

Luther Life

MAGAZINE FOR LUTHERAN YOUTH



OCTOBER 1953

25 Cents

Luther Life . . .

OCTOBER 1953

Vol. LXV No. 10

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COVER PICTURE: John C. Stacy, New Springfield, Ohio, wields the gavel as the newly-elected president of the LLA. Stacy, elected at the LLA convention, Oxford, Ohio, August 10-15, graduated from Wittenberg College in June. He plans to enter Hamma Divinity School, Springfield, Ohio, this fall. For the convention story see "Youth in the Church" beginning on page 1.

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youth

in the church

John Stacy Succeeds Ray Cline as LLA President

John Curtis Stacy, New Springfield, Ohio, (*see cover picture*) was elected to succeed Ray Cline, Mt. Pleasant, N. C., as president of The Luther League of America at the largest convention in the history of the ULC youth auxiliary, Miami University, Oxford, Ohio, Aug. 10-15.

A total of 1,965 registered for the sessions. Of these 890 were delegates and 1,075 were visitors. Largest convention held previously was at the University of Iowa, Iowa City, in 1951 when registration hit 1,510.

At 22, John is the youngest man ever to hold the office. The former first vice-president defeated Billie Grace Ungerer, LLA summer field worker and former president of the Texas LL, by receiving 511 of the 793 votes cast.

"In these days when men are forced by both international and mental conflict to decide who shall be their master," John said in his acceptance speech, "The Luther League of America is meeting in convention to face squarely the challenges of the time." He asked that leaguers "face these challenges with the conviction that Jesus Christ is our Saviour, Lord, and Master."

Schon selected as veep

Mike Schon, 21, Alhambra, Cal., was elected vice-president on the second ballot when he received 393 of

the 743 votes cast. Mike is president of the California LL and a junior at Long Beach State College.

Upon completion of his college work, he plans to enter Pacific Lutheran Seminary, Berkeley, Cal. He hopes eventually to enter youth work. In 1949 he was national college champion in radio speaking.

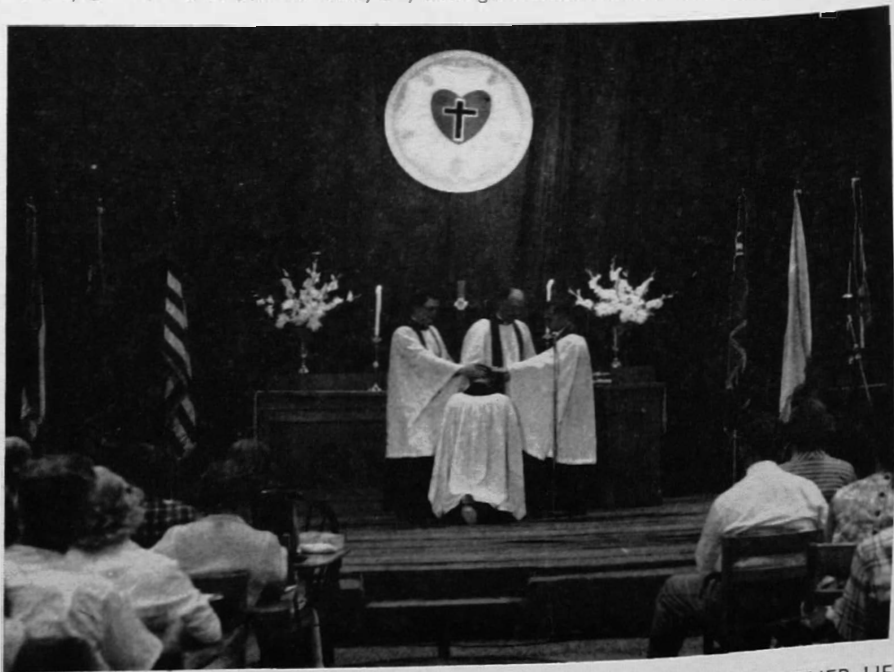
Annelotte Moertelmeyer, 26, Beausejour, Manitoba, Canada, was re-elected LLA secretary. She is presently employed as secretary to the executive secretary of Canadian Lutheran World Relief. She was born in Germany and moved to Canada when she was four months old.

Robert Sanders, 27, Columbia, S. C., was elected to succeed Howard Turkheimer, Jr., who had served as LLA treasurer for over nine years. He was elected on the first ballot with 650 of the 773 votes cast.

Bob is a certified public accountant for a firm in Columbia and is one of the youngest C.P.A.s in The Luther League of America. He is vice-president of the South Carolina LL.



SIX of the missionary presentation were six Luther leaguers from Puerto Rico who told of LLA'S new project in Puerto Nuevo and sang several Puerto Rican songs. At left, introducing the group, is the Rev. Curtis Derrick, Caribbean Synod pastor. Below, the Rev. Paul Youse, Lebanon, Pa., is commissioned as a missionary to India at the Wednesday evening service of the LLA convention. Participating are the Rev. Raymond Tiemeyer, Sioux City, Iowa; Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions; and the Rev. John L. Yost, Jr., Foreign Missions Board staff secretary.



Members-at-large

Elected to four-year terms as members-at-large were: Malcolm Minnick, Jr., Salem, Va.; Sue Culp, Albemarle, N. C.; Howard Turkheimer, Jr., Philadelphia; Billie Grace Ungerer, Austin, Texas; and the Rev. Lawrence T. Rugh, London, Ohio, who served as general chairman of the Oxford convention.

Joe Wold, Albuquerque, N. M., was elected to a two-year term as member-at-large.

Divisional secretaries appointed by President Stacy were: Christian vocation, Neil Luebke, Fremont, Nebr.; evangelism, Helen Habermann, Steeleville, Ill.; missions, Florence Fray, Marion, Va.; social action, Audrey Dixon, New York City; and recreation, Helen Nortemann, Wheeling, W. Va.

New constitution adopted

A tremendous sigh of relief and a round of applause at the last business session greeted conclusion of the least dramatic and the most time-consuming item on the convention agenda. After six years of trying, The Luther League of America finally adopted a new constitution to replace the outmoded document that had been approved in 1935 at the Charleston, S. C., convention.

Only fireworks over the constitution came late Thursday night at a special session of the delegates. It concerned the proposed Christian vocation division.

Members of LLA's life service committee argued that prime emphasis of the division should be on the call that comes from God for every Christian

to give full-time service in fulfilling His purposes. A group, led by two ministers, proposed that chief stress should be given to recruiting full-time church workers. The convention voted in favor of the ministers.

Respond to love

LLA's purpose, according to the new constitution, shall be "to encourage the youth of The United Lutheran Church in America to respond to the love of Jesus Christ their Lord and Saviour, with a deep faith and a consecrated life." Provision was made for:

- Promote and extend among youth the program of The United Lutheran Church in America, its synods, and its congregations.

- Provide a workshop in which youth can gain inspiration, guidance, and experience in Christian living.

- Provide materials for a program of Christian growth through evangelism, Christian vocation, missions, social action, and recreation.

The old education committee was dropped since, as one executive committeeman said, "education is a part of every division. It cannot logically be pulled out and put into a separate division all by itself."

Under the new constitution, the office of second vice-president is discontinued. "The president, the vice-president, and the secretary shall not be eligible for more than one re-election," the by-laws state. "The treasurer may be eligible for successive elections not exceeding a total of six years of service."

Project in Puerto Rico

Building of a church and parish house in Puerto Nuevo, Puerto Rico,



FIRST PLACE WINNER in the intermediate contest, 14-year-old Alta Lesher, Clear Spring, Md., plays the organ to demonstrate to delegates how she uses her talents in the service of the church. Second place winner was Ina Lee Roof, 14, of Greeneville, Tenn., who played the piano.

was approved as biennial mission project. Delegates voted unanimously to raise \$27,000 for this purpose.

Missionary Secretary Margaret McFalls announced that the 1951-53 goal of raising \$25,000 for a dormitory and training school in Jose C. Paz, Buenos Aires, Argentina, had been oversubscribed and presented a check to Dr. Earl S. Erb, ULC Board of Foreign Missions executive secretary. Money for this project is still being received and it is expected, she said, that the quota will be exceeded by several thousand dollars.

Puerto Nuevo is a five-year-old suburb of San Juan, Puerto Rico. Already about 35,000 people live in its

7,500 homes.

First Lutheran service in Puerto Nuevo was held, Aug. 1, 1950. A corner lot, facing a small park, was bought on Reformation Day of that year, and the small house on it became a temporary chapel. Mission Developer Carlos A. Torres organized Redeemer Church, Nov. 11, 1951, with 55 charter members.

Because of present limited facilities, Sunday school classes must be held on the chapel porch, in the parsonage and in the pastor's garage. Occasionally as many as 40 people must stand at a church service.

Immediately after adoption of the Puerto Rican project, the Iowa LL presented a check for \$100 toward its quota. An offering of \$675.15 was contributed by delegates and visitors at the Wednesday evening service.

Missionary commissioned

A missionary was commissioned for work in India at the Wednesday evening session. He was the Rev. Paul Youse, Lebanon, Pa.

In the commissioning sermon the Rev. John L. Yost, Jr., ULC Board of Foreign Missions staff secretary, told leaguers that enemies of Christianity were not pleased with the missionary activity they were planning.

He challenged Lutheran youth to wage an offensive against hunger, frustration, poverty, and misery caused by wars. He pointed out that in India 80 million people are hungry and that each year six million die of starvation.

"If we were sending 1,000 men to India tonight," he said, "each of them could go to 600 villages in which there



GENERAL CHAIRMAN Lawrence Rugh leads singing at the "coketale" party sponsored by the Ohio LL for the convention in the Miami U stadium after the first evening session. State and synodical delegates sang songs and gave yells. Several presented skits telling of their home area.

is not a single Christian worker."

Apportionment upped to \$1.25

Although they understood that it meant digging deeper into their pockets, delegates voted to increase per capita apportionment to \$1.25 in 1955. Present apportionment is \$1.00 a member.

Approval was given to a tentative budget of \$135,500 for the years 1955-56. This is an increase of \$17,895 over the 1953-54 period.

Delegates approved a recommenda-

tion of Treasurer Howard Turkheimer, Jr., "that state and synodical leaguers encourage the use of the 'grace' (i. e. voluntary) system as a means of raising funds." Among leagues already following this procedure are Pittsburgh, North and South Carolina, and Texas.

Workshop surveys Oxford

One thousand and eleven doorbells were rung in 45 minutes when 80 young people from the evangelism workshops and 15 pastors made a house-to-house survey of Oxford. Purpose was to train leaguers in the field of evangelism and to assist the local Lutheran congregation.

Of course, several doors were slammed in leaguers' faces. One elderly man said he could not come to church because he did not have the proper clothes. When a leaguer told him that the church was not interested in his clothing, but was interested in him, he merely replied, "Well, they're not going to get my money."

The survey revealed that 81 people in Oxford claim Lutheran membership; 1,647 persons say they belong to other church bodies; and 240 people do not admit to any church membership.

The evangelism workshops were typical of the other 31 workshop groups in that all emphasized the practical side of applying Christian principles to everyday living.

Hammer out beliefs

"If God is all-powerful, why doesn't he tell us more about himself?" . . . "How can I prove there is a God?"

Searching questions such as these were commonplace in the 48 discus-

sion groups conducted simultaneously every morning of the convention. Their purpose was to aid leaguers in searching out and expressing their personal religious beliefs.

Each day discussion was based on a speech by Dr. G. Elson Ruff, editor of *The Lutheran*. The daily addresses were centered about the convention theme "Armed with His Word."

President Fry attends

Climax of the convention came on Friday night when Dr. Franklin Clark Fry, president of the United Lutheran Church, addressed the leaguers. He called on them to be alert, idealistic, and full of faith.

"All of life," he said, "is based on faith. Business rests on credit which is only another name for faith. The faith on which all economic life rests is simply a belief that not everybody will want to draw his money out of the bank at once.

"Research workers dare to probe into the secrets of the universe because of their faith that every new discovery will be for the benefit of mankind. There is no proof for this belief. It must rest completely upon a vague confidence in the goodness of the universe, which is a bleached-out picture of God.

"Christian faith is much more definite than that. Our religious faith is based on a secure knowledge of a Divine Father and Saviour who has revealed himself to us in ministry."

And so forth

The convention also:

- Accepted the invitation of the Michigan Luther leaguers to hold the

1955 convention at the University of Michigan.

- Enjoyed a talent festival in which 13 finalists participated. These leaguers were offered scholarships to the following ULC colleges: Gettysburg, Gettysburg, Pa.; Marion, Marion, Va.; Wagner, Staten Island, N. Y.; Hartwick, Oneonta, N. Y.; Midland, Fremont, Nebr.; Carthage, Carthage, Ill.; Susquehanna, Selinsgrove, Pa.; Lenoir Rhyne, Hickory, N. C.; Muhlenberg, Allentown, Pa.; Thiel, Greenville, Pa.; Newberry, Newberry, S. C.; Roanoke, Salem, Va.; and Waterloo, Waterloo, Ontario, Canada.

- Listened while a panel of seven young people fired questions at lay and clerical leaders of the church. Questions ranged from, "Is it possible to be a good soldier and a Christian?" to, "Should a Christian vote for the party or vote for the man?"

- Contributed over \$925 for Lutheran World Action through the offering on the last night.

- Drank over \$750 worth of "cokes" between sessions.

How to spend \$1,000

If you served on a church council that had \$1,000 to invest how would you put the money to work for the Kingdom?

Probably it would go for church building or equipment.

Not so in St. Luke's Church, Charlotte, N. C. The council there voted to spend \$1,000 to finance the trip of 14 leaguers to the LLA convention.

"We hope," said Edwin Troutman, student supply pastor, "that the convention will begin a new era in our youth program."



THREE ESTONIAN GIRLS represent Indiana at the convention talent festival by singing Estonian folk songs and wearing native costumes. They and other participants were awarded scholarships to 14 ULC colleges. Below a member of one of the evangelism workshops inquires concerning a woman's church affiliation in a survey of Oxford that involved ringing 1,011 doorbells in 45 minutes. Many prospective members were discovered for the local Lutheran church.



The trip climaxed summer activities of the congregation's youth group. And it was one of the important steps in re-activating the LL program at St. Luke's.

Already the St. Luke's leaguers are making plans to attend the 1955 convention in Michigan.

Tar Heels promote LINC

A visitation program designed to link work of the state league more closely to the needs of local units was adopted by North Carolina leaguers in convention at St. John's Church, Salisbury, July 23-25.

Retiring state president Jeff Norris of Hickory, named chairman of a committee to supervise the program, expected LINC (Leaguing in North Carolina) to get underway in early September with a training session for 42 representatives. Five hundred dollars was budgeted for the program for the current year.

The convention, attended by more than 300 delegates and visitors, was seriously impaired and almost canceled by polio prevalence in the state. Disease incidence in western North Carolina forced a transfer of the convention site to Salisbury 10 days before sessions were to begin. Delegates from 24 churches were forced to withdraw their registrations.

Despite the rushed move, the host congregation provided housing for 100 delegates and served three meals to the convention, including a banquet for 350 leaguers.

Sue Culp named prexy

Sue Culp, Albemarle, was elevated from vice-president to executive head



INVITING PASSERSBY INTO Mt. Morlan Church, China Grove, N. C., is a \$230 bulletin board, recently presented to the congregation by the LL. The board was paid for through the pledge system, each leaguer taking part. It was designed by a member of the league.

of the state organization. Other officers named were: Thomas Kepley, Salisbury, vice-president; Pansy Fag-gart, Concord, recording secretary; Frances Litaker, Albemarle, statistical secretary; Joe Overcash, Kannapolis, treasurer; Charles Ketner, Kannapolis, archivist; and Jeff Norris, member-at-large.

Among appointments announced by President Culp were: Education secretary, George Keck, Hickory; life service secretary, Eleanor Sheets, Gastonia; missionary secretary, Elizabeth Cromer, Hickory.

