

The ⁺ Seminarian

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THE LUTHERAN THEOLOGICAL SEMINARY AT PHILADELPHIA

The ⁺ Seminarian

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A Zealous Steward

One of the great tasks of the church is the preaching of the gospel to all people. The saving Word must be presented to people at home and abroad. In the heritage of our church we have a man who was a zealous missionary both at home and abroad. This man was John Christian Frederick Heyer. He laid the foundation in 1842 for our program of foreign missions in India.

Pastor Heyer was born in Helmsedt, Germany, July 10, 1793. From the time of his birth until his death in 1873 his life was filled with a variety of experiences.

At an early age, Heyer came to America and found a home in Philadelphia. Through an active interest in the work of the church a desire was awakened in him to enter the gospel ministry. In 1817 he was licensed by the Ministerium of Pennsylvania. His first assignment was mission work in Crawford and Erie counties, Pennsylvania. In 1820 he was ordained by the Ministerium and continued his mission work throughout various sections of the United States.

Possibly Pastor Heyer was a man who had the desire to perambulate. He also realized that the words, "the gospel must be preached to the other cities also," needed fulfillment. Therefore, in 1840 he received a call from the Foreign Missionary Society of the General Synod to serve as a missionary in India. In his call he was instructed to sail for East India. In 1841 he left America. Actual mission work was begun in August of 1842 with services being held in the province of Guntur. The early work was in cooperation with the London Missionary Society. At this point in the life of the missionary we realize the zeal

that he had for the preaching of the gospel. He was nearly 50 years of age and preaching the saving Word to a strange people. By the end of the first year of work progress could be seen. However, in a short time Heyer returned to the American shores. While in this country he worked for the home mission board of the General Synod and at the same time studied for an M.D. degree at Washington University.

Once again he returned to India. This time his task was doubled. Not only did he serve in the capacity of pastor to the people, but he was also their physician. Despite the burden of this load he still found time to translate Luther's Small Catechism into Telugu. He sailed once again for America and by the end of this, his second stay, the results of his work could be seen.

Pastor Heyer stayed in America for a short while and then made a visit to his native land, Germany. While in Germany he received word that the General Synod was considering the transfer of mission work in Rajahmundry to the Church Missionary Society of England. He at once returned to America and asked that he be sent to the field in India. Consent was given to him to return to the field in India. He returned to America in 1872 at the age of 79, after having spent three periods of fruitful service in India. He became chaplain and housefather of the Lutheran Theological Seminary in Philadelphia. He served in this capacity until September of 1873 when he was called into the arms of the One he loved so well.

C. WILLIAM BENSON,
DAVID W. BURT.

Secularism

Despite many evidences and assertions to the contrary, Christians are concerned about the world around them and about the society in which they live. They have a holy concern for all men—to bring them into fellowship with God through Jesus Christ. And they are concerned that righteousness, justice and love abound—that this world be truly God's world.

It is therefore with increasing alarm that Christians of all stripes view the rise of what is called secularism. It is not often that all of the churches, including the Roman, are in agreement, but the danger from this source is evidently so manifest, that all Christian groups are to be found fighting it.

But why is it so dangerous? Usually secularism is creedless, but it asserts with its actions a philosophy in which God does not have a part. It is primarily an attitude toward life which leaves God out of the picture entirely. And this makes it so demonic.

The religious education issue is clearly an illustration of this. Through Supreme Court rulings both past and recent, secularism has been successfully institutionalized in our Public School system, which can now teach all that a child ought to know, except that which is most important, and which is most needful. I do not wish to say that there is no real problem here—the relation of church, school and state—nor do I wish to claim that I can offer any cure-all patent remedy, nor even point the way to a solution, but I merely wish to point to the fact that in our attempt to safeguard freedom of conscience and to prevent a union of church and state, we have inadvertently enmeshed

ourselves in the secularistic debacle of recognizing God as supreme in all of life—except in education. That this is tragic from a Christian perspective is evident.

