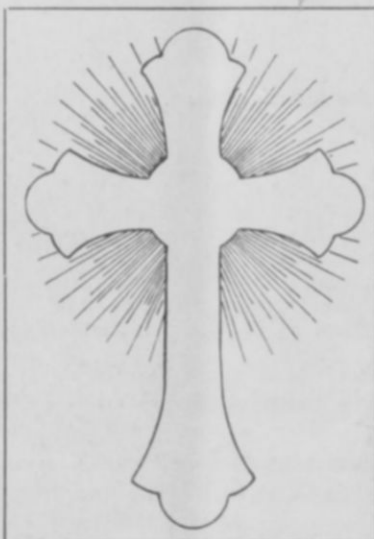


Volume XIV

Philadelphia, Pa., June, 1911

No. 3

Lutheran Mission Worker



"THE FIELD IS THE WORLD"

Published Quarterly by the Woman's Home and Foreign Missionary
Society of the Evangelical Lutheran Ministerium of Pennsylvania
Publication Office, 2323 North Seventh Street, Philadelphia, Pa.

Provisional Program For Federation

Monday, Sept. 11.

- 1.00—2.30. Registration, in the Chapel, 31 South Duke Street, Lancaster, Pa.
 2.00—2.30. Half hour of sacred music, in Old Trinity Church. Mr. Clarence H. McHose.
 2.30—3.00. The Holy Communion, administered by Dr. J. E. Whitteker.
 3.00—4.00. Preliminary Organization, with survey of steps which led to this point. Election of temporary officers and committees. Constitution and monthly programs for 1912.
 4.00—4.20. "Our Retrospect and Prospect." Mrs. Samuel Laird, Philadelphia.
 4.20—4.25. Offertory solo, "He Shall Feed His Flock," Mrs. A. B. Markley, Zanesville, Ohio.
 4.25—5.10. "The Value of Organization." Mrs. K. B. Shaffer, Ph.D., Delaware, Ohio. (Editor "Lutheran Woman's Work." General Synod).
 5.10—5.30. Woman's Ministry of Mercy in Large Cities. Sister Marie Roeck.
 5.30. Adjournment.
 7.00—7.45. Outdoor Twilight Gathering. Social groups in chapel yard. (Rear of building.)
 7.45—8.10. Vesper service, with anthem by augmented choir.
 8.10—8.30. "Reaching Our Women Before They Themselves Reach Womanhood." Mrs. E. C. Cronk, Columbia, S. C.; (Editor of our Monthly Programs).
 8.30—8.40. Offertory chorus of praise.
 8.40—9.00. "Lutheran Women a Factor in American Protestantism." Mrs. E. R. Cassaday, Phila.
 9.00—9.20. "Porto Rico." Miss May C. Mellander, Catano.
 9.20—9.30. Closing service.
 9.30—10.00. Half hour Sociable for mutual acquaintance.

Tuesday, Sept. 12.

- 8.30—9.00. Matin organ music.
 9.00—9.30. Matin service, with devotional address.
 9.30—10.50. Permanent Organization, with five minute responses on "The Outlook in our Synods":
 A. Swedish Augustana Synod, Mrs. Emmy Evald, Chicago, Ill.
 B. Pennsylvania Ministerium, Mrs. Susan Homan, Reading, Pa.
 C. District Synod of Ohio, Mrs. H. N. Miller, Columbus, Ohio.
 D. New York and New England, Mrs. J. L. Sibole, Buffalo, N. Y.
 E. Chicago Synod, Mrs. F. E. Jensen, Maywood, Ill.
 F. Central Canada, Mrs. J. C. Casselman, Montreal, Can.
 G. Pittsburgh Synod, Miss Zoe I. Hirt, Erie, Pa.
 H. North West, Mrs. G. H. Schnur, St. Paul, Minn.
 North West, Mrs. H. K. Gebhart, Kenosha, Wis.
 10.50—11.00. Offertory hymn.
 11.00—11.30. "Mission Study Classes," Miss Sarah Van Gundy, Washington, D. C. (General Synod).
 11.30—12.00. "The New Hospital In India," Pastor R. Arps, Rajahmundry.
 12.00. Adjournment.
 2.00—2.30. Devotions, with meditation on "Our Encouragements and Hindrances," Mrs. M. J. Bieber, Canada.
 2.30—3.30. Convention business.
 3.30—3.40. Offertory hymn.
 3.40—4.10. "The Present and Future Work of the United Norwegian Women," Mrs. T. R. Dahl, Minneapolis (Chairman of their Federation Committee).
 4.10—4.40. "Japan," Mrs. E. C. Cronk, Columbia, S. C. (United Synod of the South).
 4.40—5.10. "The Importance of Department Work," Mrs. K. B. Shaffer, Ph.D., Delaware, Ohio.
 5.10—5.30. "Our Field In America."
 5.30. Adjournment.
 6.45—7.45. Trolley excursion through the suburban sections of the city.
 7.45—8.10. Vesper service, with anthem by augmented choir.
 8.10—8.30. "Our Educational and Medical Work In India," Mrs. Emmy Evald, Chicago.
 8.30—8.40. Offertory Chorus.
 8.40—9.00. "Our Publications," Mrs. F. A. Kaehler, Buffalo.
 9.00—9.20. "Our New Volunteers," Miss Agatha Tatge, New York.
 9.20—9.30. Closing word. Pastor E. Neudoerffer, Rajahmundry.
 9.30. Benediction.
 9.30—10.00. Farewell Sociable, with greetings from the Secretaries of our various Boards.