The Rev. Frank A. Efird served both as host pastor and convention speaker, presenting three addresses on the theme "Here I Stand!" Other leaders included Ray Cline, representative

of LLA; Dr. A. Kenneth Hewitt, Salisbury, toastmaster; the Rev. J. White Iddings, Albemarle; the Rev. Raymond Bost, Raleigh; and the Rev. Douglas Fritz, Hildebran.

The 1954 convention was scheduled for Lenoir Rhyne College, Hickory.

South Shore retreats

Rolling music of many gay balls have echoed through the 36 rooms of the main house on the 80-acre Dodge (automobile people) estate at Mill Neck, on Long Island's north shore. But such a syncopated tempo would have been out-of-place recently when 150 leaguers from the South Shore District held their annual spiritual retreat there.

The theme "I believe . . ." was developed by the Rev. Lawrence M. Reese, youth director of the ULC Parish Education Board. He pointed out that in Edward H. Murrow's book *This I Believe* none of the famous contributors completed the sentence "I believe . . ." with the words ". . . in God, the Father Almighty." Then he challenged the leaguers to hammer out the basic beliefs of their lives.

Schedule of the retreat was:

- 8:30--Registration
- 9:00--Communion service
- 10:30--Breakfast
- 11:00--General session (Pastor Larry)
- 12:15--Silent meditation ("At this point the group was allowed to wander about the grounds," LUTHER LIFE's correspondent reports, "for the purpose of finding something that is pretty lacking in a young person's life today, i. e., a quiet, alone time with God.")



PACKET OF LL MATERIALS is presented to the Rev. E. J. Treusch, newly elected vice-president of the Western Canada Synod, by Leaguer Walter Goos at the meeting of synod in Edmonton, Alberta. A special presentation to promote cooperation between the synod and its youth auxiliary was conducted at a synod session. Edmonton leaguers had prepared packets for distribution to all pastors.

-
- 1:00--Luncheon
 - 2:00--Film "A Young Church Growing"
 - 3:15--Final retreat session
(Pastor Larry)
 - 4:30--Closing fellowship circle.

Clean up camp site

Aching backs, blistered hands, and a deep sense of satisfaction were acquired by metropolitan New York leaguers who spent two weekends getting Camp Manetu ready to open by July 4. This is the girl's camp operated by the Synod of New York and New England.

"I visited one work camp session on June 27 late in the afternoon," Correspondent Gus Wedemeyer reports. "But I felt like a lost spoke on a wagon wheel, since 40-odd leaguers had been really doing some hard work

and I arrived just in time for swim call."

The leaguers had arrived late Friday night, directly from work or school, or early Saturday morning. "They were doing all kinds of painting, setting up tents, doing minor carpentry work, carrying beds, mattresses, pillows, and blankets from storage to the tents and cabins."

New York projects round-up

Currently the Youth Fellowship of Christ Church, Freeport, is sponsoring a six-weeks' course entitled "Liturgy of the Lutheran Church." Leader is the Reverend Charles Trexlar of Roosevelt, N. Y. Intermediate-senior units of the Youth Fellowship recently held a picnic to welcome the Confirmation Class into the league.

Along with a letter to each serviceman in the congregation, the young people's unit of Ascension, Franklin



CHARCOAL gets smeared around as two blindfolded leaguers try to feed each other "black" marshmallows. This was just a part of the hilarity as Ascension League, Savannah, Ga., initiated the congregation's confirmation class into membership in the LL at a weiner roast.

Square, send a copy of "The Lutheran." Senior unit of the league is planning to visit persons in the congregation who do not attend church regularly.

Youth of Epiphany, Hempstead, staged a variety show entitled "Coney Island Capers" for veterans of Northport Naval Hospital.

Leaguers of Christ Church, Islip Terrace, who came to a weiner roast counted on working, too. Purpose of the roast was to clean up the church lawn.

Members of St. James Church, Stewart Manor, donated a TV set and ping pong and shuffleboard equipment to the league. Boys of the league hooked up the TV aerial atop the church.

Ky.-Tenn. argues constitution

Heated debate over a constitutional change predominated two sessions of the Kentucky-Tennessee LL convention, Fenner Memorial Church, Louisville, Ky., June 17-19. It concerned limiting membership in the synodical league to youth groups connected with congregations of the Kentucky-Tennessee Synod.

Offending sentence in the constitution stated that "any Lutheran young people's society connected with a Lutheran congregation or institution not affiliated with the Kentucky-Tennessee Synod (or not within the bounds of the states of the Kentucky-Tennessee Synod) shall be eligible to associate membership and its delegates be entitled to all privileges, with the exception of holding office, or membership in the executive committee.

The sentence was finally deleted. The majority of leaguers indicated



DORIS DUNAWAY, center, new president of Kentucky-Tennessee LL, and Mary Carlyle Winkler, retiring president, stand beside manikin used to visualize the convention theme "Put on the Whole Armor of God." (Photo courtesy Courier-Journal and Louisville Times.)

that they felt it to be in conflict with the synod's constitution.

Dunaway heads officers

Doris Dunaway, Louisville, was chosen president of the synodical LL. Other officers named were: vice-president, Jo Ann Pinnick, Louisville; recording secretary, Joyce Anderson, Nashville, Tenn.; corresponding secretary, Dotty Dolwick, Erlanger, Ky.; treasurer, Joyce Collins, Louisville; members-at-large, Jere Pinson, Nashville, and John Keister, III, Nashville.

Appointed secretaries were: Missions, Jean Wheeler, Shelbyville, Tenn.; education, Barbara Koch, Covington, Ky.; intermediate, Harry Weingartner, Covington; Bible reading, Perry Clark, Louisville; historian, Bill Gerth, Nashville; and editor of

LL paper, Joe Allen, Louisville.

The convention approved a budget of \$550 for the coming year. Of this amount, \$75 will go to the printing of a synodical league paper. It will be published by Third LL, Louisville.

Faith LL, Lexington, Ky., joined the synodical league.

74 leagues change synod;

Special service of transfer involving 74 Luther Leagues of the Ministerium of Pennsylvania and the Central Penn Synod was highlight of the MOP Luther League convention, St. Paul's Church, Millersville, July 10-12.

Dr. Dwight F. Putman, president of the Central Penn Synod, presented 28 CP leagues to be transferred. Edgar Zerbe, MOP league president, welcomed them into the Ministerium. Then Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania, presented 35 leagues of the Lancaster Conference and 11 leagues of the Danville Conference to be transferred to the CP league. Barbara Wentz, CP league president, encouraged them to participate in the CP league program.

Preacher at the service was the Rev. George F. Harkins, assistant to the president of the ULC. Liturgists were the Rev. George E. Whetstone, adviser to the CP league, and Dr. Earl F. Rahn, adviser to MOPLL.

Tothero succeeds Zerbe

Charles Tothero, Jr., Reading Conference, was elected to succeed Edgar I. Zerbe as president. Other officers elected were: First vice-president, Gene Fritz, Norristown Conference; second vice-president, Raymond Walter Volkwine, Philadelphia Confer-



RUSTY CARTER, president of Pacific LL, is intent on solving problems with executive committee members. The synodical officers represent Oregon, Washington and British Columbia.

ence; secretary, Anna Kish, Allentown Conference; assistant secretary, Julia Crouthamel, Norristown Conference; and treasurer, Loretta Zerbe, Reading Conference.

Secretaries appointed were: Education, Mary Floyd, Wilkes-Barre Conference; missions, Beatrice Brown, Allentown Conference; life service, Elizabeth Ritter, Allentown Conference; intermediate, Helen Sauerbaum, Philadelphia Conference; publicity, Grace Miller, Wilkes-Barre Conference; special gifts, Donald Rafuse, Norristown Conference; extension and evangelism, Gene Fritz; executive secretary, Louise Reichert, Philadelphia Conference; advisory chairman, Elizabeth Turkheimer, Philadelphia Conference; and statistician, Carol Weaver, Reading Conference.

Members-at-large elected to the executive committee were: Leonard Bclair, Germantown Conference; Donald Houck, Pottsville Conference; and

Grace Miller, Wilkes-Barre Conference.

Asks education of girls

A resolution asking that the Ministerium "make plans to provide for the education of girls" and pledging the Luther League's "support to this program" was adopted by delegates. Currently the only institutions of higher learning affiliated with the Ministerium are Muhlenberg College, an exclusively male school; and Philadelphia Theological Seminary.

Poster awards were given to Betty Bower, Fullerton; Maxine Klimeck, Fullerton; Ann Wavrek, Fullerton; Brenda Ziegler, Lancaster; and Marion Gerberich, Lebanon.

Fourteen crosses were added to the synodical life service flag in honor of former leaguers who had entered full-time church work. The service of consecration was led by Virginia Jones, life service secretary.

A total of 419 delegates and visitors registered at the sessions. . . . An invitation to hold the 1954 convention at Philadelphia was accepted.

Pittsburgh convention set

Leaguers attending the Pittsburgh LL convention, scheduled August 21-25 at Camp Lutherlyn, will get first-hand information about careers in church-related fields. Four men outstanding in the fields of church art, organ construction, stained glass and church architecture will speak. Convention theme will be "Life Service Starts Now."

Business sessions are to be patterned on the Republican and Democrat conventions. Members of various conferences in the synodical league will be seated together under their own standards.

Two workshops are planned—one on technique in local league work for leaguers attending their first convention—the other on the LLA for veteran conventioners.

Emmanuel LL, Etna, Pa., will demonstrate a model meeting.

Student honored

Mary Carlyle Winkler, past president of the Kentucky-Tennessee LL, has been elected to Mortar Board, highest collegiate honor that can go to a junior woman. Mary Carlyle attends the University of Kentucky. The award is based on scholarship, service and leadership.



\$400 scholarship to Hood College goes to Barbara Kauffman, secretary of the Maryland LL. In her senior year of high school Barbara was editor-in-chief of the school yearbook, president of the Tri-Hi-Y, corresponding secretary of the F. T. A., member of the national honor society, and president of her Sunday school class (33 members). She plans to become a registered nurse.

Special Gifts Fund

North Carolina is threatening to edge out Texas from the top spot it holds as chief contributor to the Special Gifts Fund of the LLA. During April the following North Carolinians gave to this fund.

LOYALTY GIFTS

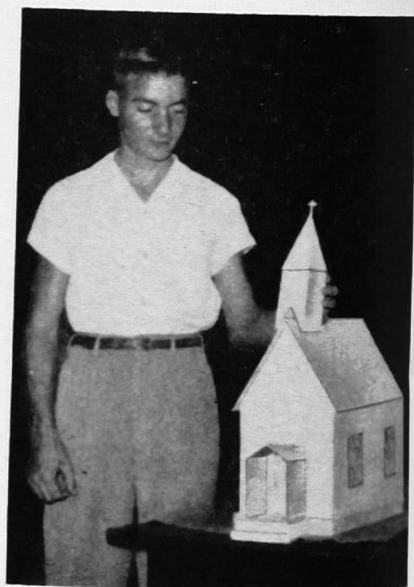
Mt. Hermon, Concord
St. Stephen's, Gold Hill
Grace, Bessemer City
Union, Salisbury
Organ, Salisbury
Friendship, Taylorsville
St. Luke's, Bear Poplar
Cobles, Julian
St. Andrew's, Concord

LOYALTY HONOR GIFT

Miss Nannie Sigmon, honored by
Mt. Calvary, Claremont

SERVICE GIFTS

Ray Cline
Margaret Lineberger
Sue Culp
Harold Skinner
Rev. C. E. Bernhardt
Pansy Faggart
Nancy Foil
Rev. Marion Starr
Faye Cauble
Louise Ritter
Wittenberg, Granite Quarry
Calvary, Concord
Cold Water, Concord
Shirley Ritchie
Elizabeth Cromer
Joe Overcash
Emily Beaver



ATOP the "Cathedral of Life" Jerry Hutchison of Trinity Church, Jackson, Miss., places the steeple. The miniature structure was a feature of the league's Life Service Day observance.

MEMORIAL GIFT

Dr. P. D. Brown, memorialized by
St. John's Church, Salisbury



Mimeograph Tracings



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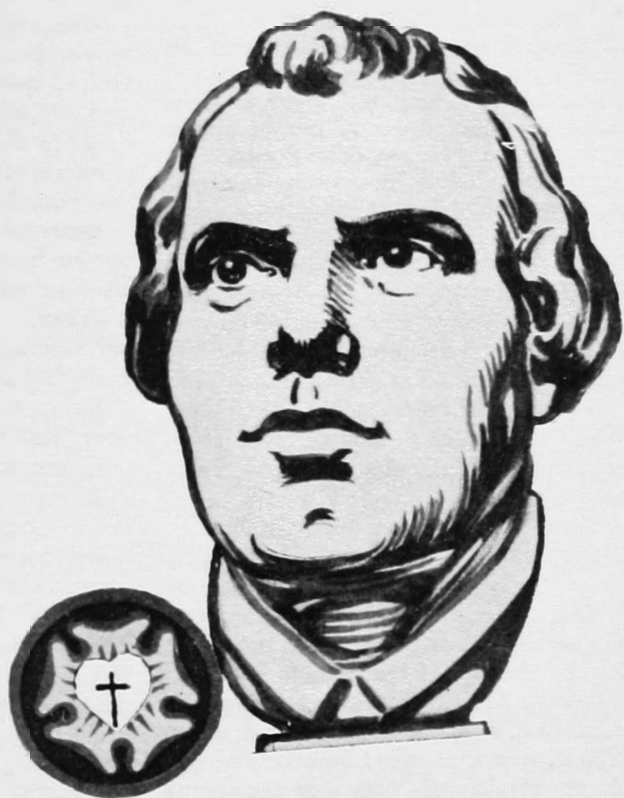
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At the Black Bear

A play by Henry Rische for Reformation Day

(It will be recalled that on the return from the trial at Worms, on a narrow woodland road, Martin Luther was suddenly seized in ambush by a band of unknown horsemen and forthwith completely

vanished. His enemies rejoiced. His friends were dismayed. It looked like foul play.

Months pass—a year; and nothing has been heard of the Reformer. But in the camp of the enemy there is suspicion. Mar-

tin Luther seems to be out of the way, but his hand is still active. Under this air of mystery the following event occurs.

It is late evening in the tavern of Jeno, called the Black Bear. A strange knight is sitting at a table near the fireside. He has a book before him, while his sword has been left lying at a distance. The tavern keeper hovers near and seems concerned about his guest. Outside a storm is raging.)

WIRT: Donnerwetter! Never have I seen such a rain.

KNIGHT: (*Lightly*) Oh, but Herr Wirt, 'tis merely a drop or two. They are washing Wittenberg and the foam runs over.

WIRT: How ye can jest, good sir.

KNIGHT: Think not so, Herr Wirt. Truly I pity a dog tonight that has no kennel. Though it's worse for the man whose shingle of faith is cracked. But hereby the fire is comfort.

WIRT: Ah, the Black Bear always is comfortable, noble knight. What now? (*Timid knock at door*) Someone at the door. (*Subdued tone of concern*) Quick, sir, thy sword. Gird it at thy side after the manner. I know it is a bother to you; but for appearances. Yes? . . . And that book, better you hide it.

KNIGHT: Nay, the book is my friend.

WIRT: But take the sword, ha?

KNIGHT: Well, then, give it over.

WIRT: Here, sir, and pray you excuse me. I think for thy good only.

KNIGHT: I know I am but a jingling knight. Go to. Let the traveler in.

WIRT: Hm! He knocks not again.

I will see. (*Sudden rush of storm music*) Hallo! Well, come in, come in! Quick, quick, stand not there in the rain. Macht doch schnell! So! (*Slams door*) Well, look now. (*Chortles*) Two students caught in the storm! Ah, you poor fellows.

KESSLER: (*Boyish, indignant*) Nothing to laugh at, man. Ill enough do we fare in thy muddy country.

WIRT: (*Hospitably*) There, take not my words for bad. Come by the fire and I'll warm ye.

KESSLER: Nay, let us sit here by the door, lest we offend yon noble knight with our muddy boots.

KNIGHT: (*Calling at a small distance*) Come over, boys, and sit by my table. Mind not my warlike cloak and sword. Ye wot not, but 'tis a much neglected blade. Do sit down!

KESSLER: (*Aside, to his companion, Hans*) Should we sit with him, Hans?

