

# THE LUTHERAN

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

VOL. III

PHILADELPHIA, PA., OCTOBER 7, 1920.

NO. 2

## After 400 years, Luther's measure of Christian preaching to preserve Christian Liberty, reads like a message to the American Church

I believe it has now become clear that it is not enough, nor is it Christian, to preach the works, life and words of Christ as historical facts, as if the knowledge of these would suffice for the conduct of life, although this is the fashion of those who must to-day be regarded as our best preachers; and far less is it enough or Christian to say nothing at all about Christ and to teach instead the laws of men and the decrees of the Fathers. And now there are not a few who preach Christ and read about Him that they may move men's affections to sympathy with Christ, to anger against the Jews and such like childish and womanish nonsense. Rather ought Christ to be preached to the end that faith in Him may be established, that He may not only be Christ, but be Christ for thee and for me, and that what is said of Him and what His Name denotes may be effectual in us. And such faith is produced and preserved in us by preaching why Christ came, what He brought and bestowed, what benefit it is to us to accept Him. This is done when that Christian liberty which He bestows is rightly taught, and we are told in what way we who are Christians are all kings and priests and so are lords of all, and may firmly believe that whatever we have done is pleasing and acceptable in the sight of God, as I have said.

What man is there whose heart, hearing these things, will not rejoice to its very core, and in receiving such comfort grow tender so as to love Christ, as he never could be made to love by any laws or works? Who would have power to harm such a heart or to make it afraid? If the knowledge of sin or the fear of death break in upon it, it is ready to hope in the Lord; it does not grow afraid when it hears tidings of evil, nor is it disturbed until it shall look down upon its enemies. For it believes that the righteousness of Christ is its own, and that its sin is not its own, but Christ's; and that all sin is swallowed up by the righteousness of Christ is, as has been said above, a necessary consequence of faith in Christ. So the heart learns to scoff at death and sin, and to say with the apostle, "Where, O death, is thy victory? where, O death, is thy sting? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." For death is swallowed up not only in the victory of Christ, but also by our victory, because through faith His victory has become ours, and in that faith we also are conquerors.

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# The Lutheran

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## CONTENTS

	PAGE
Across the Desk—Too Many, After the People, Negro Evangelization, Church Union and the Lambeth Conference.....	3
The Religious Press—Confidence in Our Calling, Church Paper Fundamentals, Candidates' Religion, State of Indifference, Anglo-American Possibilities, Routine.....	5
As to Poland's Wars.....	5
The General Synod's Centennial—J. A. Clutz, D.D.....	6
Foreign Mission Board in Conference—C. T. Benze, D.D.....	7
Board News—Dedication in Porto Rico, Jewish Tendency, Pittsburgh Brotherhoods, Social Service and Inner Missions, Education Budget, Home Mission Power, Pension Plan....	8
Family Devotions—The Gospel Offer.....	10
Women's Missionary Convention (Concluded).....	12
New Woman and the New Church—Dr. E. P. H. Pfatteicher..	13
Duty to the Colored Folk—Dr. J. W. Horine.....	14
Editorials—World in Travail, Congregational Survey, Divorce and Remarriage, Supreme Mission Problem.....	16
Home Department—Selected Readings.....	18
Open Letters—University Religious Work, Family Devotions, Prayer Answers, Armenians.....	20
Sunday School Lessons and Plans.....	21
Christian Endeavor and Luther League.....	22
Book Reviews .....	23
News Letters—Washington, Indiana, Pittsburgh, Breklum, Germany .....	24-26
Classified News .....	26-30
Announcements .....	30, 31

## Across the Desk

The word we have received from some of our colleges and from some of our seminaries is most encouraging. Dormitories are overcrowded and school authorities are "hunting rooms in the town" to house the students.

\* \* \*

Some of the news coming in to this desk reminds us of the reply of the student to his professor in geometry. "Can't you cross the pons asinorum?" said the latter. "The bridge is already overloaded, sir," the student replied.

\* \* \*

"The series of drives for educational endowments has brought more than money; these campaigns aroused a desire for education and demonstrated the ability of Lutheran institutions to give the best of college training." Let us keep on driving, if this is the result.

\* \* \*

Paul by inspiration gave a "labor message" to Ephesus, which was infected with thieves, being sanctuary for evil-doers. "Let him that stole, steal no more, but rather let him labor, working with his hands, that he may have to give to him that needeth." It sounds like a timely text to us.

We Lutherans often define our function in terms of the means of salvation rather than directly. To preach the Gos-

pel in its purity and rightly to administer the sacraments are indeed the marks of a true Church, but the real purpose, of which we must never lose definite consciousness, is to save souls.

## Church Music

The *Lutheran Church Herald* (September 21), English paper for the United Norwegian Church, has two paragraphs about their Choral Union, which convened at Red Wing last June. We must learn more about this. The paragraphs say that 1600 singers registered for the convention; that M. F. Christiansen, of St. Olaf's famous choir, was elected Director, and that there was discouraging lack of patronage, which has harassed the society with a financial problem. But evidently they are not discouraged, and the last line of the account reads, "In the interest of a singing Church." So far as we know, The United Lutheran Church has not yet produced a Choral Union comparable with what our Norwegian brethren have accomplished. We have an able committee, who know what ought to be done, but they, too, have met discouragements. Probably some great occasion, a centenary of the Reformation, would gain them a hearing, but it is a long time to live until another one happens.

## Too Many of a Good Thing

The other day we got another announcement of another course in Christian education. This is number five or six that has reached our desk. It was a good program, as were its predecessors. THE LUTHERAN wants to register the Church's appreciation of the work being done by numerous groups to meet the need of the hour, deepening the Christian intelligence of our youth and increasing the capacity of church schools, Sunday and weekday, to teach. At the same time, it is our privilege to utter a word of caution. We do not want a great number of these courses in Christian education, but, if possible, one well-studied and properly established system. It must not be chiefly local in its appeal, nor dependent on a particular group of teachers who happen to be temporarily available. It must rest on sound principles of pedagogy, so as to command the respect of public school authorities and articulate with public school curriculums. We therefore very seriously urge all sections of our Church to correspond with the Board of Parish and Sunday School Work, C. P. Wiles, President; W. L. Hunton, Secretary, Ninth and Sansom Streets, Philadelphia. They are working on a system and want ideas. If they are "too slow," by all means urge them, but let us avoid our past mistake of divisions and sectionalism. A little delay now will save a decade later on.

## Going After the People

After reading our religious exchanges and observing church life as it passes the door, we want to suggest that Lutherans are not sufficiently direct. Take, for example, a program which reached the desk the other day on the coming months of congregational activity. It was directed toward getting members for the Church. There was a complete series of directions describing not only the power and methods of the Church, but how to approach and whom to approach in the ambassador for Jesus Christ. The *United Presbyterian* gives an editorial page to "Planning Evangelistic Work," and remarks that in the average congregation there is still lack of "carefully planned effort to win the unsaved and to increase the membership of the Church." It remarks, in conclusion, that the least attention is usually given to evangelistic work. The Congregationalists have printed a very neat and quite suggestive guide to meet and convince the indifferent. The Reformed "Outlook of Missions" has a definite program, the product of a general committee.

## Negro Evangelization

Four weeks ago THE LUTHERAN carried an advertisement placed on its last page by the West Indies Board, in which one phase of the Negro problem was given careful and striking statement. There have been several contributions in our

regular columns during the past year from the pen of one of our United Lutheran Church pastors, Rev. B. S. Brown, Sr. With this issue we begin a series of three articles by Dr. J. W. Horine, of the Editorial Staff, in which the subject is given careful treatment, and the Church is asked at the close of the series whether it proposes to do anything. The writer of this page frankly confesses that much of the information given by Dr. Horine was new to him, and that it made him feel that our Church has not done her share of evangelism. Read the page week by week until the series is finished. Then give us your views briefly, that we may indicate the thought of our readers on this field of soul saving.

### Church Union and the Lambeth Conference

The *Literary Digest* has a picture of "The Largest Group of Bishops That Ever Faced a Camera." Some of our readers may need the explanation that this is a Conference of Bishops of the Anglican Church (British), Protestant Episcopal (American), with representatives from other countries where these two branches of episcopacy have established dioceses. There were 252 bishops in attendance, of whom 157 got into the picture. They published an "encyclical," in which many ecclesiastical questions were referred to. One has to do with visible "church unity," the combination of the Christian denominations into one holy catholic Church. It may be said that these brethren have been arguing for such catholicity for a long time. Bishop Berry, of the Methodist Episcopal Church, likewise of British origin through John Wesley, says he does not know whether he could go in or not. If they insist on apostolic succession through episcopal ordination, he is not invited. Lyman Abbott, in *The Outlook*, sees no gain in such outward unity. He says the basis of Christian catholicity is Christ, not ordination, nor confessions, nor liturgies: that He is the Vine and we are the branches. One infers that the branches are preferable to one branch. Dr. Abbott insists that visible united Christendom has already been tried and has always become an oppression on both faith and liberty. It seems to us he has a good many facts to defend his contention. Personally we would hesitate to surrender our congregational prerogatives to a Lutheran primate, and certainly no other bishop would suit us. While we do not doubt the conscious sincerity of our Episcopal brethren, we question whether they realize what they are asking in exchange for our confessions and traditions. We are certain their interpretation of New Testament ordination is wrong. We are equally convinced that the kind of Christianity that will meet our century's needs is the simple apostolic sort, that drove men and women out to testify, and asked nothing of ceremony, unction and succession. If we thought unity the only means of preserving Christ's Gospel to men, we would follow Pusey, Manning, Mortimer and others into the courts of the Vatican. Romanism has the real thing in organization without apology or camouflage.

## The Religious Press

Stanley Billheimer, D.D.

### Confidence in Our Calling

*Printers' Ink* contains an article by Bruce Barton, which lauds the Bible as the best sales manual. After drawing an illustration from the manner in which Moses and the prophets held the Hebrews to their religious ideals in competition with their heathen neighbors, he says of Paul:

There is no finer achievement in the history of salesmanship than the sale which St. Paul consummated at Athens. Ragged, dusty, unannounced, he walked into the most sophisticated city of the ancient world—a city that had more religions on its shelves than it could ever use—and sold a new religion. It was like introducing a new car into Detroit!

The *Christian Advocate*, in comment, says that the thought in spiritual salesmanship is not of chaffering, haggling or forcing a sale, but only of securing willing acceptance of the thing offered:

If salesmen may learn from the Bible, why may not preachers and teachers learn some lessons in the market-place? New cars have been introduced into Detroit, and doubtless there are coils of high thermal units that would not go a-begging in Newcastle. Salesmanship is a matter of personality and psychology, of faith in the excellence of the commodity to be sold, and knowledge of the motives which determine the action of the prospective buyer. These considerations condition success in evangelism also. Whether we call ourselves harvesters, fishermen, evangelists, or "salesmen," we have a work to do which at every stage calls for faith, industry, zeal, system and method.

### Church Paper Fundamentals

The *Herald and Presbyterian* reminds its readers that the church paper, like the pulpit, has a specific field from which it should not suffer itself to be drawn. Neither preacher nor paper can afford to seek popularity at the expense of duty.

A minister might preach every Sabbath on excellent themes, social and reform, philosophical and literary and ethical, and still not preach the Gospel of Jesus Christ, the very thing for which the Church exists and for which the ministry was instituted by Christ. The pulpit is the place for preaching the special and exact truths of the Christian religion. It must not be thought that anything else will do in the place of it, or that anything else is just as good. So is it that the church paper, while it may include some other very important subjects, has as its main subject, which it must keep to the front, and from which it must not depart, the defence of the faith once delivered to the saints, and the application of the living Gospel of Christ to the things of every-day life.

### A Candidate's Religion

The American public has always been interested in the religious beliefs of those candidates who have aspired to the high office of President. This is more than curiosity. People at large believe that a man's religion, or lack of it, will have much to do with his policies. The *Christian Work* gives space to an interview with Senator Harding, in the course of which he said:

I should like to see this a religious nation. We ought to have a consecration to morality in this nation. We need a hardening of our moral sense.

I go to church every morning when I'm home. I like to go to church. My early training was in the Methodist Church. Later my mother became a Seventh Day Adventist. In mature life I became a Baptist. I've been a Trustee in the Baptist Church for twenty-five years.

But my interest isn't limited at all to my own Church. I love to go to a ritualistic service. I like to go to the Episcopal Church. I like ceremonial. I've greatly enjoyed going to great Roman Catholic services. All the expressions of religion are wholesome in American life. I enjoy all these, though I belong to the freest Church in America, as you know. But my interest isn't limited.

I wish every man in America would attend church. I wish men would be as much interested in the churches as they are in their own business.

His pastor, Dr. McAfee, when questioned concerning Mr. Harding's social sense of Christianity, replied:

Senator Harding has a strong sense that Jesus Christ is his personal Saviour. He comes to the second idea through that. A preacher couldn't ask for a better listener. If there's any preach in a man, Senator Harding would bring it out. At the end of a service he will say, "I differed from you on this or that," or if one has brought in something new he may say, "I liked that." He listens intently.

He is a very worshipful man. No one seems to enter into the service more. Once when I visited him in Washington he took me to church with him Sunday morning. It was a help to sit beside a man who gave me so much the sense of worship. He is always at church Sunday morning when he is free.

### The Sin of Indifference

The *Christian Century* prints an article by Mr. E. J. Davis, which shows the results of the neglect on the part of church



members to use the ballot. He claims that no candidate for mayor of Chicago has ever received as many votes in the primary as there are male members in the evangelical churches of that city; that a candidate in Evanston, under indictment for alleged bribery, was renominated by a total vote of 937, with 24,036 not voting; that a state's attorney who stood for law enforcement was defeated by 1089 votes, while 226,783 failed to visit the polls. The *Congregationalist and Advance* makes this comment:

Wherever such things are true they show a culpable neglect and indifference on the part of the professed followers of Christ. Evil is always on the watch. Selfishness knows its own mind and acts accordingly. The duty of participation in the choice of our representatives who make and execute our laws, and of watching that they do their duty, is just as much a part of the Christian's work as church-going and watching against personal temptations. It is a part of morality, failure in which makes us partners in the failures and sins of the government. It is silly and wicked to complain of the faults of those in authority in whose choice and election we have refused to share.

### Anglo-American Possibilities

American preachers who were fortunate enough to be able to spend their vacations in England were earnest in their endeavor to assure the English of the friendship of America, in spite of the fate of the League of Nations. These utterances, though unofficial, purport to come from the heart of the American people. As an instance, we quote from Dr. S. Parkes Cadman's address at the London Young Men's Christian Association headquarters:

America is coming to believe that it is her duty to help to bring into the world as its center of gravity the unification of the English-speaking races. I have faith to believe that we may become the center of a strategic movement in civilization which will prevent war breaking out every three or four years. The spirit of the League of Nations must find due expression in the domestic life of all the nations, and it must become the habit of mind not only of our statesmen but of every citizen.

According to the Census Bureau, during the ten years ending with 1916, thirty-one new religious denominations came into existence and seventeen went out of business. The religious faculty in men must be reckoned with. The pity is that men try to satisfy the soul with some vagary of belief as evanescent as a summer cloud. It is worth something to belong to a Church which has history back of it, achievements to mark it, and its best days ahead.

### Routine as an Incentive

After vacations and conventions, pastors and people return to the same old round of duties for another year. The prospect of days of drudgery ahead is wearying. But the *New Era Magazine* finds in this very routine an incentive for better service.

Few are the things we do that are finished and stay done, but most things must continually be done again. The kitchen and office and farm and factory are constantly doing gain things that have been done a hundred or a thousand times before. Students must constantly do over again the work of past students, every generation must repeat its own upbringing by bringing up the next generation, and the world is ceaselessly doing all its work over again in every field.

And so far from being discouraging, this fact is our very activity and life. If things once done would be done forever, we would soon come to the end of our tether and find no work to do. This field of repeated work is the field of our activity, and activity is health and life, without which life would soon fall into stagnation and misery and death. Repeated activity is also the field of our growth and progress; for, after all, we never do exactly the same thing over again, but we repeat our work under new conditions and with new opportunities and incentives for improvement. The most commonplace duty or round of drudgery should be accepted and done in such a spirit of willingness and eager ambition to do it well as will result in doing it better and even turning it into a fine art and thing of beauty and joy.

Let us turn back to the things we have done in the Church, that we may do them over again in a better spirit and a better way, that we may lift them to a higher level and transform them into finer service.

## AS TO POLAND'S WARS

We have avoided commenting on the Polish situation up to this time for several reasons. One is the difficulty of getting information in a weekly which has not been superseded by what appeared in the dailies. It is also hard to trust news that has come to us, since what is stated one day is very frequently denied the next. The third and chief reason is the lack of connection between our ecclesiastical affairs and European political movements. Nevertheless, we are somewhat articulated with the conflicts in Poland because our Church is asking donations for the Lutheran people in that land, and a good many of us are whispering to our pocket-books, "Keep shut. If they have money to fight they can provide themselves with clothes and food." Our ecclesiastical leaders are regretful that we failed in our \$1,800,000 drive. Candor would probably admit that if the people had kept on starving instead of undertaking wars charity would have continued in a larger stream.

We have found three articles in *The Living Age*, Boston, September 11, 18, which are constructive. The first is of Italian authorship. It is the statement of an international (Italian, French, British and American) mission to Warsaw of 1919. The author charges the Entente with scheming to use Poland as a buffer state against Bolshevism, and asserts that the formation of its territory was bound to arouse the resentment of all its neighbors. "It was proposed to wrest Kieff from the Russians, Teschan from the Czechs, Danzig from the Germans and its petroleum districts from the Ukraine. Seven million Germans, two million Russians and Ukrainian territory, where 75 per cent of the population belong to that country and less than 25 per cent were Poles, were to be included in the new Poland." The jealousies incident to such a combination of territories was bound to create a situation in which war would be very easy. Conflicts were provoked primarily by France "obsessed with the idea of creating a dyke against the Bolshevik peril, a barrier which it hoped to organize against Russia itself." They first spurred the Poles against the Ukraine, using Generals Petljura and Pilsudski. "The first is a former vaudeville dancer and the second was secretary of a labor union in Austria." "It was the blackest of crimes to lead them into war."

The second article is by Radek, a Russian socialist, and is interesting in its way of philosophizing about the conflict. He maintains that its nationalism—that is, Poland against Russia—is simply an intermediate step; that the exploit of Central Europe by the capitalist class is in effect being fought in these battles, and the day is thus being hastened when an international proletariat will be able to combine the forces east of France against capitalistic France and Britain. Radek contributes the third article also, from which we quote: "We (Soviet Russia) must show the Polish proletariat that with Soviet Russia as a neighbor it will be ten times as strong when it revolts against the bourgeoisie than if Russia were not there."

The two things are beginning to stand out very clearly in the European situation. One is that the Versailles Treaty was considerably tainted with political opportunism, and the second, unless the victors of the World War learn how to forgive and likewise make a start toward forgetting; and unless the Gospel of hate and revenge is replaced by constructive practices of esteem and neighborliness the world conflict is only begun. We would infer from the magazines we have been reading that the impression is legitimate that France suddenly wrested from the despair of defeat to the ecstasy of victory has become loco and is running amuck like a Mohammedan who goes mad with zeal.

The masses of Poland—our Lutherans among them—are the unfortunate victims of their relationship to the game of diplomacy. They certainly need the guidance and support of the American free Church as they never did before.

N. R. M.

## THE CENTENNIAL OF THE ORGANIZATION OF THE GENERAL SYNOD

Prof. Jacob A. Clutz, D.D.

October 22 of this year will mark the one hundredth anniversary of the organization of the General Synod of the Evangelical Lutheran Church in the United States of America, in Hagerstown, Md. This was an event of very great importance and significance in the history of the Lutheran Church in this country, and especially of that portion of it which is now embraced in The United Lutheran Church in America. With but one or two exceptions, perhaps, the older Synods now belonging to The United Lutheran Church were at one time in organic union with the General Synod. Without exception the newer Synods have grown out of the older ones. They may all, therefore, be regarded as the legitimate offspring of the General Synod, whether they came into The United Lutheran Church with the General Synod, or with the General Council, or with the United Synod in the South. Therefore, THE LUTHERAN, which is now the official organ of the united general bodies, does well to call special attention to this centennial anniversary.



ST. JOHN'S CHURCH, HAGERSTOWN, MD., WHERE THE GENERAL SYNOD WAS ORGANIZED

It was a day of small things for the Lutheran Church in this country when the General Synod was organized a hundred years ago. Only four comparatively small and weak Synods were represented in that first meeting. There were only two other Synods in existence at the time. One of these had just been organized a few months before. There were only eleven clerical and four lay delegates present to take part in the organization. There were probably not more than 35,000 Lutheran communicants, with less than 100 pastors, in the entire country.

But while the number of delegates that took part in the organization of the General Synod was small, their faith was strong and their spirit undaunted. They were men of vision, and they did not hesitate to plan for and to undertake large things. Certainly, large things were to grow out of their work, much larger even than they planned or could possibly have foreseen at the time. But as we look back through the perspective of a hundred years of splendid history it is easy for us to see the great possibilities that were involved in that first event, and also to trace the steps by which those possibilities became realities. It is the purpose of this paper to try to set forth, or at least to enumerate some of the results of the organization of the General Synod as a fitting memorial to the men and the movement of a hundred years ago. If to any of our readers the claims set forth should seem a little extravagant, let them remember that these are the reflections

of a loyal and enthusiastic son of the General Synod. Let them remember also that they will have their turn at boasting when, in 1963 and 1967, we celebrate the centennial of the organization of the United Synod in the South and of the General Council.

1. First, then, the organization of the General Synod worked for the unification and the consequent strengthening of the Lutheran forces on this western continent. When the movement towards union was inaugurated in 1818 by the Ministerium of Pennsylvania there were only four Synods in the whole country. Two more were organized before the movement could be consummated. These were scattered from New York to North Carolina, and as far west as Ohio. The probabilities are that without the unifying influences introduced by the organization of the General Synod the processes of disintegration would have continued. Still other weak Synods would have been organized along sectional lines, or because of differences of opinion or practice among leaders, and each individual Synod would have lived its own separate life, and done its work in an independent way and with very small results.