(Rooms and board at pleasant nearby hotels at the small cost of \$1.50, \$2.00 and \$2.50 per day. Write the chairman of the Entertainment Committee, Mrs. Lewis H. Sanford, 111 East Vine St., Lancaster, Pa.)

Lutheran Mission Worker

VOLUME XIV

PHILADELPHIA, PA., JUNE, 1911

NUMBER 3

What the English Bible Owes to Luther

DR. ADOLPH SPAETH, IN THE LUTHERAN CYCLOPEDIA



LUTHER TRANSLATING THE BIBLE IN THE WARTBURG CASTLE

The above cut has been kindly loaned us by the Louis Lang Co., St. Louis, Mo., Publishers of "Illustrated Home Journal"

A full century before Luther was born, John Wycliffe had given to the English nation the Bible in their native tongue. But it was in manuscript only, since printing had not yet been discovered, and the storm of Romish persecution which arose after Wycliffe's death, in the fierceness of which his own mortal remains were dug up out of their grave and publicly burned, swept away almost every vestige of his work. So that 150 years later, at the time when Luther's German Bible appeared, the English people were practically without the Scriptures. The first attempts to restore to the English the New Testament in their own tongue, came via Wittenberg, under the influence of Luther's German translation. To William Tyndale, born 1484, the English Bible owes more than to all other laborers. He had to leave London in 1524.

In 1525 his English New Testament was ready for the printer. It is most likely that in the meantime he sat at Luther's feet in Wittenberg. Certain it is that wherever he labored in Germany, he met Luther in Luther's works, and that whether by personal or by spiritual contact, or both, he drew the inspiration of a Bible translation from the greatest of all translators.

From Hamburg, Tyndale had gone to Cologne, and from there he had to flee to Worms, to finish his work. In spite of the interdict, several thousand copies found their way to England, where he was burned at the stake, in 1536.

In 1604, at the Hampton Conference, when the Episcopalians and the Puritans discussed the points which divided them, Dr. Reynolds, the Puritan leader, proposed that a standard new version of the Bible should

be prepared. Fifty-four learned men were appointed by King James, under an excellent code of instructions defining their mode of procedure. The translators, among whom were the greatest English scholars of the time, did their four years' work, 1607-1611, without compensation. They labored in six groups, two in Oxford University, two in Cambridge University, and two in Westminster Abbey.

If the German Bible was the work of one genius, the religious hero of his nation, everywhere marked by his strong individuality, the English version is the result of careful well-balanced committee work. The two great Protestant tongues, therefore, the German and the English, have given to the world the two most perfect versions of the Bible, both being national works, which have entered into the very life, the thought, the language and literature of their people. For it is true of both versions what Dr. Krauth said of the King James' Bible: "It is now, and will be perhaps to the end of time, the mightiest bond,—intellectual, social and religious—of that vast body of nations which girdles the earth, and spreads far toward the poles, the nations to whom the English is the language of their hearts, and the English Bible the matchless standard of that language. So long as Christianity remains to them the light out of God, the English Bible will be cherished by millions upon millions, as the dearest conservator of pure faith, and the greatest power of holy life in the world."

* * * * *

That President Taft's proposals for a comprehensive British-American arbitration treaty should now come just in the 300th year of the Standard English Bible is a coincidence; but it is one of the dramatic coincidences that impose themselves upon the popular imagination because of their extraordinary aptness. In a decidedly real sense the Bible has been, to use Mr. Taft's words, the precious tie that has bound together the Old and New Worlds. The book has been not merely a common heritage for the two hemispheres; it has played a most important role in the actual peopling of the new Continent from the old.