HANS: (*Aside to Kessler*) We might, since he asks us. He has a kind look in his eyes.

KESSLER: Noble sir, thou wilt pardon our condition.

KNIGHT: Oh, my fine fellows I care not a wrinkle for a man's boot-top, sobeit the heart is clean. What is your name, young man?

KESSLER: Kessler, sir.

KNIGHT: And your companion?

KESSLER: Hans Reutinger.

KNIGHT: Both of you are welcome to my table. Sit down and tell me about yourself. You are Swiss, I see; but from what part?

KESSLER: We come from St. Gall and are on the way to Wittenberg to see Luther.

KNIGHT: Ah, ye would see Luther would ye? Know ye not he has vanished from the earth?

This play is reprinted from a special leaflet published by The International Walther League.

KESSLER: We have heard such a rumor; but is it true, sir?

KNIGHT: Some would have him stabbed to death and rotting in a forest; though others say the coward fled to Denmark. I rather doubt the tales.

KESSLER: (*Eagerly*) Oh, sir, art thou able to tell us where Dr. Luther now is?

KNIGHT: Him! Ye ask more than ye wot. Much Spanish silver could be got for the secret. For certain I know he is not now in Wittenberg.

KESSLER: (*Disappointed*) No?

KNIGHT: But he will be soon. Your countryman, Dr. Schurf, is there, and also Philip Melancthon.

KESSLER: If God spares our lives we shall not return home till we have seen and heard Dr. Luther; for it is on account of him we have undertaken this long journey. Our parents want us to become priests, but we would first ask the good doctor about it.

KNIGHT: God bless you, my fine, young fellows. The world can well need many honest and faithful ministers. But you must study Greek and Hebrew, that you may have a good understanding of Holy Scripture. Do not be noisy crackers like the blackbirds, who peck a bit and chatter. Non bonum est keuckeln mit der Schrift. Die Lumpenprediger duxerunt evangelium quo voluerunt.

(*Kessler and Hans converse aside*)

KESSLER: What is he saying, Hans?

HANS: I know not.

KESSLER: A queer knight, to be talking of Holy Writ and Greek and Hebrew.

HANS: Look here at the book he was reading.

KESSLER: Nay, touch it not.

TO THE LEADER

This play can be staged as elaborately or as simply as you desire. If a special Reformation celebration is being held, it can be quite effective with costumes and stage setting.

On the other hand, it can be used at a regular league meeting, with different leaguers reading the parts and going through the actions. The participants should read it together several times before the league session.

HANS: But look, the writing. Can you read it?

KESSLER: Nay, 'tis a strange language. Put it back Hans. There now, he saw thee.

HANS: (*Perturbed*) Oh, excuse me, sir. I was curious to see the book.

KNIGHT: No need for excuses! 'Tis a worthy book to have in hand. Dost know it?

HANS: Nay, never saw the like before.

KNIGHT: Ah, yes, thou didst. 'Tis the old Psalter, but in Hebrew.

HANS: I would give much to be able to read it.

KNIGHT: If ye but take a little trouble, ye can learn it. Where have ye studied before?

KESSLER: At Bale.

KNIGHT: Is Erasmus of Rotterdam still there?

KESSLER: He was when we left.

KNIGHT: (*Meditatingly*) A great mind, Erasmus. (*Sighs*)

KESSLER: (*Aside*) Think of it, Hans, he knows Erasmus. I wonder who he can be.

HANS: (*Aside*) Maybe some . . .

KESSLER: (*Abruptly, softly*) Sh!

KNIGHT: My dear fellows, what is thought of Luther in Switzerland?

KESSLER: Opinions differ, sir. Some praise him highly. Others condemn him as an abominable heretic. But we, sir, would gladly follow him.

KNIGHT: Nay, speak not so. What is Luther, but a man made out of dust. Follow ye the Lord Jesus. . . . Come now, Herr Wirt, bring these lads a warm supper, while I retreat to my room. There, my good fellows, do not worry. I will settle the charges; for I know the weight of a student's pocket.

KESSLER: We thank thee with all our heart, noble sir.

KNIGHT: Give my compliments to Dr. Schurf when ye arrive at Wittenberg.

KESSLER: Willingly, sir, but from whom shall we say?

KNIGHT: Say simply, "He who is coming salutes you." (*Knight leaves*) (*Slight pause*)

KESSLER: A strange knight, Hans; but an exceedingly kind man.

WIRT: (*Gruffly*) See here, young students.

KESSLER: (*Alarmed*) Oh, sir, if we have imposed on the nobleman, do not bring the supper.

WIRT: (*Chuckling*) Na, na; his promise is gold. But I see ye have a great desire to meet Luther.

KESSLER: Yes, indeed.

WIRT: So ye never saw him?

KESSLER: Nay, we have never had the pleasure.

WIRT: (*Chuckling heavily*) Too bad, too bad.

KESSLER: (*Rather indignant*) Dost laugh at us again!

WIRT: Listen, in that very chair there he was sitting not long ago.

KESSLER: When? Today?

WIRT: Yes, this very evening.

KESSLER: (*Disappointed, angry*) What! Here we travel and miss him by a little while. O those plague-thick roads. Think of it, Hans, we lost him by the length of a mud-hole. Dummme Zeug!

WIRT: (*Humoring*) Rave not so sorely.

KESSLER: Where did he go?

WIRT: Listen, but keep it secret. The knight with whom ye were talking was he.

KESSLER: (*Unbelieving*) He, Luther? Nay, nay, ye jest with me.

WIRT: Even so, 'tis he.

KESSLER: That knight? Nay, ye make game of us. Hear ye, Hans, what the host tells me.

HANS: Ach, he laughs at us. Perhaps he means Hutten. These peasants don't know one name from another. Listen, some more horsemen. Come, we better draw back in the corner, lest we be made stock of again. Huh, such a storm. (*Storm sudden flash, opening of door*)

WIRT: (*Calling above storm*) Willkommen, willkommen, my lords. Come in, come in. (*More distinct*) Oh, it is thou, Graf Eberhard. And thy men? Wilt leave tem in the rain?

EBERHARD: (*Gruff*) They guard the road. (*Wirt slams door shut*)

WIRT: You are on the hunt, Herr von Odenwald?

EBERHARD: Yes, indeed, I am on the hunt.

WIRT: Ah, yes, 'tis weather to spoil any game. Is it deer ye hunt, my lord, or wild boar?

EBERHARD: Neither.

WIRT: The fat hare, perhaps?

EBERHARD: Nay, larger game. I hunt a man.

WIRT: Oh, gramercy! Lord Eber-

hard; and who might the unholy one be?

EBERHARD: (*Commanding*) Come here, man. Tell me hast seen that heretic Luther hereabout?

WIRT: Who, my Lord? Luther? Is he not dead and gone as people say?

EBERHARD: (*Disgusted*) Go to thy wiping, simpleton. A story for fools. But I have knowledge he comes this way tonight, and have sworn his capture. I will muzzle the hound once for all. (*Pounds fist on table for emphasis*)

WIRT: Careful, Graf; the glass.

EBERHARD: Here's health to my soul for the deed . . . Hmmm! That's good wine.

WIRT: Ah, yes, indeed, the Black Bear is famous for its taste.

EBERHARD: (*Ordering*) Stir up the fire now, so I can dry these soggy boots.

WIRT: In a moment, sir, and right comfortable--

EBERHARD: Man, stop thy chatter. (*Strains played on a lute or mandolin are heard*)

EBERHARD: Who is that?

WIRT: Merely a guest of mine, a Saxon knight.

EBERHARD: A gentle art for a knight.

(*The player strikes a few bars of "A Mighty Fortress" and sings the words lightly, snatches being heard*)

KNIGHT: A mighty fortress is our God, a trusty shield and . . . (*playing of melody continues; singing is intermittent*) . . . He helps us free from every need . . . (*vehement*) the old evil foe, (*quieter*) now means deadly woe. . . .

EBERHARD: A pleasant voice. Ask him to come out here.

WIRT: Nay, nay, sir.

KNIGHT: (*Dauntless and full*) Though devils all the world should fill all eager (*subsiding*) to devour us. We tremble not. . . . This world's prince may still, scowl fierce as he will. . . . One little word can fell him.

EBERHARD: I must see that man. He pleases me.

WIRT: Nay, my lord, disturb not one of my guests.

EBERHARD: Aside, man. If he's a knight he will give a knight courtesy. Ah, good evening, cheerful sir. I am the Graf von Odenwald and humbly entreat thy company.

KNIGHT: God greet thee, noble Graf; though the hours are late, I shall be glad to join thee.

EBERHARD: I perceive thou hast a hand for music.

KNIGHT: More heart, perhaps, than hand. But I love music. It drives off melancholy and gives cheer and peace to the heart, a sound cure for gloom and ill thoughts.

EBERHARD: Come here by the fire. Host, draw up another chair. 'Tis abominable weather to be traveling. Art from these parts, good knight?

KNIGHT: Land of the birds is my domain. Call it the wilderness, or whatever please thee.

EBERHARD: A huntsman, I take it?

KNIGHT: You flatter me, though I try to look the part; and indeed, last week we took two hares and a few poor partridges--noble achievement for men with nothing to do.

EBERHARD: You slight the chase.

KNIGHT: It seems an image of the devil hunting little creatures with his snares and hounds.

EBERHARD: (*Half chuckle*) Hoho! My good fellow, you are too simple

at heart.

KNIGHT: It is my nature. I pity the helpless, tender-eyed creatures. Once I saved a little live rabbit and wrapped it in my cloak. But the dogs got at it and killed it in the cloth. So the devil snatches souls out of our very bosom.

EBERHARD: Almost thou talkest like a philosopher.

KNIGHT: Nay, plague take the name. I am but a simple hunter after the truth and a soldier of Christ.

EBERHARD: Methinks it strange to see a fighting man with such a holy mind. Fighting and conscience pair not well.

KNIGHT: I agree not with you there, friend. I know 'tis a common fault, not to think of God and the soul when war is afoot; and yet when we are in danger that is the very time to be mindful of God. If a man goes into a struggle with a good conscience, his heart is bold and free, and that makes the fist all the stronger, and the man brisker and everything turns out better. But with a bad conscience, the man is sluggish and lacks the vigor to overcome evil.

EBERHARD: But still there's the daredevil who often succeeds.

KNIGHT: Oh, with them everything is haphazard. But they are only the shells not the true kernels of an army. Let me assure you, friend, faith in the Lord Jesus is a tower of strength, and I am glad whenever I hear of a man who has laid hold of the truth. Our country is in an evil way. And the danger lies not in the wild beast of the wood, but in man.

EBERHARD: That I believe. It is men who bring the devil to their own fatherland.

KNIGHT: But the all-powerful Word of Christ can overcome the straw and paper tyranny of the enemies of truth, these noisy fellows who defy heaven with their lofty paunch and deny the good Gospel. They snap at Christ like wolves and think they have taken a good bite out of his heel. But he shall have them in derision; for the Father of all mercies has granted us not a wooden, but a living Christ. I assure you—and I speak as one who has seen hard conflict—the God of scripture is a mighty Saviour.

EBERHARD: Somehow I like thee, stranger. Here, take my hand in fellowship and wish me good fortune.

KNIGHT: Thou art on a mission?

EBERHARD: Tonight I rid the land of one of those beasts that defile it.

KNIGHT: And who may that be?

EBERHARD: Bless me, thou man of holy words, for ere the morning breaks I shall have in my clutch that vile man, Martin Luther.

KNIGHT: (*In calm, firm voice*) Graf Eberhard, if it is Luther ye seek, your search is ended.

EBERHARD (*Excited*) What! Is he here? Hast thou seen him? Let me lay hands on the knave.

KNIGHT: I am thy man.

EBERHARD: (*Taken aback*) No! . . . Thou? Art thou mad? I took thee for an honest nobleman.

KNIGHT: Take me as thou wilt. I am thy prisoner.

EBERHARD: (*Warmly*) Nay, my good friend. If thou art the man, then am I thy prisoner; for thou first captured me with thy words of truth. Come with me to my castle as friend, not foe. My! Who would have thought to hear the Luther nightingale in Odenwald?



"As Thou Hast Sought . . ."

By Ralph and Betty Bagger

A service of personal dedication preparatory to a program of visitation evangelism

THE LEADER

Jesus Christ gave command to all of us: "Go ye . . . and preach the Gospel!" That command is the basis for Christian evangelism, the winning of souls to a saving faith in Jesus Christ.

For the past weeks and months, we have been studying the Word of God and the methods of soul-winning, preparing for an all-out effort in evangelism. Now that we are about to begin this program of visitation evangelism, it is only right that we should

take this opportunity to dedicate ourselves anew to the great task which is ours, the task of bringing Christ to all men.

Let us review briefly in our minds and hearts some of the passages from God's Word which give us our marching orders. And let us turn in our Bibles to Psalm 34, that we may use its words in making our response to God's call.

SPEECH CHOIR

"Jesus came into Galilee, proclaiming the Gospel of God, saying, 'The time has come at last—the Kingdom of God has arrived. You must change your hearts and minds and believe the Good News.' As He walked along the shore of the Lake of Galilee, He saw two fishermen, Simon and his brother Andrew, casting their nets into the water. 'Come and follow Me, and I will teach you to catch men,' He cried. At once they dropped their nets, and followed Him." (Mark 1:14b-18, J. B. Phillips, *The Gospels translated into Modern English*.)

THE LEADER

"'Come and follow Me, and I will teach you to catch men.' At once they followed Him."

Fishermen they were, men who made their living catching fish. And fishermen they were to remain. They were no longer to fish with nets in the sea, but to fish in the hearts of men with words of hope and love and promise. They were not to catch men with tempting bait or entangling snare, but only with the love of Jesus Christ.

"Come and follow Me!" The call

comes not only to Peter and Andrew, not only to James and John, but to all Christians everywhere, to you and to me. "I will teach you to catch men!" May we, as eagerly as they, drop everything, at once, and follow Him.

Let us read together verses 1-3 of Psalm 34.

THE LEAGUE

"I will bless the Lord at all times:

His praise shall continually be in my mouth.

My soul shall make her boast in the Lord:

The humble shall hear thereof, and be glad.

O magnify the Lord with me,

And let us exalt His name together."

SPEECH CHOIR

"After this many of His disciples drew back, and no longer went about with Him. Jesus said to the twelve, 'Will you also go away?' Simon Peter answered Him, 'Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that You are the Holy One of God.'" (John 6:66-69, *Revised Standard Version*.)

THE LEADER

"We have believed, and have come to know, that You are the Holy One of God."

A strong faith, firm and sure, is necessary for evangelism. We can never convince someone else of something in which we ourselves have no faith. But believing that Jesus is "the Holy One of God," and confident that He has "the words of eternal life"—then

we are able to radiate from our whole lives that faith in Him.

Many will turn from Christ, and will walk with Him no longer. "Will you also go away?" No, of course not—"to whom shall we go?"—only Christ can give us *life*!

Let us read Psalm 34, verses 4-6.

THE LEAGUE

"I sought the Lord, and He heard me,

And delivered me from all my fears.

They looked unto Him, and were lightened:

And their faces were not ashamed.

This poor man cried, and the Lord heard him,

And saved him out of all his troubles."

Jesus one time offered *life* to a woman of Samaria who had come to draw water at Jacob's well. She was so impressed by the things Jesus did that she believed that He was the Messiah.

SPEECH CHOIR

"The woman then left her waterpot, and went her way into the city, and saith to the men, 'Come, see a man which told me all things that ever I did: Is not this the Christ?' Then they went out of the city and came unto Him. Jesus saith unto His disciples, 'Say not ye, "There are yet four months, and then cometh harvest?" Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.' And many of the Samaritans of that city believed on Him for the saying of the woman which testified." (John 4:28-30, 35, 39a, *Authorized Version*.)

To the Leader

This service is planned to be used as a service of dedication on the evening on which the leaguers are sent out, two by two, to do their visiting. The speech choir of five or six voices should sit on one side of the room, with the leader standing at the front of the room. Rehearsal is important, and words should be spoken distinctly. (The scriptural references in parentheses are not to be read aloud.)

