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Miscellanea

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Miscellanea

Summer Session at Concordia Seminary

In agreement with a resolution passed at the last meeting of Synod, held in Cleveland, O., in 1935, the Board of Control and the faculty of Concordia Seminary are arranging to conduct a regular summer session at the institution. The plan for the coming summer calls for a Pastors' Institute in two sections, each with two series of six lectures for one week, and a summer-school offering a progressive series of courses in exegetical, systematic, historical, and practical subjects. The time of the summer-school this year will be from July 5 to July 17, inclusive. Full information will be given in our next issue, and immediately thereafter a pamphlet with a description of the work and the courses will be available. Address all inquiries pertaining to the summer session to the director of the school, Prof. F. E. Kretzmann, 801 De Mun Ave., St. Louis, Mo.

Das Gesetz unser Zuchtmeister auf Christum ¹⁾

Das Verständnis des Spruches „Das Gesetz ist unser Zuchtmeister gewesen auf (eig.) Christum“, Gal. 3, 24, in dem Sinn, als ob das Gesetz für Christum erziehe, ist mißlich, weil dem Gesetze damit ein Zug zum Heil in Christo beigelegt wird, ein Zug, den die übrige Schrift dem Gesetze abspricht. Unter dem Verhängnis dieses Sinnes steht aber die Auslegung dieser Schriftstelle in den weitesten Theologenkreisen. Luther schreibt IX, 800: „Das Gesetz hat sein Ziel, wie weit es gehen und was es ausrichten soll, nämlich bis auf Christum, die Unbußfertigen schrecken mit Gottes Zorn und Ungnade.“ Wie das zu verstehen ist, sagt er VII, 82 f.: „Das Gesetz macht allein durstig und dient nirgends zu, denn daß es die Herzen schrede. . . Das heißt, der Durst, der währet also lange, bis daß Christus kommt und spricht: Willst du gerne zufriednen sein, Ruhe und ein gutes Gewissen haben, so rate ich dir, komm her zu mir.“ Nach Luther ist also unsere Stelle *temporal* zu verstehen: „Das Gesetz ist unser Zuchtmeister gewesen, bis daß Christus kam.“ Christus ist eben des Gesetzes Ende, Röm. 10, 4. Der temporale Sinn liegt denn auch Gal. 3 im vorangehenden und nachfolgenden Zusammenhang: „Ehe denn der Glaube kam, wurden wir unter dem Gesetz verwahret und verschlossen, bis der zukünftige Glaube offenbart wurde“, Gal. 3, 23. „Nun aber der Glaube gekommen ist, sind wir nicht mehr unter dem Zuchtmeister“, B. 25; vgl. B. 19: „Das Gesetz ist dazukommen um der Sünde willen, bis der Same käme.“ Im 9. Kapitel des Hebräerbriefes wird diese ganze Sache ganz genau so gedeutet, daß die Satzungen unter dem Gesetz zu „äußerlicher Heiligkeit aufgelegt wurden bis auf die Zeit der Besserung“, nämlich der Verichtigung des Gottesdienstes, von der Christus schon zu dem samaritanischen Weibe redete: „Es kommt die Zeit und ist schon jetzt, daß die wahrhaften Anbeter werden den Vater anbeten im Geist und in der Wahrheit“, Joh. 4, 23, wann also nicht mehr bloß

1) Diese kurze Arbeit wird hiermit zur Prüfung vorgelegt.

äußerliche Heiligkeit, sondern vernünftiger („geistiger“, Stöckhardt) Gottesdienst mit innerlicher Wahrhaftigkeit gepflegt wird, Röm. 12, 1.

