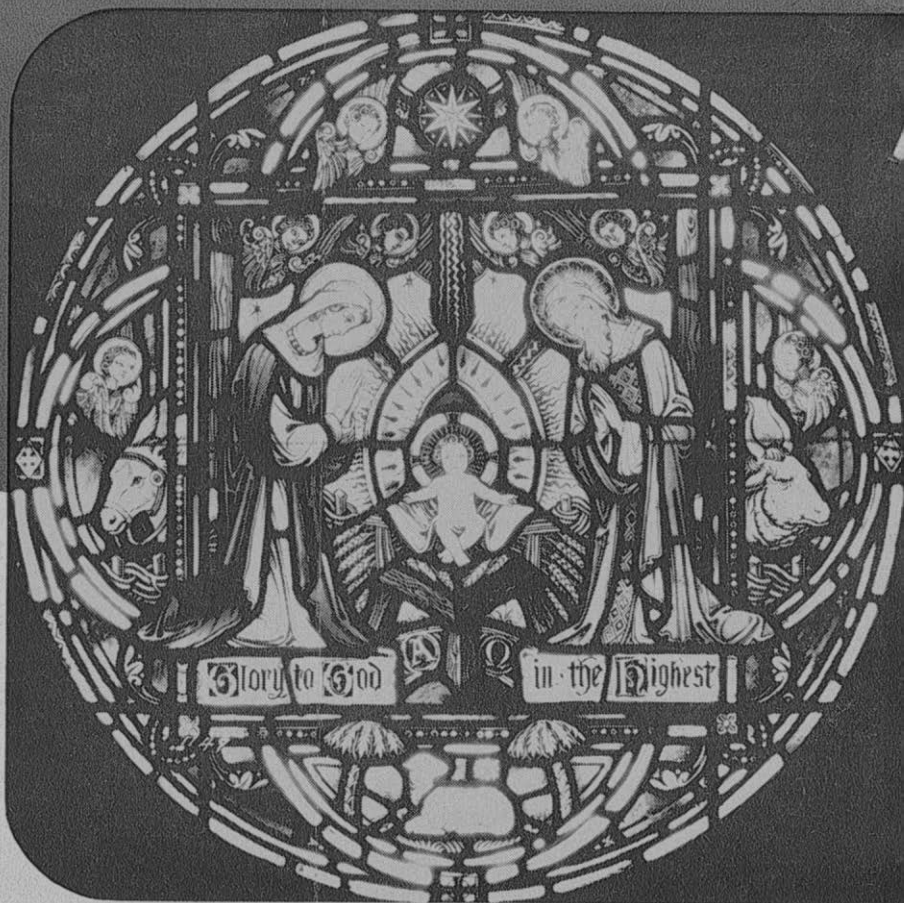


The LUTHERAN



O come to my heart, Lord Jesus
There is room in my heart for Thee

Vol. 30, No. 13

DECEMBER 24, 1947

5 CENTS

Shepherds Without Lambs

DWIGHT SHELBY sat at his desk in the Victor Theater checking a list of properties for the Christmas pageant in Trinity Church. He was puzzled. Where was he going to get three lambs?

The pastor at Trinity, a fellow Rotarian, had asked him to help with the lighting and "props" for the pageant. He enjoyed helping. In fact, he even liked attending church services and making an offering. It seemed the thing to do. The pastor had been after him to become a member, but he just couldn't see himself—a theater manager—standing before the congregation and reaffirming the vows he had taken as a boy.

He recalled some of it. *Yes, I renounce. . . . Yes, by the help of God. . . .* It was all right to say those things with a group of other fellows in the confirmation class, but as an adult—a man representing the sophistication of the theater. . . .

Dwight went back to his list of properties and the script of the pageant. The stage direction read: "A group of

shepherds enters bearing lambs. They kneel, placing them at the manger."

SUDDENLY Dwight reached for his phone, dialed a number. The pastor's voice came over the wire.

"Sorry to call you so late," Dwight said, "but I've just gotten an idea about your pageant. Why not have the shepherds enter empty-handed?"

"Think it would be as effective?" the pastor asked.

"More so. Their act of kneeling in front of the manger will be more inspiring if they don't bring gifts. It means that they're giving themselves."

"Carries out the thought that God wants us first . . . our gifts will follow?" "Yes, that's it exactly."

There was silence at both ends of the phone. Then the pastor said, "You believe that, don't you, Dwight?"

The answer was slow, thoughtful. "Yes . . ." he paused. "Would Sunday morning be all right?"



The LUTHERAN

News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania. H. Torrey Walker, Business Manager. A. J. Arbogast, Circulation and Advertising.

Subscription Price, \$2.50 a Year. Copyright, 1947, by United Lutheran Publication House

Printed in U.S.A.

Entered as second-class matter, October 29, 1933, at the Post Office, Phila., Pa., under act of March 3, 1879.

THIS WEEK in *The* LUTHERAN

The Church in the News	Page	4
World News Notes		8
Washington		9
A LUTHERAN SERVICE IN THE HOLY CITY	By Robert Root	10
Arabs gather in the Church of the Redeemer in Jerusalem		
THE PRESSURE OF CHRISTMAS JOY	By Raymond T. Stamm	13
Christian gladness ought to last a whole year		
Our Christmas Dinner Guest	By Joseph B. Mohr	17
NEW IDEA FOR CHRISTMAS		18
Some of our ways of celebrating Christmas are modern inventions		
CHRISTMAS EVE DECISION	By Marjory Bracher	21
A story about a personal discovery		
Land! and Shipwreck	By Ralph D. Heim	26
"Know the Bible" study of The Acts		
The Lathrop Family: Morning Visitors	By Margaret A. J. Irvin	29
Personal Problem Clinic	By Earl S. Rudisill	31
Books		32
Across the Desk	By Nathan R. Melhorn	34
That Sunday Feeling		36
News of the States:		
California: San Francisco—37; Illinois: Chicago—38; Kansas—40; New Jersey:		
Camden—40; New York: Brooklyn—41; Ohio: Toledo—43; Pennsylvania:		
Philadelphia—43; Pittsburgh—44; Stroudsburg—46; Virginia: Marion—47		
Campus		37
In Conclusion		50

Next Week: THE STRANGER AT YOUR DOOR - By Edward P. Turnbach

THE CHURCH IN THE NEWS

No room in the U.S.

There was no "Merry Christmas" greeting from the U.S. immigration office to the Estonian refugees interned at Ellis Island. Instead, they received word this month that they would be deported. After a 75-day trip across the Atlantic in a fishing boat, they had entered the U.S. illegally, and would not be permitted to stay.

The Immigration and Naturalization Service at Philadelphia had ruled against 23 Estonians and a Latvian who had landed at Savannah on Sept. 16. Final word had not been spoken regarding 32 Estonians and Latvians who reached Florida in October.

President Truman made a personal appeal on behalf of 16 Estonians who escaped in a small boat to the U.S. in 1945, and also 48 who arrived in 1946. Two months ago these refugees were given permission to remain permanently in the U.S. The National Lutheran Council had requested the president to intercede on behalf of the 1947 arrivals also.