If possible, mimeograph or type the program; or write the references to the leaguer's responses from Psalm 34 on the blackboard, so that those announcements might be omitted from the program. The service should be smooth-flowing, to make it a meaningful experience for all.

The service may begin and conclude with appropriate hymns, such are: "In glad obedience to Thy call" (CYH 226); "The voice of God is calling" (CYH 244); "The Kingdom come" (CYH 277); "O Christians, leagued together" (CYH 236, PSB 294, CSB 578); "Who is on the Lord's side?" (CYH 228, PSB 159); "Spread, O spread, Thou mighty Word" (PSB 120, CSB 166).

THE LEADER

"And many believed on Him for the saying of the woman which testified."

Only one witness here, and yet she won many of her townspeople, because she did not hesitate to speak of her faith. It was a strange faith, to believe that a despised Jew was worthy of worship, and she might well have been laughed at for being so gullible. But she believed, and spoke with conviction, and many came to Him.

Jesus saw them coming, these Samaritans to whom she had testified, making their way across the fields.

wearing their white robes and turbans. It was of them He spoke, "The fields are white already to harvest!"

Look about you, and see the ripening grain, waiting for you to bring in the harvest for the Lord.

Let us read Psalm 34, verses 7-10.

THE LEAGUE

"The angel of the Lord encampeth round about them that fear Him, And delivereth them.

O taste and see that the Lord is good:

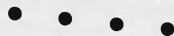
Blessed is the man that trusteth in Him.

O fear the Lord, ye His saints:

For there is no want to them that fear Him.

The young lions do lack and suffer hunger:

But they that seek the Lord shall not want any good thing."



SPEECH CHOIR

"Later on the Lord commissioned 70 other disciples, and sent them off in twos as advance-parties into every town and district where He intended to go. "There is a great harvest," He told them, "but only a few are working in it—which means you must pray to the Lord of the harvest that He will send out more reapers. Now go on your way. I am sending you out like lambs among wolves. Don't carry a purse or a bag or a pair of shoes, and don't stop to pass the time of day with anyone you meet on the road. When you go into a house, say first of all, "Peace be to this household!" Whoever listens to you is listening to Me, and the man who has no use for you has no use for Me either. And the man

who has no use for Me has no use for the One who sent Me!" (Luke 10:5, 16, Phillips, *The Gospels Translated into Modern English*.)

THE LEADER

"Whoever listens to you is listening to Me!"

The words which you speak, are they the words of Christ? The life which you live, is it the life of Christ? Men will form their opinion of Christ from what we, His followers, say and do!

Christ sends us out, along with the 70, with our instructions. He also sends us with His blessing. We pray and test, "Lord, I am not eloquent. I am a slow of speech." And as God said to Moses, so our Lord says to us, "What hath made man's mouth? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say!" (Exodus 4:10-12.)

"Whoever listens to you is listening to Me!"

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." (Psalm 19:14.)

We make our response by reading verses 11-14 of Psalm 34.

THE LEAGUE

"Come, ye children, hearken unto me,

I will teach you the fear of the Lord.

What man is he that desireth life, And loveth many days, that he may see good?

Keep thy tongue from evil, And thy lips from speaking guile. Depart from evil, and do good;

Seek peace, and pursue it."



SPEECH CHOIR

"And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened." (Luke 11:9-10, RSV)

THE LEADER

"To him who knocks it will be opened."

We are going out, two by two, to knock on the doors of people's homes and on the doors of their hearts. People are eager to have us come. They want to know more about Jesus Christ.

Ask them to come to church with us. They will heed. Seek out those who don't know Christ—you will find them in abundance. Knock, in the name of Christ—and their hearts will be opened to Him.

When you meet rebuffs, be patient, and be persistent—the Lord, in His own good time, will give you the victory. For "the eyes of the Lord are upon the righteous."

Let us read verses 15-17 of the 34th Psalm.

THE LEAGUE

"The eyes of the Lord are upon the righteous,

And His ears are open unto their cry.

The face of the Lord is against them that do evil,

To cut off the remembrance of them from the earth.

The righteous cry, and the Lord heareth,

And delivereth them out of all their troubles."



SPEECH CHOIR

"Which of you men, if he has a hundred sheep, and has lost one of them, does not leave the 99 in their desert pasture and go in search of the lost one till he finds it? And when he has found it, he lifts it on his shoulders, glad at heart. Then coming home he calls his friends and neighbours together, and says, 'Rejoice with me, for I have found my sheep—the one I had lost.' I tell you that in the same way there will be rejoicing in heaven over one repentant sinner—more rejoicing than over 99 blameless persons who have no need of repentance." (Luke 15:4-7, R. F. Weymouth, *The New Testament in Modern Speech.*)

THE LEADER

"There will be rejoicing in heaven over one repentant sinner!"

Not all those whom we seek are strangers to the love of Christ. Not all of them are to be found among the unchurched half of our land. Many are the backsliders, the lapsed, the inactive—those who have known the love of Christ, those who have felt the influence of His Gospel. Somehow, they have fallen away—they have felt that they weren't important, or weren't needed, or weren't wanted. Them also we must bring.

"The Son of Man is come to seek and to save that which was lost." (Luke 19:10)

Together let us read Psalm 34, verses 18-21.

THE LEAGUE

"The Lord is nigh unto them that are of a broken heart;

And saveth such as be of a contrite spirit.

Many are the afflictions of the righteous:

But the Lord delivereth him out of them all.

He keepeth all his bones:

Not one of them is broken.

Evil shall slay the wicked:

And they that hate the righteous shall be desolate."



SPEECH CHOIR

"As Thou hast sent Me into the world, so have I sent them into the world. Nor do I pray for them alone, but for all who believe in Me by their spoken word." (John 17:18, 20, James Moffatt, *The Holy Bible: A New Translation*.)

THE LEADER

"I pray for all who believe in Me by their spoken word."

Christ knew that His message of salvation would only be effective as it

was carried to all men by those who believed in Him. On the night of His arrest, He prayed to His Father, asking Him to bless these evangelists, and also to bless all those who by their efforts would come to Him.

The Lord will bless us in our efforts this night, and will bless those who through our spoken word will come to Him.

Let us read together the final verse of Psalm 34.

THE LEAGUE

"The Lord redeemeth the soul of His servants,

And none of them that trust in Him shall be desolate."

THE LEADER

Let us pray: "Holy Lord Jesus, who in Thy great and loving purpose dost depend upon us to be the messengers of Thy salvation, truth, and grace: So possess our hearts and minds, and inspire our speech and acts, that wherever we are, whatever we do, we may so work and live, that all about us may see and know Thee and desire to be Thine; through Thy mercy, O our God. Amen." (*Christian Youth Hymnal*, page 375.)

● Souls which are never tried—never beset by hidden dangers, do not know their own strength and their own powers. Dangers and difficulty are the bread and butter of greater strength.—Leon Gilbert.

● James L. Kraft, founder of the Kraft Foods Company, once admonished a group of businessmen who deplored the rise of communism and crime:

"You men say that you are Christians—you believe in Christian precepts. But not one of you is willing to stand up and be counted! When you are willing to work for the thing in which you believe, then you will have the solution of the whole matter!"



A Nation on the Move

What is the church to do about the thousands of families that move every year?

By Otto E. Helsa

EVERY year nearly one-fourth of all families in the United States change their addresses. Some move but a few blocks. Others move to a different community. Still others

transfer to another city. And 6 per cent of the group move entirely outside the state in which they have lived.

This means that bonds and friendships and customs that have tended to stabilize American life are being broken. It also means that the church

faces the tremendous job of keeping these movers within the circle of Christ's influence.

Unfortunately this remarkable shifting in population is by no means temporary. The Federal Housing Administration has made a study that indicates that within the next 10 years a total of 1,500,000 non-farm family accommodations will be required each year "if current needs are to be filled and accumulated deficiencies in housing are to be eliminated." The obvious conclusion is that each year, for 10 years, one and one-half million families will move into new homes, if these homes are made available.

Another obvious conclusion is that the task of the church to hold and to win America for Christ is becoming increasingly difficult.

A condition further complicating the situation is the fact that big business is requiring its 25 to 35-year-old executives "to live in a suitcase." William H. Whyte, Jr., writing in *Fortune Magazine*, estimates that at least three times as many of these families move now as before the war. And they move more often.

Allied Van Lines reports that "one out of every seven of its customers will within a year pick up stakes and move again to a new state, and seven out of 10 will be 'repeaters' within the next five years."

The more highly educated segment of society seems continually on the jump. In the past this group served as the foundation of a stable and aggressive church. More and more it is becoming a problem for the church, instead of providing leadership in the problem's solution.

MANY OF US were born and grew up in the same community in which one or the other of our parents was born and grew up. Our families and our parents and our brothers and sisters and their families, and our friends and their families all lived within a stone's throw of our grandparents and within sight of our church. Consequently it is difficult for us to realize what a tremendous shifting has taken place with the last decade or two. But the shifting is continuing, and the church must not only be awake to it, but must map a program to meet the needs of the new day.

What shall this program be? How are we to hold for Christ and his church those relatives, friends, acquaintances, and strangers who constitute this shifting population?

Can the pastor alone assume responsibility for this new burden also? Hardly, for his time and energies are already consumed in the preaching and teaching and pastoral duties of his office.

Shall we leave it to the official church boards? Hardly, for the task is too great even for them.

It is rather the responsibility of every member of every congregation. The command is to each of us, "Go ye."

What then shall be our program? What is the Lutheran church doing now to meet the need?

What the church is doing

Inasmuch as our "shifting population" does not follow a single pattern in its moves, our program must be varied in its approach. The church-at-large, through its boards, is meeting some of the needs. At the same time

certain conditions throw responsibility on meeting the needs directly upon the local, established congregations.

The average American community seems to fall into one of six types, as classified in an analysis by the National Council of Churches:

1. The military camp community.
2. Civilian aspects of the military camp.
3. The temporary community.
4. The permanent housing community.
5. The overwhelmed community.
6. The older, expanded community.

Of these six types, the first four are largely, though not exclusively, the direct responsibility of the church-at-large. On the other hand, every established congregation, as a part of or adjacent to any of these types of communities, has some responsibility for the people living there.

Considering the communities in order we find:

1. The congregation located near a military camp should assume certain responsibilities toward the personnel of that camp. Perhaps the conventional program of the congregation is adequate. Perhaps it should be expanded. Direct responsibility, however, must be in the hands of the military chaplaincy, with the congregation serving in an auxiliary capacity.

2. Adjacent to or as an integral part of most military camps today is a civilian community, made up of the families of the military or of the civilian employees of the military. This community may be located too far from the local congregations for it to have much direct contact, though it

still will have certain real responsibilities.

But here the direct responsibility for the spiritual care of this community rests largely in the hands of the church-at-large. It is meeting this challenge by establishing either temporary or permanent congregational work within the community, through a civilian chaplaincy and teaching service.

4. The permanent housing community, usually a real estate development, if large, is cared for by the establishment of new home mission congregations, under the supervision of an established religious body. Some of these communities consist of a thousand or more homes and may have one or several home mission congregations. These will in time become established congregations in their communities.

If such a community is small, however, and is adjacent to an older established community, then the churches in the older communities must assume the major responsibility for the care of the newer community. If such a community has developed anywhere within a radius of five miles or so of any established congregation, some provision should be made in the congregation for reaching the people of the newer community.

5. The overwhelmed community is an older, established town or city or community that suddenly finds itself trying to make room for double or treble its normal population. The influx of people may be due to the establishment of a large plant or factory within or near its limits. The population influx upsets established patterns of life. It overtaxes community facilities. It often creates strained

relationships between the older residents and the new people.

Suddenly the Sunday school doubles its enrollment. The usual service on Sunday is overwhelmed, and some stranger is always taking the pew someone may have been occupying for a generation.

There gradually grows a feeling of responsibility for the new folk that makes for a restless and uneasy state of mind among the older residents. It is their conviction that something must be done. But what?

There is little that the church-at-large can do in such a situation. The problem is solely the problem of the local congregation. Church officials may advise and guide, but that is about all. If anything is to be done to win these people for Christ and his church, then the members of the congregation must do it.

6. And finally, there is the older, expanded community. For most folk that is their community. The home town is just growing a bit. There are no more empty houses. New homes are being built on all the vacant lots. Older, larger houses are being converted into two, three, or four family apartments. The community is the same, except it is more crowded. New faces appear everywhere.

Who is going to reach these new families? Who will bring them a welcome to the church? Who is responsible for them?

Here the responsibility is entirely that of the congregation, her staff, and her people. If they do nothing, then nothing will be done. In consequence, souls will be lost for Christ, workers will be lost for the kingdom, the guidance and inspiration of the church will

not be brought to bear on the lives of these new people, and the community as well as all her people will be the losers.

Conclusion

It is quite obvious that church work in the mid-20th century is not what it used to be. If America is to be won and held for Christ, more will be required than the prayers and labors of a paid staff in every church, be that staff ever so consecrated and ever so able. There must be an ever increasing awareness of conditions and needs, and an ever growing willingness to give of time and means if God's purposes with men throughout the world are to be realized.

It is not enough that we be faithful hearers of God's Word. We must likewise be faithful doers of his will.

"Go ye therefore and make disciples of all nations."

What can we do?

1. MAKE A STUDY OF YOUR OWN COMMUNITY.

1. What percentage of the people living in your community belong to a church?

2. What percentage of the people in your community move each year? The electric light company might help with this information.

3. Is there a new housing development within one mile, two miles, three miles, five miles of your church? If so, how many houses or dwelling units are being built there?

4. If there is such a housing development, what has your church done to reach the people living there now or moving in?

5. Is there a military base or temporary housing community within a rea-

sonable distance of your church? If so, what is your church doing to reach these people?

6. How many new houses were built within a two-mile radius of your church within the past three years? Does your church know who moved into these new houses?

II. MAKE A STUDY OF YOUR OWN CONGREGATION.

1. How many charter members are still active in your congregation? (The age of your congregation will of course have a bearing on this question. The answer, properly interpreted, will however give some indication as to the stability of your congregation.)

2. What percentage of your membership joined:

- a. The last year?
- b. The last five years?
- c. The last 10 years?

3. What percentage of your membership (congregational) was lost by all causes:

- a. The last year
- b. The last five years?

4. What organized effort is made in your congregation to:

- a. Increase or hold the interest and loyalty of all members?
- b. Assimilate new members? (Is any specific effort made to aid new members in becoming acquainted and to encourage them to become active in all departments of the church?)
- c. Bring strangers into active membership in your church?

5. Has a canvass for Sunday school or church membership purposes been conducted in your community, either coop-

eratively with other churches, or by your church alone, within the past year?

III. WHAT TO DO ABOUT IT.

1. Appoint a committee from your group or class to study this subject further.

a. Let the committee seek an interview with your pastor and the appropriate boards or congregation committees regarding this subject.

b. Ask your committee to submit a report to your group with recommendations of things to be done.

2. Investigate the desirability of conducting a survey or canvass of your community for the purpose of:

a. Winning new Sunday school pupils.

b. Discovering prospects for church membership.

c. Inviting people to attend your church.

d. Determining the percentage of unchurched people in your community.

3. Determine the desirability of organizing your group into a working committee for the purpose of:

a. Welcoming strangers who come to your church.

b. Discovering all folks in your congregation of your age group, and inviting them to join with you in your activities.

c. Inviting non-members of your church to take part with you in your group activities and church life.

Please note: Your community is changing every day—folks move in and folks move out. Therefore our work is never done. Every church member must be a worker if the Kingdom of God is to advance.

● There are approximately 1,500 ministers per one million people in the U. S., 56 missionaries per one million people in Africa, 30 per one million people in South America, 15 per one million people in India, and two missionaries per one million people in the countries of Thailand, Malaya, Indochina, Sumatra, Borneo, Java, New Guinea, and the Philippines.—Brown Gold.



Series of studies for
based on the

A Message

By J. Benjamin

SARCASTICALLY Herman Melville described the Gospel in his novel *Pierre* as "a volume bound in rose leaves, clasped with violets, and by the beaks of humming-birds printed with peach juice on the leaves of lilies."