Es sind eben die Begriffe „Gesetz“ und „Christus“ hier historisch zu bestimmen. Unter Gesetz versteht hier der Apostel nicht das, was er Röm. 7, 14 sagt: „Das Gesetz ist geistlich“; D. Walthers (Gesetz u. Evangelium, 1893, 8): „Es geht auf den Geist.“ Dies ist der Begriff des Gesetzes als des un wandelbaren Willens Gottes. Im Zusammenhang von Gal. 3 aber ist das Gesetz gemäß dem Ausdruck „unter dem Juchtmeister sein“ als das alttestamentliche Institut des Gottesdienstes, die israelitische Ökonomie des Gesetzes, zu fassen.²⁾ Unter „Christus“ ist dann das Institut des Gottesdienstes zu verstehen, das mit Christo seinen Anfang nahm, Hebr. 2, 8, die Ökonomie des Glaubens, das neue „Testament“, Gal. 3, 17; Matth. 26, 28; Röm. 11, 27. Dabei hat dann auch das „wir“ historischen Sinn: wir ersten Christen standen unter der Ökonomie des Gesetzes, bis mit Christo der Glaube geoffenbart wurde und wir mit dem Glauben an den gekommenen Christus in die Ökonomie des Glaubens eintraten; vgl. Röm. 6, 14: „Ihr seid nicht mehr unter dem Gesetz, sondern unter der Gnade.“ Eine ähnliche historische Bemerkung findet sich Röm. 5, 13, 14: „Die Sünde war in der Welt bis auf das Gesetz. . . Der Tod herrschte von Adam bis auf Mozen.“ Das *Mora le* des Gesetzes aber gilt bis an der Welt Ende, wie Paulus lehrt Röm. 3, 31: „Wie? Heben wir denn das Gesetz auf? Das sei ferner! Sondern wir richten das Gesetz auf.“

Der temporale Sinn der ekg-Phrasen findet sich selbstverständlich sehr oft auch im Neuen Testament. Luk. 1, 20: „welche Worte erfüllt werden bis auf ihre Zeit“, wenn die Zeit ihrer Erfüllung kommt. Eph. 1, 14: „Der Heilige Geist ist das Pfand unsers Erbes bis zur Erlösung des Eigentums“, bis auf die Zeit, da wir als Gottes Eigentumsteil der Menschen erlöst werden von allem Übel. Vgl. 1 Theß. 4, 15; Phil. 1, 10; 2, 16; 2 Petr. 2, 9; 3, 7.

An Hand der letzten Stelle: „Himmel und Erde werden durch sein Wort gespart, daß sie zum Feuer aufbehalten werden am Tage des Gerichts und Verdammnis der gottlosen Menschen“ sei noch Röm. 8, 20, 21 befehen: „sintemal die Kreatur unterworfen ist der Eitelkeit ohne ihren Willen, sondern um deswillen, der sie unterworfen hat auf Hoffnung. Denn auch die Kreatur frei werden wird von dem Dienst des vergänglichen Wesens zur herrlichen Freiheit der Kinder Gottes“, zur Zeit der herrlichen Befreiung der Kinder Gottes. Es ist mißlich, den Spruch dahin zu verstehen, als ob die jetzt der Eitelkeit unterworfenen Kreatur einmal frei werden würde, daß sie teilhabe an der herrlichen Freiheit der Kinder Gottes. Das ist wider die ganze sonstige Heilige Schrift. Die Befreiung der Kreatur besteht darin, daß sie, die unvernünftige Kreatur, von dem auf sie gelegten Fluch durch Verbrennung frei wird, Hebr. 6, 8. Die Existenz der unvernünftigen Kreatur hört damit auf.

W. Georgi

2) Unsere Galaterstelle sieht davon ab, daß in der Schrift unter der Gesetzesökonomie „die äußeren Saktionen“ zugleich „Schatten von dem, was zukünftig war“, Schatten „des Körpers in Christo“ waren, Kol. 2, 17. Dieser Gedanke betreffs des Gesetzes spielt hier nicht herein.

Ministerial Training in the Protestant Episcopal Church

We take for granted that every minister is interested in seeing how the matter of ministerial training is handled in other denominations. From the *Living Church* of November 21, 1936, we take over some illuminating paragraphs as to the way in which prospective ministers of the Protestant Episcopal Church prepare for their calling. Before quoting, we ought to say that in the Protestant Episcopal Church one having passed a minor examination is ordained as a deacon, and then, after some experience in actual church-work, one may take the chief examination which has to precede one's ordination as rector. With this explanation in mind, our readers will understand what we now take over from the article of Dr. W. T. Townsend of Pawtucket, R. I., in the paper mentioned:—

"It sometimes happens that a man with a very sketchy background, by concentrating on the few subjects required by the general canon for the diaconate, can pass a very creditable examination.