For if secularism does not deny God altogether, then it at least so departmentalizes life that God is placed in a corner, out of the stream of things, to be given a share of our allegiance along with our other hearth and household gods and "values." Secularism thus supports and is supported by a popular polytheism that puts God in his proper place, leaves to Him one seventh of the week, and grants unto Him honor and glory, but only in so far as that does not detract from the honor and glory due to our sacred monkeys and golden calves, our Baals and Ash-toreths, and the Heavenly Host of other things which, in effect, we have deified.

There is a current popular dance number which puts quite succinctly, though perhaps unwittingly, this secularism into words.

Let's go to church on Sunday morning,
Let's kneel and pray side by side.
Our love will grow on Sunday morning,
If we have the Lord as our guide.
Through the week you love and laugh
and labor,
But on Sunday don't forget to love thy
neighbor!
Let's make a date for Sunday morning,
We'll go to church you and I.

How different from the Christian love which is to never cease, because God's love never ceases!

That secularism has invaded the Church is also quite evident. Such Christian concepts as that of the call—not only to the ministry, but to all walks of life—has been either forgotten, or at least relegated to the reference shelf. Or

the concept of stewardship—not only in terms of tithing, but in ALL that we have. How many of us take that seriously?

We thus find secularism perhaps the most insidious enemy Christianity has ever had to face, and so all branches of the Church are arrayed against it. But it is able so to disguise itself as to make it difficult to recognize. And therefore secularism is attacked by the Church only at its most apparent manifestations, chief among which is Communism.

For in Communism we have a creedal formulation of secularism, and a religion which gives honor and glory to materialism. Secularism in the garb of Communism has militantly attacked Christianity and the Church, and so the Church clearly sees the diabolical nature of its enemy.

But in so doing, the secularism that is in disguise, that attacks from the rear, is left to continue its destruction often undetected. I heard a Lutheran pastor speaking to a young people's group declare that Communism is materialistic, and therefore to be rejected by Christians. But in so doing, he implied that the economic system of free enterprise was non-materialistic and therefore to be accepted by Christians! Secularism had successfully disguised itself! For where is a more materialistic economic system than the one in which we in the free world live and move and have our being? For our free enterprise system is not Christian, for it characterizes occupations by the amount of money they bring, not by the amount of service they offer. It is a system where even the Christian ministry is declared, in one vocational pamphlet given out in high school, to be one in which perhaps pay is not as high as in other pro-

fessions, but one which offers relatively more security than most others, because of the shortage of ministers, and usually a place to live besides! We do things for "what's in it for us", or because we enjoy doing them. Here WE are in the center of things; God is left out or put on the periphery. Our secularism and materialism may not be so militant as the Communists', but it is nevertheless as real and as inimical to God. A recent defense of this man-centeredness was presented in an address printed and distributed to Christian ministers by a prominent Lutheran layman. Christianity is presented as a system of rewards and punishments. And our economic system is presented as an economic expression of what God has commanded! Here man does certain things, whether in the religious or economic sphere, because he will be rewarded, and he refrains from doing certain things because he knows he will be punished. Where is salvation by God's unmeritable grace? Where is Christian gratitude and stewardship? Where is Christian selfless service and God-centeredness? Secularism has disguised itself and obscured our vision as well!

But in our fight against secularism we come to a parting of the ways with Roman Catholics in regard to the cause of this man-centered Godlessness. The Roman Church sees the Reformation as the cause of the opening of the Pandora's box of secular woes upon the world. If only the unity of the Church Catholic had not been broken, secularism would never have taken hold. But we see secularism in its true form, as lying in the sinfulness of man. Secularism was rampant in the Church and its society in the Middle Ages, but this fact is obscured

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Demonstration Of A Desire

In the Providence of God, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Saviour, by the creation of an inclusive cooperative agency of the Christian Churches of the United States of America to continue and extend the following general agencies of the churches and to combine all their interests and functions:

*Federal Council of the Churches of Christ in America
Foreign Missions Conference of North America
Home Missions Council of North America
International Council of Religious Education
Missionary Education Movement of the United States and Canada
National Protestant Council on Higher Education
United Council of Church Women
United Stewardship Council*

At the end of next month American Protestantism will consummate a ten years' process of articulating the conviction expressed in the sentence quoted above. This is the Preamble to the proposed Constitution of the National Council of the Churches of Christ in the United States of America, which is to be formally adopted in Cleveland, Ohio, during the week from November 26 to December 3. It is one of the most significant sentences of our time, bearing as it does both a spiritual conviction about the will of God for His Church in these times and a practical conviction about how the churches can best respond affirmatively to that Holy Will. It is an assertion loaded with opportunity and challenge for the Christian forces of the United States.

Actually the road to Cleveland for cooperative work among American Protestants has been not ten, but eighty years long, beginning in 1872 when the International Council of Religious Education was founded. But from 1872 to 1940 the pattern for this kind of church activity involved the formation of a number of inter-

denominational agencies, each with a somewhat specialized concern. Where necessary to coordinate overlapping functions or mutual concerns, inter-agency committees were set up. There was a growing recognition of the essential inter-relatedness of the work of all the interdenominational agencies, and an increasing demand for a more efficient organization of the total job; but no proposal for a merger of the agencies was broached until 1940.

By then there was some feeling that there could be little further advance in interdenominational work without the development of some more adequate structure. A committee was formed for preliminary study of the question, and out of its report grew a Study Conference of the agencies in Atlantic City in 1941. There the inadequacies of the existing structure were analyzed, and the first drafting of a constitution for a new corporate agency was authorized. Since then there has been a succession of committees culminating in the present Planning Committee under which the National Council of Churches has been taking

definite form and winning the official support of the churches—and moving towards becoming a reality at Cleveland next month.

The vision which has made clear the road to Cleveland has not fully revealed what this will mean in the work of the Church. It is becoming evident, however, that the National Council will have implications beyond releasing the present power of American Protestantism with greater efficiency and effectiveness. The formation of NCCC brings interdenominational work closer to the churches. Up to now the interdenominational agencies, except the Federal Council, have been twice removed from the churches as such, being related only through the mediation of specialized boards in each church. The significant new departure in NCCC as it will be constituted next month is that the final supervisory body for all U. S. interdenominational work will be an Assembly in which representation is by churches. Thus the carrying on of interdenominational work will be the direct concern of each church as a whole, not only of certain boards within the church.

This bringing of interdenominational work closer to the churches is bound to affect both the churches and the interdenominational work. As far as the churches are concerned, the National Council will make for an acceleration in the growth of cooperation among them. NCCC means a more intimate sharing of insights and methods. Cooperating American Protestantism has already produced the Revised Standard Bible, Protestantism-wide celebration of Reformation Sunday, a new respect for the Protestant voice in the press. As the Revised Standard Version becomes more central in our Christian experience, as the wider cele-


bration of Reformation Sunday becomes a tradition, as we more and more understand the power of our common testimony in the arena of current affairs, we as churches will increasingly recognize that the strong advance of each denomination is a part of the total of Christian progress, that "the victory of one is the victory of all."

On the other hand, the formation of NCCC will affect the patterns of interdenominational work. As students, Mt. Airy men are perhaps most interested in this as it pertains to student work. LSA, for instance, faces two serious questions because of the NCCC development. It is a member of the United Student Christian Council, which may logically be expected to become the branch of NCCC dealing with students. For LSA this would mean (1) sacrificing its traditional status of being completely free from administrative direction by the church and (2) the possible loss of that part of its constituency which belongs to Lutheran Churches which are not affiliating with NCCC. Other member movements of USCC face equally serious questions. At the time of this writing the only thing that is clear about the picture is the determination of all to stay together in USCC. The point here is that the formation of NCCC opens new channels by which the churches can influence interdenominational student work. We should welcome this, but we need to be alert to assure that real values in the existing situation are maintained.