If what Melville implies about the Gospel is correct, millions of Lutherans are spreading oceans of sentimental slush around the world. One of the primary jobs of the church is to teach the facts printed "with peach juice on the leaves of lilies." In fact, the Lutheran church is so tied up with the Gospel that it defines itself as "the congregation of saints, in which the *Gospel* is rightly taught and the Sacraments are rightly administered."

If Melville is right, Lutherans are throwing millions of dollars away

every year merely to assure the ignorant that

They will eat pie in the sky
By and by.

And the Lutheran church will continue to "throw millions of dollars away" for the purpose of teaching the Gospel. For the church is sure that Melville is all wrong in his description of the Gospel. It is not the sort of thing he implies.

Just what "sort of thing" it really is was presented by Paul in his letter to the Romans. His description was quite different from Melville's. And it can be counted as much more accurate since—for one reason—Paul lived during the time when the events that are the basis of the Gospel took place.

the Reformation season

book of Romans

e of Power

in Bedenbaugh

in our New Testament, setting forth the Good News as he was proclaiming it.

What it's all about

Theme of Romans and theme song of Paul's life is stated in verses 16 and 17 of chapter 1: "For I am not ashamed of the gospel: It is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, 'He who through faith is righteous shall live'."

Temptation is to say that these two verses present the book in a "nut shell." But no nut shell can contain Paul. Nuts and nutshells have led to his being misunderstood. These verses give only a bare outline of the letter.

Sketchy though this outline is, however, it is important. We should try to understand it before we take a look at the solid meat that Paul has added to it.

Because Paul was writing to people whose basic needs and problems were much like our own, it is important for us to understand the Gospel as Paul presented it. This series of articles, consequently, will concentrate on his letter to the Romans.

Paul had the same sense of urgency about spreading the Gospel that the modern church feels. Like the church, he followed a general plan of opening mission points where the Good News was unknown. (*Romans 15:20*).

A part of his first century strategy was to go to Spain—a promising field for missionary activity. In this project he felt the need of assistance from Christians in Rome.

To win the support of the Romans and to announce that he planned to visit their city, he wrote the sixth book

"... rose leaves . . . peach juice"

"For I am not ashamed of the Gospel. . . ." That's putting it mildly. In an earlier letter written to the Christians in Galatia, Paul twice lashes out with: "I say that if I, or an angel from heaven, were to preach to you any other gospel than the one you have heard, may he be damned!" (*Galatians 1:8, 9; Phillips' translation*.) He considered his own needs of no consequence when set against the work of spreading the Good News. (*Phil. 1:15-18*.)

We have spoken of the Good News when we meant the Gospel. And we have referred to the Gospel when we meant the Good News. The two mean

the same. Our English word "gospel" is from the Anglo-Saxon for good-tidings. This Anglo-Saxon word equals the Greek term for "gospel" that Paul used in writing his letters. That Greek word is *eu-an-GEL-li-on*. From this word we get "evangel", "evangelist", "evangelical".

The Good News that Paul is talking about is the glad message of what God in Jesus Christ has done for men. It is a message concerning an event that took place at a particular time in history and the lasting importance of that event for God's children.

Dynamite or a sleeping pill

Lenin, the communist leader, described Christianity as an opiate or a spiritual sleeping pill for the people. In contrast, Paul speaks of the Gospel as God's power. He uses a Greek word from which the English "dynamite" comes.

The Gospel is spiritual power or spiritual dynamite. It is a power that cleanses the inner life, changes a person's relationship with God, and shows itself in the way one lives. Man apart from God is held in the clutches of another spiritual power that we call sin.

The Good News is powerful because it is used by God who does things. Elijah, in his contest with the priests of Baal on Mt. Carmel, taunted them when Baal gave no reply to their requests. "Cry aloud," Elijah said, "for he is a god; either he is musing, or he has gone aside, or he is on a journey, or perhaps he is asleep and must be awakened" (*1 Kings 18:27*). Our God is not like that. He is One who is "at work in you" (*Phil. 2:13*). The Gospel is con-

cerned with God's act in Jesus Christ and his continuing activity in the lives of his children.

And Paul was convinced that the Gospel is not only power, it is God's power. He calls it "the power of God." Throughout his letter to the Romans, Paul dwells on the fact that the Christian's righteousness, his status before God, is not based on his own deeds but on God's active love (*1:17; 4:3, 5, 13; 9:30; 10:6, 10*). This theme is prominent also in Galatians.

To realize that our destiny depends not primarily upon our own but God's power means a drastic change in our outlook on life. We become humble in the face of our weakness. We face life with faith and fortitude, with peace and poise, with hope and humility.

It means, too, that life will no longer be organized around self but around God. In Galatians 2:20, Paul tells what it meant to him to have his life reorganized by Christ: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."

Can you imagine a person shaking his fist at the heavens and declaring: "If there were a God I could not long endure not being he"? Those are the words of the German philosopher Nietzsche. Where there is no worship of God there is worship of self in one form or another. The fact that there are those who worship God rather than self is itself an evidence of God's power at work. Paul was speaking as one whose life was completely organized around the service of God

when he wrote: "By the grace of God I am what I am. . . ." (*1 Cor. 15:10a*).

"to everyone who has faith . . ."

How God's power becomes active in human life is a question that has troubled Christian thinkers from the early years of the church. Those who know that power in their own lives are convinced that it is not their own strength or goodness that brings it into play. No one has improved on Paul's simple declaration that it is through "faith" that God's power comes into the life of a man.

Faith is not "believing what you know ain't so"—as a beginner in Sunday school once described it. It is not just believing what the church teaches. It is not shallow hope that everything is going to come out as we desire.

Faith is the whole personality wholly trusting in God. It includes knowing facts about God, but it means that one has taken these facts into the inmost recesses of his personality and they have become a part of him.

Faith is not just a matter of *knowing about* God. It is *knowing God*—knowing him intimately as a spiritual person and companion who has fellowship with his people. Faith is unfaltering trust that what God promises he is able to bring to pass. It is dedication to him as Master and Lord, and communion with him as an ever-present Friend.

Faith means completely depending upon God as the only source of life and blessedness. Up to the time of Copernicus, men believed that the universe centered in the earth and that the heavenly bodies revolved

around our planet. Copernicus and those who followed him proved that the sun, not the earth, is the center of gravity. Faith is the conviction that the center of gravity in life, the source of power for abundant living is God, not man.

Let us not think, however, that faith is lifeless and inactive. Far from it. As we shall see in our later studies, faith is a busy and working thing that never asks whether God requires or expects good deeds, but goes ahead and does them.

Paul makes it clear that Christianity is for *all* men. God shows no partiality. The early Christians were sure of that. (*See Acts 10:34, 35; John 3:16; 1 Cor. 15:19; 1 John 2:2; 5:1. Note the emphasis upon "all", "everyone", "the whole world"*). One of Paul's main teachings in Romans is that God in Christ has done for man what man could not do for himself and God did this for all men. Christ lived and died for Lutherans, Baptists, Jews, Hindus, Communists, Indians, gangsters, Africans, Eskimos, Negroes—ALL.

" . . . to the Jew first . . ."

It is a fact of history that the Good News was first preached to the Jews. Jesus was a Jew. "Salvation is of the Jews."

God had never appointed Israel his pets. His covenant relationship with Israel was based on moral principles, and the covenant could be—in fact, was—broken by Israel's unfaithfulness. Why within the providence of God this should be permitted to happen is a question over which Paul agonizes in chapters 9-11. He never comes to a fully satisfactory answer. For faith

the problem is solved by remembering "the depth of the riches and wisdom and knowledge of God" (11:33) and his ways which no human mind can fully trace out.

"To the Jew first and also to the Greek (the non-Jew)" is a simple statement of fact of history, not a pat on the back for Israel.

God's rightwiseness

"God's rightwiseness is being revealed." No, the type-setter did not make an error. "Righteousness" means "rightwiseness." In fact, the word was spelled that way in books written in English up to the 16th century.

God's righteousness means that he acts according to principles accepted as "rightwise". He requires righteousness of his people and he stands by his children who live "rightwisely".

God's righteousness, which Paul says in verse 17 is being revealed, is his total activity in establishing righteousness in the world. Not only is God righteous, not only does he *act* righteously, but he is vitally concerned about establishing righteousness in the lives of men. God's righteousness means his acts through which he accomplishes salvation. The Good News is God's power for salvation.

If you read LUTHER LIFE for February, 1953, you may remember the story about a traveling revivalist who button-holed those whom he met and bluntly asked: "Are you saved, my friend?"

The question rubbed an outspoken mechanic the wrong way and he came back with: "What do you mean, 'Am

I saved?' I'm not even lost. I've lived around these parts my whole life. If anyone's lost around here, it's you. And it's about time you find yourself and get going."

Why do we need salvation? What does it mean to be saved? In our next sessions we shall let Paul answer for us. Meanwhile, you will find it helpful to read Romans 1:18-3:20.

A WORD TO THE LEADER

You have a difficult task ahead of you.

To make Romans interesting and vital to teen-agers is such a terrific job that it takes every bit of wit and ingenuity that even the highly skilled teacher can muster. Paul is not easy for the trained scholar to understand. Don't be discouraged if there are passages in Ro-

mans that you can't master. Simply share with the league as much as you can of what you have appropriated from your study of the letter.

The writer does not claim that his approach is bound to get results. If you can think of a better one, more power to you! In this first study, we attempt to get a general background and an understanding of Paul's overall purpose in writing the letter. In the second, third, and fourth studies we shall deal with the universality of sin on the basis of 1:18-3:20, the new life in Christ as treated in 3:21-8:39, and practical Christian living as described in 12:1-15:33.

Chapters 9-11 are briefly mentioned in the first study. They are probably too involved for serious study by Luther leaguers, and the burden of the epistle does not depend upon them. Chapter 16 may not have been a part of the original epistle. At any rate, it is largely a personal note and the leaguers will find the maze of names rather unedifying.

★ ★ ★ ★ ★

● When decency
should protest silence
is sin.—T. N. Tiemeyer.

★ ★ ★ ★ ★

As preparation for the group sessions, the leaguers should be encouraged to study the passages from Romans, read the study material, and look up the Bible references. Where no book is indicated, it is to be understood that the reference is to Romans. Quotations from the Bible are from the Revised Standard Version, unless otherwise specified. Assignments in the books listed below may be given at your discretion.

You will need to consult books on Romans and Paul for further help. The following are recommended:

Alleman, H. C. (editor): *New Testament Commentary* (Muhlenberg Press), pp. 443-459.

Eiselen, Lewis, and Downey (editors): *The Abingdon Bible Commentary* (Abingdon-Cokesbury), pp. 1135-1168.

Quimby, C. W.: *The Great Redemption* (Macmillan).

Scott, E. F.: *Paul's Epistle to the Romans* (S. C. M. Press).

Nygren, Anders: *Commentary on Romans* (Muhlenberg Press).

Sanday and Headlam: *The Epistle to the Romans* (Scribner's).

These books are listed in the order of increasing difficulty.

Plan to make full use of mimeographed outlines or material written on a blackboard. In the first session, you will find a blackboard especially helpful in making clear the background of the word "Gospel".

WORSHIP SUGGESTIONS

Hymns:

"Jesus Calls Us; O'er the Tumult" 251
CYH

"Father of Mercies, in Thy Word"
141 CYH

"We've a Story to Tell to the Nations"

268 CYH

Scripture: Romans 1:1-17

Prayer: Number 30, CYH, page 367; or a free prayer.

DISCUSSION STARTERS

1. What other "gospels" (ways of "salvation") are being held before men today? What would Paul say about them? (See *Galatians* 1:6, 7.)

2. "Through faith for faith" in verse 17 indicates the fact that faith is the sole condition of the Christian's relationship with God. What things have men tried to add to or substitute for faith?

3. One student of Paul says: "Paul's main contention is surely this—that God has now done for us what we have been vainly trying to do for ourselves. Everything else in the epistle may be said to turn on this one idea." Why can we not deliver ourselves from sin?

4. Recall the Communist description of Christianity. How often have we sung "Take my life, and let it be consecrated" and then acted as though we had sung "Take my life, and let it be"? How may we show that we accept the Communist attitude toward the Christian religion?

5. "My heart cries out for the living God," sings the Psalmist. A modern version of the same song has been written by a French poet: "Blessed be thou, my God, who has delivered me from idols, so that I worship thee only, and not Isis and Osiris, or Justice or Progress, or Truth, or Divinity, or Humanity or the Laws of Nature." What difference does it make whether our God is living and active or not? (See *1 Thessalonians* 1:9.)

● Some people who say "Our Father" on Sunday go around the rest of the week acting like orphans.—Marvin B. Kober.

The Finger Points at You

Second in the series of studies based on Romans

By J. Benjamin Bedenbaugh

LAST year *Look* magazine carried an article entitled "We're Losing the Battle Against Sin." Even this article was not as up-to-date and accurate as Paul's description of human sinfulness in Romans 1:18-3:20. It is one of the most devastating passages in the Bible.

Its accuracy was pointed up by a Chinese man who had been loaned the New Testament by a missionary. When he returned the copy, he commented, "This may be a very old book, but this chapter"—he pointed to the section of Romans that we are studying—"you have written yourself since you came to China and observed us."

"Filled with all manner of wickedness, evil, covetousness, malice, envy, murder, strife, deceit, malignity, they

are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. . . ."

Look at it from whatever vantage point you will, sin is the most dreadful enemy that we have to face. Not helicopters, or Malenkov, or jet propulsion, or the A-bomb, or the H-bomb, but sin is our greatest foe.

It used to be called misdirected energy, a mistake, weakness, maladjustment. But none of these completely describes this terrible enemy that would separate us from God and make life wretched. Paul knew sin at its worst and we need not expect him to use polite language to describe a force that aggressively seeks to bring death to the children of God.

— God is holy. He does not wink good naturedly at sin. He is actively opposed to it. He considers it an



enemy.

Paul pointed out in verse 17 of the first chapter of Romans that in the Good News God's all out effort for man's salvation is clearly set forth. God's active opposition to sin is being made just as vividly clear; so the apostle goes on to speak of the revelation of God's "wrath."

God's "wrath" does not mean God's anger. Paul never says, "God is angry." Pagan religions in the first century often made that statement concerning their gods, but never is it made by the heralds of the Good News in New Testament time.

The Bible lays constant emphasis upon God's love. That does not mean, however, that God is a kind of divine Santa Claus. It is precisely because he is Love that he takes a positive

stand against sin. That is what Paul means by "wrath."

Paul does not water down the sternness of the divine judgment upon sin. Speaking of the Gentiles three times he says, "God gave them up" (1:24, 26, 28). But it is a sternness of love. God not only saves men, but he seeks them in order to bring them into fellowship with himself. As Francis Thompson's poem puts it, he is the "Hound of heaven", taking the initiative in hunting sinners to bring them to himself.

Even those to whom God had given no direct revelations of himself had overwhelming evidence of "his eternal power and deity" (1:20) in the things that God created. Even to the Gentiles, "the heavens declare the glory of God; and the firmament shows his handywork" (*Psalms* 1:91). Yet they were unwilling to recognize God's claims and had given themselves over to the worship of idols. They did not render to God the honor due him, nor did they give thanks to him. They were utterly unwilling to admit their dependence upon him. Their minds had been so clouded by sin that they were not able to tell good from evil.

Jew and Gentile alike

So much for the Gentile world. What about the Jew? Dr. E. Stanley Jones, who conducts camps in which Christians give themselves to prayer and meditation, has reported that many are more interested in confessing the sins of others than their own shortcomings. So it was with the Jews. They had made that same kind of response to Amos. As long as the prophet denounced the sins of their neighbors they listened with their ears

cocked, but when he began to show them the error of their way, he was invited to leave town.

In Romans 2:1-3:20, Paul shows that the Jews, too, stand under God's righteous judgment. God had been favorable to the Jews. They had been "entrusted with the oracles of God . . . and of their race, according to the flesh, is the Christ" (3:2; 9:4, 5). God had favored the Jews in order that through them he might show his good will to all men. God repeatedly emphasized this as the purpose of his dealings with Israel. The prophets had hammered this truth, and now Paul assures the Jews that God shows no partiality (2:11).