STATUE OF WM. TYNDALE, TRANSLATOR AND MARTYR, ON THE THAMES EMBANKMENT, LONDON

Courtesy of American Bible Society

"I call God to recorde, against ye day we shall appeare before our Lord Iesus, to geue a recknyng of our doings, that I neuer altered one sillable of God's Word, nor would this day, if all that is in the earth, whether it be pleasure, honour or riches, might be geuen me."

"I assure you," he said to a royal envoy who came to see him whilst he was at work on his translation in Germany, "if it would stand with the king's most gracious pleasure to grant only the bare text of the Scriptures to be put forth among his people, I would at once repair into his realm, and there most humbly submit myself at the feet of his hoyal majesty, offering my body, to suffer what pain or torture, yea, what death his grace will, so that this be obtained."

Reminiscences of the English Printed Bible

Tyndale's Bible, 1525.
Coverdale's Bible, 1535.
Matthew's or Rogers', 1537.
The Great Bible, 1539.
Taverner's Bible, 1539.

The Geneva Bible, 1560.
The Bishop's Bible, 1568.
King James' Bible, 1611.
Revised Version, 1885.
American Revision, 1901.

Strange to say, of the seven Bibles prior to the Authorized Version of 1611 (and which constitute its backbone), the four greatest translators, namely, Tyndale, Coverdale, Rogers and Taverner, were English Lutherans, and at least two of them possibly worked on their translation of the English Bible in Wittenberg, Germany, while Luther lived and taught. The English King, Henry VIII, accuses Luther of entering into a conspiracy "for the translation of the New Testament into English." "The man, however, who should be honored as the first originator of what afterward culminated in our English Bible, is Tyndale, whose work bears the date of 1525. Tyndale's work is based on a study of the original. Hence its richness of vocabulary and its extraordinary mixture of simplicity and seriousness; while the general quality of an exquisitely musical style must be attributed to the age in which it was produced, a great flowering-time of English literature, when even the man of moderate instruction could manage to write with rare eloquence and effect."

Our present English Bible is said to retain about eighty per cent. of Tyndale's work in the Old Testament, and ninety per cent. in the New Testament.

"As a literary monument, the English Bible is the noblest example of the English tongue. Of its 6,000 words, only 250 are not in common use, and nearly all of these are readily understood." (Welsh.)

The debt of English literature to the Bible has been compared to that of vegetation to light. It was not only the message of salvation to the troubled heart, but the revelation of a new literature to the common man, which worked most powerfully upon the mind and soul of the English people. The first book ever printed was the Bible. This was the celebrated Gutenberg Bible in 1456, a copy of which was sold last month in New York for \$50,000, and goes to Los Angeles, Cal. It now was pos-

sible to distribute thousands of copies where before each single one had painfully to be written off by pen and ink. The Bible headed the mighty revolution brought about by the discovery of printing. It was the first book to keep the printing press busy, and to-day, after centuries, it is still the only book that continues being printed constantly through the generations, and that outstrips in numbers all other books disseminated by the printer's art. The American Bible Society of New York alone issued 2,826,831 volumes in 1910. This is the most practical proof that the Bible will never be superseded.

The Puritans of New England and the Germans of Pennsylvania came to this country with their Bibles. The first Bible printed in America in a European language was Luther's German Bible, by Saur, in Germantown, in 1743, with a second edition in 1763, and a third in 1776.

The first English Bible in America also was printed in Philadelphia, in 1782, and Congress recommended it to the inhabitants of the United States. Of the first fifteen Bibles printed in America, eight were printed in Pennsylvania, one in Reading, in 1805, and a later one in Lancaster, in 1819. —*Dr. T. E. Schmauk in The Lutheran.*

Said Ambassador James Bryce to the magnificent audience which recently assembled in Carnegie Hall, New York, to celebrate the tercentenary: "Speaking here to an audience of Americans, I will ask you again to remember the profound significance of the epoch in which the English Bible appeared. There was then one English nation. It has since been divided, but this English version is the cherished possession of Americans no less than of those who still dwell in the old home. Our common reverence for it has been a link between all the English speaking peoples in four great continents, the strength of which has grown more and more evident and precious as the memories of old misunderstandings and bickerings have melted away in the consciousness of a deepened unity, and the sense of loftier duty to mankind."

German and English Missionaries Co-operate

Following the visit of prominent German ministers and laymen to England and of prominent English ministers and laymen to Germany in 1908 and 1909, there has been organized in England an association entitled "Associate Council of Churches in the British and German Empires for Fostering Friendly Relations Between the Two Peoples." The Archbishop of Canterbury, and many other archbishops, bishops and theologians of the Established Church of England, together with prominent noblemen, and leaders of the dissenting Churches, are officials of the association.