In union there is strength. Division means weakness. Though this was well understood, and had, no doubt, prompted the movement towards the forming of a General Body, it proved difficult to hold the new organization together. Because of the fear of tyranny from a General Body in some of its churches the Pennsylvania Ministerium withdrew in 1823, and stood aloof for the next thirty years. Indifference and opposition developed also in other quarters. But the current had been set towards unification and co-operation, and it proved stronger than that towards division and independence. In 1853 the old Ministerium resumed its connection with the General Synod, and in 1860 it embraced two-thirds of all the Lutheran communicants and pastors in the United States. True, the next decade saw the General Synod again disrupted and greatly weakened by the withdrawal of the southern Synods because of the Civil War, and by the organization of the General Council because of confessional and practical differences and controversies. But not one of the Synods that withdrew stood alone. The principle of solidarity had been established, and when they withdrew from the General Synod, it was only to organize another General Body of a similar character.

2. The organization of the General Synod made for the development and strengthening of Lutheran self-consciousness. Two things show how greatly this was needed at that time. One was the fact that the two oldest and largest Lutheran bodies in the country had dropped all reference to the Confessions of the Lutheran Church from their constitutions.\* The other fact was the presence of a strong unionistic trend in many parts of the Church.

In deference to this sentiment the first constitution of the General Synod was also left without a definite Lutheran confessional statement. But the confessional spirit was present, as is shown by the obligation provided for to be required of the professors in the theological seminary established at Gettysburg in 1826. The true leaven was in the meal, and though the progress was slow it gradually leavened the whole lump. Even in spite of the lax tendencies and the opposing influences of the early fifties, the general trend was always towards a clearer and more definite Lutheran consciousness and a more pronounced loyalty to the Lutheran Confessions in all the Synods of the General Synod. Hence, when the merger was proposed in 1917, every Synod in the General Synod was ready to approve and adopt the doctrinal basis contained in the constitution for The United Lutheran Church. Most of them approved it unanimously, and in none of them was there any pronounced opposition on doctrinal grounds. Meantime,

\* It should be said, however, that this was due to a change of constitution in the Ministerium of Pennsylvania in 1792, when lay members were admitted to it, and not because there was any departure from the faith of the Confessions, save in very few cases. Many of the congregations kept alive the confessional consciousness in their own constitutions.—EDITOR.





J. D. KURTZ, D.D.  
President of Organization  
Meeting



GEORGE LOCKMAN, D.D.  
First President of General  
Synod

there had been an even more pronounced development in the same direction in the other two General Bodies uniting in the merger. This is the main reason why the merger was so easily accomplished. There were practically no doctrinal differences between the three General Bodies.

3. The organization of the General Synod meant the establishment of Lutheran educational institutions. The lack of such institutions was one of the most deplorable things in the situation for the Lutheran Church prior to this time. There were no Lutheran colleges or seminaries to educate the young people of the Church, or to train young men for its ministry, and no Church can prosper without both an adequate ministry and a properly trained laity. A few men were privately prepared for the ministry under the more prominent pastors. Some received their training in the institutions of other denominations, chiefly Presbyterian. The main supply was expected to come from abroad. None of these sources of supply proved either adequate or entirely satisfactory, for reasons that are so self-evident that we need not stop to point them out.

It was the facing of such a situation that prompted the General Synod at its third meeting, in 1825, to resolve "forthwith" to "commence, in the name of the Triune God, and in humble dependence on His aid, the establishment of a theological seminary." It also "forthwith" proceeded to elect Rev. S. S. Schmucker as the first professor in this seminary, and work was begun the following year at Gettysburg, Pa. This step was followed by the founding of Pennsylvania College at the same place in 1832.

This was the beginning of the educational work of the Lutheran Church in this country, which has now assumed such magnificent proportions. Quite a large number of the existing colleges and seminaries are the direct and lineal descendants of the institutions at Gettysburg, founded nearly a century ago, in the very earliest years of the General Synod.

4. Another result of the organization of the General Synod was the development of its splendid missionary and other benevolent work. Of course, some work of this kind had been done previously by the several Synods, and by individual pastors and congregations. But it was very sporadic in character, and the results were meager and unsatisfactory. The General Synod very soon inaugurated measures to place this work on a better basis and to do it more systematically. General societies were organized, largely made up of the delegates to the General Synod, to conduct the work. This was the plan then in vogue in most of the other denominations and still followed by some of them, as the Congregationalists and the Baptists. Another forward step was taken in 1869, when the various missionary and benevolent activities of the Church were committed to "Boards," or committees elected by the General Synod and directly responsible to it. From this time on the work developed rapidly until it culminated in the splendid and highly successful activities in all lines of benevolent work which the General Synod was able to bring into the merger and turn over to The United Lutheran Church.

5. The organization of the General Synod meant the sys-

tematic and successful beginning of a Lutheran literature in the language of the country. At that time most of our pastors and people used the German language almost exclusively, both in public worship and in private intercourse. Among many of them there was intense and bitter opposition to the introduction of English. The sad and humiliating story of the losses which our Church sustained because of this prejudice, especially in the larger cities, is too well known to need repetition.

But the General Synod was from the beginning a forward-looking body. Evidently its leaders well understood and properly interpreted the signs of the times. Hence, they began early to provide a Lutheran literature in the English tongue. The *Lutheran Observer* was founded in 1831. The *Evangelical Lutheran Review* was started in 1849. English catechisms, English hymn books and English liturgies were prepared and published. A rich and abundant Sunday school literature was provided in English. Books of devotion, treatises on theology, church histories, biography, etc., either original or translations from the German, followed in rapid succession. Thus the way was prepared for the inevitable transition from the use of one vernacular to another, and the sad losses of our Lutheran people as they Anglicized was in large measure checked, if not entirely prevented.

Of course, it is not claimed that the General Synod was the only body that contributed to these several movements in the Lutheran Church in America, or that helped to make it the great body and force which it has now become. Many other bodies either co-operated, or followed its example at a later day. But the General Synod was a pioneer, and in many cases it did stand almost alone for many years. Not seldom its very activity and progressiveness drew upon it the severest criticism and the bitterest opposition. But with occasional lapses and reverses it pursued its course wisely, steadily and faithfully, and to-day we bow in grateful recognition of the wisdom and the devotion of the fathers who founded it. And after a hundred years of fruitful and glorious history we thank God for its organization, and for all that it accomplished.

## SECOND ANNUAL CONFERENCE OF THE BOARD OF FOREIGN MISSIONS WITH OUTGOING MISSIONARIES

Inspired by the success of the Conference with Outgoing Missionaries, which was held by the Foreign Mission Board a year ago, the Board again held such a conference on September 24, following its regular meeting. These conferences are a regular feature with the leading Boards of the country, and are helpful to the Board and to the missionaries. It is a really inspiring thing for the missionaries from India, Japan, Africa and South America to get together and learn to know each other, as well as to realize that just as they serve the one Lord, so they find that the sinful human heart has the same need for the redemptive message among all nations and races, and also that their work must be carried on according to the same general principles and in many lines according to the same methods.

The Secretaries had prepared a very helpful program which furnished the occasion for the statement and discussion of many subjects of present-day interest in the work of Foreign Missions. The conference was opened by a brief devotional service, conducted by the Vice-President, C. Theodore Benze, D.D., after which the President, Ezra K. Bell, D.D., welcomed the missionaries and their wives in an address in which he emphasized the needs and hopes of the missionary labor in a world still bleeding from the wounds of the great war.

Then the Secretaries, in brief presentations, outlined the needs and the work of their several departments, by way of emphasizing the practical aspect of the conference. This,

(Continued on page 14)

## BOARDS AND COMMITTEES WRITE US

### A SPANISH LUTHERAN DEDICATION

With the dedication of the new chapel at Juan Domingo, Porto Rico, on September 5, another station became a regularly organized congregation. In many respects the services of dedication were similar to those held under like circumstances in the States, but in other respects there was a marked difference. During the two days' services no less than eight sermons were preached, and all of them listened to most eagerly by the people who filled the chapel to its capacity, with as large a congregation on the outside which sought to follow the sermons and service through the open doors and windows. At the chief service on Sunday, in addition to two sermons, there was confirmation service, the baptism of five children, the service of confession and absolution and the administration of the Lord's Supper. And as the people left for their homes they expressed their regret that the services had not lasted longer.

Of course a new church must have a new name, and as a token of appreciation for the generous gift of the Sunday school of the Church of Our Saviour, Jersey City, N. J., the newly organized congregation decided to call their church by the name of their benefactor. Many members of this congregation came from the neighboring parish in Monacillo, but, strange to say, this congregation did not look upon their loss with sorrow, but with pride, expressing their joy that they had the honor of contributing so largely to the establishment of the new church. The high cost of building was overcome through the kindness of Mr. Lewis Rothenberger, of Mulberry, Ind., who spent the greater part of a two months' vacation supervising the erection of the building as his contribution to the mission cause.

Z. M. CORBE.

### DOES THE JEW MANIFEST ANY TENDENCY TO DECLINE?

In the preparation of a proposed Handbook for Jewish Missions, I have had the opportunity to examine various Jewish statistics, and the figures do not show any decline of the Hebrew race. On the contrary, the Jews have, during the 150 years, manifested a vitality which surpasses all belief, when it is remembered that our subject is a race which has long passed its youthful vigor and whose history has spread over thousands of years. Just a few interesting figures: In Christ's time there were probably about five million Jews, three-fifths of which lived in the Holy Land. During the middle of the eighteenth century the Jewish population in the world was estimated by the historian Jost to be somewhat above three million souls. The Jewish Year Book of 1920, a very conservative publication, puts the Jewish population in the world above the fifteen million mark. In other words, during the first seventeen centuries of the Christian era, there was a decrease of two-fifths of its total number; while during the past one and a half centuries the increase was fivefold.

Has God nothing to do with the new life taken on by that old race, which has once been, in a peculiar sense, His people? We cannot believe it; for we have the words of the inspired apostle that "God hath not cast away His people." (Rom. 11:1.)

PAUL I. MORENTZ.

### ACTIVITY OF THE PITTSBURGH SYNOD'S COMMITTEE ON BROTHERHOODS

By invitation of the Brotherhood Committee of the Pittsburgh Synod, which originated and had full charge of all the plans and arrangements, Dr. Charles L. Fry, of Philadelphia,

conducted a September itinerary in Western Pennsylvania, to stimulate our United Lutheran Church's man-power in certain centers of that section of the state, such as Warren, Johnsonburg, Renovo, Ridgway, New Castle, Butler and Rochester, in view of the coming Brotherhood Convention in Washington next month.

The purpose of the itinerary was signally furthered by the enthusiastic interest of the President of the Synod, Dr. Ellis B. Burgess, who sent a stirring official letter to be read by each pastor in whose church one of the conjoint gatherings was held. He said: "I hail this itinerary of Dr. Fry with delight, and I would sound the call for a larger investment of time and energy in the work of the kingdom, on the part of our men, which the times demand. Great things are being planned, and these plans will be carried forward to complete success *only* as the men of our churches come to realize their strength, and to consecrate their lives more freely and fully in Christian service."

C. L. FRY.

### SOCIAL SERVICE AND INNER MISSIONS

At the present day there is much made of Social Service, but outside of the Lutheran Church little is said of Inner Missions. In recent years the Lutheran Church has come to the front in Inner Mission work in a number of our large cities, and is beginning to attract considerable attention. Every considerable city has its social service agencies in which the different denominations, as a rule, join. There are settlement houses, homes for working girls, and different agencies to look after the poor, which are all commendable, but in many cases the positive religious element is wanting, while the Lutheran Inner Mission work appeals to the interests of the soul as well as the body. It is done under the auspices of the Church and seeks to lead the poor and despondent into touch with the Church.

Outside of the institutional work carried on for many years, Philadelphia and Minneapolis were the first cities where the more practical Inner Mission work was inaugurated. The former began with a hospice for young men, while in the latter city attention was first given to the many young women coming from the country to secure work in the city. Before this larger work was undertaken a single congregation in Minneapolis had already undertaken a similar work on a smaller scale under the direction of a deaconess. The Augustana congregation, then Jewish, had founded a Mission Cottage, where helpless and needy women were looked after. This was gradually expanded and they now own a fine property, and old people and orphans are taken care of.

The Inter-Synodical Inner Mission Society secured a property, well located for the work, which in fourteen years has expanded so that, besides a new hospice for young men, the old building has become the Luther Home for transient women, and is the administration building for the general work. The day nursery and kindergarten have long since outgrown their quarters and a new settlement house is an absolute necessity. A Sunday school and a mission among the colored people is also maintained. The property now owned by the Inner Mission Society is valued at \$110,000.

There are nearly a score of workers in the different branches, and a large amount of clothing and provisions is distributed from year to year, and many indifferent ones are brought into touch with the church and under the influence of the Gospel.

Last year a Mission Training School was started, which was the first of its kind in the country. It attracted attention from the start and had a very good attendance from the beginning under an excellent faculty. The training is not only



## CONTRIBUTED PARAGRAPHS BY CHURCH AUTHORITIES

theoretic, but practical at the same time, as several hours in the afternoon are devoted to outside work among the poor and in hospitals under experienced leaders.

The society owns property and a number of buildings on Lake Pepia, where a summer camp for poor children was maintained, seventy-four being taken care of. There was also a Lutheran conference held, and it was unanimously requested that the Inner Mission Society develop this into a Lutheran Chautauqua. This Inner Mission Society has aided largely in putting the Lutheran Church on the map in Minneapolis.

When the Colony of Mercy, incorporated over a year ago, which includes both of the Twin Cities, is once in full operation under the direction of Dr. A. J. D. Haupt it will make a marked impression.

The Inner Mission work in Philadelphia, New York City, Rochester and Pittsburgh is attracting attention under the efficient leadership of able superintendents. Outsiders are in many places beginning to take notice, and the prejudice which in many places exists against denominational social work will disappear. What attracts attention is the fact that no distinction is made as to nationality or creed in those ministered unto. We have given room to Jews as well as Roman Catholics, and colored people are looked after as well. As God is the Creator of all and all have souls to save, why should we Lutherans discriminate?

G. H. TRABERT.

### EDUCATIONAL GRANTS

The Board of Education of The United Lutheran Church spends by far the greatest part of its budget in annual grants to twenty-two of the educational institutions of The United Lutheran Church. On its present budget there are four theological seminaries, thirteen colleges, some of which have theological departments, and five junior colleges and institutes. These institutions extend from Wagner College, facing the Atlantic Ocean from Staten Island, to the Pacific Seminary, facing the Pacific Ocean at Seattle, and from Newberry College in South Carolina to Waterloo College and Seminary in Ontario, Canada.

The Board of Education conducts interesting lines of co-operation in educational work with the Women's Missionary Society of The United Lutheran Church in looking after young women students in Lutheran and non-Lutheran institutions, and with the Augustana Synod in looking after the Lutheran students in the great state universities of the Northwest, where so many of the Scandinavian young people are in attendance. Miss Mary E. Markley is in charge of the former department and Rev. Paul H. Krauss is secretary for the latter work, which is included in his department, which looks after Lutheran students in all non-Lutheran institutions, both East and West. Just at this time all pastors should send to these secretaries the names of all Lutheran young people who have gone *this fall* to non-Lutheran institutions. Address Miss Markley at 437 Fifth Ave., New York City, and Mr. Krauss at 159 N. State St., Chicago, Ill.

F. G. GOTWALD.

### HOME MISSIONS AND NATIONAL STABILITY

The righteousness that exalteth a nation also gives stability and permanence to temporal affairs, and to realize that condition is the work of the Church. The supreme and persistent aim of the work of Home Missions is to preach the Gospel to every human soul in the broad field entrusted to it for cultivation. To do that splendid work, the organized Church and the Christian ministry are imperatively necessary. The Church is the source and center of the religious teaching and

Christian life and service in any country. This undeniable fact magnifies the Home Mission cause, whose peculiar function is to plant and nurture the Church wherever it may be needed in our Home Mission land.

Does our United Lutheran Church recognize the magnitude of this enterprise? Does it appreciate the vital necessity of vigorous prosecution? Does it realize to how large an extent the growth of the Church itself and its multiplied agencies of ecclesiastical service and Christian ministry have hitherto depended upon its operations? Can it conceive of a greater Lutheran Church with augmented resources and greater equipment for the monumental tasks that await it in the future, without the most effective administration of this work?

In the last sixty years what is now The United Lutheran Church has grown from 1500 churches with 164 ministers and 153,500 members, to 3700 churches, 2700 ministers and 775,000 members—a most encouraging advance. This splendid progress may be justly attributed in a large measure to the work of Home Missions and Church Extension.

To-day this Board has under its fostering care over four hundred churches, located over its widely extended field, whose life and growth are promoted by its generous aid. This good and imperatively needed work could be greatly extended and enlarged if more adequate resources were at the service of the Board. On the great frontier sections, among the millions of the irreligious immigrant population and in the great Christless cities of our land there is a crying need for more churches. To provide them is the business of Home Missions and Church Extension. Let the motto of Muhlenberg—the patriarch of the Lutheran Church—thrill and inspire our Church in this day of glorious opportunity, *Ecclesia Plantanda* (the Church must be planted).

C. S. HARTMAN.

### A CRITICISM OF THE PENSION PLAN

The only serious criticism of the Pension Plan which has been put into operation by the Board of Ministerial Relief which has come to the ears of the Executive Secretary, is that it goes to all alike, without regard to need. It is in this fact that the Board takes its greatest pride. It at once disposes of every suggestion of charity and makes it, small as it is, a real pension, given solely as a recognition of services rendered.

The Executive Secretary, in his going about through the Church, has had not a few inquiries as to whether the pension is dependent upon need. The question almost invariably was followed by the statement that someone was anxious about it, and, though receiving pension, would not be willing to continue to accept it unless it was given irrespective of need. In many cases, after the assurance was given, the questioner would tell the actual financial condition of the person involved, saying how much the pension meant to them, and how relieved they would be when reassured as to its character.

If the pension were on a basis of need, who would determine where need began? A competence in one place is poverty in another. Depreciated securities and the high cost of living mean real distress to many who formerly had plenty. Individual possessions are usually over-estimated.

If the aim of the Church is to give a pension, it must be in recognition of service rendered and must go to all alike. Otherwise it is but a form of charity, defeating its highest purpose and making many whose need is real unwilling to accept it. The Board of Ministerial Relief feels that it has done wisely and well in establishing a pension in which all share alike.

EDGAR GRIM MILLER, *Executive Secretary*.

# HELPS FOR DAILY DEVOTIONS IN THE HOME

## The Gospel Offer and Its Reception Among Men

### Sunday, October 17.—The Gracious Invitation

(Scripture Reading—Isa. 55)

*And the Spirit and the bride say, Come. And he that hear-  
eth, let him say, Come. And he that is athirst, let him come.  
And whosoever will, let him take of the water of life freely.  
(Rev. 20: 17.)*

God is not slack in His efforts to win a sinful world to Him-  
self. From Genesis to Revelation the word is "Come." He  
will have all men to be saved and to come to a knowledge of  
the Truth. He willeth not the death of a sinner, but sends  
forth His gracious warning everywhere: "Turn ye, turn ye;  
why will ye die?" Life—eternal life—is the great burden of  
the message which the Spirit and the bride (which is the  
Church) and the elect unite in sending forth to a lost and dying  
world. Oh, that the world might hear! Oh, that it might be  
athirst for that life as parched and dying pilgrims in the des-  
ert thirst for water!

#### SEED THOUGHTS

1. If men were as willing to come as God is to invite, what  
a changed world this would be.
2. Only they who are athirst will care for the living water.

*Come, Holy Spirit, and awaken in our hearts a willing and  
joyful response when Thou biddest us come to Thee. Create  
within us a holy thirst, that our hearts may cry out for the  
living water. Lead us to the Fountain where we may slake  
our thirst, and evermore drink and live. Amen.*

### Monday, October 18.—The Bearers of the Invitation

(Scripture Reading—2 Cor. 5: 11-21)

*How beautiful upon the mountains are the feet of him that  
bringeth good tidings, that publisheth peace. (Isa. 52: 7.)*

The Gospel must have its messengers. "How shall they  
hear without a preacher? and how shall they preach except  
they be sent?" God has not only provided a message full of  
good tidings; but He has also raised up a succession of mes-  
sengers. In the days of Israel's border warfare, how wel-  
come was the message of the watchman on the mountain tops  
when it meant peace and not war! God's invitation to life  
and salvation should be far more welcome. His is not a de-  
claration of war; it is a proclamation of peace. Men may de-  
clare war upon God; but in so doing they declare war upon  
themselves. His preachers are commissioned to bring good  
tidings, to publish peace. The highest honor in life is to be  
an ambassador of Jesus Christ.

#### SEED THOUGHTS

1. As glorious as is the Gospel message, so full of glory is  
the office of the messenger.
2. He who depreciates the ministry has ceased to revere  
Him who came to minister.

*We pray Thee, O Lord, that Thou wouldst send forth la-  
borers into Thy harvest; that Thou wouldst raise up prophets  
and evangelists as bearers of Thy heavenly message. Stir  
the hearts of Thy people everywhere, so that when Thou dost  
call for messengers of the Gospel, there will be many to an-  
swer, "Here am I." Amen.*

### Tuesday, October 19.—Gladly Welcomed

(Scripture Reading—Acts 10: 37-47)

*Then they that gladly received his word were baptized: and  
the same day there were added unto them about three thou-  
sand souls. (Acts 3: 41.)*

When Peter preached his great Pentecostal sermon, there  
was first a painful pricking in the hearts of his hearers; then  
an anxious question, "What shall we do?" and, finally, a joy-  
ful reception, through baptism, into the fellowship of Christ's  
saints. The Word was received gladly and the rest followed.  
Three steps marked the process through which those early  
converts passed—repentance, baptism, and the reception of  
the Holy Ghost. That is the way of life and salvation. There  
is no other. Repent, believe and be baptized, receive the Holy  
Ghost—such is the essence of the message which the am-  
bassadors of Christ are commissioned to proclaim. That mes-  
sage is ringing in the ears of men the world over.

#### SEED THOUGHTS

1. When conscience pricks and stings, God's Word is never  
unwelcome.
2. Wherever the Word is gladly received, there is life and  
salvation.