Circumcision and the Law were evidences of the Jews' special God-given mission. But these had become a stumbling block. There was the superstitious belief that merely hearing the Law gained God's favor. Paul declares that "it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified" (2:13). Circumcision was valuable as a sign of covenant relationship with God, but the sign could never take the place of that which it symbolized.

Paul shows that true circumcision is of the heart, "a circumcision not made with hands" (Col. 2:11), and he dares to say that "he is a real Jew who is one inwardly" (2:92). The Jew had been led astray because he failed to understand that the goodness and mercy of God were intended to lead to a renewal of spiritual life, not as an encouragement to loose living.

Paul concludes that the Jew is no better off than the Gentile (3:9). He has sinned. God cannot lightly regard

sin in any man. Both Jew and Greek (Gentile) are under the power of sin. All men are alike in that all are sinful and sin means separation from God. This fact makes it clear that men need the power of God in the Gospel.

Paul for today

If Paul had been writing with 1953 in mind, would there have been any drastic changes in his hideous catalogue of sin? Consider the "works of the flesh" as he lists them in Galatians: "Immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, etc." (5:19, 21). Scan Romans 1:18-3:20 and you will see that the "works of the flesh" and the sins of the Gentiles and the Jews are essentially the same.

In Paul's day, men "exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles." In a recent year the American people spent \$7 billion for alcoholic beverages, while the leading Protestant denominations gave only \$425 million to the work of the church.

Our Lord said that he came that we might have life and have it more abundantly. Have many exchanged the abundant life for the "enjoy-life-with-Miller-High-Life" principle? In a day when men hear more about housing projects than heavenly mansions, more about the bread that perishes than the Bread of Life, more about milk from contented cows than the milk of the Word, can we excuse ourselves and say that Paul's bitter language doesn't apply to us?

What advantage has the American?

Much, in every way. To him 90 per cent of the world's bathtubs have been committed. His is 48 per cent of the world's electric power. He has 50 per cent of all the radios in the world, and 55 per cent of the telephones. He has 60 per cent of the world's steel and 87 per cent of the world's automobiles. He often forgets that these gadgets can add years to his life, but they can do nothing to add life to his years.

Paul and Dr. Kinsey

Sex looms large in Paul's rebuke. What red-blooded Luther leaguer doesn't know what he's talking about? A popular magazine published an article with the title "The Cult of the Love Goddess in America." The writer states that many people consider sex the most important thing in the world. What about strip-tease movies and burlesque shows? What about plays and films that have obscene lines and off-color scenes that kindle the fire of passion in every normal human being? What about those bull sessions at school or at the garage or in Johnny's backyard where everyone illustrates his dirty jokes with smutty sex pictures?

Sex license among young Americans of Luther League age is appalling. Dr. Kinsey didn't make a startling discovery when he pointed that out. This isn't true just of Americans. The problems created by sex sins in Scandinavia are so great that the bishops in Lutheran Sweden addressed a letter to their pastors dealing with divorce, relationships outside of marriage, homosexuality, and so forth. Paul, how modern you are!

A WORD TO THE LEADER

Our purpose in this study is to make vividly clear why we need God's spiritual power in the Gospel which we discussed in the last session. The article aims at pointing up specific sins, so that Luther leaguers realize their own need for Christ.

In any attempt to bring sin out of the abstract, we are in danger of looking at it as a series of disjointed acts. Don't leave the leaguers with that impression. After pointing up the evidences of sin in modern life, be sure to emphasize the last part of the study material and show that sin is a concrete power that expresses itself in sinful deeds.

If yours is a talkative group, you will have special need to take care not to let discussion of sinful acts take all the time. Lead the thinking of the group back to the basic fact that sin is estrangement from God.

Of all Paul's concepts "wrath" may give the members of your class the most difficulty. If you feel the need for additional help in dealing with this idea, you will find further discussion in chapter 4 of Quimby's "The Great Redemption."

Crime cannot pay!

Take another way sin expresses itself. Paul speaks of "wickedness, murder, robbery." J. Edgar Hoover reports that during 1950, a total of 242,369 Americans under 24 years of age were arrested and finger-printed. Two hundred murders are committed each day by American youth. Americans spend \$13 billion each year on crime. Two armies are constantly at war in our land: One made up of a half million law officials and the other consisting of four times as many criminals.

Gambling accounts for \$15 billion

annually. In a single year gambling at the racetracks took \$4 billion. And when Paul says "they not only do those things but approve those who practice them", whose mind doesn't begin to think of graft in the government and crime investigation committees? No, Paul, you aren't out of date yet.

What about Luther leaguers?

"You then who teach others, will you not teach yourself?" We Luther leaguers who meet our goals, pay our quotas, have good programs, and render service to the church must not confidently fold our hands like a group of self-satisfied Pharisees. If we are honest with ourselves, can any one of us say that Paul is not speaking to us when he talks about envy, strife, pride, boastfulness, disobedience to parents? Luther League meetings can become scenes of battle where the Spirit of Christ hasn't a chance. When everything seems to be going well, are we earnestly striving to express our love for God in worship and service, or are we among the hosts of "sermon saturated pagans of the pews"?

Have Christian people as a whole learned what it means to be one in Christ, or do they often quibble about minor matters and develop hate for each other? Do we often act as though we alone had the truth, or are we willing to admit that others too are God's children?

A modern writer on Paul tells the story of a group of young boys who ran out of something to play. One of them suggested that they have a big

baptizing. After the boys had baptized Fido, Bones, Wag, and all the other dogs they could find, they decided it was time to give the treatment to Tom, the cat. Tom disagreed and he had 20 sharp claws to reinforce his disagreement. When the boys saw that it would be impossible to get Tom all the way under the water, one of them suggested: "Ah, just let's sprinkle him, and let him go to hell." Christians stand under Paul's rebuke of strife when they refuse to have fellowship with one another except on their own terms.

To describe all the ways sin expresses itself would take many volumes much larger than LUTHER LIFE. Never does Paul say that he has given a complete list of human vices. In Galatians 5:19-21, he concludes his list of "the works of the flesh" not by saying "and that is all", but with "and the like". At the roots of sin in all its expressions is selfishness.

A little ragamuffin who had just been to Sunday school got his pronouns mixed and sang with jubilation:

"Praise me, praise me,
All ye little children."

Sin means substituting "me" for "thee", "mine" for "thine", "my" for "thy" in our attitude toward God. Sin, which is basically selfishness, is an evil power that shows itself in sinful deeds. We can no more rid ourselves of sin by striving to do away with sins which are the symptoms of sin than we can lick a head cold by eating cough drops. The cure must deal not with the symptoms but with the cause, and

● ● ● ● ● ●
● Beware of the
high cost of low living.
—Dallas McNeil.
● ● ● ● ● ●

that is the place at which Christ is our power and strength. Someone has said that the Christian's biography may be written in four chapters:

Chapter 1—I

Chapter 2—I and Christ

Chapter 3—Christ and I

Chapter 4—Christ and Others

In our next study based on Romans 3:21-8:39, we shall see how that biography is written.

WORSHIP SUGGESTIONS

Hymns:

"O Worship the King" 85 CYH

"God Calling Yet! Shall I Not Hear?"
216 CYH

"My Soul, Be on Thy Guard" 223 CYH

Scripture: Romans 1:18-32

Prayer: Number 54, CYH, page 373; or
a free prayer.

DISCUSSION STARTERS

1. Why does God hate sin?
2. Biologists tell us that there is a type of frog that will stay in water that

is being heated gradually until the water begins to boil and the frog is stewed. What kind of object lessons concerning sin can Christians draw from this type of frog?

3. A person can become so impressed with his humility that he becomes proud of his lack of pride. How can we avoid this pitfall?

4. To what areas of American life would Paul apply his searchlight if he were writing in 1953?

5.

"We must root out our sins ignored;

By whatsoever name adored;

Our secret sins, that ever rife,

Shrink from the operating knife;

Then shall we rise, renewed, re-
stored. . . ."

To what expressions of sin are church members more susceptible than people outside the church?

6. We can agree with the hymn writer that "each vict'ry will help you some other to win." Is it also true that each sinful act makes the succeeding ones easier to commit?

Government Leaders Say . . .

● Communism is a religion and we can fight against Communism with success only if we possess another religion which is stronger, more dynamic and more vital than Communism itself.—Ezra Taft Benson, Secretary of Agriculture

● Something has gone wrong with our nation, or we should not be in our present plight and mood. It is not like us to be on the defensive and to be fearful. That is new in our history. . . . What we lack is a righteous and dynamic faith. Without it, all else avails us little. The lack cannot be compensated for by politicians, however able; or by diplomats, however astute; or by scientists, however inventive; or by bombs, however powerful. . . . Our greatest need is to regain confidence in our spiritual heritage.—John Foster Dulles, Secretary of State.

The Jail Door Swings

AFTER Leonardo da Vinci had completed "The Last Supper", he invited a friend to see the masterpiece. He examined the picture a long time and then commented, "That goblet is wonderful. It stands out like solid silver."

At once the artist stroked the goblet with his brush and exclaimed, "Nothing shall draw the eye of the beholder from my Lord!"

St. Augustine and Martin Luther probably had a profounder understanding of Paul than any other men who have studied him. They were thinking Paul's thoughts after him when they said, "Christ is not valued at all, unless he is valued above all", and, "I know no other God than he who is in that man".

After stating the purpose in writing to the Romans and showing that all men need the Good News that he is preaching, Paul states more completely what that Good News means. As we saw in our first study, the Good News centers in Christ.

A new order

Verse 21 of chapter 3 begins a new section of the letter. The theme is that God's salvation is clearly shown apart from regulations and rules. It

is a salvation that one receives through faith in Christ.

Though this new order is not based on obedience to laws, the Old Testament law and prophets are a witness to it. This new order has been God's intention from the very beginning of his relationship with Israel.

In this "new deal" the relationship of men with God is not on a basis of works, but of faith. This is true of both Jew and Gentile (3:30). In chapter 4, Paul shows that Abraham, "our forefather according to the flesh" (verse 1), is an example of the principle of faith. Abraham was accepted by God not because of his works, but because he believed (verse 3).

But faith in what or whom? "Faith in Jesus Christ" (3:22). Abraham believed the promises of God which were fully accomplished in Christ. The Christian's faith is in Christ through whom God establishes fellowship with men. This is probably the meaning of the statement in 3:25 that "God put forward Christ as an expiation by his blood."

By faith Christians receive "the redemption which is in Christ Jesus" (3:24). This redemption or deliverance was accomplished in Christ's death and resurrection (4:24, 25) in



which God acted on behalf of his people. It was God's intention that man whom he created should have fellowship with him and serve him. Man's fellowship with God had been disturbed by sin. But the divine intention had not been defeated. In Christ God comes to man and seeks to restore fellowship.

Men are slaves

"Redemption" is one of Paul's favorite words. He uses it seven times in his letters to describe God's act in Christ. "They are justified by his grace as a gift, through the redemption which is in Christ Jesus" (3:24).

When the Romans read these words, they did not think of a doctrine. The church's teachings help us

to understand what "redemption" means, but they came later. For the people in Rome "redemption" was a part of everyday language. It took place every day. Paul lived in a slave civilization. There was a sacred ceremony practiced largely by non-Christian religions in which slaves could be freed. Working through the priest, the slave's master sold the slave to the god worshiped in the temple and, in a sense, the slave became the property of the god. The priest got the money for the purchase from the temple treasury. Funds had been placed there by the slave or somebody else in his behalf.

Paul takes this everyday occurrence as an illustration of the spiritual blessings that the Christian shares "in

A WORD TO THE LEADER

It is our purpose in this third study to show what the work of Christ means for the Christian by using Paul's own figures of speech and patterns of thought. The study may become quite "theological", but try at all points to make Paul's meaning real and vital to the members of the class. You may be able to help them review what they learned in catechetical class in connection with your discussion of redemption, jurisdiction, and so forth.

The "Discussion Starters" are rather limited because the fourth study will be largely an open discussion.

Christ." Sin is the master that holds man in check. Christ "redeems" man by conquering this master and delivering the Christian "from all sins, from death, and the power of the devil." Man is freed from bondage to sin and his heart is filled with a hymn of freedom.

"How blessed from the bonds of sin
And earthly fetters free,
In singleness of heart and aim
Thy servant, Lord, to be!"

Four freedoms

"Four Freedoms of the Man in Christ" would be a good heading for chapters 5 through 8. It is almost as though Paul had taken Galatians 5:1 as his text and is here preaching a sermon on "For freedom Christ has set us free." In the apostle's way of thinking, there are spiritual forces at work in the world that pounce upon the spirit of man to make him their prey. Wrath, sin, law, death—these are unseen powers of evil at work in the inner lives of man. Though they cannot be seen with the eye, these ty-

rants are just as real as the Emperor Nero who was lording it over his subjects in a wretchedly wicked way even as Paul was writing his letter to the Romans.

The presence of these forces in the life of men are the reason why the psychiatrists are doing such a thriving business in our own day. They are the reason why we are building plants to make A-bombs and H-bombs. They are the reason why we have suffered over a hundred thousand casualties in Korea. They blind men to the knowledge of God and cause us to fall short of his requirements. The greatest harm they can do is to separate men from God and give a sense of loneliness in the world.

A scene in the law courts

Paul describes the Christian's freedom from the spiritual enemies that would enslave him not after the manner of a philosopher, but as the testimony of one who knows this freedom in his own life. The apostle is not interested in spinning theories. His concern is to report facts concerning God's acts in the spirit of men.

In his description of the Christian's freedom, Paul uses illustrations from everyday life in the first century. We have already mentioned "redemption." "Justification" is probably Paul's favorite illustration. This illustration comes from the law courts.

A judge was said to "justify" one who was on trial when he declared him innocent. The judge did not make the condemned man innocent. His "justification" was simply the sentence that he passed.

When Paul speaks of justification he means the act of God's love

which he declares innocent the person under sin's condemnation. This declaration shows that God holds no grudge and that the "justified" has God's resources for freedom from sin and abundant living. That is why Paul can say that "since we are justified by faith, we have peace with God through our Lord Jesus Christ" (5:1).

Peace is declared

In verses 11 and 12 of chapter 5, the apostle helps us to understand what peace means. Here he speaks of "reconciliation". This is another one of Paul's key words. The picture is this. Two persons or groups of persons are hostile to each other. When either party takes the initiative to make the change, unfriendly relations are changed to harmony and peace. Two enemies may be said to be reconciled when they are no longer hostile to each other and harmony prevails.

Paul speaks of sinful men as the enemies of God (5:10), but he never turns the statement around and makes God the enemy of men. Rather he says, "God shows his love for us in that while we were yet sinners Christ died for us" (5:8) God's love is holy love that stands in complete opposition to sin and is bent on destroying evil. When sin enters the picture, God's love responds with "wrath". God in Christ does what is necessary to change the relationships of wrath into one of peace. And that is reconciliation.

A new creation

Redemption, justification, reconciliation—all of these describe the same spiritual fact looked at from slightly different points of view. And there is

yet another picture that Paul uses to describe the Christian's freedom. This one is especially prominent in chapter 8. In 8:15, 23 Paul speaks of "the spirit of sonship" and "adoption".

In a sense, men are the sons of God by creation. But again, sin enters the picture and cuts men off from God. The act of God's love by which he is willing to accept sinful men as his sons is similar to the adoption of children which is as common a practice in the 20th century as it was in Paul's time.

"Adoption" means "the placing of men as sons." God shows his love for us in redeeming us, justifying us, offering us reconciliation, adopting us as his sons. These great facts of Christian experience are like harmonious notes in a single chord. When the chord is completely sounded, we hear the music of salvation: "If any one is in Christ, he is a new creation" (II Cor. 5:17).

A modern prophet has said, "Where Christ is not the living center of everything, the value of the church has declined, its life has waned. . . . One of the weaknesses of the church today—put bluntly—is that Christians are not making enough of Jesus Christ." We are not making enough of him, because we are not letting him make enough of us. Christ is able to work such a drastic transformation in our lives that we become nothing less than "a new creation".