"He then goes to work either as assistant in a large parish or in a small mission of his own. The work is new and very exacting, requiring all his time; yet he is expected to prepare for the more difficult examination ahead on which he has not previously concentrated. The result is either that the man fails in several subjects, or, as sometimes happens, the date is set for the ordination before he is examined, invitations are even issued, and then pressure is brought to bear on the examining chaplains and the standing committee to find a way to get the man through. Imagine that happening in a bar examination or a State medical board! We have dealt with this in our own diocese by the canon mentioned above, and we have memorialized General Convention to consider a like step for the whole Church.

"Two objections present themselves at the outset. Most candidates for the ministry seem to be handicapped financially. At least that is the impression I get from the many pleas that further scholastic preparation is a financial impossibility. Then I have heard the question honestly asked if all this care is really necessary. This summer a bishop (not an American bishop, I am glad to say) even suggested to me that too much education would be a handicap, as the young man might feel too important to be wasted on a small country parish.

"First let us consider the financial side of the question. We are frequently told, when we advise a postulant to get more pre-seminary training, that it is financially impossible; he positively cannot afford it. The plea of poverty is made so strongly that one has to take a strict hold on his sympathies to keep them from being traitors to his conscience. In reality we have here the finest test of fitness. The one indispensable qualification for the ministry is to be able to do the impossible. The Church has been faced with that task in all ages, but never more than today. If these men are to be successful priests, they must learn that lesson in the very beginning, and I know no better method than to work one's way through college. I know because I did it for years.

"Secondly, our colleges are graduating year after year groups of young men and women whose religious thinking is in the majority of

cases hopelessly muddled. These boys and girls are coming back to our parishes. What message has the Church for such young people, the future leaders of their respective communities? That will largely depend on the ability of the local priest to help them in their religious thinking, and this will again depend on the respect which his mental equipment will inspire. The Church ought seriously to ask herself if she is willing to abdicate that leadership in the intellectual world which in ages past she has so proudly maintained.

"One of the surprising things that I have gathered from my work as an examining chaplain is that the subjects in which candidates frequently make the poorest showing are dogmatic theology and English Bible. In these days when the Incarnation and all that it implies is being attacked on every side, it seems little short of suicide for the Church to put into her cures men who have not the most thorough grounding in the fundamentals of our faith. Those who hold the Unitarian position will have all the reasons why they do not believe at their fingers' ends, and our men cannot give any kind of an answer to one who asks them for a reason of the hope that is in them. It is merely elementary to say that the Bible is the main tool in the ministry. Unless the preacher can handle it as the mechanic does his lathe, he is not qualified for his work. I once heard the late Bishop Courtney, that prince of preachers, say that, when he decided to enter the ministry, not only did he read his Bible, but for several years he read little else.

"There is one great qualification which is largely out of the hands of the examining chaplains, that is, training for conducting the services and preaching. I feel I can add little to what has been so ably said by Canon Bell and Fr. Morse-Boycott except by way of emphasis. In most of our parishes we are ministering not only to our own church people, but also to the large fringe of the unchurched who live around us. In the majority of cases these are most excellent people, but paganly indifferent to all the claims of organized religion. These people can be reached, but only by real preaching. If our churches are half—yes and more than half—empty, we must not place the blame on the age. Nor can we blame the message; it is the same message that has stirred the souls of men for centuries. The fault must be the channel through which that message is presented to a perplexed world.

"As a great teacher once said: 'In the old days the prophet exclaimed, "O Lord, here am I"; but now he says, "O Lord, where am I?"' " A.

Victories of Christian Missions among the Jews

Is mission-work among the Jews as fruitless as it is often pictured to be? This subject is treated by Rev. J. Hoffman Cohn, General Secretary of the American Board of Missions to the Jews, in the *Presbyterian* of December 3, 1936. From his interesting article we take over a few gripping paragraphs:—

"Let us take the story of the Polish Jew Isidor Loewenthal. Late one bleak November day an itinerant Jewish pedler stopped at a house near Wilmington, Del. The master of the house, a Presbyterian minister, took pity on the wet and poorly clad stranger and invited him to have dinner

and spend the night with him. That evening the minister discovered to his amazement that the destitute Jewish pedler was a master of Hebrew and other languages and a student of philosophy and science. The minister became interested and offered him the hospitality of his home until he should find work. Work was found, and years later the minister received this letter from the erstwhile pedler: 'It was at your house, by your earnest prayers at family worship, to which I went partly from curiosity, partly from politeness, by your humble supplications, that I was first awakened to my lost condition. I began to open my Bible. I was astonished at what I found there, and became more and more convinced that something was wrong with my life.'