*Make Thy gracious invitation to life and salvation precious  
to our souls, we humbly pray Thee. May we ever hear it with  
gladness, and may we never weary of the services of Thy  
house, O God, where Thy name is honored and Thy Gospel  
proclaimed. Make Thy Word to dwell in us richly forever-  
more. Amen.*

### Wednesday, October 20.—Slighted and Refused

(Scripture Reading—Luke 14: 16-24)

*And they all with one consent began to make excuse. (Luke  
14: 18.)*

What have we in this parable of the great Supper but a  
picture of the attitude of great masses of men toward the  
Gospel? Where other things, not wrong in themselves, are  
given first place, the claims of religion are not even given  
second place. They are actually given no place at all. Many  
who disagree on all other things may yet be one in their  
treatment of Christ's command to seek first and above all  
the kingdom of God. When a newly acquired piece of land,  
or the purchase of a yoke of oxen, or the marrying of a wife  
is exalted in importance above the welfare of the soul, a good  
and lawful thing is turned into a stone of stumbling over  
which the fall to spiritual death is easy.

#### SEED THOUGHTS

1. When our business rules out our religion, it ceases to  
be good business.
2. Religion must control our business; not our business  
our religion.

*Lord Jesus, forbid that we should so exalt the good things  
of this life as to allow them to rule out of our hearts the affec-  
tion that belongs to Thee. Help us so to order our relation  
to the things of this world as not to lose our love for Thee.  
Amen.*

### Thursday, October 21.—Rejected and Opposed

(Scripture Reading—Matt. 22: 1-14)

*Then Paul and Barnabas waxed bold, and said, It was neces-  
sary that the word of God should first have been spoken unto  
you; but seeing ye put it from you, and judge yourselves un-  
worthy of everlasting life, lo, we turn unto the Gentiles." (Acts  
13: 46.)*

"Unworthy of everlasting life." What dire meaning at-  
taches to these words of Paul and Barnabas! They ring like  
a sentence of death upon a people whom God had once highly



avored and called His own. Divine favors unused will soon be unappreciated and abused. So reads the history of the Jews. They not only stoned and killed their prophets but rejected and crucified the very Messiah to whose coming they long looked forward. Now we, the Gentiles, have been made the heirs of the promises. Countless church doors are open; the message of eternal life is ringing in men's ears; it is covering the earth as waters cover the seas. Where it is most widely heard it is least appreciated, and even opposed. "Unworthy of everlasting life" is again the verdict.

#### SEED THOUGHTS

1. Unused, unappreciated, then rejected and opposed—how familiar the story!
2. From those who reject Christ, God turns to the heathen who welcome Him.

*We thank Thee, Lord God, that Thou dost not permit Thy Word to return unto Thee void. Thou still hast a remnant whom Thou hast chosen out of the world and to whom Thy Word is sweeter than the honeycomb and more precious than rubies. Make it sweet and precious to us. Make us worthy of everlasting life. Amen.*

#### Friday, October 22.—Accepted, but Neglected

(Scripture Reading—Matt. 25:1-13)

*For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance) though he sought it diligently with tears. (Heb. 12:17.)*

The story of Esau is the story of the five foolish virgins. What was offered and within easy reach was not valued. When divine gifts and graces and blessings are not valued, they are not really owned. Only to him that hath shall be given, and from him that hath not shall be taken away even what he seemeth to have. Men may sit under the shadow of the Church and within the sound of the Gospel; they may bear the name and wear the outer garb of the Christian; but if they do not with the heart believe in Jesus Christ as their Lord and Saviour and allow Him to direct and order their lives, they virtually lose what they outwardly seem to have. Esau lost his birthright, and the foolish virgins discovered the value of oil too late to supply themselves with it. How shall we escape a similar fate, if we neglect the great salvation so freely offered to all?

#### SEED THOUGHTS

1. When men treat their religion as a cheap commodity, they lose it.
2. Eternal life is so precious a boon as to make it worth while to seek it with fear and trembling.

*O Thou gracious God, who didst make such rich provision for our peace and happiness, grant that we may esteem the salvation purchased for us at so great a price as above all earthly treasures, and make it our chief possession and joy. Make us worthy of the heritage, O Jesus, of which Thou hast made us heirs. Amen.*

#### Saturday, October 23.—Holding Fast

(Scripture Reading—Rev. 3:7-13)

*Hold that fast which thou hast, that no man take thy crown. (Rev. 3:11.)*

"Be thou faithful unto death" was written to the angel of the Church at Smyrna, and "I will give thee a crown of life." Here the word goes out to the Church at Philadelphia, "Hold fast what thou hast, that no man take thy crown." This holding fast is vital. On it depend the issues of this life. Far better never to be crowned than by careless guardianship to lose one's crown. Salvation is a priceless gift; "there-

fore," as we are told in Hebrews, "we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

#### SEED THOUGHTS

1. It is easier for some to "get religion" than to hold it.
2. If some treated their religion as they do their holdings in bank, there would be fewer backsliders.

*Grant, Lord, that we may guard our hearts with all diligence, and give earnest heed to the Word of life, lest at any time it should slip from our grasp. Thou knowest our frailty. Thou knowest how easy it is for us to lose our first love and to return again to the beggarly elements of the world. Teach us, therefore, to work out our salvation with fear and trembling. Amen.*

#### THE LIFTER UP OF THE HEAD

"Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head" (Ps. 3:3). I like that last expression—"Lifter up of my head." There is your child, my good mother, and your child has been bad, and you have chastised it. You have put the poor little bundle of wretchedness and crossness into a corner, and there it is standing soiling all its face with hot, scalding tears. Then your heart relents; the extreme of misery tells upon you, for you are its mother. And you come toward the little thing, and it creeps into the corner and hangs its head. And what do you do? Instead of chastising it any more, you come quite close, and with one hand on the little one's shoulder, you put the other hand below its chin, and literally you lift up the little face into the light of your own, and stoop down and kiss it. Did you ever think that that is what God wants to do with the poor, weary sinner who has gone back and done shamefully? When fears are on every side, and awful voices in your heart speak ominously of eternal doom God comes, and with His own gracious hand lifts up your head. He anoints and cheers your soiled face; He lifts up your head, and lets the light of His own reconciled countenance beam down upon you.—*John McNeill.*

#### THE HARP ON YOUR WINDOW

One of Frances Ridley Havergal's poems tells us of an æolian harp which a friend sent to her with a letter describing the wonderful sweetness of its tones. Miss Havergal took up the harp and thrummed upon its seven strings, but there were no thrilling strains—only common music. She read the letter again and found instructions which she had overlooked. Then she raised the window and put the harp under the sash. Now the wind swept over the strings and the room was filled with melody that no human touch could produce. It took the breath of heaven to bring out the wondrous music. The human soul is so much like that harp. Breezes from the hills of God must sweep its chords. Would you let the harmony be lost by the touch of your unskilled hand? Put the harp in the window of the house where you live. Let zephyrs from the glory land blow over your soul. Then you will hear the music soft and low.—*J. Marvin Nichols.*

#### THE SPIRIT AND THE FLESH

A mighty battle is raging at the present time between the spirit and the flesh. On its issue depends the rise or fall of our civilization. Should the material and sensuous prove victorious, the curtain will be rung down on the splendid progress we have made. Should the spiritual prove conqueror, then we will go forward to an era, whose splendor may surpass that of any era that has preceded.—*Rabbi Krauskopf.*

# THE MISSIONARY CONVENTION IN CHICAGO

The Second Part of the Reports by Secretary Mrs. Morehead



CONVENTION OF THE WOMEN'S MISSIONARY SOCIETY OF THE UNITED LUTHERAN CHURCH, 1920

No account of the meeting which omitted mention of the social side would be complete. The members of the Chicago churches left nothing undone for the comfort and convenience of their guests. There were more homes offered than there were delegates to fill, and the convention numbered 150, not counting visitors. Luncheon and dinner were served each day in the basement of Unity Church, and if there were any jars in the machinery below stairs the convention did not hear them. Most enjoyable of all were the banquets. The one for the young women, served in Grace Church and presided over by Miss Mary E. Markley, and the convention banquet held at the dinner hour, Thursday, in Unity Church. Mrs. C. E. Gardner acted as toastmistress, and an hour of fun and nonsense was indulged in by all. The toast, "The Executive Board," was responded to by Mrs. H. C. Bell; "Our Periodicals," Mrs. W. F. Morehead; "Our Hosts," Mrs. G. B. Young; "Our Guests," Mrs. O'Brien; "The Future," Mrs. E. C. Cronk.

As provided for by the constitution, the terms of one-third of the Board members expired at this session. The following were elected to fill the vacancies: Mrs. G. B. Young, Brooklyn, N. Y.; Mrs. John W. Richards, Philadelphia; Mrs. H. C. TerVehn, Covington, Ohio; Mrs. H. C. Bell, Lakeland, Fla.; Mrs. Harvey Hoover, Illinois.

The interest and enthusiasm which marked the opening sessions of the second convention of the Women's Missionary Society of The United Lutheran Church continued to the close. Credit is due the Program Committee for the good things offered, and for the promptness with which they were served.

Devotional services were held at the beginning of each session, conducted by Mrs. E. C. Cronk. She took for her general theme, "Our Every-day Attitude," and presented it under the divisions of our attitudes to Christ, to those who know not Christ, towards our associates, our rivals, our enemies and our possessions. Each session closed, as well, with a brief period of intercession. These were conducted by Mrs. Cronk, Mrs. H. C. Bell and Miss Zoe I. Hirt.

A striking feature of the program was the number of able addresses delivered by the women of the convention. Among these were: "Woman's Part in Inner Mission Work," Miss Zoe I. Hirt, Erie, Pa.; "Changing the Background," Mrs. C. E. Hay, Baltimore; "Woman Power," Miss Mary E. Markley, New York City; "Liberia's Outlook," Sister Jennie Larmonth, Muhlenberg, Africa; "Women's Work in India," Miss Mary Borthwick, Rajahmundry, India; "Two Calls," Mrs. H. C. Bell, of Lakeland, Fla.; "Our Indian Christian Women," Miss Louisa Miller, Guntur, India; "The Leaders—The Learners," Mrs. Charles L. Fry, Philadelphia; "The Lamps That Give Light," Mrs. E. C. Cronk, New York City; "Missionary Education for Children," Mrs. Maud Junkin Baldwin, Chicago. The other speakers were Rev. Edward T.

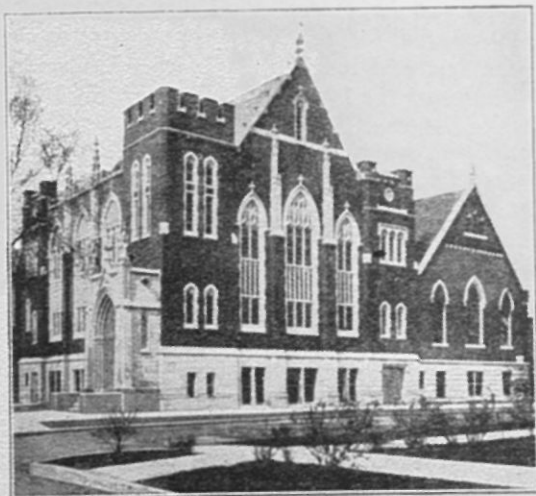
Horn, Japan, who presented "A United Lutheran Program for the Sunrise Kingdom," and Rev. J. F. Seibert, who spoke on "Our Part in Chicago's Task."

Greetings were brought from the Augustana women by Mrs. Emmy Evald, Chicago; the Norwegian Missionary Federation, Mrs. I. D. Ylvisaker, Fargo, N. Dak.; the Committee on Women's Work, Dr. W. D. C. Keiter, Philadelphia; the Inner Mission Board, Rev. William Freas; Slav and Hungarian Board, Dr. Ramer; Board of Education, Rev. Paul Krause; Deaconess Board, Sister Sophia Jepson.

An hour was devoted to the work of the periodicals, and one to hearing reports from the summer conferences and camps. In connection with the former a demonstration called "The Dreamer," prepared by Mrs. Elsie Singmaster Lewars, was cleverly presented. The character, the Dreamer, the Scholar, the Traveler, the Story-teller and Experience tried to answer the Questioner and failed utterly until the Magazine came to their help.

Another spectacular feature of the program was the pageant, "The Striking of America's Hour," presented by Chicago people. This brought home forcibly to everyone present that America's hour was about to strike and that if she failed in giving justice and liberty to the child-laborer, the immigrant, the Indian, and in her duty to foreign lands, she, too, like Egypt, Babylon, Greece and Rome, would be found wanting.

The reports presented by the officers, Executive Secretary and chairman of the Literature Committee, showed the faithful work, the careful attention to detail and the heavy responsibility borne by these tried and true servants of the cause. The Treasurer reported over \$250,000 raised during the biennium, and a yearly budget covering nearly that amount was adopted for the next two years.



UNITY CHURCH, CHICAGO, ILL.



## "THE NEW WOMAN IN THE NEW CHURCH"

**Dr. E. P. H. Pfatteicher, Pastor of Trinity Church, Reading, Discusses "Relationships" Germane to Twentieth Century Christianity**

[From an address delivered at Mt. Gretna, Pa., we use the latter part. Dr. Pfatteicher leads up to the statements that follow by referring to "The Woman Movement," broader educational opportunities, many of them indifferent to religious faith, and wider economic activities. He pleads that women shall study their newer privileges and obligations without prejudices arising from over-zeal or over-conservatism, and without hostility to the time-tried customs of the Christian Church.]

As the world senses the new relationship of the new woman and is endeavoring to readjust its thinking upon this subject the Church must do likewise and women within the Church must do likewise. When Paul said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3: 28) people said, "Paul, you are beside yourself." It took a long time to establish his first statement, "There is neither Jew nor Greek." It took a longer time to establish the second statement, "There is neither bond nor free." We are now battling with his third statement, "There is neither male nor female." We have not yet mastered the underlying principles, "Ye are all one in Christ Jesus," and until we do we shall of course temporize with and misinterpret the very plain statements of the apostle. The point, after all, is, are we living up to this Pauline principle? In building up separate general organizations of men and women within the Church have we been altogether true to the teaching of the Word of God?

It is attempting to substitute for the pennies gathered for missions by the consecrated women of our parish the contributions of every member for the extension of Christ's kingdom. Woman is not to be eliminated in this transformation. She will eventually be asked to help solve the great missionary problems in every parish, the problem of infusing the spirit of prayer and of greater consecration, of educating the entire parish to know why the religion of Jesus Christ is better than that of Mohammed or Zoroaster, of teaching the parish the blessedness of giving according to our ability. This she cannot do in its final analysis as a member of a society which is for women only. This she cannot do by organizing greater societies. This she can do only by seeking to assume an honest initiative in the merging of the great missionary interests of the parish and the Church at large. The Church must accord her representation upon its boards in keeping with her interests in and zeal for the kingdom of God.

### World Lessons

The Church can learn some things from the world. For many years the American Federation of Labor would not admit women to its ranks; as a result great organizations of women arose, in many instances at odds with the male organizations. Recently the mistake has been recognized and rectified, but the children of this world are in their generation wiser than the children of light. The new Church must necessarily create new relationships. Men and women are alike members of the kingdom of God. Men and women are alike members of one and the same parish. Men and women have, after all, or ought to have, the interests of the entire kingdom at heart. Now what we need most right now as I see it is not a congregational meeting, but a quarterly congregational forum, in which there shall be a discussion under the leadership of the pastor and the Church Council of every possible interest of the kingdom, represented or not represented by specific societies, and this forum must be an illuminating clearing-house whose rays shall extend to every corner of the parish. We have no clean-cut analysis of the congregation's sphere of activity locally or in the work of the Church at

large, which can be communicated to every member of the parish.

I am not arguing for the dissolution of any group that is helping to plant seed in the Master's vineyard. I am arguing for a call to all the servants of the vineyard to gather for a harvest which cannot be garnered without universal service. I believe that ultimately man will accord to woman, willingly or unwillingly, the place which is rightfully hers.

Speaking as the pastor of a representative congregation, may I suggest some of the things which loom rather large and in the execution of which we need the help of the women of to-day? First of all, our vestries must reflect the multiform life of the Church, its spiritual as well as its temporal interests. I see no reason why a representative of each society shall not be chosen to be an advisory member of the vestry. This would help the vestry obtain a more intimate knowledge of the work of the societies, and, what is of equal importance, it would help the societies to function as supplementary rather than rival organizations.

### Spiritual Hunger

Woman's interest in the spiritual life of the local congregation must be quickened that it may keep pace with the remarkable strides in organization. If our congregations are suffering to-day, as so many say they are, it is not from a lack of organization, but because of a spiritual hunger which cannot be satisfied by the pastor alone. I am not saying that our women have not been spiritually minded in the past. I am saying that the terrible inroads upon the spiritual life of to-day must be met by a united attack. Organization, new methods, the Every-Member Canvass mean nothing to a congregation that is spiritually dead.

There are immediate problems ahead in the work of the Church at large which demand the attention of our women. One thing very near my heart as a member of the Board of Education of The United Lutheran Church is the establishment of a first-class woman's college, presided over by a woman and directed in its work by women. It is a crying shame that the Church which was born in a university should have persisted in its "Kinder, Kuche, Kirche" theory to the exclusion of universities for women. That women of superior intelligence in our Church may assume the proper Christlike attitude toward Kinder, Kuche and Kirche they must have a first-class woman's college directed by consecrated Lutheran women, whose prime interest is centered in the extension of the kingdom of God on earth among the new women of the earth. The women of The United Lutheran Church can do no bigger thing for Christ and missions than to establish an educational center for women. How long need we wait for this essential link in our educational program?

In touching upon the need for a center or centers from which woman's educational interests shall radiate, it may be well in conclusion to allude to the very great desirability and importance of a center for the missionary life of the Church, not two or three or six or twelve centers, but one center with its distributing stations, just as the one Publication House has its distributing agencies. What we need is a Church Building for the establishment of missionary headquarters for Inner, Home and Foreign Missions for men and women. The establishment of different headquarters for different Boards and societies in different cities is an expedient which will not ultimately yield the richest harvest. What a source of inspiration and of true helpfulness it would be for any of us in visiting one of the great cities of the country to be permitted to spend a few hours at a Lutheran Church House, where we could see the great missionary machinery of the Church at work, and where we could in a few moments get a bird's-eye view of the whole Church. And what a help it would be to the various agencies of the Church to hold frequent and informal conferences without subjecting the Boards or the Church at large to the very heavy overhead expenses now incurred for such conferences.

## GOSPEL DUTY TO THE COLORED FOLK

### The First of Three Articles

There recently died in Prosperity, S. C., an old colored man, "Uncle" Sam Johnson. Formerly a slave and devoted to his master, he accompanied the latter as his servant throughout the war between the States. For the past forty-nine years he was sexton of Grace Lutheran Church, of which church, moreover, he was a member. In all those years he missed but two services. He was a regular communicant, coming forward to the altar after the rest of the congregation had communed. He furthermore attended every session of the Sunday school and contrbuted to all the causes of the Church—missions, education, orphans' home, and other objects. His funeral was conducted by the pastor of Grace Church, Rev. Chas. J. Shea, y. The Church Council acted as honorary pallbearers, and while the funeral was being held the church bell was tolled. Among the many called this colored Lutheran was one of the few chosen.

The writer recalls a colored woman who was also one of the Lord's elect. She was a member of St. John's Church, Charleston, S. C. Aged and infirm, she actually crept to church as long as her strength permitted. On communion Sundays she was rarely absent. She was always the last to commune. Slowly and painfully she would proceed up the aisle. A church officer would meet her at the chancel and courteously assist her up and down the altar steps. She was one of the most devout and devoted souls the writer has ever known. For instance. She was poor. Her husband, a city employee, received a small wage. The day came when he grew too old and feeble to perform his duties and was discharged. The pastor called on her to make provision for her support. "No," she replied, assistance was not needed. They owned their small house, and two daughters, domestic servants in New York City, were very dutiful and kind. Then she turned the tables on her pastor. Leaving the room, she soon returned and handed him a five-dollar bill, saying, "That is my contribution for the church." He protested, and said, "But you will need this money, now that your husband has lost his job." "That is just the reason why I am giving it to you," she replied; "I have this five-dollar bill now, and I don't know when I shall ever have another. So take it, see that all my church dues are paid, and if anything is left over put it to some good use."

Soon there will be left no survivors of the large colored membership which was found in our southern Lutheran churches "before the war." For in many congregations the colored members were numbered by hundreds, the long galleries in the churches being set apart for their use. For example, in 1850, Dr. John Bachman, pastor of St. John's Church, Charleston, S. C., reports the baptism of 63 white and 48 black infants, the confirmation of 16 whites and 29 blacks, 376 white and 201 black communicants. In 1860 he baptized 67 whites, 76 blacks; confirmed 19 whites, 40 blacks, and had 370 white and 190 black communicants. There was also a colored Sunday school with 32 teachers and 150 pupils, which met regularly on every Sunday. Among the teachers were some of the most cultured members—both men and women—of the congregation. In 1845 Boston Drayton, a colored member of this church, was licensed by Dr. Bachman and went out as a missionary to Africa, his fellow-colored members contributing to his support. Strange to say, no report or record of his work can anywhere be found.

Of course such colored members in all the churches were the slaves of the white members and had joined the church to which the master belonged. But when "de freedom come" the colored people asserted and exercised their independence from their former masters in every respect, including the ecclesiastical. Nevertheless, a number of colored parishioners continued their church connection. For example, the Evangelical Lutheran Synod of Georgia and Adjacent States, at its organization in 1860, comprised 5 ministers, 8 congregations

and 312 confirmed members, of whom 54 were colored. That the colored membership persisted appears from the fact that until the year 1870 the parochial reports contained items in their statistical columns in which communicants and accessions from among colored people were listed side by side with those of white people. But the number of colored people within the Lutheran Church and all other churches was very small in comparison with the total colored population. Multitudes were as sheep not having a shepherd, or, what was worse, having wolves in the guise of shepherds. Already in 1866 the deplorable situation made a strong appeal to the large and loving heart of Dr. D. M. Gilbert, who said in his address to the Georgia Synod in that year: "It is eminently proper that we should give some expression of our interest in the temporal and spiritual welfare of the freedmen. How many of this class of our population have hitherto been, or are now, in connection with our churches in this state I am not informed. However this may be, one thing we know, that suddenly and without any preparation, thrown upon their own resources as they have been, they stand more in need now than ever in the past of our sympathy and aid. Notwithstanding the bad conduct of some, who through ignorance have suffered themselves to be prejudiced against those who have always been their best friends, let us do what we can to have them all treated with kindness and forbearance and to encourage and forward all proper schemes for their advancement and well-being for this world and for the world to come."

The white Lutherans of Georgia were too few and poor at that time to accomplish anything worthy of note. But a larger and abler southern Synod (the Synod of North Carolina) attacked the problem, with what result will be told in a later letter.