There was still one door open. The Canadian government might admit the 1947 refugees if they could pass the usual mental and physical tests. Canadian Lutheran World Relief, with headquarters in Winnipeg, would give a five-year guarantee to find them jobs and a place to live.

Merry Christmas

In hospitals, schools, and orphanages, Christians would come singing carols and carrying gift packages this week. Inner Mission agencies of the Lutheran churches were working long hours in preparation for the celebration.

Most decorated city in America would probably be Bethlehem, Pa., with its 100-foot electric star on top of South Mountain visible for 20 miles.



Lensdowne, Md., Boy Scouts helped the Rev. L. N. Zahn, executive secretary of the Baltimore Inner Mission Society. They collected and repaired toys for poor families

From church towers there would be more broadcasting of carols and ringing of chimes than ever before. Churches, which had been buying all sorts of new public-address equipment, would turn loose a chorus of joy as Christmas came again.

In Fremont, Nebr., W. E. Brazda had not been fortunate with his contribution of Christmas carols to the public. From the top of his business establishment he had broadcast five minutes of music six

times a day. Somebody had made a complaint to the police department, and Mr. Brazda was arrested. He didn't know whether he had violated a city anti-noise ordinance or was guilty of disturbing the peace.

In Millersburg, Pa., from the tower of St. Paul's Lutheran Church clergymen had taken turns broadcasting a scripture reading each day at noon.

Freedom to believe

If 50 nations could agree on the meaning of religious liberty, they might be taking a long step toward insuring such liberty throughout the world. This month in Geneva a committee was trying to write a satisfactory definition.

Every man has a right to believe as he wishes, even if he wishes to believe in nothing. He should be free to change his belief, and to persuade others to change theirs. That is, he has a right to be a missionary.

Such ideas were being put in shape for endorsement by the Human Rights Commission of the United Nations. Dr. O. Frederick Nolde, Philadelphia Seminary professor, was not fully satisfied with the committee's statement. As director of the Commission on the Churches in International Affairs, he had gone to Geneva to give advice.

Disagreement

The first part of the statement on religious liberty, the committee agreed, should read: "Individual freedom of thought and conscience to hold or change beliefs is an absolute and sacred right."

General Carlos Romulo, of the Philippine Islands, proposed that the second part of the declaration should read: "Every person has the right freely to manifest his beliefs in religious worship, private or public, in observances, in

teaching, association, and practice."

A. E. Bogomolov, of Russia, asserted that the logical conclusion of the first part would be that the second part should grant freedom also to anti-religious associations. He said that in the Soviet Union and other countries, religious education is a private matter of the individual.

Mrs. Eleanor Roosevelt, United States member, replied that freedom of belief, as stated in the first part, took care of the objection raised by Mr. Bogomolov in that it guarantees non-religious people freedom of belief.

The committee agreed to accept provisionally a proposal by Dr. Miguel Amado, of Panama, that the second part of its statement guarantee freedom of worship and teaching.

What about Terry McCollum?

This month the U.S. Supreme Court was hearing about Terry McCollum. Mrs. Vashti McCollum's 14-year-old son did not like being the only boy in school at Champaign, Ill., who was not attending classes in religion which the local churches hold each week in 11 school buildings.

County and state courts in Illinois failed to agree with Mrs. McCollum's argument that public schools should not be permitted to give time and space for classes in religion. If the U.S. Supreme Court sides with Mrs. McCollum, released-time classes in which 2,000,000 children now receive religious instruction might be outlawed.

Baptists, Jews, Seventh Day Adventists, and Unitarians had sent the Supreme Court statements opposing the weekday religious classes. Dr. J. J. Dawson, secretary of a committee representing Northern, Southern, and National Baptists, said, "We believe that God ordained the home and the church

to supply religious instruction and that it is a serious error to depend on the public schools for such."

Argument in favor of the Champaign plan, presented to the court by Attorney John L. Franklin, was that the U.S. Constitution forbids favoring a single religion but does not forbid aid to religions if all are treated alike. Attorney Owen Rall argued that decisions regarding school policy are properly made by the states and the local districts and should not be made on a "national level."

A majority of Protestants were strongly hopeful that the Supreme Court would decide in favor of the released-time plan of religious instruction. United Lutherans had set aside a modest sum of money to aid in defense of the plan at the Supreme Court hearing. The decision would probably be announced in January.

Freedom for colleges

One after another the American colleges founded and supported by Protestant churches had broken loose from denominational control.

Presbyterians never had much control over Washington and Jefferson College, a small, heavily endowed school for men in western Pennsylvania. But they included W. & J. on their list of schools, and had promised it \$100,000 from their postwar reconstruction fund. To date \$41,000 had been paid. Annual grants of about \$5,000 had been made by the Presbyterian Church toward the college's \$750,000 budget.

This month W. & J. went on record as being "free from ecclesiastical control." College trustees said they had no intention of being governed by a set of standards established by the Presbyterian Church in 1943.

First standard the Presbyterians had

set requires that "the college shall adopt a statement of purpose clearly defining its status as a Christian college. This statement of purpose shall be included in the catalogue and shall indicate that the college is affiliated with the Presbyterian Church, U.S.A."

Standard Number Two requires that "only men and women who are active members in good standing of some evangelical Christian Church which affirms its loyalty to Jesus Christ as the divine Lord and Saviour" shall be employed as members of the faculty. Third standard is that "the college shall provide courses in Biblical studies and shall require at least one such course for graduation."

W. & J. has a Bible course now, but intends to drop it next year, says the Pittsburgh Press, "in favor of a broader course in comparative religions."

Former president of W. & J., Dr. Ralph Cooper Hutchison, had drawn up the college standards adopted by the Presbyterian Board of Christian Education. Dr. James H. Case, who became the college president a year ago, says President Hutchison "committed the college to the standards without reporting the matter to the trustees."

Lutherans to organize in Italy

This month congregations in eight Italian cities had decided to organize an Evangelical Lutheran Church in Italy. They are located in Rome, Naples, Florence, Milan, Genoa, Venice, Merano, and Bozen. Associated with them would be the Lutheran church in Trieste.

Formerly the congregations were limited to Germans living in Italy. Their activities will be expanded to include Italians. The U.S. National Committee of the Lutheran World Federation voted this month to provide \$7,860 for church

reconstruction at Bolzano and Capri, and for the deaconess home in Rome.

Aid for Yugoslavs

To help the handful of Lutheran pastors in Yugoslavia the U.S. National Committee allotted \$7,000. State of the church in Yugoslavia was described.

There are Wendish congregations with 35,000 members, 13 pastors. . . . Hungarian congregations, 10,000 members, four pastors. . . . Croats practically without pastors (the Rev. Edgar Popp in Zagreb serves 16 congregations). . . . The Slovak Synod, under Bishop Samuel Starke, has about 75,000 members.



A Christmas story

It was Christmas-time in 1946.

The country's trains were loaded with people eager to get home for the holidays. Among the most eager were some GIs, who had not seen Mom and the gang for a long time.

One of these trains came to a sudden halt at Coulter, Ohio. It was a wreck—a terrible wreck. There were dead carried away. There were cuts and burns, blood and bandages. Four of the GIs, bandaged and burned, were taken to a hospital in Mansfield. For them it meant Christmas away from home—among strangers. But better alive than dead—with their buddies.