Its objects are: 1. To unite the Churches in the British and German Empires in international friendship. 2. To maintain fraternal relations between British and German people and to urge in both countries the command of Christ to love one's neighbor. 3. The interchange of suggestions and information with a view to avoiding international misunderstandings. 4. To support measures for continuous peace between the two nations.

This movement is, a most hopeful sign of the times, and whilst our women do not take part in the councils of these great men, they can fervently invoke the blessing of

God upon the effort.

The monthly "Reports of the Rhenish Missionary Society" draws our attention to a remarkable case of practical co-operation of two missionary societies. The faithful missionaries of the London Missionary Society have been laboring among the inhabitants of the Samoan Islands, with so much blessing that the natives are now practically all Christian.

When the pastors and missionaries began to look around for another field suitable for their effort, their attention was directed to the great island of New Guinea, commonly called Kaiser Wilhelm's Land.

The Conference of Samoan Missionaries resolved, a little more than a year ago, to offer to the Rhenish Society its brotherly co-operation by furnishing teachers for the work in Kaiser Wilhelm's Land, and an invitation was extended that a representative of the Rhenish Society might visit the Samoan congregations and plead for volunteers for New Guinea. It was a living illustration of English and German Christians' willingness to co-operate and unite in preaching the Gospel to the uttermost ends of the earth.—*Selected.*

Last Week's Peace Congress at Lake Mohonk

What could have been a more fitting time than Ascension Day for the assembling at Lake Mohonk of an inter-denominational and international congress to promote universal world peace? The ascending Saviour going back to heaven with His gracious arms outstretched in benediction upon all His followers, is the same sovereign Lord who has just given them His great missionary injunction. How can there be world evangelization without world peace?

Rarely are we permitted to realize that we, in our own lifetime, are passing through epochal periods. If the peace pact now being negotiated between Great Britain and the United States shall be ratified by the two great nations, it will be the longest stride towards universal peace that the

world has seen. Its significance cannot easily be appreciated. It would mark the beginning of the actual realization of what has been regarded as the dream of the idealist visionary, belonging to the millennium rather than to this militant age. Were such a treaty made, the other nations would of necessity fall into line. France, indeed, no sooner heard of the proposals, than she expressed her desire to become party to a similar agreement. Russia *could* not stand aloof. The Far East would welcome the move. Japan, already in alliance with Great Britain, has signified her readiness to make any change required in order to permit the proposed treaty. China would be saved the cost of developing a great army. Italy, Spain and Austria-Hungary could

reap only benefit from the assurance of international justice and universal arbitration.

President Taft has the credit of originating this peace proposal which has swept over the nations. At the dinner of the American Society for the Judicial Settlement of International Disputes, December 17 last, in an address that will link his name with his country and time, the President said: "If we can negotiate and put through a positive agreement with some other nation to abide by the adjudication of an international arbitral court, in every issue which cannot be settled by negotiations, no matter what it involves, whether honor, territory or money, we shall have made a long step forward, by demonstrating that it is possible for two nations at least to establish between them the same system of due process of law that exists between individuals under a government." This was an apparently simple proposition, but fairly audacious considered in the light of diplomacy and history. However, it received no special attention at the time. It was Sir Edward Grey, British Foreign Minister, who gave it world significance. Beginning a speech on March 13, in the House of Commons, he said: "Twice within the past twelve months the President of the United States has sketched out a step in advance more momentous than any one thing that any statesman in his position has ventured to say before." He added, "We should be delighted to receive such a proposal." Then the world began to take notice. The opposition party gave its cordial assent, and the English people have held a number of great demonstrations in favor of such a treaty. The most influential papers have supported Sir Edward Grey. The peace lovers in the United States have also made their voices heard. Ambassador Bryce, peculiarly fitted for such a task, and Secretary Knox are at work upon the treaty. What an object lesson it would be if the two great English-speaking nations should cement the bonds of permanent peace and cast their united weight for universal arbitration and vanishing armies!