"The erstwhile pedler, Isidor Loewenthal, was ultimately converted through the interest and counsel of his friend, the minister, who had the joy of leading him to Christ and baptizing him. After graduating from Lafayette College, Loewenthal entered Princeton Theological Seminary and later graduated with highest honors. As class essayist he wrote on 'India as a Missionary Field.' He was licensed by the presbytery of New Brunswick and offered himself to the Board of Foreign Missions of the Presbyterian Church. India was the field he chose. He left New York as a missionary to that country and landed at Peshawar, Afghanistan, the pioneer to that district. Here, after a ministry of only nine years, he died. At the time of his death he was master of Pushtu, Persian, Cashmere, Hindustani, Arabic, Hebrew, English, German, and French and could converse with fluency in almost all the numerous dialects of Northern India. He had published a translation of the Old Testament. A manuscript of a dictionary of Pushtu was found almost completed on his desk.

"Because Israel is being punished of God as a nation, does not mean that individual Jews cannot be saved in large and increasing numbers. Was it not a strange providence that made Nicholas de Lyra, a Christian Jew, the means of spiritual illumination to Martin Luther? Or do we wonder that Emmanuel Tremellius, another Hebrew Christian, was brought to England to aid in the compilation of the *Book of Common Prayer*? Time would fail me to tell about the important men of Jewish extraction who wrought nobly and effectively for the spread of the Gospel in all nations. Can we forget how a young Jew was led to America, here converted, and then went out to China to make a perfect translation of the Scriptures into the difficult Chinese tongue, so that millions of the upper classes of China might read the Holy Scriptures—Bishop Schereschowsky? Can we forget Neander and his monumental work for the students of church history? or Bishop Helmuth and his labors for higher education? or Edith Lucas, in her splendid missionary zeal in Central China? or William P. Palgrave, an Oxford graduate, and his quenchless love for the salvation of the British army officers and soldiers? or Bernard Minon, who established the first Christian mission in Bagdad? or Julius Kessler, who worked in Madagascar? or Leon Cochet, who established eight separate missions in South Africa? or Solomon Ginsburger of Brazil, who planned a campaign for the conversion of a thousand souls and before the first year ended, had led 850 to Christ? or A.D. Salmon, who went out as one of the first missionaries to Tahiti?

or Alfred Edersheim, the Oxford professor and author of a classic *Life of Christ*? or Rabinowitz, who did so much for Jewish evangelization in Southern Russia and occasioned the establishment of hundreds of Christian assemblies in that oppressed country? So the list might be added to indefinitely — Adolph Saphir, David Baron, Carl Paul Caspari, the Herschell family, David Christian Ginsburg, and many others."

Before laying aside the article, we have to remark that what the author says about Luther's debt to Nicholas de Lyra ought to be modified. While Luther found much valuable information in Lyra's commentaries, he found much also that he had to reject. To the splendid list of converts from Judaism might be added the recently deceased Rev. E. P. Block, member of our Synod, who as pastor emeritus lived in San Francisco, Cal. We hope that the interesting and edifying story of his conversion will be told in our church-papers.

A.

Gregorian and Non-Gregorian Church Music

With all due recognition of the Gregorian chant as a fitting vehicle of religious sentiment one can hardly escape the conviction, as has frequently been expressed by some of the foremost scholars in the field of music, that the Lutheran Church has liturgical music to offer which is an improvement upon the ancient chants. One has but to study the work of the various members of the Bach family, of Spangenberg, of Keuchenthal, of Melchior Frank, of Froberger, Scheidt, Buxtehude, Crueger, Ebeling, and scores of others to be deeply impressed with the truth of the above statement. But it is interesting to find the statement in a recent number of the Catholic weekly *America* that the Roman Church is by no means committed to the Gregorian chant alone. The question came up in connection with some newspaper reports concerning the letter on church music issued by Archbishop Forbes of Ottawa. The editorial states in part: "Still more curious is the newspapers' idea that the prohibition of 'secular music' means the restriction to nothing but Gregorian. While the Church encourages the use of the chant as far as possible, while she requires it in certain parts of the liturgy, she leaves a wide range of music, polyphonic and ecclesiastical in character, as absolutely permissible. Critics of the Church's restrictions frequently overlook the fact that the distinction between Gregorian and non-Gregorian church music is not that between two types of music, one ancient and one modern, but between the *chant*, on the one hand, and the *song*, on the other. Says Dr. Becket Gibbs, eminent authority on chant and music: 'It seems to be generally agreed that the term *chant* suggests the importance of the text over the music, while that of *song* would give equal rights to both words and melody.'"