The wide-awake in First Lutheran

Church, Mansfield, could read between the lines. "We'll make Christmas for them, right in the hospital. We'll trim trees and collect some gifts."

The congregation took to it with the traditional help-others Christmas spirit. Trees were purchased. Lights were strung through the branches. As if by miracle, something other than colored balls blossomed on the silver boughs. Yes—BILLS, U.S. folding money. Ninety-six dollars for each GI! Besides, there was a New Testament, a picture of Christ, and a personal surprise package. An alert congregation led by an alert pastor had found a way to bring a merry Christmas to some who especially needed it.

WORLD NEWS NOTES

Teaching Germans

SWEDEN HAS a realistic way of introducing democracy into Germany. Last year she allocated 90,000 kroner (about \$25,000) for the re-education of teachers from Germany in the principles and practices of democracy. At present there are 60 school teachers, sent from the British and American zones of Germany, taking a five-week course in an institution established by the Swedes in Norrkoping.

Upon completion of the course, these will be sent in pairs to Swedish folk high schools, to observe the democratic educational system in operation. Other teachers will continue to follow them to receive the Norrkoping course.

Queen's gift

THE CHURCH of the Nativity in Bethlehem is richer by a queen's crown. When Italy ravaged Ethiopia in 1935, the Empress Menen, Haile Selassie's wife, found a refuge in Jerusalem. While there she vowed to give her richly gemmed crown to that church, if her country were delivered from conquest.

Whatever the reason for delay in fulfilling the vow, the crown was recently conveyed by a special envoy from Addis Ababa, and placed in the hands of the Greek Orthodox Patriarch Timothy. It now holds an honored place in the Church of the Nativity. Empress Menen is a member of the Coptic Christian Church in Ethiopia.

More ostriches

SOUTH AFRICA's ostrich industry is coming back with a rush. After a long depression, which reduced her ostrich population of 750,000 domesticated birds in 1911 to a recent census of 20,000, os-

trich feathers are in the market again in a big way, to be used on hats, for fans, and costumes.

The big boom years of 1880-85, when a pair of matched ostriches brought as high as \$5,000, may be duplicated in the proposed five-year plan to raise the ostrich population to 250,000. That might not be difficult. A female ostrich can hatch 50 chicks a year and keep it up a long time, for she can reach the century mark in age. Other commercial possibilities are likely to contribute to a stabilized ostrich boom. A valuable oil is now being extracted from ostrich quills, and the "flues" of ostrich feathers, combined with wool, produce an attractive new type of cloth for dress material.

Here and there

CHILE is planning to drive an irrigation tunnel through the Andes to water the arid lands of the lofty enclosed valley of Azapa. The tunnel will be two and a half miles long and at an altitude of 12,000 feet. . . . WHEN MOSLEM pilgrims made their journey of devotion to the holy city of Mecca this year, many of them went by airplane. . . . WHEN EMPEROR Hirohito of Japan came to pay his taxes recently he was informed that they amounted to 42 million dollars. Since this meant 90 per cent of the total value of his possessions, it might better be designated a capital levy, with a big C. . . . If CITIZENS of other countries profit by business connections or investments in Brazil, they will have to register that profit with the Bank of Brazil before Dec. 31, 1947, if they expect to get any of the money out of Brazil.

—JULIUS F. SEEBACH

Each European country must be studied separately to think through our obligations for relief. Wide differences of judgment likely will continue. Testimony by Representative Ellsworth Buck of New York before the Foreign Affairs Committee seems so first-hand and so contradictory to much we have heard that some of his observations about France are given here.

"This past summer at my own expense, I rode in my own car 5,500 miles through the highways and byways of France. I lived in village inns, luxury resort hotels, and all the gradations in between. I was routed neither by French nor American brass. I selected my itinerary and took my own interpreter.

"I didn't talk to a single French official but I did talk to hundreds of ordinary people, storekeepers, farmers, mechanics, waiters, laborers, industrialists and white collar workers. My remarks are based on what I learned from these people and what I saw with my own eyes as I drove along. Last Monday President Truman told us food stocks in France 'are now near the vanishing point.' Gentleman, the President has been misinformed.

Why hunger?

"No less an authority than the President of France was quoted not two months ago as stating that there are more head of livestock in France today than before the beginning of World War II. . . . France is 50 per cent urban and 50 per cent rural. In the urban areas there are severe food shortages and devastatingly high black market prices. In the rural areas there is plenty of food.

"The French peasant has been burned. He does not want francs. He only wants things. Hence the produce of his farms does not reach the cities. Therefore you have hunger in the cities.

For example

"We are asked to provide \$328,000,000 in emergency relief over the next four months. I want to address myself to certain of the items which make up that \$328,000,000."

Wheat. Rising bread prices are unpopular in a country where bread is a staple diet. Being politically minded, the French government put a low ceiling price on wheat, so low the peasant reduced wheat plantings and planted corn and other crops. We are asked to donate \$111,000,000 of wheat to make good the bad judgment of the French government.

Milk products, fats, and oils. The French farmer will not sell dairy products or animals. We are asked to have more regard for the people of French cities than the French peasant has for his own countrymen. We are asked to give \$23,000,000.

How glvel

The Congressman believes "the food situation in French cities is largely the result of bad judgment and lack of courage on the part of the French government." *He favors some relief.* "We want no starvation, however caused. . . . Our further giving should not permit the French to sit back and fail to take measures politically unpopular to solve their own interior problems. Our giving should be the minimum which will force the French to put their own house in order."

—OSCAR F. BLACKWELDER

A Lutheran Service in the Holy City

By ROBERT ROOT

Arab congregation worships in Church of the Redeemer
in the ancient capital city of the Jewish nation

THE ARAB LUTHERAN pastor started the service by reading, in his native tongue, the Confession of Sins and Absolution. Then the congregation sang the Forty-sixth Psalm, to the tune of "A Mighty Fortress," also in Arabic, and in the same language repeated the Apostles' Creed.

It was the first time in history that the Arab Lutherans of Palestine had had a service in this Church of the Redeemer, in the center of the historic old city of Jerusalem, only a few yards from the place of Christ's crucifixion and tomb. It was the first time, in fact, that any Lutheran service had been held in this church since war came, and German churchmen who maintained it had been interned when British forces took over the property.

But now it was Reformation Sunday, and the British custodian of enemy property had granted the right to use the church.

In many ways the service was like one in a Lutheran church in the United States; in many ways, like one in Germany. Following the Creed, the congregation sang the Arabic liturgy, arranged after the German form, and listened meanwhile to the reading of the Epistle and Gospel for the day. The pastor prayed, and there was another

Mr. Root, formerly a member of the public relations staff of the World Council of Churches, is traveling through the Near East to India and China. He will write a series of articles for "The Lutheran."



ARAB LUTHERAN congregation at the door of Redeemer Church in Jerusalem

hymn—this time, "A Mighty Fortress" itself.

IT WAS A HIGH, vaulted church of white stone, with tall, Arabic-style pointed arches. Alternating blue and white stones in the arches gave them a striped effect, and the apse beyond was gilded, in the Eastern style, with gold designs, around a face of Christ. Beside two tall white candles in the sanctuary stood two pastors in their black robes and white bands—the Arab pastor, Shedid Baz Haddad, and Dr. Edwin Moll, representing the Lutheran World Federation and the National Lutheran Council.