What would this new movement mean for the progress of missions? Much every

way. It would be the movement of the Christian nations, to begin with. It would establish a new reign of equity and brotherhood among the peoples of the earth. It would secure the nations in their rights, and do away with the fear of land grabbing that has been not only an irritant and breeder of suspicion, but a provoker of open resentment and rebellion. The missionary's task would be vastly easier when he did not have such questions thrust at him as to explain how a nation that professes to follow the Prince of Peace should spend thousands of millions in keeping itself armed to the teeth, and pay far more attention to its fighting trim than to its church life and righteous character. Money that now goes in taxes to maintain oppressive armaments would be released for human betterment, and the conditions in the home base would brighten immeasurably the mission outlook. *Missions.*

An Opening Prayer for Women's Missionary Societies

MRS. EMMA PFATTEICHER.

Our Father, who art in Heaven, Thine is the kingdom and the power and the glory for ever and ever. We, Thine handmaids, acknowledge Thy great goodness to us that we have been born in a Christian country, and instructed from our childhood in the truths of Thy Holy Word, the glorious Gospel of our dear Redeemer. Help us to realize His precious love, without which our lives would indeed be destitute of all comfort and joy and hope. We thank Thee for the high honor of being allowed to spread the precious story of Thy wonderful love for lost sinners. We praise Thee that the good tidings are being carried further and further out into all the world, and that we women have our share in the sending of such a gospel. Let us join heartily with all those who wish Jerusalem peace. Let Thy abundant blessing be poured out on this gathering. Let times of refreshment come to us from the presence of the Lord. And whilst we are enjoying the great privilege of working for others, and working with one another, open Thou our understanding that we may see Thy glory; open Thou our hearts that we may love our neighbor as ourselves; open Thou also our purses that we may show our faith by our works. And all the glory and honor shall be Thine, through Jesus Christ, Thy Son our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Missionary Exhibit of The "World in Boston"

REV. GEORGE J. GONGAWARE, D. D.

Boston has been facetiously called the "Hub of the Universe." There is less of jest in that name from a missionary point of view than ever before. For a month ending May 20th, it was the American center of interest in the whole heathen world. Gathered beneath the roof of its historic hall, the largest building in the city of Boston—a building with floor space which exceeds that of New York Madison Square Garden—was to be seen, from noon until 10 P. M. daily, except Sunday, a representation of the religious, domestic and industrial conditions as they exist to-day among all heathen peoples. Here was the non-Christian world in miniature. China and Japan, India and Korea, Africa and Burmah, Ceylon and the Philippines, Hawaii and Porto Rico, South America and Alaska, the territory of the American Indians and Negroes, the polyglot hosts of immigrants to our shores—all were gathered here by proxy. The spiritual destitution of all these lands and peoples was given a most impressive visual representation. The Exposition had four departments. In the first were the "Courts and Scenes" of unevangelized nations. The courts contained interesting curios, while the scenes disclosed the conditions of native life. Here one saw the sad condition of the men and women and children of heathendom presented in such a concrete way that the observer was forced to ask himself the age-old question, "Am I my brother's keeper." He is a coward and a shirker who can turn away from such a sight unmoved, saying, "It is nothing to me!" What is the Church doing to improve these conditions? Very much, as we well know, but, measured by the awful need, all too little!

In the second section there was an exhibition of the educational institutions established in the various parts of the foreign field and their special sphere of activity. The third section was called the "Hall of Methods," where the work of preachers, teachers, evangelists, colporteurs, medical and industrial missionaries was given vivid

representation. In the fourth section was shown the "Pageant of Darkness and Light," a spectacular portrayal of great historical events in the modern missionary enterprise, intended to make more real to all beholders the spirit of heroism, consecration and obedience to the Great Commission shown by the church in this period of her history. This pageant helped to make household words of the names of scores of great missionaries, and the Lutheran visitor constantly wondered why our own great Mother Church, certainly the Mother of Protestant foreign mission work, was not fairly dealt with in this pageant? How happens it that Ziegenbalg, Schwarz, Egede and Heyer should not be given their rightful place in the annals of the world's missionary heroes? Our Church has missed another splendid opportunity to let her light shine before men. It is her prerogative and duty to make known her ambassadors and their achievements, not for her own praise, but for her Master's glory. The pageant was presented twice daily, at two and at eight o'clock, and was planned after that given in connection with "The Orient in London," in 1908, when, in five weeks, more than 150,000 people witnessed it, and where, at the close, it was clearly evident that increasing multitudes were eager to see this religious object lesson. As the climax of the pageant approached, a great choir sang a chorale, "From North and South and East and West They Come," the singers forming a semi-circle. Next representatives from heathendom entered, singing, "We Come From the Gloom of a Christless Land," arranging themselves in the form of a great star, then joining with the choir in singing, "In Christ There Is No East or West," and, finally, at a signal, the whole audience rose and united most impressively in the closing hymn, "All People That On Earth Do Dwell." It was an inspiring scene, indeed, suggesting to the devout mind that time when "at the name of Jesus every knee shall bow and every tongue confess that He is Lord."