But we must not let these questions of how NCCC may change our existing institutions do more than keep us aware that Cleveland won't solve all the problems. We must not let ourselves be deprived

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Oramus



Two men went up into the temple to pray:
the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful unto me a sinner.

Tell you, this man went down to his house justified rather than the other: for every one that exalleth himself shall be abused: and he that humbleth himself shall be exalted.

Morning Prayer

Make haste, O God, to deliver me,
*Make haste to help me, O Lord,
Gloria Patri.*

THE HYMN.

Now that the daylight fills the sky,
We lift our hearts to God on high
That He, in all we do or say,
Would keep us free from harm today.

Would guard our hearts and tongues from strife,
From anger's din would hide our life;
From evil sights would turn our eyes;
Would close our ears to vanities.

So we, when this new day is gone,
And night in turn is drawing on,
With conscience by the law unstained,
May praise His Name for vict'ry gained.

To God the Father and the Son
And Holy Spirit, three in one,
Be endless glory as before,
The world began, so evermore, Amen.

—tr. J. M. Neale, alt.

PSALM 24.

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein,
For He hath founded it upon the seas; and established it upon the floods.
Who shall ascend into the hill of the Lord: or who shall stand in His holy place?
He that hath clean hands, and a pure heart; who hath not lifted up His soul into vanity, nor sworn deceitfully.
He shall receive the blessing from the Lord; and righteousness from the God of his salvation.
This is the generation of them that seek Him: that seek thy face, O Jacob.
Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.
Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.
Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of glory shall come in.
Who is this King of glory? The Lord of Hosts, He is the King of glory.

Gloria Patri.

THE LESSON.

Unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen. (*1 Tim. 1:17*)
1 Cor. 6:20 or John 1:1-14 or 1 John 4:7-11 may be substituted for the above.

But Thou, O Lord, have mercy upon us,
Thanks be to God.

Arise, O Christ, and help us.

And deliver us for thy name's sake.

*The following closing prayers may be omitted and
the Morning Suffrages from the Common Service
Book said instead.*

THE PRAYERS.

Lord, have mercy upon us,

Christ, have mercy upon us.

Lord, have mercy upon us,

Then shall he said

THE LORD'S PRAYER.

Hear my prayer, O Lord.

And let my cry come unto Thee.

Let us pray.

O Lord, almighty God, who hast brought us to the beginning of this day, preserve us in the same by Thy Power, and grant that this day we fall into no sin, but that all our thoughts, words, and deeds may be directed according to Thy commandments; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Bless we the Lord.

Thanks be to God.

THE BENEDICTION

The blessing of almighty God, the Father, and the † Son, and the Holy Ghost, be with us now and evermore. *Amen.*

*Note: Psalms 23, 25 and 26 may be substituted
for Psalm 24, if desired.*

Evening Prayer

Make hast, O God, to deliver me.

Make haste to help me, O Lord.

Gloria Patri.

PSALM 134.

Behold, bless ye the Lord, all ye servants of the Lord: which
by night stand in the house of the Lord.

Lift up your hands in the sanctuary: and bless the Lord.

The Lord that made heaven and earth: bless thee out of Zion.

Gloria Patri.

THE HYMN.

To Thee, before the close of day,
Creator of the world, we pray
That with Thy constant favor Thou
Wouldst be our guard and keeper now.

From idle dreams defend our eyes,
From fears of night and fantasies;
Tread under foot our evil foe,
That deeds of sin we may not know.

O Father, this we pray be done
Through Jesus Christ, Thine only Son;
Who with the Holy Ghost and Thee
Doth live and reign eternally, Amen.

—tr. J. M. Neale, alt.

THE LESSON

Thou, O Lord, art in the midst of us; and we are called by
Thy Name; leave us not, O Lord our God. (*Jer. 14:9*)

Matt. 11:28-30 or Hebrews 13:20-21 may be substituted for the above.