"In Christ"

Paul is overwhelmingly convinced that this takes place "in Christ". More than 160 times, he uses that phrase in his letters. In Romans 5-8, "through Jesus Christ our Lord" is a common

expression. Each of these four chapters concludes with that phrase in one form or another. "For freedom *Christ* has set us free." Looked at from any point of view the Christian's freedom is freedom "in *Christ*". It is freedom that he knows because he knows *Christ*. It is freedom that comes from valuing *Christ* above all else—even above freedom itself.

Sin's wages vs. God's gift

"The wages of sin is death, but the gift of God is eternal life in *Christ Jesus our Lord*" (6:23). There are two masters: Sin and God. . . . Two kinds of relationships: Works based on human strength and grace based on God's love. . . . Two final results: Death and eternal life. It is the second factor in each case that describes the life of the Christian.

His master is God. That means that he is no longer the slave of sin.

His relationship with God is grounded in the divine love. That means that he need not—in fact, he cannot—look for approval with God in his own power and deeds. Sin pays off in its own kind with death, but the Christian's present and eternal possession is abundant life in fellowship with God. And this is freely given him by God himself.

Can we be sure?

How can we know that this is true? This is a question that Christians are asking today. One of Paul's major purposes in Romans is to answer it. This he does in verses 28-39 of chapter 8. In a sense this is the climax of the whole letter and the real reason why it was written.

The Christian can be sure of his

salvation because it depends not upon his own feelings or state of mind primarily, but upon God who calls men into fellowship with himself and gives them power to answer his call. That is what Paul means by "predestination" (verse 30). The Christian's freedom from sin and his abundant life in *Christ*—his salvation—is grounded in God's purposes for His children. God calls all men into his fellowship (1 *Timothy* 2:4) and he predestines those who answer the call to salvation. That is just another way of saying that God himself gives men power to have faith. Faith is God's gift (*Ephesians* 2:8, 9).

Paul intended this teaching to give comfort to the Roman Christians. But the very words that were intended to be a comfort have been wrongly used as the basis of a doctrine that is an insult to God. There are Christian people who believe that God from eternity predestined some men to be saved and others to be damned. It would be hard to believe that that kind of God could be a God of love. Paul never intended to teach any such doctrine.

God's call is extended to all men. We may say that all men are "predestined" or elected to salvation, and this election is realized if they do not rebel against God's will. God would never ask a man to repent and turn to him if he were not willing to give power to enable men to do just that.

A hymn from heaven

Luther said of the *Gloria in Excelsis* in our liturgy that it "did not grow, nor was it made on earth, but it came down from heaven." The same thing could be said of 8:31-39. This pas-

sage is a beautiful hymn of triumphant faith that has cheered the hearts of Christian people ever since Paul wrote it.

All the spiritual resources and power of God, who gave his own Son, are at our disposal. If God gave this supreme gift because of his love for men, can he not be trusted freely to shower his blessings upon his children? If God declares men righteous, who can question his sentence? Not Christ, for he is in complete agreement with his Father's declaration. And, further, the love of Christ is so powerful that no physical hardship or persecution can snatch us away from him (*John 10:28*).

Paul had caught the spirit of God's servant in Old Testament times when he sang triumphantly:

"Though the fig tree do not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my salvation." (*Habakkuk 3:17, 18*)

The Christian's salvation is as sure as the love of God itself. "There is now no condemnation for those who are in Christ Jesus" (*8:1*). Christ has conquered sin and death. He lives in our hearts. He is "our refuge and our great reward."

WORSHIP SUGGESTIONS

Hymns:

"O Saviour, Precious Saviour" 186
CYH

"How Blessed, from the Bonds of Sin"
235 CYH

"I Know That My Redeemer Lives"
189 CYH

Scripture: Romans 3:21-31; 8:28-39

Prayer: Number 23, CYH, pages 365, 366; or a free prayer.

DISCUSSION STARTERS

1. What do we mean when we say that the Lutheran faith is Christ-centered?

2. How would a wider acceptance of the freedom from sin that Christ accomplished help to reduce mental illness in our day?

3. What difference does it make whether we think of Christianity as a group of theories or as *the* way of life?

4. Luther describes justification by faith as the doctrine of a standing or a falling church. For him it was basic. Why?

5. Why is "predestination" as Paul understood it a comforting doctrine?



The Lenoir Rhyne College Band

LENOIR RHYNE COLLEGE

Stressing

A CHRISTIAN MOTIVATION

in the Academic and Extra-curricular
Activities of the Student

VOIGT R. CROMER, *President*
Hickory, North Carolina

Fourth in the series of studies based on Romans

Christian Action in 1953

By

J. Benjamin Bedenbaugh



ONE night Samuel Wesley and his wife Susannah were awakened by the crackling of flames. Fire had been set to the rectory by a group of people who objected to Samuel's pointed and fearless sermons.

Hurriedly they ran through the house rescuing the rather large number of little Wesleys. When they thought they had completed the job, they discovered that John, then five years old, was still in the raging inferno.

With the quick intuition of a good mother, Susannah had men stand on each other's shoulders so the top man could reach through a second floor window. He managed to snatch John out of the blazing room just as the roof fell on the spot where the child had been.

John Wesley later became an effective preacher and one of the founders of the Methodist church. He never forgot the day he was saved from the fire. He was convinced that God had delivered him from an early death with a purpose. This deep feeling colored his work and helped make him one of the church's "great."

"... therefore, brethren"

Every Christian has a right to feel the same as John Wesley. For God in Christ has rescued him from bondage to sin. The Christian life is one of deliverance or freedom.

Recall how Paul has described this life of freedom in chapters 5-8 of Romans. He has answered the questions, "Freedom from what?" and "Freedom through whom?"

In the last section of the letter, which begins with chapter 12, Paul

A WORD TO THE LEADER

If you have had trouble getting a response from the members of the class in the first three sessions, your worries should now be over. If the class has grasped even in a measure what you have been driving at in the first three studies, there should be plenty of discussion on the practical meaning of "the powerful message" of freedom from "our deadliest enemy."

The study material is organized in such a way as to enable you to give brief introductions to the three parts of the 12th chapter and then conduct a helpful open forum. You will want to use your skill as a discussion leader to the fullest. Plan to supplement the stories and other materials with contributions from your own experience and thinking.

The paraphrase of verses 1-8 is the work of the writer on the basis of the original text and the modern translation. The paraphrase of verses 9-21 is taken from Phillips' work entitled "Letters to Young Churches."

shows for what the Christian has been freed.

A sharp distinction is sometimes made between the first 11 chapters of Romans and the rest of the letter. It is said that Paul deals first with doctrine and then he tacks on some practical suggestions.

We have a right to think of Romans in that way if we remember that for Paul the doctrinal and the practical were really one. Paul knows no doctrine that does not relate to life, and he knows no Christian life apart from a knowledge of the facts of the faith.

We shall take chapter 12 as the kernel of Paul's "applied Christianity". Most of the practical advice that he gives in the following chapters can

be related to the basic principles set forth here.

We shall try to think of this chapter as a message of vital importance addressed to Luther leaguers in 1953. First we shall make a rather free modern paraphrase of the passage and then we shall ask ourselves how it applies to Christian attitudes and action in the 20th century.

Dedicate yourselves

"Well then, fellow Christians, I appeal to you, in view of God's mercies, to give him your bodies, a living and holy sacrifice which is well-pleasing to him. This is your spiritual worship. Don't let the world around you squeeze you into its mold, but let God transform you from the inside out. And you will learn by experience what God's will is. His will is good. It shows what he requires of us. It covers every area of life." (*Romans 12:1, 2*)

How does this affect us?

1. Study I Cor. 6:20; 15:58; Eph. 5:1; Phil. 4:1 along with the first part of Romans 12:1, and note how Paul uses "therefore" and "wherefore" to "forge the link" between Christian doctrine and Christian living. Does it make any difference what a person believes if he lives a "good" life? How do a person's beliefs affect his relationship with others?

2. What do you think Luther meant when he described Christians as "little Christs" to their neighbors? Do you think Paul would have agreed with Luther in using this term? (*See Eph. 5:1 in the Revised Standard Version.*)

3. Greek was the language that

Paul used in writing to the Romans. The Greeks used the same word to refer to worship and service. You may have noticed that the King James translation speaks of "reasonable service" in verse 1, but the Revised Standard Version has "spiritual worship". Have you ever seen in a church bulletin the slogan "Enter to worship; depart to serve"? Do you know what it means? In one of our hymns we sing:

Work shall be prayer, if all be wrought
As thou wouldst have it done;
And prayer, by thee inspired and taught,
Itself with work be one.

Do you think most Christians really believe that? What difference would it make if we did?

4. Christians are not social drifters. They are social swimmers. Their course is not determined by the currents of society. They help to make those currents. That is in part what Paul has in mind when he exhorts the Roman Christians not to be conformed to this world. When individual Christians or the church as a whole no longer transform society, they tend to become conformed to it. What areas of modern society are most in need of a transformation? Why is it hard not to "conform" in our day?

"One body in Christ"

"As one who knows his own dependence upon God's love, I tell you not to be self-important, but let your estimate of yourself be sensible; for it is God who is the Giver of faith. Our bodies have many parts, and the parts do not all have the same function. In the same way, though the

church is made up of many people, we are all one body in Christ, and we work together as parts of one body. God in his grace has given us different gifts. If our gift is preaching, let us use it according to the faith that God has given to us. If our gift is in practical service or teaching, let us concentrate our energies on that. If it is encouraging others in the faith, let us set ourselves to that task. Let him who gives be liberal. Let him who rules bring zeal to his work. Let him who does deeds of mercy do them cheerfully." (*Romans 12:8*)

How does this affect us?

1. Paul's picture of the church as the body of Christ is more fully drawn in 1 Corinthians 12. Consider how your head functions in relation to the parts of your body. Christ is the Head of the church, which is his body. Do you think the church has always been true to its task of doing the will of its Head? Do you think that members of the church in general are willing to overlook little personal differences and serve as members of one great body? Does your Luther League cooperate as members of one body?

2. "One man is no man" is a Greek motto which a college fraternity has adopted. In *Romans 14:7*, Paul says: "None of us lives to himself, and none of us dies to himself."

In this chapter, the apostle discusses the problem raised by Christians of a weak faith and conscience, whose religion depends upon refusing to eat certain foods, observing certain special days, and so forth. He describes this kind of Christian more fully in *Col. 2:21*. Their motto may be stated in this way: "Touch not,

taste not, handle not." Paul shows that the Christian life is a life lived in relation to God. Because it is a life in relation to God and God is one, it will be marked by a oneness with others in the faith. Does our democratic way of life, which exalts the rights of the individual, tend to lessen this sense of oneness?

3. Is there really such a thing as a self-made man?

4. Will Rogers once said: "I always like to hear a man talk about himself. Then I never hear anything but good." Why is it true that "at the foot of the cross no man dare boast"?

5. Does the fact that our abilities are "gifts" influence the way we use them? A farm near Sulphur Springs, Tenn., has this sign out front:

PARTNERSHIP FARM

CHRIST, OWNER

CHARLES A. KEYS, TENANT

What lessons in "life service" can we draw from this?

Church's circulatory system

"Let us have no imitation Christian love. Let us have a genuine break with evil and a real devotion to good. Let us have real warm affection for one another as between brothers, and a willingness to let the other man have the credit. Let us not allow slackness to spoil our work and let us keep the fires of the spirit burning, as we do our work for God. Base your happiness on your hope in Christ. When trials come endure them patiently: Steadfastly maintain the habit of prayer. Give freely to fellow Christians in want, never grudging a meal or a bed to those who need them. And as for those who try to make your life a misery, bless them. Don't curse,

bless. Share the happiness of those who are happy, and the sorrow of those who are sad. Live in harmony with each other. Don't become snobbish but take a real interest in ordinary people. Don't become set in your own opinions. Don't pay back a bad turn by a bad turn, to *anyone*. Don't say, 'It doesn't matter what people think', but see that your public behavior is above criticism. As far as your responsibility goes, live at peace with everyone. Never take vengeance into your own hands, my dear friends: Stand back and let God punish if he will. For it is written:

'Vengeance belongeth unto me: I will recompense.'

And these are God's words:

'If thine enemy hunger, feed him;
If he thirst, give him to drink:

For in so doing thou shalt heap
coals of fire upon his head.'

Don't allow yourself to be overpowered by evil. Take the offensive—overpower evil by good!" (*Romans 12:9-21*)

How does this affect us?

1. Just as the previous section of Romans 12 has its parallel in I Corinthians 12, this passage and I Corinthians 13 (Paul's love chapter) have a common theme. Let us be clear on what sort of love Paul is talking about. We say that we *love* our girl friend and that we *love* our mother's apple pie. Obviously, two different kinds of "love" are intended. In this section of Romans, Paul is not talking about family love or love of parents for their children and vice versa. He is not speaking of sex love or love of man and wife. He is not even primarily concerned with friend-

ship or the love of comrades. In the language that Paul used in writing to the Romans there were separate words for each of these three kinds of love.

And there was a fourth word for love that the early Christians used to refer primarily to God's love. This love is hard to describe. It is love that sacrifices and gives itself for others. It is love that recognizes its duty to others, considers their needs, and cares for them to the point of doing something about it. The best way to explain this love is to say that it is the love that God showed for man in his gift of Jesus Christ. This is the important and fundamental fact. This love of God for man causes Christians to have the same kind of love for one another—in an undeveloped and an imperfect way, of course. John Oxenham describes this love in a little stanza:

Love ever gives;
Forgives, outlives—
And ever stands
With open hands.
And while it lives, it gives,
For this is love's prerogative:
To give and give and give.

One student of Paul has described an "eight-fold path of love" which the apostle marks out in this section: Enthusiasm, joy, prayer, generosity, sympathy, harmony, lowliness, reconciliation. How are these qualities of the Christian life related to each other?

2. Bishop Nygren, an outstanding Lutheran thinker in Sweden, has described love of the kind just described as the circulation of the blood in Christ's body. How does an unloving member affect the "church's circulatory system"?

3. In his preface to Romans, Luther writes: "Faith . . . is a divine work in us . . . O, it is a living, busy, active, mighty thing, this faith; and so it is impossible for it not to do good works incessantly. It does not ask whether there are good works to do, but before the question arises; it has already done them, and is always at the doing of them. He who does not these works is a faithless man. He gropes and looks about after faith and good works, and knows neither what faith is nor what good works are, though he talks and talks, with many words, about faith and good works. . . . And thus it is impossible to separate works from faith, quite as impossible to separate heat and light from fire."

Are good works the root or the fruit of salvation?

4. In the 16th century there was a rebellion in Norfolk, England. It was led by a man named Kitt. A government official spoke in ugly terms about Kitt and his henchmen. Someone objected, "Call not them villains for whom Christ died."

Charles Kingsley, the 19th century English poet and minister, expressed the same attitude, "Christ died for that man, and Christ cares for him still. He is precious in God's eyes, and he shall be precious in mine also." Read Romans 14:15. Do you think

that Kingsley had captured the spirit of Paul? What about yourself?

5. In "The Teaching of the Twelve Apostles", a manual of Christian instruction that has come down to us from the second century, Christians are told to take into their homes travelers who "come in the name of the Lord." (See Romans 12:13.) It is specified that the visitor must work and that his host should not permit him to live in idleness merely because he is a Christian, for that would mean that the traveler would be making "merchandise of Christ". When must Christian love "put its foot down"? (See Romans 12:18.)

6. "Kindness will melt the hard heart in self-accusing penitence." When the Christian responds to hate and hostility with love, the person who is in the wrong will feel a burning sense of shame, and may be led to a better way of life. Will the Christian seek any other kind of revenge?

WORSHIP SUGGESTIONS

Hymns:

"Jesus, My Lord, My God, My All"

196 CYH

"Living for Jesus a Life That Is True"

238 CYH

"May We Thy Precepts, Lord, Fulfill" 206 CYH

Scripture: Romans 12:1-21

Prayer: Number 64, CYH, page 375; or a free prayer.