The Martin Luther Neighborhood House

MRS. LILLIAN W. CASSADAY



This building is in the Italian Colony of South Philadelphia, being located at 1333 South Ninth street, and its back yard joins that of St. Peter's Church.

The House was bought by the Italian Mission Study Class, December 10, 1910, for \$5,000. The title is held by the Church Extension Society.

The two upper stories of the Neighborhood House contain eight rooms, which are occupied by the Italian pastor and his family.

On the first floor, the partitions have been removed, so as to throw the hall, parlor and dining-room into one large auditorium. In this room are held many religious, educational and social meetings connected with our Italian Lutheran work. Here, during the past winter, classes were taught English and Italian. Here was organized the first Italian Luther League in the world, which began with a membership of twenty-five men and rapidly increased to 100.

It has recently been decided to put there also the Daily Christian Kindergarten (100), the Boys' Club (20), the Sewing School (50), and the Italian Primary S. S.

These activities have been occupying the gallery of St. Peter's Church, which was very cold in winter, and in which temperature reached 90 degrees on pleasant May afternoons.

It is expected that a "modified milk" station will be opened in the kitchen of the Neighborhood House before this article meets your eyes.

The work is ever growing and widening in Philadelphia and elsewhere. We could open six other Italian missions at once, where the people are anxious for Lutheran services, if we had the men and the means. The men can be had for the asking, and abundant means are in the possession of our American Lutherans.

The Rev. Edwin F. Keever, of Utica, N. Y., is strongly in favor of getting 1,000 persons, who will each give \$1.00 per year towards Mission Work among Italians.

This reminds us of the fact that fifty years ago, 1,000 soldiers, under Garibaldi, freed Italy from the temporal power of the Pope. They are immortalized in history as "I Mille" (The Thousand). On September 20, 1911, a splendid celebration will take place in Rome, Italy, in honor of the fiftieth anniversary of the nation's emancipation from the temporal power of the papacy and the establishment of Rome as the capital of a united kingdom.

We are praying daily for Lutheran volunteers to form "I Mille," and give to Ital-



A GROUP OF OUR ITALIAN CHILDREN

ians in America "that liberty with which Christ hath set us free."

May we not have 1000 annual contributors by the 20th of September? Do not *you* want the honor of being "one in a thousand"? A "Decina" (group of ten) in each congregation would work wonders.

For further information write to the president of Decina Altissima, Mrs. Lillian W. Cassaday, 1605 S. Broad street, Philadelphia, Pa.

[The poem on this page was written by a member of one of our Societies in Ohio, and we are glad to publish it at the request of the Convention which heard it.]

Woman's Work

MRS. C. F. MARTZOLFF, ROSEVILLE, OHIO

Woman's work, to sit like Mary,
Learning sacred truths and sweet,—
Is it not "the better portion"
Just to sit at Jesus' feet?
Yet there is a work like Martha's,
Ministering to His need;
Only be not worldly care-full,
Losing motive in the deed.

Woman's work to pour the ointment
Of her sacrifice and love,
For the honor of her Saviour,
E'en though man did not approve.
And where'er this Gospel reaches,
There the listener always hears
Of that box of alabaster,
And that lowly woman's tears!

Woman's work to bring the children
Jesus' blessing to receive;
Hers to plead for "crumbs" of mercy,
That her daughter He relieve!
Hers upon life's crowded pathway
Just to touch His garment's hem;
Hers, through Christ, from death to wel-
come
Loved ones back to life again!

Woman's work to follow Jesus,
Though it be to Calvary,
And the Cross rise up before her,
Whence His own disciples flee.
Hers to bring the fragrant tribute
Of devotion to Him shown;
Hers to see and hear the angel
Who has rolled away the stone!

The Peculiar Glory of Mission Work

REV. HENRY E. JACOBS, D. D., L.L. D.

For whatever duty God calls us, His hand provides the needed equipment. If the call is clear, the means will be ready whenever needed. The resources of the universe are His; and if any were wanting, He would create more. Every invention and discovery contributing to civilization, and overcoming difficulties in the intercourse of nations, is an additional instrumentality furnished the Church for missionary work.