Following the hymn, Pastor Haddad mounted the stairs to the pulpit at the right. As he started his sermon, all

rose when he read the text, as in Europe. It was a congregation of perhaps 250 Arab men and women, most of them in Western clothing. There were a number of small children, and in a block sat 50 boys from the Lutheran orphanage.

Seated near us was one colorfully



INTERIOR OF REDEEMER CHURCH
... First Lutheran service since 1939

dressed Arab, with a long, striped white "nightshirt," with little splits on the sides at the bottom; a brown Western suitcoat; and over his head, a filmy white cloth, bordered with small decorative knots.

And now Dr. Moll brought brief greetings from the churches abroad. He urged the congregation to think not only of what the church had done for them but what they could do for the church.

"Let us think that there comes into this beautiful church on this holy spot ... Jesus Christ—and he is here in spirit now—and you say to him, 'Lord, you have done so much for me. I know you. I love you. I am saved by you. What

can I now do for my church and for you?'"

ONE OF THE FIRST things Jesus would reply, said Dr. Moll, would be to urge them to pray for the church.

"All of you here today have been blessed by the people that came to you from Europe. . . . God used them to make out of you what you are today. Now that same church in Europe is in great, great need. Do you know that we are sending from America hymnbooks and building wooden churches in Germany? Pray for your mother church in Europe and for the church here."

Dr. Moll urged also that the people show by their actions that they were faithful and loyal to it and "let people round about you see you going to your church." Finally, he reminded them how they could help those who had founded this church. They and their children in Germany are suffering for lack of food and clothing and medicine, he said.

"They once opened their hearts and their pocketbooks, and they gave to you. Need I say more? Let us today give."

THEN MRS. MOLL sang a number, the congregation joined in an Arab hymn based on Matthew, and the service closed with a benediction. But though some left, this was not really all. There was still to be a communion service and a baptism. Mr. Said Moureibir, a blind boy at the orphanage who grew up to direct its blind work, and his wife, Mary, brought their baby to the font, and like babies in all churches, it cried and kicked its white boots as the water was put on its head.

Later, Pastor Haddad said this was the thirty-fourth baptism he has had



PASTOR SHEDID BAZ HADDAD

... "No talent for business"

in four years, for though the church was closed to the congregation through the war, the Arabs met in a chapel. In 1946, when Dr. Moll arrived to bring advice and assistance, only five or six were attending the service, and to earn a livelihood, Pastor Haddad was teaching. Recently, payment of the pastor has been undertaken by the National Lutheran Council, so he can devote full time to this congregation and another south of Jerusalem.

An evangelist for 20 years, who was ordained in 1939, Pastor Haddad has a story of up's and down's not unlike many of the Arab Lutherans. He was born in Lebanon to a Greek Orthodox family, and one uncle was an Orthodox archbishop, another uncle was an Anglican canon. When he was nine, his father, a blacksmith and stone-breaker, died, and he was put in the German Lutheran orphanage at Jerusalem. Here he was confirmed in 1913, and he finished its seminary the next year.

Born into a religious family, young Haddad had for many years had "an

inner feeling" that he would enter the ministry. He said that as a small boy, he told his uncle he would be a pastor. But many occupations intervened before that goal was reached.

DURING WORLD WAR I, he was secretary of a German expedition for oil, and after the war, he returned to the orphanage school to teach Arabic for three years. Then he went to Lebanon for a year and tried to open a Lutheran school, but the French government, then in control, opposed the effort.

So by 1923, he was in West Africa. Though he doesn't care much about money and has "no talent for business," he was a merchant with his brother, buying and selling European goods for three years.

Then he went back to Lebanon, married a teacher in a mission school, and returned to Palestine, to Hebron—in the region to which Abraham migrated in ancient times—to be an evangelist for three years. In 1930, he moved to the parish at Beit Jala, near Bethlehem.

Eight years later, Pastor Haddad arranged to go to Germany. There he traveled to tell the story of the Palestine work for the mission which supported it, and he studied theology at the Munich Academy and won a medal in German literature. Back in Palestine the next year, he was ordained.

Now he began work under terrific pressure. It was his regular fare to preach three or four times a Sunday. But this work was nipped off when the war broke out. The British interned or deported German church workers in Palestine, and because of his German connections, Pastor Haddad was sent to prison.

"Till now, I don't know why I was in prison," he told me.

HE PROTESTED from prison that he had done nothing politically, and asked that he be tried, so that he might be punished or released. He wrote the Anglican bishop to compare his imprisonment to that of Niemoeller. Finally, an English sergeant helped him, and after six months in the prison, he was suddenly released, without explanation.

Curiously enough, he was now asked to teach in a Church of England mission school; and he was doing this, and preaching twice every Sunday, when Dr. Moll arrived and arranged to bring him into full-time work with the congregations at Jerusalem and Beit Jala. For the eight years before the National Lutheran Council recently began to pay him, he had preached without pay.

Money is still one of the major problems of the small Lutheran groups in Palestine, of which Pastor Haddad's congregations are typical. Many of the members are poor. And because of the German state-church tradition, there has never been any cultivation of congregational giving. One of Pastor

Haddad's dreams is to get his churches to be self-supporting.

Another need he sees in Palestine is for more Lutheran churches. Jerusalem needs another one, because the Church of the Redeemer, behind a screen of narrow cobbled streets, is inconvenient for such services as burials. He also said that churches should be built in Jaffa and Haifa.

TO TAKE leadership of such churches, more pastors are needed. Some young men have an interest in the ministry. But the possibilities are so uncertain, and salaries so low, that the profession has few attractions. While he still has no urge for business, Pastor Haddad recalls that he earns in a year now what he earned in a month during his days as an African trader.

Still, he has confidence in the future of his church:

"I hope that in the future, with the help of America, we shall be able to do something so that the congregation can live without outside aid."

The Pressure of Christmas Joy

By RAYMOND T. STAMM

The Biblical account of our Lord's life is a story of unfailing joy in the midst of difficulties. All Christian life may have this joyous character

APART FROM THE LIFE that is hid with Christ in God, the Christmas spirit is bound to dry up with the Christmas tree and be swept out with the tinsel. What we need for the 365 days of the new year is a steady flow of joy, with

pressure sufficient for every emergency.

If on Christmas Day our public utilities were to give us 10 days' notice that they were going to shut down their pumps and generators until Easter, and then again until next December, they would get into immediate trouble with the Public Service Commission. In this, our businessmen are wiser than many

Dr. Stamm is a member of the faculty of Gettysburg Seminary, on leave of absence.

December 24, 1947

who claim that they are Christians.

Despite all trouble and uncertainty, they keep in production, because life depends on them. The powerhouse which we call the church can do no less without making cruel mockery of the brief, bright interlude of good will that makes up the Christmas season.

WE ARE TOLD that the times are too sad to be always rejoicing. How can one produce this beautiful fruit of the Spirit when cold and hungry and hopeless, sick, or in prison under the tyrant's lash? Those whose faith has not yet been tested to the uttermost are well advised not to become light-hearted peddlers of shallow optimism, but to pray humbly that when their trial comes their joy may not fail but be made full.