J. W. H.

## CONFERENCE WITH OUTGOING MISSIONARIES

(Concluded from page 7)

however, did not exhaust their contributions to the work of the conference. Dr. Brown spoke on "The Only Solution," in which address he put Christ before his hearers as the Way, the Truth and the Life, with an earnestness that created a deep impression. Dr. Drach, in a paper on "The Intellectual Culture of the Missionary," discussed in a masterly way the fundamental principles of the New Testament governing the qualifications of the missionary. Dr. Wolf, in discussing "The Supreme Task," showed in his usual happy manner how the changed circumstances in the world had not so much changed the nature of the message as increased the demands for the preaching of the Gospel and the related demand that it must have free course and not be bound.

A feature of particular interest to the missionaries and Board members alike was the extended discussion of the subject of the "Native Church and Native Leadership." As the Vice-President stated, this question had assumed peculiar prominence through the events of the war. It was, therefore, a matter of great interest to learn what Rev. I. Cannaday and Miss Welty, of India; Revs. Brosius and Curran, of Africa; and Rev. Stirewalt, of Japan, had to say on this subject, and their contributions were well-thought-out and valuable.

Another practical feature was the question box conducted by Dr. Steimle, for it gave the missionaries an opportunity to ask questions about their relation to the Board and its problems. Mrs. J. G. Traver was prevented from giving her paper on "Women's Work," but in her place Mrs. Hay brought the greetings from the Women's Convention at Chicago.

It is evident, from the foregoing, what a useful purpose is served by these conferences. The Church may be interested in knowing that the conference numbered fifty-nine participants, the great majority of whom were missionaries, and that this fall alone more than forty missionaries, old and new, are going to their fields of labor in foreign lands. C. T. B.



# An Appeal to Christian Young Women

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## *Our Church Institutions*

Which care for orphan children, for sick folk, for homeless young women and for slum districts in great cities

## *Are Failing to Reach Thousands*

every year because the number of women trained and consecrated is too small.

## *Our Busy Pastors*

are calling loudly for helpers in shepherding their growing and scattered flocks.

## *You Are Thinking*

of a life work. Many occupations invite you: business, factories, teaching, art, music—all clamor for your work.

## *Do These Fully Satisfy You?*

Will they call your highest faculties into play and enable you to do all that you may to make the world better?

## *Could You Become a Deaconess?*

The Church needs Sisters by the thousands. Perhaps she could use you. Surely you will not decide anything so important as your future calling until you are sure you cannot join that group of noble women whose life work has brought rest, peace and salvation to thousands, with contentment and God's blessing to themselves.

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**Visit one of the Motherhouses or Correspond with the Pastors**

# The Lutheran

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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## PROF. J. N. KILDAHL, D.D., STRICKEN

The sad news reached us on September 26 that Prof. Dr. Kildahl, of the United Norwegian Seminary in Minneapolis, has suffered a severe paralytic stroke, from which he is not likely to recover. It is possible that by the time this reaches the readers of THE LUTHERAN he may have gone to his heavenly reward. Dr. Kildahl was one of the great leaders in the United Norwegian Church, and his loss would be felt far beyond the bounds of his own Church body. Another strong pillar has broken down underneath the weighty responsibility of leadership which rested on his shoulders.

## THE WORLD IN TRAVAIL

After reading what Paul D. Cravath (representative of the Treasury Department on the "House Mission" to the inter-allied war conference in Paris in 1917) and what Sherwood Eddy and others have to say about the state of affairs in Germany; and after reading what statesmen, students and thinkers of note have to say about the seething unrest and uncertainty the world over, one is almost tempted to believe that the last times are upon us. What shell-shock was to the individual soldier, that the Great War (not ended yet) has been to the nervous system, and to the mental, moral and spiritual fiber of mankind. No part of the world was left untouched, and if ever Paul's words, "The whole creation groaneth and travaileth in pain together until now," had a profound meaning, that time is now. The contagion of the war's madness and unrest has invaded all spheres of life. We talk of Bolshevism. What is it but a species of nervous insanity? In its specific meaning it is more or less limited to Russia. In its essence and spirit it is everywhere. It is found in the factory, on the farm, in the mines, behind the counter, in the schools, in the theaters, in the dance halls, in legislation, and even in the home and in the church. It is as if all the nobler virtues and ideals had been torn up by the roots, and the seeds of unbelief, avarice, immorality and irreligion had been sown broadcast. (By the way, *The New Republic* is advertising the publication of the life and works of Bob Ingersoll. The times are ripe for it.) Surely the world is in travail. What the distress and perplexities of nations will lead to God knows.

Christians, what shall we say, as we stand facing the pres-

ent crisis—a crisis unparalleled in the world's history? Shall we doubt and despair? Shall we, like Elijah, flee to the wilderness? Or, like the captives of Babylon, hang our harps on the willows and weep? Or, like the psalmist, cry out, "O that I had wings like a dove, then would I fly away and be at rest"? What is our Bible here for? What is our faith for? What is the Church here for, if not to speak to these surging waves and bid them go back? If ever there was a time when ministers of the Gospel should burn with a holy fire; if ever there was a time when young men should flock to our seminaries; if ever there was a time when young women should fill our deaconess motherhouses; if ever there was a time when fathers and mothers should set up altars in the home and take the religious training of their sons and daughters seriously; if ever there was a time when Christians should be preachers and missionaries wherever they come in touch with the wayward and indifferent; if ever there was a time when the Church needed to be aroused from its slumbers and to put on the whole armor of God to battle with the forces of evil—that time is now! An old world is in travail. A new world is in the making. Awake, O Zion! Put on thy strength! God is stronger than armies and guns and battleships. By the breath of His Word, He can put them to confusion. One man with God by his side; one man with a faith like Paul's or Luther's, is mightier than all the Bolshevism in the world.

"Beat down that beetling mountain,  
And raise yon jutting cape,  
A world is on the anvil;  
Now smite it into shape."

## A CONGREGATIONAL SURVEY

How to turn the membership of a congregation into a missionary or Inner Mission force is a question of the utmost importance. On its answer depends the success or failure of pastoral ministration. How to answer this question is suggested by a very interesting report made to the Inner Mission Board, which is to be circulated among the pastors of The United Lutheran Church. It is the story of actual pastoral experience in a congregation of about 500 members, by one who had been previously engaged in the general work of the Church. The method adopted is simple. This pastor has made a study of his congregation. He has learned not only where his people live, but how they live and how they are related to the church life of the congregation.

He has made use of the Church Council, the Brotherhood, the women's and other societies, and assigned them to tasks of a missionary and Inner Mission character that count for the upbuilding of the congregational spirit and life. There was considerable machinery for a pastor to look after and utilize for worthy ends—more than the average pastor, if he is to be a good preacher, can keep in motion—but in this case it proved to be worth while, as results have shown.

The pastor recommends such congregational slogans as "The Live Church," "The Community Church," "The Neighborly Church," "All at Work and Always at Work," "The Efficient Church," etc., as a stimulus to greater activity. Here we must take issue with him. It smacks too much of boasting, of parading one's own good works. It is not spiritually wholesome to say to the world, "See what great things we are doing." It accords not with the spirit of the Master, who said, "When ye have done all these things, say, We are unprofitable servants." The only way to advertise good works is to be a "live Church," to be instant, in season and out of season, in serving the community and the neighborhood, not letting the left hand know what the right hand does, and allowing the world to see our good works, so as to glorify not us but our Father who is in heaven. The Protestant Church has done much to cheapen itself in the eyes of the world by a kind of advertisement that appeals to children, but not to thoughtful men and women.



## DIVORCE AND REMARRIAGE

The divorce evil has become a menace. No single evil in the country to-day is cutting a deeper gash into the vitals of the nation than it. It aims its dagger at the home. What is a country without homes in which the marriage bond is held sacred, and in which Christian ideals and virtues have a chance to live? What makes the divorce evil all the more serious is the fact that it is in reality only symptomatic of a disease that lies deeper down. That disease is immorality—and a kind of immorality that has been reduced to a science. Under the guise of an outer show of respectability, married men and women play fast and loose with all that gives wedded life its ethical significance and charm and beauty. Darwin shocked the world when he traced the descent of man down to the ape. His theory is still in need of proof; but if anything could induce us to believe the theory, it would be the orgy of animalism among a class of well-fed and well-groomed polygamists whose ethics is the ethics of the jungle—only vastly more reprehensible in the sight of God and man.

The whole conception of a pure and chaste married life, whose divine purpose is the perpetuation of a healthy and vigorous race, is foreign to the thought of a growing class of educated men and women. Modern literature is shot through with theories of the marriage estate which, under the name of science and religion, contradict all that has hitherto in Christian countries been regarded as vital to the health and happiness of the family. These theories are anti-Christian to the core, and we may well look with grave concern upon the spread of such ideas. Where they prevail, divorces will ultimately become the rule rather than the exception. There has never been a greater need for the revival of the Christian conception of the marriage estate.

Our courts are beginning to protest against the divorce evil. Supreme Court Justice Benedict, of Brooklyn, would cure the evil by forbidding remarriage. In the course of a deliverance from the bench, he says:

It has become my firm conviction, after many years' experience on the bench, that the only really effective way to cure the so-called "divorce evil" would be to make it practically impossible for either party to the marriage to marry anyone else during the lifetime of the other party. After listening to the evidence of many hundred actions of this sort I believe that a very large proportion of these actions would never have been brought if the plaintiff were prohibited from contracting a new alliance, arrangements for which are not infrequently made before the suit is begun.

While this might prove a hardship on many an innocent husband or wife, is it not better that the few should suffer than that divorces should multiply at so alarming a rate as to prove a menace to the nation? Here is a case where another kind of prohibition is eminently in order. Let ministers refuse to marry any who may be divorced.

## THE SUPREME MISSION PROBLEM

No mission task lies nearer to the door of the American Lutheran Church than that of keeping the Lutheran Church alive in Central Europe. So distressing is the crisis that one wonders how any Lutheran in America can rest on his pillow at night without a burning prayer that God may come to the help of His distressed and perplexed people and lead them out of their dark valley. Institutions that were the pride of European Lutheranism are to-day bankrupt and threatened with foreclosure. Devout and faithful teachers and preachers, eminent in the service, are making sacrifices and enduring hardships—and with a heroism and consecration most remarkable—which puts them in the class of real martyrs. The Church is not dead where that spirit prevails. But what can a starving man do to help a tottering Church to its feet? What can a starving people do to fight the Church's battle against the world, the flesh and the devil, who are riding in triumph over the havoc created by the war?

The situation is so critical and distressing, and the need of help so imperative, that one can hardly find words to fit the case. Here in America, we Lutherans pour enough surplus food into our garbage cans to feed millions of our brethren in Europe who do not have sixty per cent of the minimum amount of food necessary to keep them in good health. We waste enough money on luxuries to support all the starving Lutheran pastors and educators, and bankrupt churches and institutions, in Central Europe. Many of our American toilers and pastors earn more in a day than most of their brethren in Europe earn in a week. One of our American pastors is keeping alive and at work three or four pastors in Europe out of an increase in salary his congregation granted him. The grateful letters he receives give him unspeakable joy. Cannot thousands in this rich country follow his example? Something like that must happen if the Lutheran Church in Europe is to be saved and become a power.

## News and Comment

The institution's influence on the body which maintains it is illustrated by the New York Ministerium, which has as its officers three graduates and a former professor of Wagner College, the Synod's educational institution. A little more than a third of the ministerial roll also appears in the alumni list of the college.

Brooklyn Lutherans are organized and working systematically to secure adequate publicity for our Lutheran work in "The City of Churches," where Lutheran congregations, we have been informed, are in point of numbers first or near first among Protestant churches. The Brooklyn Lutheran Publicity Committee holds regular meetings and is devising ways and means, including the securing of an ample publicity fund.

It has become a confirmed custom in the Lutheran and many other deaconess institutions of the world to take special note of the completion of twenty-five, and again of fifty years of service, by their deaconesses. Three sisters of the Mary J. Drexel Motherhouse at Philadelphia, who have reached their golden jubilee year, were thus honored at the anniversary of that institution on September 30, and on October 25 the first four sisters of the Baltimore Motherhouse to reach their silver jubilee year will receive special recognition in connection with the twenty-fifth anniversary of the Motherhouse, which is to be celebrated at the convention of The United Lutheran Church at Washington.

The reports from our schools in the main are most encouraging. Old students have generally returned, and new students in increasing numbers have matriculated. The same is true in the general educational institutions. The trend is decidedly toward a more general seeking of a higher education. All of which means that our Lutheran people will have to see to the larger support of our educational work which is essential to its expansion. And not only its support financially, but its patronage by our people. Wherever the schools of the Church can furnish the education desired, it is mutually desirable, both on the part of the student and of the Church, that the education sought be secured within the walls of church institutions. With this thought in mind, we highly approve the efforts of some of our educational centers branching out into the various forms of technical education. But half equipment will not serve the purpose. The schools to do this work must be equal in teaching ability and in equipment to the very best. Otherwise the money and effort are simply wasted.

At the meeting of the Sunday School Board, held some weeks ago, the constitution and charter of that body came up for final approval and submission to the authorities of the Church. In view of the broader field of religious education which belongs to the work of this Board, a recommendation was unanimously approved that The United Lutheran Church change the name of the Board to "The Parish and Church School Board." At the meeting the general plan, which was the instruction of The United Lutheran Church two years ago, was again approved, and the policy of the Board clearly established for the future. It contemplates the present continuation of all Sunday school literature, graded and ungraded, and recommends that no changes be made by the schools of the Church until they are able to begin following the definite plan of the literature, a definite beginning of which, as originally announced, will be made in 1922. The report of the Board, as prepared for presentation to the United Church in October, will set forth a broad and comprehensive educational plan for the youth of the Church. Meanwhile ample provision is made for all immediate and special needs in the abundant and varied literature which is published. It will meet every need of our schools.

# THE HOME CIRCLE

## TOIL

*"Hallowed is toil." These words stand for little at present with a great majority. Dissatisfaction is everywhere. Man expects much for doing little. Self stands out prominently. The accumulation does not mean generosity. St. Paul's message, "But rather let him labor, working with his hands the thing which is GOOD, THAT HE MAY HAVE TO GIVE TO HIM THAT NEEDETH," is being forgotten. Many methods are used for the accumulation of wealth, leaving the principal one—"toil"—out. Let us, one and all, encourage honest labor at all times. As we set out for our daily tasks, hallowed will our toil be with these words upon our lips:*

*"Forth in Thy name, O Lord, I go,  
My daily labor to pursue,  
Thee, only Thee, resolved to know,  
In all I think, or speak, or do. Amen."*

## WHAT WORK SHALL WE DO?

What work shall we do? The sick world lies before us. Let us do anything we can in helping to heal her. It may be in visiting and taking flowers to the aged and infirm. It may be in ministering to some poor widow and orphans. It may be in helping some of Christ's work across the ocean, which work is exceedingly fruitful and encouraging. It may be in helping some of the people from across the ocean, whom God has permitted to come into our midst. In all cases, it will be in doing what the Holy Spirit permits and moves us to do. Let us keep our lives clean so that the Spirit can work through us. Work diligently. Work cheerfully. Work prayerfully. "God is able to make all grace abound unto you, that ye having all sufficiency in everything may abound in every good work."—*Selected.*

## A LITTLE ARGUMENT WITH MYSELF

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary in the home and foreign fields.
2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.
3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "go."
4. If I advance my offerings beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

The millennium will be close at hand when men cease to be self-centered and make the Golden Rule the standard of their everyday life.

## IN THE GARDEN OF THE LORD

(A poetical message from one who sees, though physically blind, deaf and dumb.)

The word of God came unto me,  
Sitting alone among the multitudes;  
And my blind eyes were touched with light,  
And there was laid upon my lips a flame of fire.

I laugh and shout, for life is good,  
Though my feet are set in silent ways.  
In merry mood I leave the crowd  
To walk in my garden. Ever as I walk  
I gather fruits and flowers in my hands;  
And, with joyful heart, I bless the sun  
That kindles all the place with radiant life.  
I run with playful winds that blow the scent  
Of rose and jessamine in eddying whirls.  
At last I come where tall lilies grow,  
Lifting their faces, like white saints, to God.  
While the lilies pray, I kneel upon the ground;  
I have strayed into the holy temple of the Lord.

—Helen Keller.

## ART OR DRUDGERY?

"There, ma'am, look at 'em now! Ain't they just lily white?" Lizy's capacious gingham apron was mopping the perspiration from her face, and her hands were red and wrinkled from the steaming suds in which she had been working since early morning, but she paused in the doorway to look back with satisfaction at the long line of white that graced the yard. "That's the way I like to have 'em look."

"They are beautifully clean, Lizy," agreed the mistress. The two smiled at each other. Two heads nodded approval, and then they went their separate ways—Lizy back to her tubs, and the mistress into the house. In the cool, pleasant living-room a visitor, who had caught the brief exchange, questioned with languid interest:

"You have a good laundress?"

"She is an artist," was the prompt response.

"Artist?" she repeated.

"In her line—even if it is only a clothesline. She puts all her heart and skill into making her work perfect—having every piece as fresh and stainless as it can be made. And when you and I would have been worn out and ready to drop down and rest, she could stand for a minute or two, forgetting her toil, and look at her completed work as if it were a picture. It is the same when she cleans a room. Every window must shine, every piece of furniture must be polished to its utmost, and when one would expect her to think only of her own weariness after it was done, I've seen her many a time stop and look around with face all aglow with what she had accomplished. 'Ain't that fine, now?' 'Couldn't be better, could it?' she would say. She doesn't know what drudgery is. I tell you Lizy is an artist."

If a person is an artist when "science and skill preside over the manual execution" of his work, Lizy is well entitled to the name, for she has learned both skill and science in her labor, and puts into it besides a world of loving interest. A woman one day was showing a bit of unfinished fancy work to two girls who had called.

"This is the center," she said. "The corners I am going to embroider in thistles."

"Thistles?" echoed the girl from the country a trifle wonderingly, but her companion interposed, "Oh, they're beautiful when they're embroidered, Ethel. It's all in the way the work is done."

It is all in the way the work is done that makes the difference between drudgery and something far finer and higher. We cannot always choose what work we will do. Circumstances which we cannot change may control that, but we can choose the spirit we will put into the work. There are artists in clay as well as in marble, and artists in the humblest household tasks. God has embroidered the roadside and the field corners with wild flowers and thistles, and we pass them by as commonplace, but the skill of the beauty lover reproduces them in pictures and embroidery.—*Selected.*

My head has grown no larger  
That when I bought before,  
But just the same my autumn lid  
Costs me a whole lot more.

—W. H. H., in *Albany Argus*.



## THE BEST WE HAVE

Christ wants the best. He in the far-off ages  
Once claimed the firstling lamb, the finest wheat,  
And still He asks His own, with gentlest pleading  
To lay their brightest talents at His feet.  
He'll not forget the feeblest work of love,  
He only asks that of our store we give  
The best we have.

And is the best too much? O friends, remember  
How once our Lord poured out His soul for us,  
And in the prime of His mysterious manhood  
Gave up His precious life upon the cross!  
The Lord of lords, by whom the worlds were made,  
Through bitter grief and tears, to us He gave  
The best He had.

—Selected.

## ANNETTE'S GOLDEN HOURS

Annette sat out on the broad veranda of the Denton home. She swayed back and forth in the porch swing—her eyes far away and dreamy.

Summer time had slipped around again, and with it vacation and plans. "I mean to have a glorious summer," Annette had said to her best friend as they parted at the railway station, each taking their different ways after the closing exercises of Miss Norton's school.

"I mean to, too," Mary French replied, and then they had said good-bye until the fall. Two weeks had passed then, but Annette was recalling their conversation as she sat idly swaying back and forth.

She had been having a lovely time—automobiling to distant places, visiting the seashore, etc., and there were many other delightful trips ahead. The summer months are always made golden for Annette—always; but Mary French, her best friend, made the time golden for others—so someone who lived near her had told Annette—told her of the lives made happier back in that little village home because of the sweet unselfishness of the young girl. It was of this that Annette was thinking as she sat with a far-away look in her deep blue eyes.

"Why, I—I—hardly know the people that live around me!" she exclaimed; "I wouldn't know what to do for them."

Across the cool veranda just then came a figure in white. It was Mrs. Denton, Annette's mother.

"The cream is frozen, dear," she said, "and Celia is making the chocolate dressing for the cake now. I told your father to stop by and bring Helen and Julia out for the week-end."

"Why, how lovely, mother," Annette cried. "You are always thinking up nice things for me."

Mrs. Denton smiled, but for the moment her thoughts seemed to be far down the broad, white road. "I wish old Mrs. Seaborn had some of the cream; if she only lived nearer, it wouldn't be so hard to get things to her." She was speaking as if to herself.

"Why," began Annette, a sudden inspiration seizing her; "why, let me take it, mother—right this minute."

"But—" answered Mrs. Denton; then Annette softly covered her lips with her hand.

"I'll have the pony hitched in the buggy, mother, dear—and we'll be there before the cream even begins to melt." Annette was gone and Mrs. Denton, with a smile on her face, packed the cream carefully.

"She is so fond of it, Celia, and to-day has been so warm—Miss Annette is going to take it over herself to Mrs. Seaborn."

An hour later Annette drove slowly homeward. Mrs. Seaborn had seemed so glad to see her that she had stayed longer than she had intended.

"Come again, dear," she said as Annette arose to go; "it has done me good to see a sweet young face. In the years gone by I dreamed beautiful dreams, too, even as you do now. It has made my heart lighter, seeing you in the glow of your early summer time."

Annette's eyes were misty as she drove away—and yet her lips were smiling. The wistful face that she had left behind was brighter. She would go to see her again, and yet many times during the summer.

There were others, too—yes, quite a good many more "shut-ins"—she could easily recall them, now since she had begun to think of such things. Those people that she scarcely knew that were around her—yes, she meant to know them now, and love them, too.

"I'm going to have a glorious time—I have so many plans, mother, for the old people, and—and—for all those who need it around us—we'll share our good things and times with them, won't we?"

Mrs. Denton nodded a glad acquiescence as the eager, flushed face looked into hers.

"I think I begin to understand why Mary French is so happy all of the time," Annette's voice dropped suddenly. "She makes the days brighter for those around her."

And the summer months and the days and the years were golden indeed for Annette after that.—*Kathleen Hay, in Exchange.*

## THE ROLL OF HONOR

It was a showery morning. Great puddles shone in the road, and the crossings ran in rivers; while a patter of raindrops pelted merrily on two umbrellas that were bobbing along side by side toward the schoolhouse. Underneath them Marie and Marta chattered away as happily as though the skies were blue and the sun shining, and there was not a trace of a cloud to be seen in the blue of their eyes.