All progress in science is for the use of those engaged in the advancement of the Kingdom of God. Printing and all the applications of steam and electricity and photography, in the diffusion of knowledge, and promoting the intercourse of nations, are servants of this priesthood of believers in their work of conquering the world for Christ. Geographical discoveries are constantly enlarging its territory. Mercantile

enterprise fixes the lines of its approach, just as railroads belong to the military defenses of a continent. The rise and fall of nations, and all changes made on the political maps of countries, are links in the chain, whereby He who has all power in heaven and on earth, is carrying His gospel to all people. That is certainly a royal priesthood that has such an armament and retinue. We have simply to take His Word for it, and go forward, and our weakness is fortified by His strength.

The Church is poor only when she thinks herself so, and begins to bring her ideals down to the standard of her disposition to labor. Now, how does this apply to our Lutheran Church in America? As we know our people, we cannot but realize that they abound more in passive than in

active virtues; that while there is much calmness under provocation, and meekness under suffering, and patience in affliction, there is a lack of that aggressiveness that marks the heroic side of the Christian life. The religious element too often becomes only a side matter or appendage to the life, a cherished ornament, instead of an inner life principle, determining and pervading all one's being. There is earnestness in many directions, but it is the zeal of the very few, instead of the many. The low standards of duty, the contracted horizons of sympathy, the dwarfed ideals, are so prevalent as to chill enthusiasm and discourage those whose faith is not constantly renewed from higher sources. The earnestness of the few is constantly borne down by the heavy weight of the many.

In How Far Must the Church Be Adaptable?

The Church of the living God is a living Church, and therefore will adapt itself to environment. While it will not change in essentials, it will adapt itself to changing conditions which do not affect the essentials, but which keep it a living power in a progressing civilization. If there is an unnecessary chasm between the Church and people outside, the adaptable Church will seek to bridge the chasm.

The adaptable Church will be new in some respects, but it will be old in its fundamental doctrines. It will never get beyond the doctrine of salvation through faith in Jesus Christ. But it can and does lay new emphasis on the further teaching that salvation through faith must manifest itself by works of righteousness and by righteous character.

The adaptable Church is not less spiritual but more ethical. It is not less individual but more social—a brotherhood and not a loose collection of atoms.

The adaptable Church is not less locally alert and aggressive but more distinctively and zealously missionary. It modernizes its methods to square with the wisest methods of the day. In raising money for its benevolences and current expenses alike, it abandons the spasmodic for the

systematic.

It sets up its standards for internal development and world evangelization. These standards include: 1. A unified church budget. 2. Weekly giving through the duplex envelope. 3. A missionary committee. 4. Every member a contributor. 5. Ten cents per week per member as the minimum for missions. 6. A missionary educational campaign. 7. Bible study for the whole church.—*Missions*.

Here Lies One Missionary Meeting

(Requiescat in pace.)

Because of apologetic, mournful announcement.

Because it began late.

Because it lacked terminal facilities.

Because it was not planned; it just happened.

Because the facts presented were old.

Because the geographical fiend held sway.

Because the interested man talked too long.

Because it was simply on the schedule, wasn't wanted.

Because it lacked spiritual vitality.

Rev. E. B. Allen.

The Power Behind The Throne

At a remarkable dinner at the Hinsdale Sanatorium, Illinois, Dr. Daniel K. Pearsons, whom Mr. Carnegie has called "the prince of givers," celebrated his ninety-first birthday and retired from his active career. His gifts to colleges, hospitals, churches, and missionary boards have exceeded in amount seven million dollars; and, after having properly provided for all who have legitimate claims upon him, he has so arranged matters that he will die poor. Thirty or forty colleges and other institutions in different States which have been recipients of his bounty were represented at the dinner. At its close, Dr. Pearsons distributed checks among several colleges amounting to \$200,000, and then drew his last check for \$100,000 to the order of the American Board of Foreign Missions, and made his valedictory in a few words, which deserve permanent record as the expression of a great donor inspired and guided in his career by a woman who has kept steadily out of the way of publicity:

"As I look back over the last twenty-two years, I realize that none of my gifts would have been possible without my wife. It was she who taught me how to make the money and imbued me with the spirit of philanthropy. To her I owe everything, and my advice would be to every young man who wants to start on the road to fortune and wealth, to marry."

Among the benefactors of American colleges, probably no man has stimulated more effort, or done more to awaken individual interest through his gifts of money, than Dr. Pearsons. His example has been followed by larger givers, but by no one who has sought with greater diligence to make his gifts tell, not only in the enlargement of resources, but in the activity and interest of graduates. Such a career needs no comment, but it does need publicity, and Dr. and Mrs. Pearsons must be inscribed among those whose great good fortune it has been to make their happiness contribute to the welfare of the world.—*The Outlook*.