Yet all may take courage and increased devotion from the fact that the most joyous book in the world was written by men who faced life's worst in an age as savage and uncertain as our own. All the writers of the New Testament impress us with their ability to rejoice in the saddest as well as in the happiest of circumstances.

None is more joyful than Luke, whose whole account of the beginnings of our religion is infused with an unconquerable gladness that no barriers of class and clan can confine. Let us read his book as a meter which registers for all time the pressure of Christian joy.

THE ANGELS bring the good news. Mary rejoices in God her Saviour, who has heard the cry of the poor and thrown open the windows of hope. Zacharias sings of the tender mercy of God and of the Light that never fails to guide men's feet in the way of peace. The shepherds join in the praise. Simeon and Anna repeat the joyous hope.

The years pass and the child Jesus becomes a man. At Nazareth all speak well of him and wonder at his gracious words. His joy is the joy of those who love much because they have been forgiven much. Its missionaries turn "Good morning" into the prayer, "Peace be to this house."

When wise and mighty men of earth revile the Christians and account them as of evil reputation, the Christians rejoice. When they endure persecution, they rely for guidance upon the indwelling Spirit. They plead for those who persecute them, as a vinedresser pleads for another chance for a fruitless fig tree.

There is joy on earth when a sheep and a coin are found, but greater joy in heaven when one sinner repents. So, when the Prodigal comes home from Swineland, it is fitting "to make merry and be glad." And when the Christian's brother sins against him seven times a day and says, "I repent," he forgives him and finds joy in forgiving as in being forgiven.

CHRIST'S CHRISTIANS share his trials in order that they may share his Kingdom. Its King rules not by force but by service, and if any of its citizens wants to be greatest of all, he must make himself the servant of all. The joy of Jesus is the joy of one who spends all his time "going about doing good." But he has enemies who despise him as a do-gooder, convict him of treason, and plant a cross in his path.

Looking beyond the cross to reunion with his friends at the inaugural feast of the Kingdom of Heaven, he makes joy the dominant theme of the Last Supper. The joy which he communicates to them cannot be quenched by his crucifixion, for they perceive that death cannot hold him, that such a life is proof

of its own immortality. That conviction, planted deep in the hearts of Cleopas and his companion, consumes all sadness on the way to Emmaus. While Jesus talks with them and opens to them the Scriptures, the flame of their faith and joy burns up all doubt, and the day ends with the sacrament of the Resurrection.

In Jerusalem the disciples await the Spirit and promise of power to witness. The time-span of the joy of the Psalmist in the companionship and presence of his God is extended from three-score years and ten to the far limits of eternity. Yet here and now each common meal becomes a compact of joy and a sacrament of the generous in heart.

SOON THE CREATIVE impulse of love and joy pressed upon the Mediterranean world, "beginning in Jerusalem and in all Judea and Samaria and to the end of the earth." Each mile added to the radius of influence increases the joy of seeing the barriers fall.

There is much joy in Samaria when Philip preaches the good news of forgiveness and reconciliation instead. One after another the old inequalities and the old slaveries to bitter historical memories give way before the new freedom of unity in Christ. In him every evil social distinction is destined to be leveled—between rich and poor, master and slave, black and white.

Philip spreads the contagion of joy all the way to Caesarea. Then in quick succession other cities become new centers of pressure for the communication of Christian grace and joy: Damascus, Antioch, Galatia, Macedonia, Greece and Rome itself.

Every step of the missionaries is taken against the counter-pressure of a hostile world, whose proud rulers

have no appetite for the fruit of the Spirit of Christ, but resolve to liquidate these makers of joy who are threatening to turn their world upside down. But the more the persecutors try to quench the lamp of their witness for Jesus, the brighter it burns. It is fed by an unfailing supply of the oil of joy and gladness.

Forbidden to speak in the name of Jesus, the Christians go right on preaching and teaching that he is the Christ, and rejoice that they are counted worthy to suffer for him. The very place where they pray against the rage of the Gentiles is shaken by the power of their faith. When the price of his boldness is red martyrdom, Stephen prays, "Lord, do not hold this sin against them," and the heavens open and he sees the Son of Man standing at the right hand of God.

At Iconium, the Gentiles see the light and are glad, and those who believe are filled with joy and with the Holy Spirit. In Lystra, Paul points men away from old pagan gods to the living God, filling their hearts with gladness.

THE CAPACITY of the men of Christ to create joy amid the worst of situations is shown at Philippi, where Paul and Silas, beaten and bleeding, sing hymns at midnight "in the inner prison," and where the pressure of their joy brings peace to the jailor. Paul is Luke's supreme example, under Christ, of calm and steady courage to meet one by one the afflictions of life and transmute them into the greater glory of God.

So, to the very end, Paul bears witness to Christ's gospel of joyful creative suffering with persuasive power. Not even chains can make a cynic of him. In the stress of shipwreck, where all is despair, he is the one man who can put heart into the crew. At dawn on the

fourteenth day of the storm, he takes bread, and "giving thanks to God in the presence of all," he breaks it and begins to eat. That is Paul, and that is Luke, interpreting and doing the will of God, rejoicing always, praying constantly, giving thanks in all circumstances. And that is the pressure of Christmas joy for every day of the year.

IN PAUL'S DICTIONARY of faith, grace and joy grow from the same root, which is the love of God in Christ Jesus. Christian joy is inseparable from love and impossible without it. Whatever gives joy is grace, and the joy which is the fruit of the Spirit springs from a life which is gracious and kind, full of good will irrepressibly imparting itself to others, glad when men accept and rejoice with it, forgiving and still singing God's praise when they reject it and persecute it. Joy is the characteristic mark of the Christian, deep, permanent, all-inclusive.

It is not the passive enjoyment of a selfish individual, but profoundly active, fraught with personal satisfaction and outgoing creative benediction. It cannot be possessed in isolation from all the other members of the body of Christ. The creation of joy is a mutual process between Paul and his Lord and his fellow Christians.

The joy which Paul proclaims in Christ is a practical present reality as well as a glorious promise for the future. Not that it is always easy to stay on this high plane of rejoicing. As he tells his Corinthians, there are times of many tears, times when he despairs of life itself. But no troubles can ever cause his star of hope to grow dim or disappear. He is convinced that his sufferings and dangers are God's media for blessings and raw materials

for the production of thanksgiving by many.

It is God's will that the Christian should always rejoice in the Lord, and Paul has learned in whatsoever state he is, therewith to be content, only so his God is glorified. And so, when he says, "Good morning!" and "Good-bye!" he translates it into the language of the Spirit: "Rejoice in the Lord always; again I will say, Rejoice."

AS WE PASS another milestone in the Christian race, the air is thick with forebodings of doom. Times without number we are told that our plight is God's punishment for our sins, and that it is God's will that we suffer.

But as we enter the new year we need to look at it from a higher vantage point. The suffering that is punishment is not God's will but what man brings upon himself. Sufferings which complete what remains of the afflictions of Christ are creative and directed to prevent future suffering by eliminating its cause. If we would gain courage for the days to come, we must believe that God will use it to that end. Only thus can we find joy in it, for all suffering that is mere punishment is aimless and brutish.