"I just love rainy mornings, don't you? Isn't it fun to hear the drops pattering on our umbrellas?" Marie said, tilting hers a little to see them run off in a crystal shower.

"Yes, and it is such fun to wade the crossings with our rubber boots on. We can just splash right along and not a drop can get inside," Marta replied.

"Just think! I haven't been late this year, and I'm not going to be, either. I mean to get on the roll of honor this year," Marie said.

"I haven't been late, either. Won't it be lovely if we both get on the roll of honor at the same time?" Marta asked delightedly.

"Yes, it will! We can do it, I know, if we just don't let anything stand in our way." Just then a wail of distress broke into the patter of the raindrops, and both girls stopped to listen.

"It's Joey Peters, I guess. He prob'ly sees a toad on the walk and is scared to death. He's always crying about something."

"Don't you think we ought to go back and see?" Marta asked anxiously. "He might be hurt."

"Oh, I know he isn't—not much. I'm not going back, anyhow. I'm not going to be late for Joey Peters," Marie said, going on down the street.

Marta hesitated a moment. She did not want to be late, either; but she could not go on until she knew who was in distress, and had done what she could to relieve them; so she ran back around the corner and there was little Dollie Price, dripping with water where she had fallen in a big puddle, and there was her new first reader and her big red apple she was taking to teacher floating away together down the gutter. Marta rescued them both, and wiped the water off the reader with her nice clean handkerchief till it was most as good as ever.

"Don't cry, Dollie! I'll take you home, and your mamma can get you some dry things, and you can come to school with me. I'll wait for you," she said consolingly, taking hold of Dollie's grimy little hand.

School had begun when Marta and Dollie reached the schoolhouse. "I can't get on the roll of honor this year, now, can I, teacher?" Marta asked when she went in, and the teacher said she would start a new roll of honor that very minute for every little girl or boy who did a kind act, and she put Marta's name at the top.—*Mary Morrison, in The Child's Gem.*

## KITCHEN SUGGESTIONS

**Cottage Pie.**—Line a pudding dish with hot, mashed and seasoned potatoes one to one and a half inches in thickness; fill the center with creamed salmon seasoned with onion. Cover with mashed potatoes, brush over the top with melted butter or milk, and bake a delicate brown.

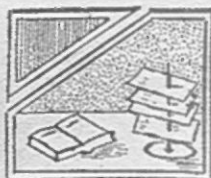
**Graham Pudding.**—One cupful of molasses, one cupful of sweet milk, one egg, one cupful of seeded raisins, one-half of a teaspoonful of soda dissolved in the molasses, one-half of a teaspoonful of salt, sufficient sifted graham flour to make a rather thick drop batter. Pour into a well-greased mold and steam for three hours. Serve with a hard sauce.

## SMILES

Small Nina was two years older than the baby, and had come to realize that the little creeper was likely to be in some mischief when quiet. One day she called to her mother, "Mamma, you'd better see about baby. I hear him keeping still!"—*Selected.*



# OPEN LETTERS



## University Religious Work

*Why should we Lutherans send some of our brightest pastors and preachers to the great universities when they are so badly needed in our own pulpits? Where are the men to come from to fill the many important vacancies? There are already too many of our ablest preachers filling offices in the Church.*

CHURCH MEMBER

We can give no better answer to this question than that furnished in a leaflet by the University Work Secretary, Paul H. Krauss. Here is his answer in part:

Two hundred and sixty-five thousand young Americans are being trained for leadership this year at American universities. They are our favored ones. We are investing in them. They will lead the future. Will it be spiritual leadership? Will it be a leadership for God or greed, of sacrifice or selfishness, for world salvation or world destruction?

### WHY DO UNIVERSITY RELIGIOUS WORK?

These are the answers, in self-evident propositions.

*Because* these university students in large part will lead the nation, for good or bad, in the days to come. They must be Christ's men and women, or the world will suffer.

*Because* the universities themselves, by our separation of Church and state, are legally restrained from teaching religion.

*Because* university students need religion then as never before. For they are young, inexperienced, away from home, life at each turn presenting some new problems.

*Because*, sad but true, too many of their professors know no God but their own consciousness and worship at no shrine but that of their own senses. They have too often nothing but the shrug of agnosticism or the sneer of skepticism for the faith which these children bring from home and church. Here of all places the Church should send her ablest shepherds to guide these young minds through the mazes of doubt.

*Because* the state university dominates the field of higher education. Providing as it does a wide range of subjects with elaborate equipment such as no Church college could afford the state university is attracting thousands of our young people. *It is growing at double the rate of the private school.*

Therefore, if Christ is to be King in American life, here in these centers of training, these generators of power and purpose Christ needs to be preached. His churches established, His ministers vigilantly at work.

### WHY SHOULD "LUTHERANS" DO UNIVERSITY RELIGIOUS WORK?

*Because* over fifty per cent of our young people attending college are at such schools. Seven thousand four hundred and twelve by actual count in 27 universities. (There are 73 other such schools.) There are more Lutheran students attending the six universities of Ohio, Minnesota, Wisconsin, Michigan, Penn State and Cornell than attend all the forty-two Lutheran colleges in the United States combined. (Census 1919-20.)

*Because* these Lutheran students are children of our Church, from our own families, and we have an inescapable responsibility for their spiritual welfare.

*Because* Lutheranism has a responsibility not only for its own young people, but for

the Christianization of America as well. At no point can it bring its evangelical influence to bear more fruitfully and make its contribution to the salvation of America more effectively than in these great centers of culture and influence.

*Because* there is material for leadership in Church as well as in state among our Lutherans at these state schools. There seems to be a sad lack of outstanding leaders and a dearth of influential, prominent laymen of wealth and consecration in our Church today, and we need to keep all the potential leaders we have.

*Because* in many of these state university communities we have no churches, in others, foreign-speaking churches, in yet others, small remote, unattractive churches and weak congregations.

## Helps for Family Devotions

*A letter from one of our pastors in California has come to the Secretary of the Inner Mission Board asking whether a much more general use might not be made of the "Devotional Helps" that are appearing in THE LUTHERAN. Others have voiced the same desire and have asked whether they could not appear in book form. A united effort is made by the Protestant pastors in California to introduce family worship into the homes of their people, and when the above Lutheran pastor called attention to what was appearing in THE LUTHERAN it met with general approval and the desire was expressed to have these helps placed at their disposal for distribution even outside of the Lutheran Church. Following is in substance our reply:*

1. We have not yet advanced far enough in our attempt to furnish devotional helps to think of putting them into book form without much revising and recasting. We hope to improve them as we go along.

2. If there is a sufficiently strong demand for it, as we believe there is likely to be, we might arrange to prepare these devotions some weeks in advance, have plates made, and then put them in attractive pamphlet form from week to week for general distribution at a nominal cost. If the Inner Mission Board could see its way clear to secure the orders and attend to the distribution, it would simplify the matter much and prove more effective than if it must be taken care of at this end.

*It is now in order that an expression from all who would want them in this form should be asked and made known to us at once.*

EDITOR.

## Does God Answer Prayer?

*I know a mother who is a devout Christian. She is rearing a family of children and has watched them from their earliest infancy and sought to bring them up in the fear of the Lord. One of them, in spite of her earnest prayers, is bringing sorrow to the parents and the home. The mother still prays. Why does not God answer her prayer?*

M. J. S.

God does answer prayer. There is nothing doubtful about Christ's promise: "Whatsoever ye shall ask in my name, he (the

Father) will give it you." "The effectual, fervent prayer of the righteous availeth much." There may be something wrong with our faith or with our prayers; but there is never anything wrong with God's treatment of our prayers. More often than not, He does not answer prayers as we would have them answered, and it is well for us that He does not. But no true prayer ever rises to the throne of grace amiss. Let that mother continue to pray. Let her entrust her wayward child into God's keeping. Let her believe that God will do what is right. David had his Absalom as a thorn in his flesh to buffet him, and many a parent has a similar cross to bear. Why, God alone knows.

## Starving Armenians and Starving Lutherans

*Many appeals for Near East Relief are coming to me from time to time. I feel like advising my people to respond, but then it occurs to me that we Lutherans owe our first duty to our starving and undernourished Lutherans in Europe. Why is not more done to acquaint our people with the dire need in our own European household of faith? If I received one-fifth the literature describing need and suffering among starving Lutherans which I get for Armenian Relief, I would be driven to do my utmost to help out. The Quakers are doing more to acquaint Americans with suffering and starvation among our Lutheran people in Germany than we ourselves are doing. There is something wrong somewhere.*

A PASTOR.

There is no doubt that the Armenians have gotten the lion's share of American sympathy and that their needs have been more liberally advertised than those of any other innocent sufferers from the war. This was most natural, for the Turks have done their utmost to exterminate the race. Hatred between the two has long been at a white heat. Much has therefore been done to appeal to Americans for help, and large sums of money are being spent to keep the needs of the Armenians before the American public. The response has not been any too liberal in spite of the fact that more has been done to feed the Armenian sufferers than for all the other starving peoples. The table to feed them is now twenty-four miles long, and thousands are still starving. For the millions of starving women and children in Central Europe there has been far less sympathy because they represent the enemy countries. While these women and children are by no means to be held responsible for the war, there is nevertheless a feeling of hatred among Americans which is only gradually dying out. This feeling is altogether unchristian, and it is high time, now that the war is over, that it should die. As millions of them are Lutherans and in no respect to be treated as enemies, our first duty is to them. Other Churches have few or no brethren in the faith (outside of Roman Catholics and Reformed) and can well care for starving Armenians and others. But the Lutheran Church in America has an enormous task before it and needs to bend all its energies to meet it. Much has been said of the need in the American Lutheran press. The press is doing its duty.



# THE SUNDAY SCHOOL

## Lesson Studies and a Board Message

### Jesus Begins His Ministry

THE AUGSBURG LESSON SERIES FOR OCTOBER 17

D. BURT SMITH, D.D.

#### HOME DAILY BIBLE READINGS

Monday—Teaching, preaching, healing. (Matt. 4:12-25.)

Tuesday—The draught of fishes. (Luke 5:1-11.)

Wednesday—A new teaching. (Mark 1:21-28.)

Thursday—Follow me. (Mark 10:17-22.)

Friday—Partakers of the divine nature. (2 Peter 1:1-11.)

Saturday—A life of service. (1 Thess. 5:12-24.)

Sunday—Faith and works. (James 2:14-26.)

Matt. 4:10-25

John was a fearless preacher, who undertook to denounce the sins of rulers as well as common people. His severe but deserved attack on the sins of Herod brought him to an untimely death in the prison east of Jordan. His imprisonment was a signal to Christ to seek another field for ministry, not that He was cowardly, for Jesus had no fear of man's wrath; but because no good could result by keeping on preaching where the people were ruled in mind as well as in body by the evil actions of Herod. It was better to use His ministry where most could be accomplished. His time was valuable and must be employed profitably.

Jesus was a preacher whose sermon was on one great theme. He talked of sin and how to escape its curse.

It was a new order of men He suggested when He called the fishermen of Galilee to become fishers of men. These humble men did not know that it is possible for any honorable occupation to be turned into usefulness for Christ, but they did understand that it was safe and wise for them to obey His call. Peter and Andrew heard His call and were persuaded that the time had come for them to enlist under His command and follow Him anywhere and do the work He assigned. James and John came from their daily tasks and joined the new order. To be a fisherman was profitable in those days, and the waters of the Sea of Galilee were prolific with splendid fish. But the countryside was full of men and women who were in need of a better religion than they were using, and to have it they must be caught and held by some message or some appeal that was new and full of promise. These men, trained to know the habits of fish, knew but little about the habits of people; but under the teaching of Jesus they became expert fishers of men, so that in later years Peter gathered three thousand souls into the Church as the result of one sermon.

Jesus kept on at His work even though He had found helpers. He never stops. My Father worketh until now and I work. He was not turned aside because the work was hard or the results small. With sincere diligence He ministered to all classes of people.

Success for you in Christ's work is possible if you earnestly follow His ways. There are enough people near you waiting to hear of Christ to keep you busy telling the Gospel message and living the Christian life. What are you doing to bring more workers into the kingdom?

### Service Through Honesty and Personal Integrity

REV. JOHN F. FEDDERS

GRADED SUNDAY SCHOOL SERIES FOR OCTOBER 17

Rom. 12:17; E. 20:15; Rom. 13:7; Ps. 37:21; Amos 8:4-7; Deut. 25:13, 14; Prov. 11:1; Eph. 4:28; Matt. 16:26.

**Honesty and Service** (Rom. 12:17).—The human heart in its natural state is dishonest and serves self. The regenerated heart, filled with the Spirit of God, serves others. Honesty is not only the "best policy," but the best principle. It is as true of life as it is in geometry that a straight line of integrity is the shortest distance between duty and success. This new day of reconstruction needs honest men in governmental affairs, business, politics, the editorial desk, the pulpit and all the fields of human effort. He serves best who serves honestly.

**Honesty and Property** (Ex. 20:15).—Dr. Joseph Stump, in his explanation of the seventh commandment, says: "Property consists of whatever each person lawfully acquires of the earth's lands, forests, water, mines, houses, goods or money. It may be rightfully acquired by original claim, inheritance, gift or labor of body and mind. Honest labor united with economy is the best way to acquire it." Robbery, theft, burglary, embezzlement, concealment, tax evasion, refusal to pay, idleness, beggary, gambling, cheating, insufficient wages are all included in the short, pointed divine imperative, "Thou shalt not steal."

**Honesty and Obligations** (Rom. 13:7).—One of the most difficult details of any organization is the matter of "dues." But they must be paid. Empty treasuries cannot finance progressive programs of service. Society is a complex organization. The family, community, state, nation and world are interdependent. Honest obligations of service are necessary to maintain the peace and efficiency of all. Taxes and obedience to authority are due the government. Childlike fear, reverence, love and life are due our heavenly Father. All social relations are entitled to certain obligations of honor.

**Honesty and Debts** (Ps. 37:21).—Wealth and wickedness are often close of kin. Every merchant can show you a "black book" of bad debts. Collection agencies would go out of business if all people paid their bills. Borrowing and begging go arm in arm. Shakespeare's classic lines are to the point—"Neither a borrower or a lender be; for loan oft loses itself and friend; and borrowing dulls the edge of husbandry."

**Honesty and Poverty** (Amos 8:4-7).—Open monopoly is passing, but secret monopoly still grabs its ill-gotten gains. In cornering the market it also corners the poor. Avarice crushes the life out of men. It makes the smokestack a steeple and utilizes the Lord's Day to fatten its own pay day. One of the troublesome contradictions in life is the seeming success of the wicked. But God cannot be deceived. Those who crush the poor will not be forgotten by God.

**Honesty and Business** (Deut. 25:13, 14; Prov. 11:1).—God is the great "Sealer of Weights and Measures." His standard is absolute honesty. Just balances, just weights, a just ephah, a just bath, a just hin are listed among the requirements. Business integrity shows the largest totals on the cash register.

**Honesty and Toil** (Eph. 4:28).—Idleness is a neglected garden where the weeds of mischief grow. Honest industry and beneficence mark Paul's prescription for social advance. A thief is born in a period of idle moments. Van Dyke tells us: "Honest toil is holy service; faithful work is praise and prayer."

**Honesty and Religion** (Matt. 16:26).—Personal integrity and personal salvation are bosom friends. The world's goodness counts far more than the world's goods. The Prince of Peace knows the price of souls, for He made the great purchase on the cross. An honest facing of the facts reveals to every man the treasury of religion and its content of character and salvation. Religion carries an account in "Profit and Loss."

## COMPREHENSIVE PLANS OF THE SUNDAY SCHOOL BOARD

William L. Hunton, D.D.

Secretary

The religious education of the youth of the Church is clearly one of the biggest and most important problems before the Church to-day. The United Church in its formation recognized this fact and in electing a Board of Sunday School Work gave that Board instruction which indicated that time would be required to work out the problem. These instructions were to make a definite beginning in the development of the Sunday school literature for the training of the future United Lutherans by 1922.

At the very first meeting of the Board a new and pressing problem was presented by the authorities of the Church, namely Week-day Religious Education. Fully recognizing the importance of this work, but believing that in order to co-ordinate all religious education in the churches a plan and policy for weekday religious training should not be hastily planned prior to the development at least of the general idea of the general plan through and in the Sunday schools of the Church, the Board reported its judgment that it should defer working out the special until the general educational plan had been at least outlined.

In view of these considerations the twelve men of the Board have given serious thought to the problems and the needs and in conference with others, and at the suggestion of the officials of the Church, have endeavored to express more fully in their constitution and charter, which are proposed for their guidance the comprehensive plan which has now been mapped out. With this in view in order that all religious instruction up to the colleges and general educational institutions may be unified and systematized the Board has recommended that its title shall be "The Parish and Church School Board of The United Lutheran Church."

After much careful thought the outline of that which it is proposed to develop and to make a definite beginning in furnishing to the Church by 1922 having been outlined, the Board has undertaken through a committee called for in the charter to provide for the other departments of religious instruction, such as weekday religious schools, Christian kindergartens, Vacation Bible Schools, Summer Schools, etc.

The Board realizes that a large task is mapped out and that the problem requires comprehensive plans, which, to be effective, must be unified and developed harmoniously and systematically. Meanwhile the Board is providing an abundance of literature which should be used without change in our Sunday schools until such time as the changes which will effect the new are made under the supervision of the Church itself.

## THE CHRISTIAN ENDEAVOR AND LUTHER LEAGUE LESSON TOPICS



HARRY HODGES  
Secretary, Luther League of America

### THE DEVOTIONAL MEETING

The purpose of the devotional meeting is to increase knowledge and consecration, therefore in planning it remember that it is to be a *devotional* meeting and put into every element of your program the spirit of devotion.

Be sure to have a program that you will know where the meeting is going and why.

Don't put items into the program just because you can. If they don't belong to the theme leave them out.

Don't manage your program big end first; make the last five minutes the most impressive and important of the hour.

Don't expect people to take part intelligently without giving them a chance to think. Therefore ask them beforehand.

Don't leave the selection of hymns to the chance of the moment that you need them. Appropriate hymns are not chosen that way.

If you have special music advise the singer of the theme, that something appropriate may be selected.

The topics are arranged for discussion rather than sermonizing, and if there be no discussion the object is largely defeated. Assign the topics to an essayist and a discussionist, the former to present the topic and the latter to conduct discussion from points which have been previously selected and distributed to various persons to start. Have as many as possible enter the discussion. While discussion is often hard to start, when started it becomes contagious and is hard to stop.

Consult the "Methods and Hints Page for Leaders" in the *Luther League Review*.

There are three essentials for a successful meeting—a live leader, preparation, execution.

Beginning with the new Church year the topics outlines will be prepared by Rev. C. P. Harry, the student pastor at the University of Pennsylvania and Chairman of the Boys' Work Committee of The United Lutheran Church, who knows young people, has successfully worked with them and can write adequately for and to them. He will also suggest a number of reference books. The treatment of the topics in the *Luther League Review* will be by various persons, as heretofore.

Dr. Trowbridge will continue to write the topic for THE LUTHERAN.

A good meeting is a meeting led by anybody, participated in by everybody, monopolized by nobody, where everybody is somebody.

### Principles in Politics

HENRY C. ROEHNER, D.D.

(CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 17)  
DAILY BIBLE READINGS

Monday—Principle of justice. (Mal. 2: 4-7.)

Tuesday—Principle of freedom. (Gal. 5: 1-14.)

Wednesday—Principle of service. (Mark 10: 35-45.)

Thursday—Principle of honesty. (Isa. 5: 22-25.)

Friday—Principle of integrity. (Ezek. 18: 5-9.)

Saturday—Principle of reform. (John 2: 13-22.)

The Christian has a duty to perform toward the state. While it is a civic duty, yet as a Christian there are injunctions in the Scriptures which call for his faithful performance of the same. A good Christian must be a good citizen.

Politics have gotten a bad name. They have kept bad company. But let us not forget that many a bad politician has been helped along by a lot of good (?) people. People of standing in various communities have not hesitated to assist in corrupting seekers after office and office holders for their own financial interests or power.

Then there are those who say they will have nothing to do with politics "because they are so dirty and corrupt." That is a wrong attitude to take. There is nothing that a corrupt gang will want more than just enough of that kind of persons. Then the gangsters and the crooks can go right ahead and run things as they please. Good people should take an added interest and part in politics in order that things may be made straight.

There is too much of the feeling prevalent that a different code of ethics rules in the political world. Men seem to think that "everything goes" in politics. Men who ordinarily are honest will not hesitate to steal from the city, state or government. Men will squander the money of the government when in their private affairs they will squeeze a dollar until the eagle screeches. There must be honesty in politics as well as there must be in individual and private life if there is to be true well being.

In our civic life we must, as Gladstone once put it, "make it as easy as possible to do right and as hard as possible to do wrong." Corrupt politics make corrupt conditions in a community. Vice and immorality flourish where the office holders are corrupt politicians. The way to have a morally clean city is to nominate and elect morally clean men. This part of your duty is vitally important. It is worse than useless for you to neglect your duty in the election of men to office and then criticize later. Unless you have done your part in the primaries and in election for the right men, you are partly guilty for the wrong conditions which may exist under bad men.

The world has never been ruled on strictly Christian principles. The world would be an entirely different place if Christ's principles were actually in force. It is your duty to work for their introduction and practical application.

The same principles which rule in religion should rule in civic life. There should be only one code of ethics, that of Jesus Christ. That is the only code which will meet the needs and bring true welfare and well being.

### Elijah, A Great Man of God

REV. C. R. TROWBRIDGE

(LUTHER LEAGUE TOPIC FOR OCTOBER 17)

1 Kings 18: 16-40

Elijah the prophet appears in the history of Israel almost without warning. He comes into view as a full-fledged messenger of Jehovah. Little is known of his early life, of his childhood and boyhood, those periods in every great man's life that are always full of charm and interest. Before the gaze of the people, into the presence of the startled king, he bursts with the effect of a whirlwind, and denounces both people and king for their sins and promises the infliction of the divine wrath on account of their forgetfulness of Jehovah and their practice of heathenish idolatry. He disappears as suddenly as he comes and is not seen or heard again until at the dramatic scene on Carmel.