But Thou, O Lord, have mercy upon us.

Thanks be to God.

Keep me as the apple of the eye;

Hide me under the shadow of Thy Wings

THE NUNC DIMITTIS.

Antiphon: Save us, O Lord,* when we are awake and keep
us while we sleep; that we may watch with Christ
and rest in peace.

Lord, now lettest Thou Thy servant depart in peace; according
to Thy word;

For mine eyes have seen Thy salvation; which Thou hast pre-
pared before the face of all people.

A light to lighten the Gentiles; and the glory of Thy people
Israel.

Gloria Patri.

*The following closing prayers may be omitted and
the Evening Suffrages from the Common Service
Book said instead.*

THE PRAYERS.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then shall be said

THE LORD'S PRAYER.

Hear my prayer, O Lord.

And let my cry come unto Thee.

Let us pray.

Visit, we beseech Thee, O Lord, this house, and drive from
it all temptations of the Devil; let Thy holy angel have charge
over us to keep us in peace; and let Thy blessing be upon
us always; through Jesus Christ, Thy Son, our Lord. Amen.

*Collect number 61, Common Service Book, p. 222,
may be used, or some other prayer.*

Bless we the Lord.

Thanks be to God.

THE BENEDICTION.

The blessing of almighty God, the Father, and the ☩ Son
and the Holy Ghost, be with us now and evermore. Amen.

**Note: Psalms 4 or 91 may be substituted for Psalm
134, if desired.*

The Origin of Prayer

The practice of having set times of prayer is of the most ancient of religious practices. With all its antiquity, the custom has found an important place in the lives of the "saints." Beginning as short devotional acts, "prayer services" in time gradually increased into elaborate and ceremonial usages, having little to offer to the hearts and minds of the participants, partly because they were complex in structure, and partly because an hoary, but unknown, tongue was their language. The church cannot, however, ignore its own history, nor deny validity because of aberration, and this principle must apply in all the varying aspects from which the church may, can, should, and must consider itself. With these dicta in mind, let us view the morning and evening prayer offices here presented.

The practices of set hours of prayer may be traced back to Jewish piety and practice. The books of Daniel and the Psalms bear witness to the usage. (vide Dan. 6:10, Ps. 55:17; 119:164.) Our general knowledge of Jewish practice at the time of our Lord's sojourn among men also attests to the custom.

The practice was almost immediately taken over into the usage of the early Christians, as Justin Martyr and others attest. St. Cyprian is said to have encouraged the use of the *Our Father* at the third, sixth, and ninth hours of the day, and some such usage may be the nucleus of the more developed and ornamented forms of later centuries.

The process toward rigidity began with the Rule of St. Basil, in the East, and that of St. Benedict, in the West. At least for the "Fa-

ther of Western Monasticism," the regulations concerning the hours of prayer was a movement toward the recovery of a sense of community, the apostolic and post-apostolic conception of the church as a chosen people. (vide, Dix, *The Shape of the Liturgy*, Dacre Press, Westminster: 1945, p. 319 ff.)

The unfortunate aspect of the regulations was that the principle later approached a *reductio ad absurdum*, and thus the beauty and force of the primitive forms were weighed down with cumbrous and at times awkward embellishments. For an example of this adornment compare the introduction of the primitive offices with that of the prevalent ones. The former included only a versicle and response followed by the Lesser Doxology, whereas the latter boasts of four long elements, including the Medieval pre-occupation with sin, followed by the primitive introduction.

Though filled with objectional elements, the basic structure of these offices of prayer and meditation have produced a countless array of saints, known and unknown, ancient and modern; and because of the true piety and consecration they have produced, they are worthy of our attention and, perhaps, use.