In this connection it may be well to call the attention of those pastors who have strong liturgical inclinations to some of the fine works and shorter monographs in German, which are untainted by the *hochkirchliche Schule*. One may well study Allwohn, Dietz, von der Heydt, and among the older writers in the field Harnack, Kliefoth, and even Alt rather than follow English writers in the field, most of whom are Anglicans. Even Fendt may be used with profit if his exposition is weighed with some degree of caution.

P. E. K.

Hinduism and the "Untouchables"

Last summer . . . we called attention to the *Away-from-Hinduism Movement among the Untouchables of India*. Some missions are setting great store by this movement, and we find that last May the All-Religions Conference in India made the claim that ever since 1921 between ten and fifteen thousand Untouchables per month have come over to Christianity. We have no way of examining these figures, but, while it is plain that this movement presents an almost unprecedented opportunity to preach the Gospel to the heathen, it is well to remember that on the whole this is not at all a Christian movement, but an effort of the Untouchables to obtain a better economic and political status. This is borne out by a resolution adopted by the All-India Depressed Classes Conference held in Lucknow last May. It says in part: "While this conference declares that for their salvation the depressed classes should not remain in the Hindu fold, it further enjoins that the depressed classes of this country must not embrace any religion until the matter of their conversion is finally decided by an All-India Depressed Classes Conference under the leadership of Dr. Ambedkar after careful study of everything involved."

One must bear in mind that right now is a critical time in the political and economic life of India; for England is giving India a new constitution, and now seems the opportune time for the Untouchables, who numerically present a very, very large section of the population, to press for greater communal rights. Some of their activities appear seditious to the government at times, and missionaries must be on their guard lest they be used as catspaws for political purposes. It is an involved situation. . . .

It appears now that the leader of the depressed classes, Dr. Ambedkar, has had secret dealings with the Hindus in order to have the depressed classes join the Sikhs en masse. The Sikhs are a sect, or denomination, of Hinduism, and it is held that by joining them the Untouchables would not leave the Hindu culture and would not forfeit their communal rights.

The Sikhs represent a reform movement that took its rise in Northern India about the time of our Lutheran Reformation. Similar reform movements have gone on in the long past, and some are still going on, so that there are many sects and divisions in Hinduism. Some of these, like the Sikhs, are directed especially against the evils of idolatry and of caste, and herein they agree with the Untouchables of today; for they hold that the Hindu religion and the caste system is the cause of their enslavement.

It is said that the Sikhs of today have largely forgotten their distinguishing teachings and practises and are again merging into general Hinduism. (They are particularly valuable soldiers in the British army.) In its basic thinking or philosophy Sikhism has always been Hindu. The Sikhs have retained the karma doctrine. Their attention is fastened on the sorrow of life, the evil of existence. They, too, ask, as we Christians often do, Why must the righteous suffer? And their answer is, Because he has brought this on himself in some previous existence. Now he must go through one incarnation after another until he is sufficiently

purified. Suicide or euthanasia, so common in Christian lands to the disgrace of the Christian name, will not help the Sikh or the Hindu because it will only aggravate the evil of existence and prolong his struggle through ages to come. What if you will next come on earth as a dog, for instance, and have to work your wearisome way up again! Hence do not kill, not so much as a fly! See what tedious existence you are interrupting! . . .

We would call attention to the asceticism connected with such a movement. By rigorous fasting and other systematic discipline the faithful and zealous Sikh will try to escape desire, which is to him the cause of all suffering. Thus they hope to reach Nirvana, the loss of personality.

We have said that there have been similar reform movements in India in the long ago. Some five, six hundred years before Christ there was a prince in India named Gautama, who likewise brooded on the sorrow of life. He went into solitude, and after years of fasting and meditation he came out and preached. He, too, preached against idolatry and the caste evil. He became known as the Buddha, and he founded a religion which still has hundreds of millions of adherents. It was driven out of India and now is found mostly in other parts of Asia.