It is not God's will that men should be wretched and poor and hungry and cold and naked, but that all should be happy and joyful. But neither is it God's will that one man or one nation should be safe until all men are safe.

The church is God's great public utility to generate power to transform things as they are into things as they ought to be. Unless its members spend every day of the new year in applying the pressure of Christmas joy to build the kingdom of God on earth as it is in heaven, what right have we to claim God's continuing franchise?



Our Christmas Dinner Guest

By JOSEPH B. MOHR

THE WORDS OF THE prayer, "Come, Lord Jesus, be now our Guest," were still ringing in our ears when a guest really arrived.

It was noon of Christmas Day. Frances and Nancy and Peter and I had just settled down to enjoy our meal. After the prayer, Frances had exclaimed, "Merry Christmas!" Her tone implied: Our sacred moment together. Our home, our children, Christmas dinner.

Then the doorbell rang.

FRANCES HURRIED away from the table. Cutting into a slice of ham, I strained one ear in the direction she had gone.

"I can't give you money . . . if you want something to eat . . ."

She returned. "There's an old man at the door. He wants money for something to eat."

At first I resented this intrusion. Of all times for a beggar to ring our doorbell. How inconvenient!

"Well," I grumbled, "if he's hungry, there's only one thing to do. Give him something to eat. . . . Send him to the back door."

I wondered: Do we have enough food for us and this stranger? Why does the challenge to help a brother come at an inconvenient time? Yet, God didn't ask whether or not it would be convenient to send His Son into the world. And when Jesus arrived, there was no room

for Him in the inn. Is there room in our house for this beggar at the front door?

"Why can't he come in the front door?" suggested Frances.

"Yes," I mused, "why can't he?"

SHE RETURNED to the beggar and invited, "Come in." The voice of the man protested. "No, no. I'll stay outside. Just bring me a sandwich or something."

But Frances insisted. She set an extra plate on the table, and our guest sat down beside Peter.

The man had white hair and a white mustache. His clothes were not clean, but his manners were. Smiling constantly, he appeared interested in our children.

Nancy, who was six years old, merely stared at the stranger. Peter, two years younger, commented: "His hands are dirty. If he'd let his beard grow, he could be Santa Claus."

But our guest only smiled and ate heartily. He said he was 80 years old, and had been a hired man on a farm most of his life. He never had a family. That Christmas Day he had no home, no friends, no place to turn.

After he had finished eating, he thanked us profusely and went his way.

I stared vacantly at the food on the table. Enough remaining to feed another hungry person.



New Idea for Christmas

The Christmas Tree is practically a new idea,
only about three generations old in America



YOUNG AUGUST Imgard kept time to the music with his whole body. His hymnbook waved up and down so vigorously that he could not possibly read the words. Just the same, his voice boomed through the entire house.

This was his first Christmas in America. As a special surprise for his niece and nephew he had planned a holy season just like those he had spent as a boy in Germany. The children were fascinated by the carol he sang:

"O Christmas Tree! O Christmas Tree!
How richly God has decked thee!
Thou bidst us true and faithful be
And trust in God unchangingly."

He noticed once that his brother Fred was smiling with indulgent amusement. But it did not matter. The children were happy. And he saw his sister-in-law wipe a happy tear from her eye.

Then his legend of the first Christmas tree carried his niece and nephew into a land of make-believe.

"WHEN CHRIST was born in Bethlehem," he said, "all the animals and all the creatures from over all the world came to worship him in the manger. And the trees came, too.

"Every kind of tree was there. Mighty oaks, the trunks so big you could not put your arms around them. Maples whose leaves looked like little pieces of silver

as they twisted and turned in the breeze. And willows with long, flowing branches that bowed like graceful dancers before an audience. Some of the trees had red and pink blossoms. And others could hardly hold up the fruit on their limbs. All the trees were magnificent. All, that is, except one.

"Smallest of all, this tree was ragged and tired. The reason was that it had walked the farthest to get to the manger. It lived leagues away in the north-land, for it was the spruce tree.

"When all the other trees crowded around the Christ Child it was almost hidden because it was so little. Probably it would never have been noticed had not something happened.

"The stars saw the plight of the unhappy tree and felt sorry for it. Suddenly they came raining down to earth. The bright Christmas star which had led the wise men to the manger came and alighted on the top of the spruce. The rest of the stars sat on its branches.

"And what do you think happened then?" August asked. "The spruce and the stars were so beautiful that the Christ Child smiled with pleasure.

"Thus the little spruce became the first Christmas tree," he concluded.

AUGUST'S CAROL and his legend had pleased the children. But he felt sad for

them, they had never seen a Christmas tree. They did not know what it was to run into a room and find white and red packages lying under the branches.

He could restrain himself no longer. He jumped up and threw open the door to the living room. There stood a tree of magnificent beauty which August had secretly brought into the house and decorated himself. It was the first Christmas tree in America.

Although this happened only 100 years ago in Wooster, Ohio, the Christmas tree has become a universal Christmas symbol in America. This season over 20 million homes in the United States alone will celebrate around decorated trees, a spokesman in the Department of Agriculture predicted recently. Weeks ago businessmen began preparation for a tree business that would run into eight figures.

Less than a century ago the first Christmas tree in an American church was decorated for a little Lutheran congregation in Cleveland, Ohio. People in the community were so shocked that even the local newspaper called the tree a "nonsensical, asinine, moronic absurdity, besides being silly." Townspeople thought the Lutherans were worshipping the tree. They boycotted the members and even threatened some with the loss of their jobs.

This happened in 1851. By 1891 the tree had become so general that President Harrison referred to it as old-fashioned. "I am an ardent believer in the duty we owe ourselves as Christians to make merry at Christmastime," he said, "and we shall have an old-fashioned Christmas tree for the grandchildren upstairs and I shall be their Santa Claus myself. . . . The plum pudding is not universal, but the Christmas tree is in almost every home."

MARTIN LUTHER is sometimes credited with the first Christmas tree. It is said that one Christmas Eve he was walking to his home through the forest. His thoughts were on the wonder of the fact that God had come down to earth in the form of a baby to free man from sin. He looked up and saw the stars glistening on snow-laden fir trees. Immediately he thought of how symbolic this Christmas Eve in its beauty was of the first Christmas night in the little town of Bethlehem in Judea.

When he reached home he tried to share his joy with his wife and children, but it seemed impossible to describe the beauty to them. So he went to the garden and cut a small fir. This he brought into the house and decorated with lighted candles.

If Luther really did this, his neighbors do not seem to have imitated him. It was a half-century after Luther's death before we have the first trace of the general use of the Christmas tree. A German traveler visited Strasbourg in 1605 and found trees in use there.

"At Christmastime," he wrote, "they brought fir trees into their homes at Strasbourg and on these trees they put roses made of colored paper, apples, wafers, gold foil, sugar, and other things." From this city the custom spread up and down the Rhine, but not without opposition. One outstanding Lutheran clergyman preached again and again, condemning the tree. He feared that it would divert the thoughts of the people from the birthday of the baby Jesus as the center of the Christmas festival.

LIKE THE CHRISTMAS tree, the Christmas card was loudly attacked at first. In fact, its use might not have become general except for its critics. They

brought the card to the notice of many.