● In the 18th century Voltaire prophesied that within 100 years from the time he wrote, the Bible would be an obsolete book and go entirely out of circulation. Today the house in which he lived in Paris is a Bible depot, and with every tick of your watch a Bible rolls off the press!—Information

By Melba Taylor

Party with a

This October party can warm the hearts of many

USING Columbus Day, October 12, as an excuse for indulging in the fun of hunting and searching, let's have an exploring party—with a purpose.

We're dressed for the occasion! Our invitations stated that we should use our imagination and dress as we think a veteran explorer would attire himself. We've followed instructions and imaginations! Why, look at Cortez, Columbus, DeSoto, Marquette, and Joliet.

Since everyone is here we can proceed with the night's activities! Our explorer and exploress who are acting as host and hostess have planned that we should begin our fun at the meeting place. (This meeting place should be large enough to give leaguers ample room for active games. The church's recreation hall would be ideal, if available.)

Rope walker

Since explorers must have keen eyes, this game will be used to test the vision of the leaguers.

Each person competes for the titles of "King and Queen Explorer" one at a time. Looking through a pair of opera glasses, each person tries to walk on a piece of narrow string, stretched straight on the floor for about 20 feet. As soon as a contestant strays from the straight and narrow path he is eliminated. This is quite a difficult stunt!

Fire in the forest

Quickness and speed are assets to an explorer.

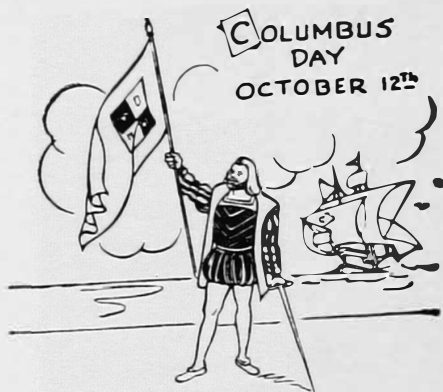
In a circle the boys stand on the outside behind their partners, who are the girls. "It" calls out, "Fire in the forest, run men run." Everyone must hold up hands and move—the girls clockwise, the boys counterclockwise. Soon the leader calls, "Fire is out," and tries to get a partner, all the rest doing the same. Whoever is left out becomes the leader.

Explorer's purpose

On with our party with a purpose. The leaguers are divided into groups

urpose

children in December



of four each. To each group is handed a piece of paper with several names and addresses on it. The adult adviser asks for the attention of "The Luther League Explorers." He tells the leaguers that the names of the persons on each group's list have been telephoned by a committee several days in advance. The families are expecting the leaguers on this night. They will have old toys ready for the explorers to collect and bring back to the "meeting place."

The adviser then explains to the leaguers that these old toys can be repaired by Christmastime—a Christmas service project in the making.

The explorers are off — in cars if the city is large, on foot if the community is small. They are to meet back at the "meeting place" at a time specified by the adviser.

As the leaguers return with their collections, perhaps some good suggestions as to how to repair the toys will come. Plans for place and date of repairing the toys can be made while the explorers are eating and

drinking plenty of warm refreshments.

This "party with a purpose" can be an overwhelming success with plenty of planning and plenty of enthusiasm.

Advance telephoning to the various homes to be visited is a *must*. The committee in charge of this preliminary should be sure that the families know about what time to expect the leaguers at their homes. Also, the leaguers should be reminded to state the purpose of their call at each home, although the committee has telephoned previously.

Concerning the purpose for the party, numerous other things could be substituted in the place of old toys. Collecting clothing for overseas relief or distributing something that the pastor would like put into various homes in the congregation would serve as excellent "purposes."

Then, too, the party could have as its main purpose a scavenger hunt for souls. The leaguers could use as their purpose the visiting of inactive and prospective Luther League members.

Movie Reviews

By Eugene A. Hoeffman

WHITE WITCH DOCTOR (20 Century Fox)

Susan Hayward as a nurse who goes to Africa has as her guide Robert Mitchum, a hunter, who in turn is linked up with gold-seeking Walter Slezak. A trip up river brings them to the jungle outpost, only to find that the woman medical missionary has just died. After a dramatic burial sequence in which the only dialogue is the Lord's Prayer recited in native tongue, Susan resolves to attempt to fill the gap temporarily. Bob meantime has a change of heart, and guides her further inland on an errand of mercy. Entire venture, however, almost comes to a tragic end when greedy Slezak follows after.

The vast Congo Basin provides striking scenic effects and authentic tribal background. Technicolor.



SANGAREE (Paramount)

A romantic drama in technicolor and 3-D is this Fernando Lamas-Arlene Dahl feature set in the deep South immediately following the American Revolutionary War.

Willed control over his benefactor's estate, Lamas comes to Savannah to take charge. The son, Tom Drake, approves, but spitfire daughter Arlene is opposed, fearing loss of her plantation, Sangaree. Wisely confining himself to other holdings, Fernando finds his hands full of trouble anyway, including pirates and a feud. Obviously all things will be resolved and the two chief characters in love at the finish. Several 3-D gimmicks are employed. Patricia Medina appears as Tom's wife.



THE SWORD AND THE ROSE (RKO)

Walt Disney's live-action production, filmed in England and based upon the historical novel "When Knighthood Was in Flower" presents in romantic adventure Glynis Johns as the princess in love with commoner Richard Todd. King Henry VIII strongly played by James Robertson Justice, and the King of France (Jean Mercure) provide plot. Michael Gough as the Duke of Buckingham (in love with the princess himself) has the villain's role. Action is somewhat lightweight, rather than swashbuckling.

Picture will usually be shown with the latest in the Disney wildlife series entitled "Prowlers of the Everglades", the Florida alligators. Technicolor. Family.



YOUNG BESS (M-G-M)

Told in flashback by her two faithful retainers, this romantic drama in technicolor brings to life the unhappy childhood and emotional early adult period of the princess destined to become Queen Elizabeth I. Perfectly cast are Jean Simmons as young Bess, Stewart Granger as the dashing Lord Admiral, Deborah Kerr as his wife, Charles Laughton as Henry VIII, and Rex Thompson as the young King Edward.

Considerable court intrigue culminates in the admiral's imprisonment and execution, with its tragic impact upon the queen-to-be. Highly dramatic is her scene before the council when on trial for treason, but similar interest attaches to her romance phases. All in all this story of Tudor England is a well presented coronation-year feature.



© Walt Disney Productions

The man who gives more time for LUTHER LIFE every month than any other unpaid staff member is your movie review critic, Eugene A. Hoeftman—better known to his associates as “Gene.”

On being called to edit the movie review section, Gene immediately made necessary contacts with publicity departments of the various studios and set up a smooth-running staff to cover the film world. In addition to Mrs. Hoeftman, this staff includes a former P.T.-A. film reviewer and several other persons well qualified to serve you. An average of 12 films a month are seen (either at the studios or at a preview theater) from which four are selected for review. Gene writes all reviews personally.



A life-long Lutheran, Gene has held many positions in the Lutheran church in California, including five years as president of the California District Luther League (ALC), 1941-46. Currently he is co-chairman of the Lutheran Laymen's Movement in the Los Angeles area and is president of the Southern Conference Brotherhood. He has been active in the film program of the Laymen's Movement, assisting in the final reviewing of such productions as “Like a Mighty Army,” “The Difference,” and “45 Tioga Street.”

One of the founders of Grace Lutheran Church of Culver City (1945), he is secretary of this eight-year-old church, the Rev. William Herbert Blough, pastor.

The Hoeftmans have two children, Do-Jean, 14, a Luther leaguer, and Judy, 11. Mrs. Hoeftman is educational chairman of the California Women's Missionary Society and is active in church and community work.

Hearty thanks from LUTHER LIFE to this capable staffer!

ROMAN HOLIDAY (Paramount)

A young princess (Audrey Hepburn) on a good-will tour of the Continent has a day's fling incognito in the company of an American newspaperman (Gregory Peck) and his photographer associate (Eddie Albert). The boys naturally are out to get an exclusive story, but in the process fall victims of her innocent, trusting personality, and in the end withhold the story at considerable financial sacrifice.

Filmed in its entirety in Rome, Italy, the picture is also an entrancing travelogue of the eternal city.

Story is climaxed by a big press conference scene in which all three personalities are revealed in noble vein, with no succumbing to the usual Hollywood happy ending. Lots of laughs, and a few tears too.



© 1953 Paramount Pictures Corporation

MELBA (United Artists)

Patrice Munsel, current operatic star, portrays role of Nellie Melba of grand opera fame at the turn of the century. Music lovers will revel in excerpts from different operas.

Following a familiar pattern, story unfolds the struggle for a career in music which is successful beyond all dreams but which also brings with it the personal heartaches of a great public figure.

Suitors for her hand are John Justin, Alex Clunes, and John McCallum (who wins over all only to find himself labeled "Mr. Melba"). Queen Victoria is played by Sybil Thorndike. Sadler's Wells Ballet appears, as well as members of the Covent Garden Opera Orchestra and Chorus. Scenes in the latter playhouse are particularly full of rich colorings. Technicolor.



October Book of the Month

MALENKOV: STALIN'S SUCCESSOR. By Martin Ebon. New York: McGraw-Hill. 284 pages. \$3.75.

On March 6th of this year, a fat-faced, five-foot, seven-inch, 250-pounder became boss of the Soviet empire. Until the day he draws his last breath, he will be the world's No. 1 personality.

He is Georgi Maximilianovich Malenkov.

This plump potentate is a first-class politician with an index-card brain. He is Stalin's successor today because he—Malenkov—planned it that way.

Whether we like it or not, Malenkov is out to communize the world. A single reading of his lengthy address to the 19th Congress of the Communist Party in 1952, printed in the appendix of this book, presents his strategy of world conquest.

If he has any love for the United States or its citizens, it's news to the Communists. Not one flicker of affection has ever been noted in any of his actions; and nothing but hate and disgust in his speeches for this "land of war-mongering, monopolistic, capitalist, anti-democratic, occupationistic, billionaires—the United States."

Martin Ebon, the book's author—who, by the way, probably knows more about Malenkov than any other American—reviews the new Soviet premier's slow, but sure, rise to power. Malenkov performed his aims so slyly that the reader wonders if even Stalin

realized what a slick operator his understudy really was! Through the years, he has "eliminated"—either by death or demotion—friends and foes alike, whenever they got in his way on the step-ladder to the top.

This book serves fair warning that the days ahead will be just as difficult—if not more so—than those days when Joe Stalin was on the Soviet throne.

As a Christian reader, I came to this conclusion after digesting the volume: The world needs a converted America, that is, a Christianized America, to demonstrate to all nations that true Christianity will "run circles around" the world's very best grade of Malenkovized Communism.

—LESLIE CONRAD, JR.

Adventure

WANDERLUST. By Hans de Meiss-Teuffen. New York: McGraw-Hill. 328 pages. \$4.00.

While many teen-agers get the urge to travel and see new lands, learn new customs, and meet new people, few have the opportunity to satisfy this drive. Hans de Meiss-Teuffen, a Swiss sailor of the lakes, however, is the exception.

Alone he sailed the Mediterranean and Red seas, and the Indian and Atlantic oceans. In Palestine he went inland to become a laborer. In Africa he became a road-gang supervisor, plantation manager, hotel owner, and material-pattern designer. During World

War II he was at first a British counter-spy in the Nazi espionage corps and later a British spy in France and Germany.

The cliché, "Truth is stranger than fiction," is certainly applicable to *Wanderlust*, the literary summary of true experiences. And this book relates more than events. It describes the faith the author fostered and developed in himself, in the future, and in the power that guides our lives—a power that shapes and directs all things into a meaningful pattern. The author calls this power a "General Manager" who is able to make order and purpose out of complexity and chaos. Hans' skill and resourcefulness carried him to a certain point, but beyond that it was faith alone that saw him through.

Wanderlust is a must for those who desire to read an account of how one came closer to the "General Manager" through intuition and faith reinforced by experience.

—GOTFRED C. JACOBSEN

Red Bank, N. J.

Sports

MR. UMP. By Babe Pinelli. Philadelphia: Westminster Press. 184 pages. \$2.50.

If John Gunther had written this book he would have most likely called it *Inside Mr. Ump*.

That's what it is, an "inside" report on umpiring by one of the most colorful "men in blue" who has ever called balls and strikes in the major leagues.

Babe Pinelli, the umpire-author, says of the book that "he feels it will serve to show youngsters interested in sports that their ambitions can be ful-

filled regardless of obstacles." He carries through with his aim to the point of nigh-perfection.

—L. C.

Delinquents

DELINQUENTS IN THE MAKING. By Sheldon and Eleanor Glueck. New York: Harpers. \$3.00. 214 pages.

Delinquents in the Making is the outgrowth of a widespread request for a simpler version of the findings of the research into persistent delinquency published in *Unraveling Juvenile Delinquency* by The Commonwealth Fund. (Reviewed in LUTHER LIFE, April, 1951.)

We said then—and we repeat: "This is not the last word on the subject of juvenile delinquency, but it is the latest word. . . . Pastors, teachers, scout masters, school principals, and youth workers will be interested in the findings of this volume."

—L. C.

Topics Material

THE BIBLE AND ITS USE. By O. Frederick Nolde and John A. Kaufmann. Philadelphia: Muhlenberg Press. 95 pages. \$.60.

Rip out the first and last chapters of *The Bible and Its Use* and you have three top-notch Luther League topics left. Chapters two through four are written in such a style that they could be read at a youth session. And at the end of each is a list of questions and suggested projects that should provide background for discussion and activity.

The book is based upon an earlier text by O. Frederick Nolde and Paul J. Hoh, which was entitled *My Bible*.

—J. M.

Clatter . . . *by conrad, jr.*

J STOPPED in the neighborhood drugstore for a toothbrush.

When my druggist friend saw that I was interested in teeth-brushing equipment, he spoke up: "If you won't object, I'll make a suggestion. Try one of these!"

He reached over and pulled out a big bushy-looking brush, and added: "These are real, honest-to-goodness, natural bristles. First I've been able to get in years."

I smiled, shook my head, and thought: "Why, I couldn't go back to those things, not me! Why, I haven't used anything but nylon or pylon or orlon tooth brushes for years!"

But before I took leave of the drugstore, I had purchased the druggist's recommended article—he's a solid salesman. He vowed that my new purchase would out-brush, out-satisfy, out-last anything on his display rack.

I'll have to be honest: The druggist knew what he was talking about. I haven't owned a toothbrush in a decade that does its work as thoroughly.

This experience put me to thinking: Is too much of our present-day religion "nylonized"? Have we by-passed the bristling "faith of our fathers" for something not nearly as good?

Almost before I realized it, something clicked in my mental machinery. I recalled some survey results.

During the last three summers, I've had opportunity to ask a lot of Lutheran young people a lot of questions about their church life. I've talked to them about the Sunday worship services in their congregations.

I've learned first-handedly from them—when their pastors were not eavesdropping—that they like what their parents and grandparents liked, and like.

They like to sing their Christianity in the form of familiar hymns.

They like the so-called doctrinal sermon—just as long as it's a "teaching sermon" of what the Lutheran church stands for. But they don't like too much stuffy theological terminology that never registers with them.

They believe in the power of prayer. And even though most of their prayers contain more "give me" than either "make me" or "use me," they still recognize that there's no greater power at youth's finger-tips than prayer.

They like long sermons, believe it or not—just as long as their pastor has something worthwhile to say.

Almost without exception, they prefer a text with every sermon. Their only request is that the text be short enough so that they can remember it after the service is over.

No, today's Lutheran youth haven't by-passed the bristling "faith of their fathers." They've still got it!

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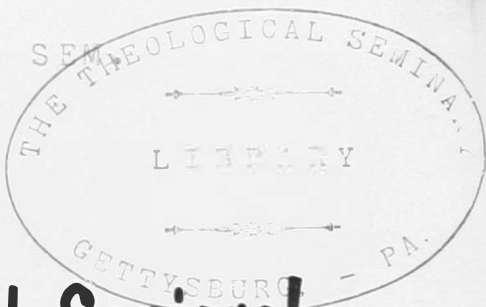
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