He was a true reformer, and, like most reformers, he was misunderstood. Like Luther, he was chosen to restore the true worship of God among the nation, and, like Luther, he often had his moments of depression and despair. His greatness was based upon his willingness to be the means in Jehovah's hands of the accomplishment of the divine will. That done, he was content to disappear from the scene.

One wonders sometimes if men like this prophet—of fiery disposition, intense feelings, outspoken conviction—actually accomplish as much good as those who employ gentler methods. There are times, of course, when the voice of peace and the words of sympathy secure results that are desired. Jehovah surely knew what he was doing when He sent this prophet out to face Ahab and his wicked queen. It was no time to mince words; the disease required a stern treatment. If Israel was to hold true to its King all worship of any other god must be immediately blotted out, and Elijah was the one who restored the right relation between Jehovah and His people. He was qualified for the tremendous task and did it well.

It needs no proof to substantiate the assertion that these modern days and modern life are full of idols that have driven the rightful God from His place in humanity's heart and worship. The modern Baal has many names, and his most familiar title is Money. It seems almost impossible to make most people believe that "the love of riches is a root of evil." The only explanation for the wholesale robbery and profiteering that afflicts all communities is the intense spirit of greed that overrules every other emotion and inspires the worship of gain so dear to the hearts of many. If we deplore the indifference, the coldness, the neglect of so many in the matter of the worship of God we can account for it in no other way than by this selfishness that is the main motive in all classes of society, and from whose unholy influence the Christian Church is not exempt. If Elijah could come back to the world to-day he would find ample opportunity for his appeal—"If Jehovah be God, follow him; but if Baal, then follow him." And, as of old, "the people answered not a word." Whatever pre-empt the place of God in human heart and life is an idol, pure and simple. Idolatry is no new crime against God. It has always numbered its adherents in all ages of the world, and the civilized, modern, cultured twentieth century has millions of its followers. Who will be an Elijah to call the people back to the true worship of Jehovah?



# BOOKS AND LITERATURE

PROF. J. A. SINGMASTER, D.D., EDITOR

## The Red Cross

THE AMERICAN RED CROSS IN THE GREAT WAR. By Henry P. Davidson, chairman of the War Council of the American Red Cross. New and cheaper edition. Macmillan Co., New York, 1920. Cloth, illustrated. Pp. 302. Price, \$2.00.

Next to the Church itself, in a sense the Church at work, the Red Cross is the greatest of all benevolent institutions. With a membership during the war of 20,000,000 adults and 11,000,000 children, and an income of \$260,000,000 in twenty months, ending February 28, 1919, the American Red Cross stands unparalleled as a voluntary agency for the alleviation of distress at home and abroad. The story of its stupendous work is admirably told by Mr. Davidson, who generously donates the royalty on this book to the Red Cross. The volume inspires confidence in human nature at its best. It is a book of permanent value. J. A. S.

## The Study of Psychology

PSYCHOLOGY AND THE CHRISTIAN DAY SCHOOL. By Paul E. Kretzmann, M.A., Ph.D. Concordia Publishing House, St. Louis. 8vo. Cloth. Pp. 139. Price, \$1.00.

This book is written especially for parochial school teachers, and will prove especially useful to them. But it will also have its uses for Sunday school teachers, and even for pastors. It is the first of a series of volumes to be published by the same house under the general title, "Concordia Teachers' Library," and with Dr. Kretzmann as the general editor. As indicated in the title, this volume is written for Christian teachers and from a definitely Christian standpoint. At the same time, it is also truly scientific. The author is entirely familiar with the latest and best literature on the subject. But he does not follow the lead of so many modern writers on psychology who approach the subject from a purely naturalistic point of view, and who entirely ignore man's spiritual nature and treat him simply as a more highly developed animal.

The book has three main divisions devoted to the discussion of the Fundamental Principles of Educational Psychology, the Factors in Christian Education and Training, and some Practical Points in Educational Psychology. There is also an Appendix containing material for the several grades, a suggested course of study, and a list of books for a pedagogical library. There is also an excellent index. We recommend the book both for its own sake and as an antidote to much pseudo-science and false teaching on the subject of psychology. J. A. C.

## Judaism

JUDAISM AND ITS TRADITIONS. The Conversion of a Hebrew Rabbi by ex-Rabbi Joseph Goldman. Los Angeles: J. F. Rowley Press. Paper. Pp. 72. Price, 50 cents.

This is an interesting account of the traditions and superstitions of the Russian Jews. The story of the author's conversion and persecutions is most pathetic, revealing the thorny way which a converted rabbi must tread. The Church of Christ is under bonds to preach the Gospel to the poor lost Jew. J. A. S.

## How to Tell Bible Stories

HOW I TELL THE BIBLE STORIES TO MY SUNDAY SCHOOL. By M. Reu, D.D., Professor of Theology at Wartburg Seminary, Dubuque, Iowa. Two volumes. 12mo. Cloth. Pp. 473 and 485. Wartburg Publishing House, Chicago. Price, \$1.50 each.

Much stress is being laid to-day on the art of telling stories as a method of teaching both secular and religious truth. We have in these volumes a fine example of the art at its best. According to the "Foreword," these stories were originally told by Professor Reu in one of the Sunday schools in Dubuque in the presence of his seminary students. It was a part of the practical work connected with their seminary course in Catechetics, or Religious Pedagogy. The stories were afterwards reduced to writing in the German language, and then translated into their present form by Rev. H. Brueckner for publication. They are arranged in harmony with the Church Year and the "Wartburg Lesson Helps," which are edited by Dr. Reu. Each volume contains forty-four stories, enough to cover a year with the necessary reviews. The language is simple. The style is interesting. They could hardly fail to attract and hold the attention of the children. They are intended for the assistance of Sunday school teachers and superintendents, and also for the benefit of parents and catechists, and any others who may have in charge the instruction of children in the facts and truths of the Bible and of religion, and are well calculated to fulfill this purpose. J. A. C.

## Letters to Sunday School Teachers

I THOUGHT AS A CHILD, or Month by Month in the Sunday School. Twenty-four letters from a Superintendent to her teachers and helpers. By Sibyl Longman. London: Society for Promoting Christian Knowledge. New York: The Macmillan Co., 1920. Cloth. Pp. 142.

"I THOUGHT AS A CHILD" is a series of letters by a loving, deeply interested Sunday school superintendent of an English school. American teachers will profit by reading this book, which treats of the relations, spirit and methods of the Sunday school. J. A. S.

## The Love of Jesus

LOVE DIVINE: Stories Illustrating the Power of the Love of Christ. Augustana Book Concern, Rock Island, Ill. 16mo. Pp. 111. Bound in paper board, 50 cents. In silk cloth, for presentation purposes, 75 cents.

As indicated on the title page, these stories are intended especially for reading in Young People's meetings, or in devotional meetings for men or women. But we are sure that Sunday school teachers, and even pastors, will be able to find in them many a striking and impressive illustration. This use of them will be all the easier because each story is prefaced by a short verse of Scripture to the truth or teaching of which it is thought especially appropriate. There are between forty and fifty of them in all. Most of them are quite short, none are long. All of them are said to be taken from actual life. J. A. C.

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The regular dates for meetings of the Executive Board are the second Thursdays in February, May, July, September and November.

## Church News

News, to be conveniently classified, should reach us not less than twelve days before the date of issue. Brief notices, not exceeding 50 words, we can handle by night letter telegram nine days before the date of issue.

News items we separate from News Letters, Open letters, Reports, Announcements, and Paragraphs. We seek the greatest possible brevity, in order to reach a large number of persons and places in each week's issue. On this account we retain the privilege of editing all news correspondence.

These columns are open to all our pastors, congregations and readers, subject to the space at our disposal each week.

Marked copies of parish and local papers are of great value to THE LUTHERAN, enabling us to interpret parts of the Church to its entirety. Secular editorials on ecclesiastical subjects are helpful. Pictures of interesting events, places and persons are likewise desired by us.

## A WOMAN'S LETTER FROM WASHINGTON, D. C.

### Our Foreign Fund

In the issue of this paper for September 16, Dr. Weller, President of the Ministerium of Pennsylvania, tells us that the amount of \$1,800,000 asked for by the Lutheran Council for the rehabilitation of Lutheran churches, schools, Deaconess Homes, etc., of Europe has not been met. There will be no real peace in those countries till they feel that we care for them and that American Lutherans are bearing them, their sorrow and their ruined churches, in prayer to God and observing the Golden Rule in its larger applications to churches and nations. Women of the Church, look over *Lutheran Woman's Work* for September and see the reports of the faithful men sent over to examine conditions in Europe, then inquire whether your church and Synod have filled their apportionments. When you have gone the last mile of the road it will not matter a little whether you have had a new hat, dress or cloak this fall or not, but it will matter to you very much that when Christ has done so much for you, you failed to meet this cry of anguish. I am sure in great emergencies like conditions now in Europe, God depends upon His women followers. He has done so much for us during this last decade. He has given us and our daughters honorable, developing and remunerative positions, great opportunities for social service, and now He has given the franchise to help in the temperance work of our country. Oh, let us not fail Him! Give your pastor and official men the worst time of their lives till this great opportunity to win the "Inasmuch" is fully met.

## Immigrants from Germany and Austria

Many Americans of German and Austrian descent throughout the United States are constantly inquiring of any source of information whether the time has yet arrived when their relatives and friends in those countries can come to America, and what restrictions

are imposed upon such immigration. Some are patiently waiting until all restraint is lifted, when the United States and Germany shall have made peace. Others are impatient because nearly two years have elapsed since the termination of hostilities and the ban has not yet been raised. Those who appeal to the State Department have been informed that citizens of Germany and Austria may obtain admittance to the United States only through circumstances of "compelling appeal," under regulations laid down by that department. They are told that war time restrictions against enemy aliens still hold good and that Germans and Austrians must apply to American diplomatic or consular agents abroad, or to the State Department direct, for visa of passports permitting temporary admission to this country. Under unusual circumstances the passport may be continued indefinitely after the aliens reach the United States. Germans and Austrians who may obtain authorization to enter the United States must fall within the following classifications: 1. Business men who can prove conclusively that their visit will be of advantage to American business interests. In such case letters of recommendation must accompany the application from an American firm, establishing the necessity for the visit. 2. Aged parents of naturalized American citizens, when it is clearly proven that such parents are dependent upon their naturalized American children for their support. 3. American-born women who have married German or Austrian citizens. 4. Relatives of naturalized American citizens who can prove their dependency upon such citizens.

Service in the German army is held to preclude admission of any German citizen who might claim right of entrance under any of the foregoing circumstances. Only fifty-two Germans and fifty-three Austrians were admitted to this country in 1919, the first year following the World War. In 1914 the total number of German immigrants coming to the United States was 35,734, and the total of Austrians was 278,152.

## Local

H. W. Tope, D.D., Superintendent of the Pennsylvania Anti-Saloon League, lectured most acceptably on the work yet needing to be done by the League on Sunday, September 19, at the Luther Place Memorial Church.

Dr. Weidley, President of the Board of the Home for the Aged, says that the Home is crowded to the limit, and it is a great regret to him to be obliged to announce to so many whose credentials have been accepted that as yet there is no room. The oldest member recently died at the age of ninety-four, which shows they are well treated at this beautiful Christian Home.

A Congregational minister from Marshfield, Daniel Webster's former home, told me this story: "The first tombstone placed over his tomb had on it what was claimed to be his last words, 'I still live.' About three years after Webster's death an Irishman, reading the epitaph and comparing dates, said, 'Well, bedad, if I had been in that hole three years I would own up I was dead all right.' They changed the stone." Mrs. H. E. MONROE.

## FROM HOOSIERDOM

### John B. Gardner

The Indiana Synod is rapidly finding itself, and when the minutes come out they will be studied with unusual interest, for most of the pastors and members know little as to just what the new Synod includes and are eager to get acquainted.

The Hoosier state has always had a reputation for independence, and this is very evident in religious matters as well as political. On the floor of Synod there is a freedom in discussion which is refreshing, and

the decision is sometimes disconcerting to pre-arranged plans.

Eventually this Synod is to include the entire state, and those congregations at present "visiting" with the Michigan Synod are looking forward to the day when they will be "at home."

One of the most interesting notes about this Synod is its deep interest in the extension of the Lutheran Church within its borders. Several points are under consideration for the establishment of missions, and meanwhile every mission already established is being encouraged to rapid growth. Among recent events in the mission fields, the following may be noted:

1. Memorial (Louisville) erected and dedicated a commodious portable chapel on its large lots, and has assets sufficient to cover all liabilities ("and then some"), and is planning for a permanent building as soon as costs permit. Rev. I. W. Gernert, pastor.

2. Calvary (Louisville) has grown so rapidly that its temporary building erected last year is too small, and part of the Sunday school has to meet outdoors. A new building must be erected before long. Rev. J. C. Waltz, pastor.

3. Holy Trinity (Muncie) surprised everybody a few weeks ago by securing subscriptions exceeding \$16,000 for the remodeling of their building, badly needed to take care of the rapid increase of Muncie's population. Building costs and the tight money market will delay the remodeling, but it is hoped that work may begin in the spring. Rev. W. C. Donaldson, pastor.

4. St. Paul's (Nashville, Tenn.) called Rev. Harry W. Hanshue to become pastor, and the call included a parsonage, though the congregation did not own any, which meant some rapid work. It was thought that \$800 should be raised for moving expenses and first payment on a parsonage, and subscriptions were called for. To everybody's surprise, this little band subscribed over \$1200, practically all of which has already been paid in cash. And the mission is so enthusiastic that the men painted the church themselves, and have a dozen plans for improvements to put St. Paul's "on the map."

5. A union church was taken over near Louisville, renamed St. Mark's, and less than a year later approximately fifty members have united. Rev. I. W. Gernert is supplying, and Edw. Winkler is acting as superintendent of the Sunday school.

The present rallying point of Indiana Synod is Weidner Institute at Mulberry. This was started by Chicago Synod and fostered by that body. As the Synod extended "from Maine to California"—or, more exactly, from Detroit nearly to St. Louis—and as recent investigation proves that the constituency of a college comes from a radius of one hundred miles, it will readily be seen that Weidner Institute has had some difficulties with which to contend. But now it is under the direct control of Indiana Synod it has more than seventy-five congregations of The United Lutheran Church within a hundred-mile radius, and the future history is likely to be a refreshing change from the struggles of the past.

Indiana Synod elected Weidner's Board of Trustees, of which Rev. Carl G. Aue is President, and instructed this Board to appeal to the people for \$30,000 to take care of immediate needs, this to be raised in conjunction with Wittenberg College appeal, to which Wittenberg agreed, and one committee will manage the appeal for both institutions.

Weidner is the only institution of The United Lutheran Church in Indiana. The Missouri Synod has Concordia College at Fort Wayne, and the Joint Synod of Ohio has Wernly Orphanage at Richmond, while The United Lutheran Church is represented by Weidner.



## PITTSBURGH PARAGRAPHS

### Who's Who in Lutheranism in Western Pennsylvania Some Veterans in Home Mission Activity

Under the banner of The United Lutheran Church in western Pennsylvania the Pittsburgh Synod moves forward with confidence and courage to strengthen and enlarge her Home Mission fields. When the merger of the two Pittsburgh Synods was effected nearly a year ago the work of Home Missions and Church Extension was placed under the regulations set forth by the Board of Home Missions and Church Extension of The United Lutheran Church, and provision made for the election of a Missionary Superintendent, who is to serve for a term of five years, devoting all of his time to the duties of the office. The superintendent chosen for this work is a veteran in the service. Rev. J. Elmer Bittle has been identified with the Home Mission cause on this territory for nearly twenty-five years, and brings to his new task in the enlarged opportunity the ripe experience of these years. Establishing new missions, visiting the missions established as frequently as required, regarded as the pastor of those that are destitute of pastoral oversight, his duties are varied, and with indefatigable zeal he is gathering a fine organization about him.

When this merger was made a reality last November there came into the greater body from the General Council wing twenty-one mission parishes, with twenty-nine congregations; a like number came from the General Synod wing. Some of these were vacant at the time; others have since become so. It is the aim of Superintendent Bittle to man these mission parishes with experienced, capable, energetic missionaries, men of missionary zeal and familiar with missionary methods.

Down along the eastern shore of the Ohio River, just a few miles from the point where the Monongahela and the Allegheny meet to form this tributary to the Mississippi, is Sewickley, confessed by those who live there to be the most beautiful residential suburb of any city in the United States. Here, nestling among the hills or placed upon their rolling surface, along streets bordered with majestic trees that challenge many parks for the luxuriance of their shade, magnificent homes are built within spacious grounds, upon which the landscape artist has put forth his utmost endeavor to leave behind a thing of beauty and a joy forever. Back upon the hill tops bounding the city are to be found some of the most elaborate landed estates in this whole section wide. St. Paul's, Sewickley, was organized four years ago, and served most successfully during the days of

its beginning by Rev. R. R. Durst, who resigned some months ago to take up a similar work at Natrona, an industrial city, up along the Allegheny River. Last February C. B. King, D.D., accepted a call to this mission, and has taken hold of his new task with his old-time vigor and directness. For upwards of thirty years Dr. King has been identified with the mission interests of the Pittsburgh district, with the exception of two years, during which he was associated with the executive department of Susquehanna University. This is the third mission parish that Dr. King has served, the former two having become self-supporting under his care. For a number of years he was the Missionary President of the Pittsburgh Synod (G. S.). While thus engaged he organized fifteen congregations, established the "Emergency Fund" of that body, which proved a great boon to struggling missions on this territory, and participated in the dedication of fifty-four churches. Since taking charge at Sewickley the membership has been increased by fifty per cent; the attendance at both Sunday school and church services is most encouraging, and the last note of their indebtedness was burned Sunday, August 29. The next step forward will be the building of a new house of worship, to cost about \$35,000, of which amount \$7,000 has already been subscribed. A Home Mission veteran is "on the job."

Across the Ohio River, from Sewickley a great industrial center has been located. Here Jones & Laughlin, pioneers in the manufacture of iron and steel, have built a monster and modern plant. While the buildings of this establishment stretch along the shores of the river, paralleling the tracks of the Pittsburgh & Lake Erie Railroad, homes for the employees have been built along what may be termed in the vernacular "hollows"—indentations in the towering, clifflike borders which characterize the Ohio—through which hollows flow small creeks or streams to the parent river. Up upon the hill tops, too, these homes have been built, and a bustling, busy, picturesque and attractive city has come into existence. At the present time the company is using utmost speed in building two hundred new homes of the one thousand that are needed. Woodlawn is not altogether a new settlement. For years there has been a church here, but only within the past few years have enlarged activities sprung into life, which hold out a most promising future for our mission. Out of the Middletown valley of Maryland has come the missionary. Rev. Charles M. Teufel, who in his earlier ministry had climbed over the hills around East Pittsburgh, where the great blast furnaces of the Carnegie Steel Company belched forth their fire and smoke, where the sound of the trip-hammer smote staccatolike upon the ear, after a two years' sojourn in the quiet and peaceful Middletown, returns to his

first love, the Pittsburgh district, and assumed charge of the House of Prayer September 1. Pastor Teufel's most signal work, perhaps, was that which he accomplished as pastor of St. Stephen's, Brushton, Pittsburgh. Here he built a beautiful stone church. Not long after it was destroyed by fire. Undismayed, he and his faithful people set to the task of rebuilding, and with faith and zeal led his loyal congregation forward to the realization of their hopes. With the experience of a veteran he comes to the missionary opportunity at Woodlawn.

How shall we train men for the active, practical work of the parish as ministers of the Gospel? The President of the Pittsburgh Synod, E. B. Burgess, D.D., has, perhaps, hit upon one effective plan. According to this plan it is necessary to begin with a prospect before he has entered the theological seminary. Take a young man from any of the college classes, a serious, earnest, consecrated young man, and, under the direction and supervision of the President of Synod, put such an one to work in some mission point or with some congregation that finds it difficult to secure the regular services of a pastor. But the story is becoming too extended. Up in Armstrong County, on the borders of County Indiana, is a coal mining settlement known as Sagamore. It is a large settlement. Here extensive works are in operation. Hither went Mr. Oscar Carlson, straight from the junior class in college last June, sent by Dr. Burgess. His instructions were positive, clearly detailed. Catechize, instruct, teach. Teach Luther's Catechism. Instruct in the doctrines of the Word of God. Seek counsel from your preceptor at any time. Be instant in season, out of season. That's it. Sunday, September 5, Dr. Burgess, under appointment, went up to this town of Sagamore, and this is what he did: Confirmed forty-five, baptized forty-one children and delivered a message of inspiration and instruction for the future development of this congregation. Trinity Evangelical Lutheran Church of Sagamore was organized last May, when Dr. Burgess received twenty-eight charter members and baptized twenty-one children. During this summer just past Mr. Carlson gave instruction in Sagamore three hours a week, and over at Harmony Grove, an old and established congregation not far distant, he did likewise. And here, too, a class of six was confirmed and bright prospects of future growth unearthed. The result of this summer's work is the formation of a new parish, the Sagamore parish, consisting of Harmony Grove, St. John's and Trinity congregations, offering a salary of sixteen hundred dollars, of which amount the Sagamore congregation pays half. Another veteran with Home Mission zeal and experience would train the young and inexperienced for a great life work.

THE COLYUMIST.



ALUMNAE ASSOCIATION OF THE LANKENAU SCHOOL FOR GIRLS, CONNECTED WITH THE MARY J. DREXEL MOTHERHOUSE, PHILADELPHIA

Celebrated the thirtieth anniversary of the school, closing with a fine program of music, declamation and after-dinner reports and speeches on September 9. In the past thirty years nearly 800 women have been graduated or sent out from this school.

## NEWS LETTER FROM BREKLUM GERMANY

The Board of Education (through its Secretary) sends us a lengthy communication from Prof. A. W. Hildebrand, of Breklum Seminary, the purpose of which is to request The United Lutheran Church to continue connection with Breklum and Kropp Seminaries. Before the formation of The United Lutheran Church the General Synod made grants of money to Breklum and the General Council to Kropp, in order to make provision for pastors of German-speaking congregations in America.

Dr. Hildebrand devotes a number of paragraphs at the beginning of his letter to a sketch of social and religious conditions in Germany and notes their relation to the present uncertain political situation. "It is a time of incertitude, of unsteadiness, of uneasiness. What one day gives the next takes away. The cares and troubles of the present are spun out into the cares and troubles of the future. The under nourishment of years, continued up to this day (for we have neither fat nor sugar nor bread nor meat in sufficient quantity), connected with the excitement of years, has broken our elasticity, crippled our energy and rendered difficult the work of reconstruction."