Similarly Mohammedanism took its rise as a reform movement against idolatry. Eventually it invaded India, and Mohammedan princes subjugated it in war. Even today large parts of India are ruled by Mohammedans, and all over India Mohammedans are powerful.

And in Hinduism itself new sects still spring up from time to time.

There lies before us a speech printed, quite fully and elaborately, in the "Madras Mail" of October 21, 1936. It is by Dr. Kurtkoti, who received his Ph. D. in America and whose title is: His Holiness Jagatguru Sri Sankaracharya. He holds the highest priestly office in Hinduism, and he delivered this speech as the president of the annual session of the Mahasabha, a great religious meeting held in the city of Lahore. It will interest you if we copy some of the things he said. He stressed the all-inclusiveness, the all-comprehensiveness, the all-tolerance, of Hinduism. Christians and Mohammedans, and even atheists can be Hindus, said he. Hinduism, said he, is the eternal religion. It has no creed, no commandments, no limitations, and allows every individual complete freedom. As for idolatry, that is meant only for the ordinary people. The essential, rational, philosophical view of God in the Hindu Dharma is all-comprehensive. God is personal and impersonal; He is neither personal nor impersonal. Though your idea of God may be contrary to mine, I will never condemn it, says he. Christ's religion, which he presents as that of patient suffering, has meaning, says he, only for a few highly gifted souls and with particular limitations of time and space. The same, says he, holds true of Mohammedanism.

But Hindustan, says he, properly belongs to the Hindus. The bloody Mohammedan riots must not be allowed, and the invasions of Christian missions are improper. Hinduism itself must organize for effective missionary activity. Hindustan must be claimed for Hinduism; Hinduism must be the national religion. It lives to preserve the Aryan culture.

A large part of the speech is devoted to the movement of the Untouchables toward Sikhism. He gives his approval. Untouchability, says he, ought to go. It should be driven under ground, not to rise again, but lie there for all time. He paid tribute to Dr. Ambedkar and said: "I most emphatically say that those who wish to do so should be allowed to join that sect" (Sikhism).

The next day there arose an outcry against this part of Sri San-karacharya's speech. The Harijan Conference, amid scenes of confusion and disorder, as reported by the "Madras Mail," condemned His Holiness and condemned also Dr. Ambedkar for "entering into a conspiracy with other persons and advising Harijans [the Untouchables] to change their Dharma and enter Sikhism." The conference also "warned Christian missionaries and the Muslim Tabligh agencies and condemned their attempts to convert Harijans." "The conference resolves to raise aloft the banner of Hinduism," and it declared in favor of it without reservation. Disorder followed, the police arrived, and the conference was dispersed.

And promptly the next day, October 23, His Holiness published a withdrawal of that part of his speech. Thus, long lives Hinduism, and great is its evil power.

Just as we had written this and thought we had finished, there comes to our table another news clipping, which tells that the Church Missionary Society of England has launched a campaign to raise 25,000 pounds sterling in order to meet the mission opportunities which the movement of the Untouchables, of which we have here been speaking, represents. They call it "India's decisive hour" and "the largest single opportunity in the history of modern missions." This society is over two hundred years old, has extensive missions in many lands, has gathered far more experience than our mission has, and here you see what it thinks of the present situation, of which we, too, have maintained that it certainly presents an open door such as we have not yet experienced to preach the Gospel to heathen who formerly refused to listen. The C. M. S. is convinced to the extent of raising an extra \$125,000 just for this occasion. We are likewise convinced—and do nothing. Is it because India is an old field to us and we have already grown weary?

The situation is aptly summed up in the words of 1 Cor. 16, 9: "A great door and effectual is opened unto me, and there are many adversaries."—H. M. ZORN, in *Central District Messenger*

Perils Besetting the Ministry

An exchange which comes to our desk quotes the following words of Dr. Jowett: "In the midst of our fussy, restless activities, in all the multitudinous trifles which, like a cloud of dust, threaten to choke our souls, the minister must fence off his quiet and secluded hours and suffer no interference or obstruction. I am profoundly convinced that one of the greatest perils which beset the ministry of this country is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or strength for receptive and absorbing communion with God. We are tempted to be always on the run and to measure our fruitfulness by our pace and by the ground we cover in the course of the week."

J. H. C. F.