The forms of the two offices here presented are stripped of the ornate elaborations and gilt of Medieval minds and theologies, and are offered in fourth century simplicity, beauty, and strength. May they be revived and tested anew, and, if found worthy, again become part of the worship of the church, *ut in omnibus glorificetur Deus.*

WILLIAM HENRY FADDIS.

Luther's Greatest Work

One of the most important results of the Reformation was the restoration of the Bible into the hands of the common man. The key doctrines of Luther's theology which formed the foundation for the Reformation, justification by grace through faith, the authority of the Word of God, and the universal priesthood of all believers, were formulated as a result of careful study of the Scripture. To Luther the Bible was the final authority on all matters of faith and life. When he faced the Diet of Worms in 1521, Luther revealed his doctrine of the word: "I am bound by the Holy Scriptures. My conscience is captive to the Word of God. Unless I am convinced by Scripture or by clear argument, I cannot and will not recant!" It was Luther's sincere desire to bring this emancipating Word into the heart of every hungering soul. Through his translation the common man was able to read and to understand the Word of God in his own language. Luther's marvelous translation released the Scriptures from their medieval prison house and ushered in the Modern age which was to translate the divine Word into more than a thousand different languages.

The influence of the Renaissance upon the European nations prepared the way for Luther's re-discovery of the pure gospel. In Luther's day knowledge was no longer the exclusive possession of the church and noble classes. The common man was beginning to read books and pamphlets in his own language. The invention of the printing press brought this new printed material into the hands of the lower classes at a moderate

cost. With the posting of the ninety-five theses in 1517, Luther's ideas spread rapidly throughout the European continent through this medium. With the stimulation of thinking there arose also a desire for individual study of the Scriptures. The official Bible of the Roman church was the Vulgate, locked in the ancient Latin. Many attempts had been made to translate the Bible into the German language. From 1466 to 1518 there were approximately fourteen complete Bibles printed in High German, in addition to four in Low German. All of these attempts to translate the Bible into the German tongue were relatively insignificant. Every one of these versions used the Latin Vulgate as its basic text. Most of the translators were unable to put the Latin phrases into good German. The result was that many Latin words were transliterated and carried over into the German translation. Most of these early translations were very awkward because of the limitations of the translators.

Martin Luther was indeed the man qualified for the job of translating the Word of God into the German language. Few times in history do we find a man with such a thorough understanding of the content of the Bible. Luther was also a language scholar with a good knowledge of the Biblical languages, Greek and Hebrew. The previous attempts to translate the Scriptures into the German were dependent upon the Latin Vulgate as the authoritative text. Luther had before him the 1519 critical edition of the Greek Testament of Erasmus and along with this reliable text was the 1494 edition of the

Hebrew Bible which was published in Brescia. With these direct sources Luther was enabled to render a translation which was far superior to any of his day, especially the Roman church sponsored Vulgate of Jerome. Luther's most important qualification as a translator was his deeply religious attitude toward the Bible. He was able to comprehend the depths of the spiritual thought behind the words of the inspired writers. It is also important to note that Luther had untiringly studied the Bible from cover to cover in search of the sure way of salvation. All these important qualities paved the way for the production of Luther's most important single achievement.

One of the main obstacles facing any translator of Luther's day was the condition of the German language. The educated nobles spoke Latin, while the other classes spoke many different dialects. The customary distinctions are usually Upper, Middle and Lower German. Each division contained within itself innumerable dialects. Luther once said concerning the language problem, "Germany has many dialects so that people thirty miles apart can hardly understand each other." Because of Luther's travels through Germany and his intimate acquaintance with people from the various sections, he had a good understanding of the language problem. In making his translation Luther combined the various dialects into one common language. This had a stabilizing effect upon the German language as a whole. It has been said that Luther became the creator of the Modern German Language in the same respect as Tyndale, Shakespeare, and the King James's Version were the creators of the Modern English Language.