Because of the continued "indeterminedness" of international relations, pressure of radicalism, growing sullenness among the people against what they deem their being political pawns, there is great reaction against the Church. "The fact is that thousands (in Berlin alone, over 40,000) have since November, 1918, left the Church. It is to be reckoned with certainty that many thousands, if not millions, will follow their example when the burden of taxation is felt by the people in its full force. Already 10 per cent of our salaries are deducted as taxes for the state, and we are told that this amount will not be sufficient. As the Church taxes are the only ones which can be evaded, and as it is made easy to give up church membership, there is no doubt that all those will make use of this opportunity who have nothing by the name of Christendom.

"I ask, under all circumstances, do not forsake us in our exigency. We have not looked around for other work because we considered ourselves in duty bound to the General Synod, and we have possibly neglected opportunities for work in other directions. We are thankful for the warm attachment shown us by our American friends. It has found expression not only in words of encouragement, but in valuable gifts of love. By the liberality of our friends in America and Germany we have been able to get rid of our heaviest debts. Our desire is to continue, if possible, the work for the Lutheran Church in America. If we should be disappointed in this our hope, we must give our work back into the hands of Him who committed it to our sainted Pastor Jensen.

"What has been said of the relation between the General Synod and Breklum is also true of the relation between the General Council and Kropp. . . . A combination of the two seminaries is also favorably considered. This is difficult because it is also a question of locality. A conference between the Boards of Directors and faculties of both institutions with Dr. Bachmann has been held; the first steps have been taken and resolutions have been passed which shall be laid before the meeting of the Church in Washington in October.

"We are thanking Dr. Bachmann for the tactful and impartial way in which he presided. The meeting was entirely harmonious. Neither the Breklum nor the Kropp people, it is true, agreed to a removal. This was to be expected. But both parties signed a declaration that as a matter of principle they had no objections to make against the reasons

making for unification and that they were willing to work under one Board and one faculty."

## Personals

REV. S. S. ADAMS, of Egton, W. Va., has received and accepted a call to Accident, Md. He has already taken up work in his new pastorate.

REV. Y. VON A. RISER, after nearly five years of successful service, has resigned the work at Gibsonville, N. C., the resignation to take effect December 31. Rev. Risser has not yet accepted a call to another field.

REV. E. F. K. ROOF has been granted seven months' leave of absence by the Ebenezer pastorate, Rincon, Ga., with salary in full, in order that he may take a special course in theology at the Philadelphia Seminary.

REV. GROVER MORGAN recently confirmed four young Marines at Marine Barracks, Paris Island, S. C.—one from South Dakota, one from Pennsylvania, and two from Ohio. One of the latter was from Marion, who had been chauffeur for Senator Harding.

REV. LUTHER B. DECK, for seven and one-half years District Missionary for Minnesota, has declined the unanimous call to become Mission Superintendent for Detroit and lower Michigan, and has decided to throw his strength in developing the work on the Pacific Coast. He assumes charge of St. Paul's Mission, Vancouver, Wash., about October 1.

REV. PAUL C. WEBER and family, upon their return home to Savannah, Ga., after an extended trip to the North and West, found their return anticipated by members of St. Paul's congregation, who had decorated the house with flowers and stocked the refrigerator and pantry with good things.

REV. FRANK C. OBERLY has resigned as pastor of the First Church of Butler, Pa., in order to accept a call to the First Church of Washington, Pa., to which field he will go November 1. One of the important features of the work awaiting Pastor Oberly in Washington will be the building of a new church. The old property has been disposed of, and a new site secured right in the heart of this educational center. Part of the funds are in hand for the enterprise, and Pastor Oberly will be greeted by an enthusiastic and earnest people, who will uphold his hands most effectively when he assumes the pastoral oversight.

## Institutions

LUTHERAN THEOLOGICAL SEMINARY, COLUMBIA, S. C.—On Monday evening, September 20, the upper classmen tendered a reception to the Junior class and the members of the faculty and their families. Tables, beautifully decorated with flowers, had been placed in the lobby, around which the seminary family gathered and enjoyed a diversified program of musical numbers, speeches and "stunts," the whole being topped off with refreshments. Student George W. Nelson shone as toastmaster. Students Inadomi and Barringer sang solos and were encored. The Juniors were properly humbled by several speakers, and henceforth are in the way of being exalted to upper classdom, if they heed the advice so copiously and gratuitously given. Student Ben Clark, of the Junior class, responded for his classmates, and helped to even up the score. The seminary family, although not a large one, is united and animated by a spirit of unity and good fellowship.

PENNSYLVANIA COLLEGE OF GETTYSBURG, PA.—The eighty-eighth academic year opened with exercises in Brua Chapel on September 15. President Granville delivered the address of welcome to the 150 new college students enrolled, the largest entering class in the history of the institution. On account of the lack of college dormitory rooms, a large number of college students now room in the town. In spite of the fact that the rooming accommodations in Gettysburg Academy were increased fifty per cent by the remodeling of Stevens Hall, it also is filled to overflowing. All indications point to a total enrollment in the whole institution of about 540, an increase of ten per cent over our previous high record.

The faculty numbers 35. The new heads of departments are: Prof. C. Lee Shilliday, A.M. (Cornell University), Professor of Biology; Prof. Arnold V. Johnston, A.M. (University of Minnesota), Professor of Economics and Political Science; Professor R. A. Arns, Ph.D. (University of Pennsylvania), Professor of Mathematics; and Prof. Frank H. Kramer, Ph.D. (University of Pennsylvania), Assistant Professor of Education. Horace G. Becker, A.B., of Hanover, Pa., will serve as Instructor in Economics and French; Calvin G. Reen, B.S., of Gettysburg, Pa., as Instructor in Engineering; Perry D. Schwartz, A.B., of York New Salem, Pa., as Instructor in Mathematics; and B. H. Deardorff, A.B., of Gettysburg, Pa., as Assistant in Romance Languages. Prof. G. D. Stahley, M.D., who resigned last June as the head of the Biology Department, will continue on the faculty as Professor of Hygiene, and serve as College Health Officer. Capt. S. M. Tuttle, Inf., U. S. A., and Sergt. R. J. Ryan, Inf., U. S. A., will continue in charge of our Reserve Officers' Training Corps.

THIEL COLLEGE reports a most auspicious opening September 16. Twice as many young women have applied for admission as Daily Hall, the girls' dormitory, will accommodate. The college authorities have therefore been very hard pressed to provide properly for them. This, however, has been accomplished. The total enrollment is far in excess of any previous year in the history of the college. The recent Semi-Centennial Campaign has put "Thiel on the map." The student body represents at least eleven states, and reaches out as far as Wisconsin, Iowa and Florida. Recent additions to the teaching force include: Prof. E. B. Evans and Mrs. Flora Evans, of Drake University, in the Department of English Literature and Dramatic Art; William Kohler, Science; William Dodd, Ph.D., Rhetoric; Miss Benninghoff, English. Athletics will be given a large place this year. A summer camp for the football team at Conneaut Lake had twenty-eight attendants. The Half Million Semi-Centennial Campaign is still on. The progress is splendid. The Greenville Gymnasium Fund has nearly reached the \$70,000 mark. Many larger corporations and individuals are still to report. Rev. E. F. Ritter, General Secretary, was much gratified to receive a letter from the Treasurer of Zion German-English Church, Johnstown, with a \$5000 check and \$800 in Liberty Bonds as the first payment on their \$13,000 pledge. The Campaign Committee had a meeting in Pittsburgh two weeks ago and were enthusiastic as to the ultimate success of the fund and the present status.

WITTENBERG COLLEGE.—The college opened most auspiciously, September 14. An earnest audience of students and friends crowded the chapel until there was scarcely standing room. The occasion was made all the more impressive by the fact that Dr. Charles G. Heckert, the retiring President, delivered a brief address, and gracefully introduced his successor, the new President, Rev. Dr. R. E.



Tulloss, who responded in the same gracious spirit. The work of the college is being pushed energetically in every department. A forceful address, written in plain speech, yet with much literary merit, was delivered by Prof. J. Philip Schneider, Ph.D., whose pertinent subject was, "The Social Life of the College." He emphasized the value of social life of the right kind and amount, but said some trenchant things about excesses in the line of social functions. After all, he held, the chief purpose of the college is its serious work. The enrollment of new students was the largest known thus far in the history of the institution.

The canvass for funds is being pushed with much vigor and skill by Drs. Tulloss and Heckert and their helpers. The faculty of the college (including the seminary) and the members of the Board of Directors (in a special meeting), set the example of generous subscribing.

Hanna Divinity School held its opening service on the morning of September 16, with an address by Dean D. H. Bauslin, D.D., LL.D., who spoke with much incisiveness on "Some Neglected Factors in Present-Day Preaching." The new class numbers nine young men, with three young women who are taking special courses in instruction.

MONT AMOENA SEMINARY opened on September 8 with all dormitory space filled. The enrollment has reached the 100 mark. If we had room this could be increased twenty-five per cent. About fifty of the students are taking music. The school gives a course in Sunday School Teacher Training, and also in Teacher Training for Public Schools. A large number take these courses. The Lutheran Graded Series is used in the Seminary Sunday School. Miss Ada Stirewalt, who was formerly for five years Director of Music, is back with the seminary again. Miss Lorene Brown, class of '15, is Instructor in Mathematics. All the faculty of last session are back. Nearly all the teachers took special courses in their subjects at Summer Schools.

SALEM, VA.—The work of the Orphan Home is moving steadily on. There are 98 children in the home, and more than 20 others are applying for admission, but we have room for only 100. This stresses the need for more room.

Only \$385 more is needed to raise the "Women's Fund" to \$3000. Only \$40 more is needed to raise the Agnes Stanley Pedigo Fund to \$1000. Only one more thousand dollars is needed to take up the D. H. Russell offer. Just let six more join in this "home run" for the home, and make it \$25,000.

A sudden breakage in each of our two hot water boilers causes us an immediate expense of \$1200 for a new boiler. Will all friends in our territory take note of this and send us help at once. Send checks to J. T. Crabtree, Superintendent, Salem, Va. Any surplus will be used for additional fuel. All well in the home. Farm work is up, and the crops are good.

## Eastern States

ATLANTIC CITY, N. J.—St. Andrew's Church-by-the-Sea, which is anticipating a successful fall and winter, has changed the hour of its morning service to 10.30 o'clock. The Bible school now meets at 11.45 o'clock in the morning, which change, it is hoped, will permit of a larger attendance and an increase in the school's efficiency. A meeting of representatives of societies in the Southern District of the Luther League of New Jersey was held in St. Andrew's-by-the-Sea, Atlantic City, on Sunday afternoon and evening, September 12. A feature of the afternoon

meeting was a Model Topic Study of the topic "Church Etiquette." In the evening, addresses were delivered by the seminarian, Mr. Frederick J. Melville, on "The Silver Anniversary Convention of the National League," and by Pastor Krapf, on "The Work of the Local Society."

BRICK CHURCH, PA.—One hundred years ago the first church building of St. Michael's Church, Armstrong County, Pa., was built, under the pastorate of Rev. Adam Mohler. This church is usually referred to in the early synodical records as "Schaeffer's" or "Helferich's," it being one of the many preaching points of the energetic "Bishop John M. Steck." This old church stood on a commanding knoll nearly a mile distant from the present St. Michael's.

In 1919, a movement was started in the Luther League of St. Michael's to mark this historic spot, and on September 15 a neat sun-dial marker was unveiled. The services partook of the nature of a community jubilee, and an appetizing picnic dinner was served. Addresses were made by Rev. Ralph W. Yeany, pastor of St. Michael's; J. N. Wetzler, D.D., a former pastor; Rev. B. F. Hankey, a son of the congregation; M. L. Clare, D.D., President of the East Conference; and Rev. Ellis B. Burgess, President of the Pittsburgh Synod.

St. Michael's has a splendid record; eight of her sons have entered the Gospel ministry, and many of the eminent laymen of our city churches have been confirmed at her altar. To-day the church is recognized as one of the leading rural churches of the Pittsburgh Synod. Pastor Yeany has recently resigned, to the great regret of his people, to accept the position of Superintendent of the newly established Crawford County Orphans' Home.

BURHOLME, PA.—Immanuel Church, Rev. W. L. Katz, pastor, although young and the mission from a mission, is developing internal strength and external growth which augur well for the future. At the Annual Rally Day exercises, when Dr. W. L. Hunton, Secretary of the Sunday School Board of the United Church, delivered an address, the chapel was taxed to accommodate the school. The choir of this church is one of the best volunteer choirs in the Philadelphia district, undertaking and successfully rendering some of the most difficult and most classic of music.

CARRICK, PA.—Church of the Redeemer, Rev. John A. Waters, pastor. How those churches are rejoicing who are able to wipe out their indebtedness! In the process it is a sort of a friction and fire proposition. The debt is wiped out—erased—and the mortgage is burned. This is what transpired Sunday, September 12, in the Church of the Redeemer. A mortgage for \$6000 was burned in the presence of a congregation that taxed the capacity of the church. Dr. Ellis B. Burgess, President of Synod, preached the sermon. Special music and congregational singing featured the services, which was the expression of praise and thanksgiving from the hearts of the people on this glad occasion. In the evening the sermon was preached by Rev. A. H. Schaeffer, of Lindenhurst, L. I. The Church of the Redeemer, a product of Home Mission enterprise, was organized in 1903, and became self-supporting in 1913. Pastor Waters, having served the parish for ten years, sets out now on his second decade to build up a large and influential congregation in this delightful suburb of Pittsburgh. The active membership roll now numbers 250, with 175 in the Sunday school.

JERSEY SHORE, PA.—Rev. A. E. Cooper, pastor. A reunion service was held September 5 for the 529 persons admitted to church membership during the present pastorate of a little less than nine years. Personal invi-

tations were sent to all of those who are now residents of the town; and the pastor, as announced, addressed them in very practical terms on Christian living and church activity.

NEW HAVEN, CONN.—Trinity Church is now without a pastor, due to the resignation of Pastor A. F. Keller, whose resignation became effective September 1. Trinity Church has enjoyed God's richest blessing in its work, which is bi-lingual, and eagerly awaits a new pastor.

PHILADELPHIA, PA.—Zion, Olney, Bela Shetlock, pastor, is completing a \$1500 anniversary fund to commemorate the fifteenth anniversary of the founding of the congregation. The first pastor of this congregation was Rev. F. W. Friday, now Lutheran camp pastor at Camp Dix, N. J.

PHILADELPHIA, PA.—On September 1 the pastor, Jerome M. Guss, completed seven years of service in Muhlenberg pastorate. They have been busy and fruitful years. A few items will indicate this. During this time there were 618 members received, 98 children baptized, 47 marriages solemnized, 87 funerals attended, several hundred sermons preached, several thousand visits made, church re-located, present building erected, parsonage purchased. There were paid out for benevolence, \$7357; for regular local expenses, \$32,408; for unusual expenses, \$27,511; or a grand total of \$67,276. Estimated value of property, \$57,000. Sunday school enrollment, 650. Baptized membership of church, including children and adults, is over 700.

PITTSBURGH, PA.—Mt. Zion Church, N. S., Rev. Carl W. Becker, pastor. During the month of August a new pipe organ has been installed in Mt. Zion Church, at a cost of \$5500, which was used for the first time at the opening of the services, September 5. The organ, consisting of two manuals, with twenty-one stops, was built by the Odell Company, of New York City. Other improvements for this already beautiful church include an octagonal baptismal font of white marble, and ten memorial windows. The font, presented by a grandmother in memory of her beloved granddaughter, will be dedicated Sunday, September 26. Five of the windows are on hand; the remaining five are awaited from Munich. Pastor Becker has been greatly encouraged by the response of this people since he came to them about one year ago, and great things are expected out Perrysville way.

SAYRE, PA.—Rev. E. M. Beysher celebrated the twentieth anniversary of his pastorate in St. John's Church on Sunday, September 19. The congregation recently granted an increase of \$300 per year in the pastor's salary. A pipe organ fund was started several months ago, and contains nearly \$1200. It is hoped the new organ may be placed before Easter, 1921.

TRENTON, N. J.—The Lutheran Sunday schools of this city, after several preliminary meetings, have effected a permanent organization at a meeting held September 9. The officers are: President, L. W. Skelton, of Christ Church; Vice-President, Rev. Alexander Berg; Secretary, Rev. W. Penn Barr; Treasurer, Charles R. Mitchell. Pastors, superintendents, assistant superintendents and department superintendents are eligible to membership.

WRIGHTSVILLE, PA.—Trinity Lutheran Church, Rev. Paul Y. Livingston, B.D., pastor. The pastor resigned to accept a call to St. Andrew's Church, New York City, where he will preach his first sermon October 3. Rev. Livingston was pastor for three years of the Wrightsville congregation, and during that time the congregation introduced the new hymn books of The United Lutheran Church,

## Young Women

ready to serve Christ in accordance with Matthew 25: 31-40, in hospital, institutional, educational and congregational work, are given thorough training and excellent opportunities as deaconesses of The United Lutheran Church by the

**Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses**

2100 South College Avenue  
Philadelphia, Pa.

Write for full information. Course begins October 18.

## \$10,000 and \$160,000!

The \$10,000 is for Maintenance. Send your \$1 to complete it. The \$160,000 is for that Dormitory for 100 students, where now we have not room for 6. It is to be raised by Sunday schools, Men's, Women's and Young People's Societies in the first week in October.

Cherryville, N. C., sends \$126, Vancouver, Wash., \$150; Reformation, Milwaukee, \$300; St. Mark's, Williamsport, Pa., \$800; St. Peter's, Lancaster, Ohio, is raising at least \$1000. A Book of Remembrance is to be kept at the entrance of the Dormitory, in which the names of pastors, organizations, location and amounts will be entered. A bronze Memorial tablet will be erected for all who give \$1000 or over. Remember, the first week in October, so that the result can be made known to The United Lutheran Church Convention.

Report October 4 to

**J. C. KUNZMANN,**  
148 E. Washington Lane, Phila., Pa.

## In the Name of God, Amen!

1620

The  
Pilgrim  
Tercentenary

1920

This valuable handbook (which takes its title from the opening words of the Mayflower Compact) is offered to pastors, together with a Dramatic Service for church and community exercises, and booklets, for congregational distribution in preparation for

### Mayflower Universal Bible Sunday

NOVEMBER 28, 1920

Send request for descriptive circular  
AMERICAN BIBLE SOCIETY  
Bible House, Astor Place, New York

purchased and paid for a \$3500 pipe organ, organized an active Brotherhood of twenty-five members, organized Girl Scouts of thirty members, more than doubled the offerings in the Sunday school, and have the funds practically in hand for the complete renovation of the church property. The pastor's salary was raised three times.

## Southern States

ATLANTA, GA.—The Women's Missionary Society of the Church of the Redeemer has recently been reorganized, adopting the new constitution conforming to that of the women's societies of The United Lutheran Church. Sixty-five members have been enrolled. A class of young men is studying a text-book on Boys' Work, preparatory to organizing the boys of the congregation, and plans are rapidly being made to organize a Luther League.

CHARLOTTE, N. C.—Holy Trinity Church. Rev. W. A. Lutz, pastor, is now fully equipped. A Moller two-manual pipe organ, having over 600 speaking tubes, has been installed. The organ has been tested and pronounced a very fine instrument. It is a gift to the young congregation (which is three and a half years old) from Mr. Daniel E. Rhyne. This completes the equipment for rendering The Service—paraments, robe and Common Service Books having already been provided. Holy Trinity is a worshipping congregation. It has willingly followed its progressive pastor, who has led it into liturgical usages.

COLUMBIA, S. C.—Seven ministers of the South Carolina Conference of the Tennessee Synod met in the Publication Building on August 30 and organized a Pastors' Association. The next meeting will be held at the same place on November 1, at 1 p.m. Rev. R. M. Carpenter and Rev. G. A. Stoudemeyer will lead the discussion of assigned topics.

KINGS MOUNTAIN, N. C.—St. Matthew's Trumpet, issued by the Brotherhood of St. Matthew's Church, blows a blast on the front page of the September number. It is a note of triumph and praise which the Trumpet sounds, and all because at the recent close of the congregational year the Treasurer reported total contributions amounting to \$20,523, of which \$3754 was for current expenses, and \$16,769 for benevolence, \$14,405 of the latter sum being the contribution made to Lenoir College. The average contribution for the year per member was \$165; the average for benevolence was \$135. This report, the Trumpet states, was made possible: (1) Because practically every member helped to make it so. (2) Because quite a few of the members have come to know the joy of self-sacrifice and self-denial in the cause of Christ. (3) Because God has blessed the members with plenty and they have acquired enough of God's sufficient grace to render this portion of that plenty to the Church.

## Central States

LANCASTER, OHIO.—On Sunday morning, September 12, Rev. Paul F. Ebert was installed as pastor of the First English Lutheran Church of this place. By appointment the charges were delivered and the installation service performed by Dr. L. S. Keyser, of Hamma Divinity School, Springfield, Ohio. Mr. Ebert became pastor of this congregation last winter, coming from Delaware, Ohio, and the progress of the church in every way since he took charge is very gratifying. He and his wife are earnest workers in the Lord's vineyard.

MARINETTE, WIS.—St. James' Church, W. P. Gerberding, pastor, has just completed a successful campaign for \$25,000 as a start for a new building to be erected in the near future at a cost of approximately \$60,000. The plans are now completed and the work will be started in the early spring. It is expected to have \$40,000 in cash by dedication day. This church is a two-year-old mission, and has been served by the pastor for sixteen months. During the past twelve months there have been 115 adult accessions. It recently raised the pastor's salary \$600. The Sunday school is so large that four classes are held in the parsonage, the kitchen, dining-room, parlor and study being used. The Women's Missionary Society had the best efficiency record in the state last year, and the Brotherhood and Luther League are equally active. The Wisconsin Conference will be held in this church in October.

SPRINGFIELD, OHIO.—The Luther Club of this city and vicinity held its first meeting



### WASHINGTON VISITORS

Are cordially invited to attend

**St. Paul's English Lutheran Church**

11th and H Sts., N. W.

Rev. John T. Huddle, D.D.  
Pastor

#### SERVICES

Morning - - - 11:00  
Evening - - - 8:00  
Sunday School - 9:30

Church close to all hotels and at convergence of all car lines.



Those spending Sunday in Philadelphia are cordially invited to attend the

### Church of the Holy Communion

Chestnut and 21st Sts.