• In 1846, Sir Henry Cole, an extremely busy Englishman, suddenly remembered that Christmas was drawing near and that he owed many friends personal notes. To salve his conscience he asked an artist, John Calcott Horsley, to draw a greeting card for him. This was lithographed and distributed to 1,000 friends.

The card was an elaborate affair divided into three panels by a grapevine-covered trellis. Acts of charity were pictured in the small sections on either side. But in the large central panel was portrayed three generations of a comfortable family toasting the season with the fruit of the vine. Even the little child was drinking from a glass held by her mother.

Perhaps Mr. Cole's friends liked the card, but temperance leaders did not. They termed it a promoter of drunkenness and attacked it so bitterly that it attracted the attention of many people who might never have been interested. The next year some of these people had greetings of their own designed.

Christmas cards, however, did not come into widespread use until 1862 when an enterprising publisher printed a series for general sale. Other publishers followed.

From an artistic point of view, standards of these early efforts were high. Cards carried reproductions of pictures painted by the outstanding artists of England. One publisher bought a \$10,000 collection of paintings. Another firm in 1882 paid \$35,000 for original work.

From the Christian point of view, standards were low. Much more common than the Christmas star and the manger scene were landscapes, sunsets, children gazing into lily ponds, cute kittens, friendly pigs. At one time

even fish and green beetles were popular.

LOUIS PRANG, an exile of the German Revolution of 1848, brought the Christmas card to America. He issued his first series in 1866 by means of a new lithographic process of multi-color printing. His artists were the best and his printing was excellent.

Generally, American cards remained much nearer the true spirit of Christmas than cards from England, Germany, and Austria. Holly and Yule logs and Santa Claus, instead of reptiles and fairies, decorated them. But American cards, too, have had their ups and downs.

During the twenties they reached an all-time low. As *American Home* has reported, "Most of them might have been designed by the president of the Moscow Society of the Godless, so far as any suggestion of the Nativity was concerned. Irreverent modernized angels took irreverent horns. As for the Christmas carollers, they were apt to be Jersey cows who danced a hornpipe as they sang a merrie Christmas. Although the sentiment writers did not overlook Tiny Tim's 'God Bless Us All,' they more frequently dipped their pens and brushes into such familiar and worldly sentiments as the abrupt, 'Here's How.'"

In the last 10 years, cards have tended to return to Christmas. Men are remembering again that this season is the birthday of the King. Many of the 1,500 million cards that will be mailed this year will ignore the Christ part in Christmas. But many others will be sent to honor the time when Mary "brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."



"YOU TRIED, PHIL. YOU DID YOUR BEST . . ."

CHRISTMAS EVE DECISION

By MARJORY BRACHER

FROM THE BEGINNING the plan went wrong. Even the heavens were in opposition to Phil the night Marianne came to Springwood. The skies were not starlit, but black and heavy, with wind that tore at the bare branches of trees and lashed bright windowpanes with gusts of rain. But Phil was not daunted, then. By morning the temperature might have dropped to bring skating on Miller's pond or coasting on the hill, the kind of December that was part of his plan.

As if in answer to the wind the flames in the parsonage fireplace roared up the chimney to be lost in the wild night. The fierceness enlarged the feeling of security for the four who sat around the fire.

Marianne leaned back in a comfortable chair. The warmth of the room

was like the warmth and friendliness of all Springwood around her, a warmth she had nearly forgotten. It was good of Dr. and Mrs. Ames to invite her there for the holidays.

Phil tended the fire, and popped corn when the coals were right. As often as he dared he looked at Marianne. Her dark hair was soft about her face and shoulders, and her cheeks red from the fire. Hope was high within him. If the plan worked he would be indebted to Dr. Ames for the rest of his life.

MRS. AMES HAD knitting in her lap but her hands were idle. To have a young girl in the house again at Christmas was like an answer to prayer. More than likely Phil would be there half the time too, and there would be young folks from the church running in and

out, Marianne's old high-school friends. There would be someone to eat the candy and cookies she made. There would be laughter and music. There would be cooking to do, Mrs. Ames could see that. The last year of college was hard on a girl like Marianne; she needed plenty of good food and sleep. And liniment on her chest, too. Mrs. Ames almost said it aloud, for the girl coughed now and then.

The old minister sat a little back from the rest where he could watch Phil and Marianne. He peeled apples and passed them, one piece at a time on the point of the knife. He remembered the first time he saw Marianne, a little seven-year-old, come to Springwood to live with her aunt. People had said it was remarkable how a child that age could accept the loss of both parents and adjust herself to living with a woman who was little more than a stranger. And he remembered her in the confirmation class, responsive, conscientious, more inclined to things of the spirit than were the others. She was worth the sacrifices her aunt had made, selling the home, and going along to run a student boarding house so that Marianne could go to college.

Just the way Marianne looked now with her cheeks flushed from the fire, made him think of the time she had been *Youth* in a pageant at the church, youth with arms lifted eagerly seeking for life.

DR. AMES sighed a little. Girls like Marianne looked high in their seeking . . . perhaps too high. But young people had to work out their own problems. His understanding with Phil was very definite. There was to be no talk with Marianne about Phil, nor about her future, unless she brought the matter up herself. And if she did. Doctor Ames

could be no more on Phil's side than on hers.

Not that he might not have liked to be, for in his lifetime of preaching Phil was his favorite among all the young men he had seen go into the ministry, the one most like a son. It was on Phil's plea that Marianne had been invited to the parsonage for the Christmas vacation. "I'll be graduating from the seminary in the spring and I've got to get this settled. Without her I can't be anything. She says she still loves me, but she doesn't seem to want to be married. She says there ought to be some holy purpose in marriage and in having children. Sometimes I think she'd like to enter a convent!"

Mrs. Ames sent Phil home earlier than he would have liked. The wind brought rain against the windshield with the force of hail. But tomorrow could be different, with snow, or ice on the pond, and Marianne not so tired.

FOR THREE DAYS he did not see her. Mrs. Ames said when a girl is sick she doesn't want her boy friend around.

On the fourth day Marianne insisted on coming downstairs and having her meals at the table so that Mrs. Ames would not have to wait on her. But most of the time she lay on a couch for there still was the pain in her chest. And her voice was gone, she could speak only in a faint whisper.

Phil came in the afternoon bringing books from the library and a small radio to put beside the couch. Because Marianne could not talk the conversation was one-sided, a poor substitute for the hours of fun Phil had anticipated. His visit was cut short by a warning glance from Mrs. Ames who sat at a table in the bay window wrapping gifts.

He went away feeling as bleak as the

skies. So far his plan had resulted in little but extra work for the minister's wife. He did not know whether to blame himself that Marianne was threatened with pneumonia, or to be glad that she was where she had good care. But while she was sick what chance did he have to win her to the idea of marriage?

Marianne wanted one thing, to get well as quickly as possible. It was hard for Mrs. Ames to go up and down stairs, but Marianne was not quite comfortable in the big living room that was the center of parsonage life. Even though they treated her as one of the family she felt herself an intruder at times.