After 1517 Luther translated various single portions of the Bible into German. Because of the tremendous pressure of duties upon Luther during the years following the posting of the theses it was impossible for him to undertake the task of translating the Bible. Finally after his friends spirited him away during his return from the Diet of Worms in 1521, Luther found the quiet castle at Wartburg a suitable place to begin this great task. In December, 1521, Luther began his work on the New Testament. Facing all the difficulties the task could offer, the first draft of his translation was finished within three months. This unique achievement testifies to his familiarity with the content and meaning of the New Testament. Luther made a quick revision after seeking critical advice from his friends at Wittenberg. The manuscript was placed into the printer's hand by May, 1522. The complete volume was finished in September, 1522; therefore it is commonly known as the September Testament. The title bore the inscription: *Das Neue Testament Deutzsch*. The date of publication and Luther's name were omitted; however the place of publication, Wittenberg, is mentioned. This First edition contained a preface to the New Testament, with many explanatory glosses, short explanations, and parallel passages. It was decorated with various wood cuts from Cranach's studio. The first edition numbered from 3000 to 5000 copies; the exact figure is uncertain. There was an immediate demand for this translation and in a short time many editions followed. It is estimated that within fifteen months of the appearance of the first edition there were between 54,000 and 90,000 copies in circulation.

Encouraged by the success of the September Testament, Luther busied himself with the translation of the Old Testament. During the translation of the Old Testament Luther was not in the quiet castle at Wartburg; he was back in Wittenberg with his friends. His work at Wittenberg gave him little time for studying the Hebrew manuscript; therefore his work was extended over a period of about eleven years. Just as he had studied the latest Greek Testament, so he used the latest Hebrew text for the translation of the Old Testament. Luther found it hard to transfer the thought of the eastern mind into the Western thought world and language. Luther was never satisfied with his work until he made the Hebrew speak clearly in the German language. He said that the translators of the Septuagint were "inexperienced and awkward with the Hebrew language, their translations crude and inaccurate, because they did not duly respect Hebrew letters and words and the Hebrew manner of speaking." About Jerome and his Latin Vulgate Luther said: "whoever considers Jerome a Hebrew scholar does him a great injustice." Luther tried to understand every detail of the Hebrew language so that he could become saturated with the eastern method of recording spiritual experience. He sought not to translate merely words, but tried to express the spiritual truths in the German tongue. In translating the sacrificial laws of the Pentateuch Luther had trouble finding the German name for the various internal organs of the animals mentioned in the text. Luther was handicapped because he had never studied anatomy or physiology. Immediately he went down to a butcher shop and watched several animals being slaughtered. From

the butcher he secured the proper German name for the various organs.

Since the translation of the Old Testament moved along at such a slow rate, Luther decided to publish it in three sections. Late in 1523 the Pentateuch was completed and printed. The title page read: **Das Alte Testament Deutsch. M. Luther. Wittenberg.** In the preface Luther prepares the reader for the Old Testament with these words: "Christ himself and also the apostles effectively substantiated and proved the New Testament by quoting from the Old." In his preface to the book of Genesis he terms the writing as "almost a Gospel book." During 1523 Luther completed the second section, the books from Joshua to Esther. This part was published in 1524 bearing the title: **Das Ander teyl des alten testaments.** A manuscript of this second portion of the Old Testament has been preserved. By examining its numerous notes and corrections it is evident that Luther had revised his work again and again before sending it to the printer. Luther's work on the third section was begun in 1524. He intended for this section to include the doctrinal and prophetic books needed to complete the entire translation of the Old Testament. Luther found this section more difficult than any of the previous parts. He wrote concerning the translation of Job: "It is the grandeur of Job's grand style that is causing us much difficulties that one sometimes feels as if Job could bear translating even less than the comfort of his friends. He insists upon sitting in sackcloth and ashes all the time. Then again it seems as if the writer of the book decided that his book should never be translated and had it written accordingly."