REV. J. H. HARMS, D.D.  
Pastor

Chief Service - 11 A.M.  
Vespers - - - 8 P.M.  
Bible School - 10 A.M.

Within walking distance of all hotels.

### When in Pittsburgh attend the First English Evangelical Lutheran Church

Grant Street below Sixth Ave.

Rev. Chas. P. MacLaughlin, D.D.  
Pastor

The Down Town Church

Sunday Services  
10.45 A.M.  
7.45 P.M.

Sunday School  
9.30 A.M.



after the vacation, at the home of Dr. S. E. Greenawalt, on Monday evening, September 20. An excellent paper was read by Rev. Dr. William E. Brown, on "The Lutheran View of Ordination," which brought forth an interesting discussion. The new officers elected were S. A. Stien, D.D., for President, and Rev. A. W. Steinfurth for Secretary and Treasurer.

TOLEDO, OHIO.—Glenwood Avenue Church, at its annual congregational meeting, increased the salary of the pastor, Rev. Alvin E. Bell, \$500, and will provide fuel and light for his residence. This congregation increased the pastor's salary the same amount one year ago, and during the past year has provided him with a closed car, on which it pays all the cost of maintenance. The annual Every-Member Canvass has just been held, with most gratifying results.

## Western States

\*BREEZES FROM THE ROCKIES

Beautiful September month is upon us in Colorado. It is the month for church conventions and Synods. The Rocky Mountain Synod and Woman's Missionary Society of the same Synod have just completed their sessions at Pueblo, being in convention from



September 14-16. This was the writer's first attendance upon the sessions of these bodies of the Central West. A few observations might be in place.

On account of great distances, conference and Synod take place at the same meeting. The first day given to conference. Then follows Synod. We thought this a happy arrangement. This afforded inspirational and devotional thought for the whole convention, and gave a truly spiritual turn to the whole meeting. The conference was given over to four important subjects, viz.: "Some Vital Elements of a Conquering Church," by Rev. J. C. Trauger; "Spiritual Life of the Pastor," by Rev. O. F. Weaver; "Reclaiming Unchurched Lutherans," by Dr. Yarger, D.D., and "Reaching the Unsaved," by Rev. E. N. Harner. Rev. A. M. Knudsen, President of Synod, gave a very edifying sermon.

Pueblo, the Mecca for Synod and Woman's Missionary Society, is a live industrial city. The church was the St. Mark's Lutheran, Rev. H. L. Kohler, pastor, and is in a beautiful location. The ladies held separate sessions in the Methodist Episcopal Church, a square away. A very great interest prevailed throughout all sessions of both societies. Synod took action, setting its face toward the future. Provision was made for a synodical missionary on the territory in the near future. The whole trend was for progress and with a future vision.

The President of Synod was a popular officer and re-elected. He is Rev. A. M. Knudsen, of Albuquerque, N. M. His congregation is prosperous and are now engaged in completing a \$10,000 addition to their church. This speaks well for Lutheranism in this frontier city of the Southwest in New Mexico. He says the dedication is not far off.

Rev. E. N. Harner reports, too, that St. Paul's, of Denver, is also in a campaign to raise a building fund of \$35,000 for the renovation and enlargement of their church. This is hoped to be accomplished by one year hence, when Synod and Missionary Society are to be held in St. Paul's, and we sincerely hope 1921 sessions will be in the enlarged and renovated church. Rev. J. B. Greever, faithful pastor of El Paso, Texas, will have a long journey to Synod.

The Synod has one church pastorless at this time, viz.: that of Boulder, and is a church of strategic importance since the great university of several thousand students is located in that beautiful city. Rev. Streamer formerly served this charge, and still resides in the place, and might give information as to the work there. It is hoped it may soon be supplied with a shepherd.

The more active season is upon us now, and we look forward to a faithful planting and a growing harvest.

J. C. T.

## Announcements

### ADDITIONAL LISTS OF DELEGATES TO THE UNITED LUTHERAN CHURCH CONVENTION

#### Synod of New York

(Organized October 7, 1908)

**Clerical.**—C. W. Leitzell, D.D., 9 Lodge St., Albany, N. Y.; F. H. Knubel, D.D., LL.D., 437 Fifth Ave., New York City; G. U. Wenner, D.D., 319 E. Nineteenth St., New York City; Rev. J. H. Meyer, 21 Clendenny Ave., Jersey City, N. J.; Rev. P. M. Luther, Oneonta, N. Y.; Rev. A. J. Traver, 1770 Concourse, New York City; Frank Wolford, D.D., Hartwick Seminary, N. Y.; E. A. Ottman, D.D., Richmondville, N. Y.; Rev. F. J. Kitzmeyer, 497 Neptune Ave., Coney

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G. A. GROSSMAN, Dept. F, Waverly, Iowa

Island, N. Y.; Rev. Wm. Popcke, Ph.D., 338 E. Eighty-fourth St., New York City; Rev. L. B. Dutcher, The Lyndhurst, Oswego, N. Y.; Rev. W. H. W. Reimer, 82 N. Fifth St., Hudson, N. Y.; Walter Miller, D.D., Rhinebeck, N. Y.; W. H. Stutts, D.D., 837 Sterling Place, Brooklyn, N. Y.

**Lay.**—Hon. E. F. Eilert, 437 Fifth Ave., New York City; Mr. Henry Streibert, 610 Madison Ave., Albany, N. Y.; Mr. Alden Hart, 17 West Pine St., Gloversville, N. Y.; Mr. F. D. Grumbach, 49 Diamond St., South Ozone Park, N. Y.; Mr. A. E. Oberlander, 634 N. Salina St., Syracuse, N. Y.; Mr. Henry Albers, 240 Decatur St., Brooklyn, N. Y.; Mr. F. J. Few, 131 Erie St., Lockport, N. Y.; Mr. C. O. Getman, 202 W. Madison St., Johnstown, N. Y.; Mr. Allen Gruver, McKinstry Place, Hudson, N. Y.; Mr. M. H. Harroway, Richmondville, N. Y.; Mr. Charles P. Waterstreet, 20 Bayard St., Amsterdam, N. Y.; Mr. W. L. Wildey, Barrytown, N. Y.; Mr. Fred H. Wefer, 115 Liberty St., New York City; Mr. F. W. Kuhn, Dansville, N. Y.

#### German Synod of Nebraska

(Organized July 24, 1890)

**Clerical.**—Rev. G. H. Michelmann, Grand Island, Neb.; Rev. J. F. Kruger, Ph.D., Fremont, Neb.; Rev. R. Kuhne, Lincoln, Neb.; F. Wupper, D.D., Lincoln, Neb.; Rev. O. Bergfelder, Diller, Neb.; Rev. J. Hubner, Hastings, Neb.; Rev. G. K. Wiencke, Grand Island, Neb.; Rev. C. Goede, Glenvil, Neb.

**Lay.**—Mr. G. Beschorner; Mr. Henry Busse, Omaha, Neb.; Mr. Conrad Wedeking, Omaha, Neb.; Mr. Arthur Deichmann, Leigh, Neb.; Mr. Karl Kauf, Hastings, Neb.; Mr. Henry Gloe, Grand Island, Neb.; Mr. C. Grothen, Juniata, Neb.; Mr. L. Stahl, Gretna, Neb.

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## ST. LUKE'S INSTITUTE

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America will be held at Washington, D. C., in the Luther Place Memorial Church, beginning at 8 o'clock P.M., on October 19, 1920.  
M. G. G. SCHERER.

## CHANGE OF ADDRESS

Bierdemann, G. A., from 60 Putnam Ave., Albany, N. Y., to 261 Second Ave., Albany N. Y.  
Culler, M. L., D.D., from Mercersburg, Pa., to The Oakland, 2006 Columbia Rd., N. W., Washington, D. C.

Deck, Luther B., from Minneapolis, Minn., to 1014 Franklin St., Vancouver, Wash.  
Einsprucher, Henry, from 601 Cathedral St., Baltimore, Md., to 1219 E. Monument St., Baltimore, Md.

Fetherolf, D. E., from Kempton, Pa., to Leck Kill, Pa.

Harman, C. B., D.D., from 2308 Fowler Ave., Omaha, Neb., to 210 S. Cedar St., Grand Island, Neb.

Hite, Enoch, from Pomaria, S. C., to Hickory, N. C.

Keller, Arnold F., from Lynwood, N. Y., to 2222 Diamond St., Philadelphia, Pa.

Long, H. F., from 340 S. Thirteenth St., Harrisburg, Pa., to 1813 N. Sixth St., Harrisburg, Pa.

Miller, A. B., from 527 S. Richard St., Bedford, Pa., to Gettysburg, Pa.

Miller, L. S. G., from 15 Gokurakuji, Cho, Fukuoka, Japan, to 388 Shinyashiki, Kumamoto, Japan.

Okerstrom, Albert, from Sycamore, Ill., to 563 Hancock Ave. W., Detroit, Mich.

Reichen, R., from Kellogg, Iowa, to Brighton, Iowa.

Schmidt, Julius, from Massey, Ont., Can., to Tavistock, Ont., Can.

Stomberger, J. E., from St. Paris, Ohio, to Jeffersonstown, Ky.

## OBITUARY

HAIGLER.—The funeral service of Oliver Newell Haigler was held in Union Lutheran Church, September 15, 1920, the service being conducted by Revs. C. A. Brown and C. P. Fisher, assisted by Rev. J. L. Morgan, President of the North Carolina Lutheran Synod.

Other Lutheran ministers present were Revs. G. H. L. Lingle, C. R. Pless and C. I. Morgan. The church was crowded with sympathizing friends.

The deceased was born in Spring City, Pa., January 9, 1894. He was 25 years, 8 months and 4 days old.

He was baptized in infancy by Rev. J. Neff, and confirmed by his father in White Rock Lutheran Church, S. C.

His father, Rev. J. B. Haigler, moved to Rowan County last October, to take charge of Union Lutheran Church. During this time he has done a splendid work at Union Lutheran Church, and he and his family have endeared themselves to not only the people of this charge, but throughout the county.

The deceased was a young man of fine business qualifications, and, above all, a devoted Christian.

He loved his home and his church, an example that other young men should follow.

The sympathy of the whole community goes out to Brother Haigler and family.

His body was laid to rest in the Union Church Cemetery, to await the resurrection of the just.  
C. P. FISHER.

HUBNER.—Hon. John Hubner, elder emeritus of Salem Church, Catonsville, and one of the most distinguished citizens of Maryland, departed this life after a brief illness, September 8. Senator Hubner, as he was familiarly known and addressed, because of his long membership in the State Legislature and Senate, the presiding officer of both bodies, was born in Bavaria, South Germany, December 26, 1840. He came to this country when fifteen years of age, and soon after the Civil War attained signal success in the manufacture of brick, and the real estate business. A man of far vision, rare personality, unselfish disposition, marvelous intellectual endowments, unquestionable integrity, dignity of manner, pleasing voice, pronounced kindness, extreme modesty, and a sincere Christian, it is not fulsome speech to say no man was so universally esteemed in his community and contributed more in love and work and means to his Church. He loved the Lutheran Church, appreciated its doctrines, and was in entire sympathy and accord with its practices. He gave, and he gave generously, during his lifetime, to missions and struggling churches in Baltimore, to colleges, to our Motherhouse, and to representatives of all our church institutions who came to him. The fine church edifice of Salem congregation was conceived by him seventeen years ago. Personally he superintended its construction, performing a like service four years ago when a fine modern Sunday school building was erected. Because of the illness of his devoted wife, a woman of saintly character, it was deemed wise to have his funeral private. A memorial service was held in Salem Church, Sunday afternoon, September 19. Charles E. Hay, D.D., pastor of the Baltimore Motherhouse, read the Scripture lessons. George S. Bowers, D.D., pastor of the Church of the Incarnation, offered the prayer. His

pastor, John C. Bowers, D.D., spoke of "Senator Hubner and Salem Church"; L. M. Zimmerman, D.D., pastor of Christ Church, "Senator Hubner and the Lutheran Church at Large"; Rev. H. D. Newcomer, Supt. of the Baltimore Inner Mission Society, "Senator Hubner and Local Benevolent Institutions"; Mr. George Grim, a member of Salem Church Council; Senator Warfield; Mr. Montell, a banker; and ex-Governor Goldsborough, in brief addresses, emphasized Senator Hubner's interest in civic enterprises and his contribution in time, in talents and money to philanthropic and Christian institutions. A few years ago Maryland honored him by erecting and dedicating on the grounds of the State Hospital for the Insane, "The John Hubner Psychopathic Building."

Could the memory and life of a worldly man, mercenary and selfish, have so moved speakers, impressed young and old, as they sang the senator's favorite hymn, "In the Cross of Christ I Glory," filled a church to overflowing and inspired an eloquent and Christian governor to say, as he did, "Senator Hubner is not dead; he will not, he cannot die?"

JOHN C. BOWERS.

## SYNODS

MEETING OF THE GENERAL SYNOD.—Will meet in the Church of the Epiphany, Charles F. Steck, D.D., pastor, Washington, at 2 P.M., October 19, 1920. See Minutes of convention held in 1918, pages 143, 144. FRANK P. MANHART, Secretary.

## MEETING OF THE GENERAL COUNCIL

The General Council will meet Tuesday, October 19, 1920, at 2 P.M., in the Church of the Reformation, Pennsylvania Avenue and B Street, S. E., Washington, D. C., Rev. John Weidley, pastor. FRED H. BOSCH, President. W. L. STOUGH, Secretary.

THE UNITED SYNOD will meet October 19, 1920, at 2 P.M., in St. Paul's Church, Eleventh and H Streets, N. W., Washington, D. C., J. T. Huddle, D.D., pastor. M. M. KINARD, President. J. W. HORINE, Secretary.

TENNESSEE SYNOD.—One hundredth convention, Immanuel Church, Lincoln, N. C., Rev. W. J. Roof, pastor, beginning Tuesday, Oct. 12, 10 A.M. B. D. WESSINGER, President. R. M. CARPENTER, Secretary.

WITTENBERG SYNOD.—Shelby, Ohio, Tuesday evening, October 12. All synodical money should be sent to C. C. Beelman, Treasurer pro tem. CURTIS LAUGHBAUM, President.

MIAMI SYNOD.—Seventy-seventh convention, Grace Church, Dayton, Ohio, October 11, 1920, 7.30 P.M. T. B. BIRCH, Ph.D., President. E. CLYDE XANDER, Secretary.

ALLEGHANY SYNOD.—Eightieth convention, October 11-14, Zion Church, Williamsburg, Pa. Representatives of Boards allotted October 12. Examining Committee will meet candidates for licensure and ordination October 11, at 2 P.M. CHAS. LAMBERT, Secretary.

WEST PENNSYLVANIA SYNOD.—The ninety-sixth convention, October 11-14, 1920, First Church, Chambersburg, Pa., Henry Anstadt, D.D., pastor. H. B. STOCK, D.D., President. REV. WM. I. REDCAY, Ph.D., Secretary.

SYNOD OF IOWA.—First Church, Newton, Iowa, W. H. Blancke, D.D., pastor, Tuesday evening, November 9, to November 12.

H. A. ANSPACH, President.

M. A. GETZENDANER, Secretary.

MARYLAND SYNOD.—Centennial celebration, October 11-14, 1920, St. John's Church, Martinsburg, W. Va., F. R. Wagner, D.D., pastor.

U. S. G. RUPP, D.D., President.

REV. WILLIAM A. WADE, Secretary.

## SPECIAL MEETING OF THE ILLINOIS SYNOD

The Illinois Synod of The United Lutheran Church in America will meet in special session in Grace Church, Chicago, Belden Avenue and Larabee Street, Rev. A. M. Heilman, pastor, Tuesday, October 12, at 9.30 A.M.

JOHN F. SEIBERT, President.

CARROLL J. ROCKEY, Secretary.

SOUTH CAROLINA SYNOD.—The ninety-sixth annual convention will hold its first session in St. John's Church, Charleston, S. C., George J. Gongaware, D.D., pastor, November 9, 1920, at 8 P.M.

H. J. BLACK, President.

CHAS. J. SHEALY, Secretary.

## CONFERENCES

WILKES-BARRE CONFERENCE.—The 154th semi-annual convention, St. Paul's Church, Wilkes-Barre, Pa., L. Lindenstruth, D.D., pastor, on Tuesday and Wednesday, October 12 and 13.

REV. AUGUST FISCHER, President.

REV. E. R. DEIBERT, Secretary.

THE SOUTHWESTERN SYNOD OF VIRGINIA.—The fall meeting of the Eastern Conference will be held in New St. Peter's Church, Blacksburg, Va., October 19-21. Pastors and delegates will be met at Blacksburg on the train arriving at 6.45 P.M. J. A. BROSIUS, Secretary.



**NORTHEAST CONFERENCE, PITTSBURGH SYNOD,** also Sunday School Convention and Conference Missionary Society, will meet in the First Church of Warren, Pa., October 11-14. Pastors and delegates please notify the pastor ten days in advance if entertainment is desired.

REV. C. A. DENNIG, President.  
REV. W. ROY GOFF, Secretary.

**ALLENTOWN CONFERENCE**—Fall meeting, St. Paul's Church, Trexlertown, Pa., October 12. Morning session begins 9:45 A.M.

L. D. LAZARUS, President.  
J. A. KLICK, Secretary.

### EDUCATIONAL

**THE WESTERN SEMINARY, FREMONT, NEB.,** opened Wednesday morning, October 6, with the chapel exercises at 9 A.M. Owing to the fact that the date selected for the Quarto-Centennial Celebration of the founding of the seminary came so near the meeting of numerous Synods, and that of The United Lutheran Church in Washington, it has been decided to defer that celebration until about the middle of November. Specific announcements will be made in the near future.

HOLMES DYSINGER, Dean.

**THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH AT CHICAGO, ILL.**

The thirtieth scholastic year of the Theological Seminary of the Evangelical Lutheran Church at Chicago, Ill., opens on Thursday, October 7, at 10 A.M., in the Seminary Commons at Maywood, Ill., and the President-elect, J. E. Whitteker, D.D., LL.D., will be inducted into office.

BY ORDER OF THE BOARD.

**MUHLENBERG COLLEGE DAY** will be held on Friday October 8, beginning at 11 A.M. Notable addresses and good music. Luncheon will be served at a reasonable price. All congregations of the Ministerium of Pennsylvania are cordially invited.

### WOMEN'S MEETINGS

**W. H. AND F. M. SOCIETY, SUSQUEHANNA SYNOD.**—Fortieth annual convention convenes in St. Paul's Lutheran Church, Williamsport, Pa., October 12-14. First session 2 P.M., October 12. Delegates send names to Mrs. H. H. Wilson, 412 Rural Ave., not later than October 1.

MRS. VERA S. McMAHAN, Secretary.

**THE WOMAN'S AID AND MISSIONARY SOCIETY OF THE DISTRICT SYNOD OF OHIO** will hold its twenty-first annual convention in St. Matthew's Church, Toledo, October 12-14. At the first session, Tuesday evening, Mrs. J. A. Curran, missionary to Africa, will give the address.

MRS. WALTER C. WEIER, President.

MISS M. ALFA FRAUNFELTER, Secretary.

**WOMAN'S MISSIONARY SOCIETY, MIAMI SYNOD.**—The forty-second convention, October 20 and 21, in Immanuel Church, Columbus, Ohio, E. L. T. Engers, pastor. Delegates please notify the chairman of the Entertainment Committee, Mrs. O. M. Runkle, 253 N. Monroe Avenue.

FRIEDA WITTLIG, Recording Secretary.

**SUSQUEHANNA W. H. AND F. M. SOCIETY.**—October 12-14, at St. Paul's Church, Williamsport, Pa.

MRS. CHAS. HUNT, Synodical President.

**WOMEN'S MISSIONARY SOCIETY, WEST PENNSYLVANIA SYNOD.**—Thirty-eighth annual convention, St. Matthew's Church, Hanover, Pa., October 20-22, 1920. Please send names of delegates to Mrs. H. W. Miller, 212 Baltimore St., Hanover, Pa., not later than October 15, 1920.

MRS. C. F. V. HESSE, Recording Secretary.

**WOMEN'S MISSIONARY SOCIETY, WITTENBERG SYNOD.**—The fortieth annual convention meets at Wapakoneta, October 25-27. First session opening October 25, at 7:30. All delegates' names to be sent to Miss Jane Morey, 99 Court Street.

MRS. O. C. DEAN, Recording Secretary.

### MISCELLANEOUS

**THE TENTH ANNUAL CONVENTION** of the Federation of Lutheran Young People's Societies of South Carolina will be held in the Church of the Resurrection, Cameron, S. C., October 8-10, 1920.

CARL CAUGHMAN, President.

**IMPORTANT NOTICE FOR WASHINGTON DELEGATES.** All delegates and visitors to the Lutheran Brotherhood and the convention of The United Lutheran Church, to be held in Washington, D. C., October 18 and 19, will find an Information Booth in Union Station, where they can get directions for their hotels and the church. Look for the sign indicating that it is Information for the above Conventions.

All mail should be addressed to the Convention Church, Fourteenth and N Streets, N. W., Washington, D. C. The city post-office will have a sub-station in the church under the direction of the postmaster of the city.

THE WASHINGTON COMMITTEE.

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## Opportunity Week, October 10th

During the week of October 10, 15,000 of our Lutheran people are to be introduced to THE LUTHERAN—perhaps for the first time and maybe only a renewal of a former friendship is necessary. At any rate, the Circulation Manager cannot personally meet these 15,000 people; neither can the pastors be expected to assume entire responsibility for maintaining a large number of readers; but the individual interest of each subscriber is earnestly solicited. You, dear reader, have one friend whom you can interest. Secure just *one* new subscription during this Opportunity Week, and you will perform a lasting service. Hand the name and address of the subscriber with \$2.00 to your pastor, who will be glad to send it with his report at the end of the week.

## What "The Lutheran" Will Do

**It will** enlarge the sense of responsibility of the individual member.

**It will** increase the attendance upon the services and quicken the whole life of the Church.

**It will** widen the Church horizon and bring the members to the realization that the Church is a force to be utilized.

**It will** strengthen the various agencies of the Church and bring to the front the central purpose for which they exist.

**It will** put emphasis on the chief work of the Church, that of winning souls to Christ, and training them for service and leadership.

**"The Lutheran"** aims to carry on a blessed ministry to the practical needs of the Christian men and women of to-day. **Enlarge** its influence by helping to increase the number of subscribers.