The Minister's Wife

There is a page in the book of the recording angel, gold bordered, and illumined by Fra Angelico, and other talented and beautiful artist spirits now in heaven; and on that page, in letters that shine afar, are inscribed the names of ministers' wives. When the names are read of those who have come up through hard trials and great tribulations, these will come near the head of the list. Who is it, while the minister preaches, who sits in the audience, praying for his every word, fearful lest this plain utterance may offend, anxious lest this sentence be not understood, hopeful that the message will reach the hearts of those to whom it is addressed? Who is it that goes to bed on Sunday night more weary than her husband, because she has borne equally all the day the strain of his work, and that without the afflatus of his public duties? Who else in all the parish knows how the preparation of that sermon has been interrupted, how many unavoidable duties broke

in upon the time set apart for its preparation? Who else notices with the same sympathy the involved sentence that has lost its nominative case in dependent clauses, and splits an infinitive in its desperate run for the home base? Who else notices with the same keen sympathy, what is ludicrously apparent to the whole congregation, that the minister's necktie has broken from its moorings? And did she not hear at the close of the service, and feel it as if the fault had been her own, that such a family, which came for three Sundays, has decided to attend the other church, thinking this church cold and inhospitable? And that Mrs. Somebody feels hurt because the minister has not called on them since they moved? And that Mr. Somebody is going to give up his Sunday School class if the boys do not behave better, and every one knows that the boys will not so behave?

All these? Yes, and a thousand more burdens she bears, wearing the while a

sweet smile and her last season's bonnet, that rests above her dear face like a halo. No criticism aimed at the minister but reaches her heart with keener thrust than his. No sorrow in the parish but the burden of it falls on her love and sympathy. No knowledge of estrangement between neighbors in the church but she thinks about it as the friend of both; no grief but it burdens her prayers. And no one ever knew it, but like the sweet woman of old, she keeps all these things, and ponders them in her heart.

An artist recently gave to the world the composite resultant of 271 classic painting as the typical Madonna. I could have told where to find a gentler, stronger, sweeter face in the composite photograph of 271 ministers' wives. And I know of some individuals here and there among them who might sit singly for the portrait, and not lower the type.

There is no truer word in the Bible than that a minister ought to be the husband of one wife; and with that wife he should

live on terms of such perfect sympathy that slander shall die in the presence of their perfect and reciprocal affection. My wife has liberty to open all my mail, but is strictly *enjoined* to open all that is marked "Private." Alas for the minister with a shallow, silly, gossipy, jealous, dictatorial, or worldly wife! But he who is married to a good wife and confides in her, can face almost any situation where women are concerned, without danger or fear.

Women know some things which men merely guess at, and then guess wrong. There are matters in which a woman's intuition is safer than a man's reason. "That's a good letter, my dear, but I wouldn't send it," says the minister's wife. You can advance argument which she cannot answer, but she feels that she is right. Into the stove goes the letter, if you are a wise man. And when a good wife gives her husband a gentle hint about any matter relating to other women, he is safe in heeding it. He cannot afford to ignore it.—*From the Minister and Women*, by W. E. Barton, D.D.

The Value of Kindergartens in Porto Rico

MAY C. MELLANDER, CATANO

These May days remind us that it is spring with you in the North. Your gardens are being made, your plants are being set out, and everything is being gotten ready for the happy summer time. So, too, your teachers of little children are commencing to separate the tender plants, which they have so carefully trained during the winter months, preparing to transfer them to another garden. Some of the tiny buds have begun to open, and the little flowers will soon spread their fragrance in the air.

Here, in Porto Rico, the little ones can run and play in the fresh air the whole year round. Only once in a while, at long intervals during the winter months, a reminder of the snow and ice in your country is wafted across the seas, making our children shiver and exclaim: "This must be the way that the boys and girls in the Northland feel."

There has been a wonderful growth in the educational work on the Island during the last twelve years, the time of the Ameri-

can occupation. This was very evident at the recent Exposition held in San Juan, the first Insular Fair ever held in Porto Rico. The educational work was exhibited in a special building, from the kindergarten through the elementary and secondary schools, including the domestic science, the manual training and the agricultural departments. There were even a model rural school and model play grounds. The statistics showed that in 1899 there were enrolled in the schools, 21,873 pupils, whilst in 1911 there are 130,000. Then the average daily attendance was 18,500, now it is 98,622; then 525 teachers, now 1,750. During the past year there were 133 imported teachers of English and 598 Porto Rican teachers who taught the entire curriculum in English.

Into almost all parts of the Island has the educational work penetrated. Still there are many children who ought to be in school and are not. This is especially true of little children. As yet, unfortunately,