Because of the difficulties encountered Luther decided not to include the prophets in the third section. In 1524 the largest section of the doctrinal books along with the Psalms were published. The title page read: *Dritte teyl des alten testaments, Wittenberg, 1524*. From 1524 on there is a marked interruption in Luther's work on the Old Testament. His time was consumed in various controversies such as the peasant revolt, the disagreement with Erasmus, the question concerning the Lord's Supper, the diet of Augsburg, and numerous other urgent duties. Gradually during the period from 1524 to 1534 Luther was able to complete his translation of the prophets and the Apocrypha. Before the publication of the complete Bible in 1534 Luther enlisted the aid of many of his friends and scholars for the purpose of thoroughly revising it. This commission discussed the problems of translation and offered suggestions concerning improvement to be made; however the final decisions were made by Luther. Luther once said concerning the work of translation: "M. Philipp, Aurögallus, and I, had to work so hard at this translation that sometimes we could barely translate three lines in four days. Gracious, now that it is translated into German and finished, anyone can read it and get the meaning out of it, peruse three or four pages and find no difficulties; but he doesn't realize with what hardships we had to struggle before we arrived at the translation. Where the reader glides along smoothly, as over a polished surface, we had to sweat and worry to clear the track of obstacles and to fill up the ditches."

In October, 1534, the first complete copy of Luther's Bible appeared. The volume contained 908

pages with 49 to 52 lines to the page. The title read: *Biblia, das ist die gantze Hellige Schrift. Deusch. Mart. Luth. Begnadet mit Kurfurstlicher zu Sachsen freiheit. Gedruckt durch Hans Lufft. MDXXXIII*. It was one of the most beautiful books of the 16th century. The Bible contained 117 pictures, all made especially for this edition. Prefaces were written for each of the books along with special notes, parallel passages, and explanations. Instead of breaking the various chapters into verse divisions, the paragraph form was used to provide unity of thought. This edition was a milestone in the religious history of man as well as a masterpiece of the printing trade.

This complete edition of the German Bible wielded a tremendous influence on the world of Luther's day and has influenced directly or indirectly every translation of the Bible in the western world. Luther's Bible is one of the most remarkable books in the history of man. This fact can be readily understood when we consider the impact this man made upon civilization. He was the man who altered the entire religious and intellectual pattern of the western world. Luther was a universal genius; men today still marvel at his wide range of versatility. Luther's accomplishments in any one of the various fields of his activity would have been sufficient to inscribe his name deeply into the pages of History. Luther was truly a great theologian, hymnologist, preacher, writer, educator, and controversialist; but his greatest single achievement was his work as the translator of the word of God.

FRANK C. JONES, JR.

Secularism—continued

by the rosy glasses with which all Roman Catholics read medieval history. In fact, the Reformation had as a driving motivation the uprooting of secularism and worldliness within the Church itself!

But what can then be done to combat the unrelenting onslaught of secularism? First of all, there must be a return to the biblical and reformation doctrines of stewardship and vocation. They must be brought from cold storage, and given a renewed hearing in this materialistic world. We also must make sure that in our conflict with Romanism, that we do not lose altogether the concept that this is God's world. And we must also seek to institutionalize our Christian beliefs, in much the same way as secularism has succeeded in institutionalizing itself upon the Public School system. It is, of course, easy to say this, and extremely difficult to do, for we must avoid the danger of medievalism as well as that of secularism. It is in this direction that our Christian duty in regard to the world and society lies.

PAUL E. HOFFMAN.

Demonstration of A Desire—continued

of the Christian joy that is ours in realizing that an instrument is now being created which will relate the efforts of over 36,000,000 American Protestants. That something of this sort can even be proposed is a demonstration of the fact that Protestants are learning to work together in the service of their common Lord. That it is being DONE is a dramatic and convincing demonstration of a desire among the churches for united action in this time of crisis. The impact of the united Protestant forces will be immeasurably strengthened when the people of the churches more decisively join in this desire. In the Providence of God, the time for this has come.

DAVID J. HOH.



I believe Plato and Socrates. I believe in Jesus Christ.

—Coleridge

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