equipment to make the only Lutheran institution on the Pacific Coast for the training of church workers, truly effective; and to attain the goal for which the friends of the institution have long and faithfully labored.

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

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As reported by Edward F. Ritter, D.D., general superintendent, during the campaign of last fall more than 100 organizations and congregations in Toledo and northwestern Ohio and representing four different synodical bodies contributed to its success. An active medical and surgical staff of twenty-five with an associate and visiting staff of thirty, with ten graduates and fifty student nurses comprise the hospital personnel which ministers to the sick at Robinwood.

SYNOD

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 the Rev. F. H. Knobel, 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.

NOTICE

The sessions of the Pre-Lenten Meeting of the Harrisburg Conference of the East Pennsylvania Synod will be held Monday morning and afternoon, March 3d, in Zion Church, Manheim, Pa., Rev. J. F. Knittel, Ph.D., pastor. Opening session at 10.00 A. M. Frederick W. Barry, Sec.

OBITUARY

Roeder. Mrs. Fannie (Reimer) Roeder, wife of the Rev. Robert D. Roeder, pastor of the Church of the Nativity, Chester, Pa., entered into rest after a long illness at her home on Friday evening, January 17th. Services were conducted at her home on January 19th by E. P. Pfatteicher, D.D., president of the Ministerium of Pennsylvania, assisted by the Rev. Herbert A. Weaver, pastor of Trinity Church, Chester. Further services were held the next day at Allentown with interment at Union Cemetery.

Mrs. Roeder was a devoted and earnest worker in the kingdom of God and ably assisted her husband in his various parishes.



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