AFTER PHIL LEFT she lay staring through the tall windows at bare branches and darkening skies. She heard Dr. Ames come in the back door, and turned her eyes toward the kitchen expecting his cheery greeting. She could hear the fumbling sounds as he kicked off his rubbers. She heard the sag in his step before she saw the sag of his shoulders across the shadowy room. He took off his long black overcoat and hung it over a chair.

Mrs. Ames looked up from her work. "How is Jim?"

"He's gone."

The finality of his words were like the sudden fall of darkness on an unfamiliar country road. Marianne lay tense and shivering beneath the blanket.

"Poor Leta." Mrs. Ames' voice was little more than a sympathetic murmur breaking into the silence. Marianne knew unspoken words were passing between husband and wife.

Presently Mrs. Ames went to the kitchen and put the teakettle to heat. Then she began to clear away the gifts and wrappings.

Dr. Ames' voice was heavy with

grief. "He died unbelieving. That's what makes it so hard for Leta. And it is my fault that he died that way." He sat down and leaned upon the table with his head in his hands.

"You tried, John," his wife reminded him simply.

"I might have done more. I could have prayed for him more than I did."

Mrs. Ames paused beside her husband's chair, and the Doctor leaned against her.

Marianne turned her face toward the wall, embarrassed that she must be in the room with the minister and his wife. She tried to think of other things, to shut out their low voices. But the sorrow of another home had entered this one. There was no escaping it.

Bit by bit Marianne pieced together the little story. Jim Banks had given up his factory job a year ago and gone to a small farm his wife had inherited, in an effort to regain his health. He was much better, and hopeful of the future. Then sudden illness and in a week he was gone, leaving Leta and three children, none of whom was old enough to work.

THE CHRISTMAS preparations went on, the decoration of the church, choir rehearsal, busy committees. Dr. Ames went about his many duties burdened by an extraordinary grief, and there was little of holiday gaiety in the parsonage.

Phil had never seen his pastor like this. The last hope for his plan went overboard. Most of all he had counted on Dr. Ames' influence on Marianne. Their agreement that marriage would not be openly discussed would have been no barrier. Phil knew the old man's skill at putting an innocent question or dropping a casual remark. He had not doubted that Dr. Ames could

and would change Marianne's attitude toward marrying, bring her down to earth, show her that a girl could keep her ideals and be married too.

Now he knew himself for a fool to have believed he could bring about what he wanted by so patent a scheme. The best he could hope for was that Marianne would get her voice back. He was tired of whispering and writing notes.

THE TEMPERATURE dropped slowly all that day, turning rain to a film of ice, and dusk fell on a Christmas Eve that was clear, frosty, and still. At the church all was in readiness for the Christmas party and the midnight service, and candles burned in the parsonage windows next door.

Mrs. Ames had invited Phil to come to early supper. When he saw Marianne, setting the table, he wanted to catch her up in his arms and insist on a wedding, now. She was wearing a white wool dress and the color had come back into her face. There was warmth in her smile though her hello was still only a whisper.

It was Mrs. Ames who saw the Doctor come out of the study. "What is it, John?"

"Leta's oldest boy. It may be meningitis." Their stunned silence spoke of the unbelievable cruelty of life. "The telephone wires are down. I'll have to go out there."

"But the Christmas party! And the service! It's 10 miles, and with the roads the way they are—" Phil stopped. How could he speak of miles? There was a woman with a desperately ill child, and a grave one day old.

Marianne tried to make herself heard. "It wouldn't be Christmas at the church without Dr. Ames." But what Christmas could there be for Mrs. Banks?

Mrs. Ames spoke calmly. "John, you can't go. You couldn't get the car up that hill. And how could you walk? Everything's covered with ice. The party wouldn't matter, but the service —"

Her husband interrupted: "Phil could preach for me."

But the young man shook his head. "Let me go. I could get up the hill some way. And it wouldn't matter what time I get back."

In the end it was that way. Phil ate hastily and set out. "The roads aren't too bad. I'll be back early," he told Marianne.

"You can get there all right," she whispered confidently. "But it wouldn't be safe for Dr. Ames to try it."

MRS. AMES DID not like leaving Marianne alone on Christmas Eve. She put a match to the wood in the front-room fireplace. "A fire is company when you're alone."

From outside the quiet house Marianne could hear the sounds of Christmas, cars parking near the church, excited voices of children, snatches of carols on the frosty air. Within, there were the lights of Christmas, the tree, the candles in the front windows, and the fire. Christmas was all around her. Marianne, alone, could feel it more than she ever had before.

She went from window to window looking out on the bright night. Ice-coated branches of trees and hedge glittered in the moonlight. It was easy to picture the first Christmas Eve, the blue stillness of the night, the white radiance of the star, and the burst of song for those who had ears to hear. And Mary. What would it have been like to be Mary? To be the mother of such a child?

It was a night for poetry. The fire

and the candles burned lower while she wrote.

*Nothing less than Thy favor, O God,
Overshadowing with divine intent.*

IT WAS LATE when Marianne looked at the clock, and the house was cool. She opened the furnace draft and rekindled the fire on the hearth. When she was warmed she went back to the poem, but the last lines would not come, and she left the paper lying on the table. The house was very empty.

Again and again she looked at the clock. Where was Phil? Surely he would stop to see her before going into the church. She walked from window to window, watching now for Phil, listening for the car. Perhaps the roads were worse than she thought. Or Mrs. Banks might have needed his help. The wires were down, there was nothing to do but wait.

The spell of the early evening was broken. Marianne could not go back to the poem. She was too restless to read. She rearranged ornaments on the tree, and tended the fire, and waited. It was nearing midnight and she could hear the organ beginning the great Christmas music.

*Joy to the world! the Lord is come,
Let earth receive her King . . .*

Where was Phil? What could he do for Leta Banks? What was it he had gone out there to do? Marianne, on her knees before the fire, prayed for Phil and with shame realized it was the first time she had done so.

He came at last, much to the girl's relief. Phil did not need to hear her whisper to know that she asked, "How is the boy?"

"Better," he said. "He'll be all right. The doctor had told her what to do, and

I got a neighbor woman to stay with her."

THAT WAS GOOD NEWS, yet Phil was in anything but high spirits. He took off his wraps with an air of weariness that was strange in him, and sat down beside the table.

Marianne had a sudden longing to do for him what she had seen Mrs. Ames do for the Doctor. "You must be hungry. There's some of Mrs. Ames' good soup in the ice box. I'll warm it for you." Marianne ran to the kitchen.

She brought dishes and silver to set in front of him.

"I'm so young Marianne. What do I know about death or sickness? What could I say to Mrs. Banks? I did an awfully poor job."

Marianne caught her breath. And then it happened, so naturally, so right. Phil was leaning against her, and her arms held him. "You tried, Phil. You did your best, I'm sure you helped her."

When Marianne brought the soup Phil looked up and saw the sheet of paper lying on the table. "What's this, a note for me?"

Marianne grabbed the paper before he could get it. "It's nothing. Just a poem I tried to write. It isn't any good. I had the wrong idea. I mean —"

Her eyes met his as she crumpled the paper. Her words were confused but in her heart it was suddenly very clear. It was through men like Phil that Christ comes into the world. And Phil needed her. She did not know how to explain it to him, but there was one thing she could tell him. He had waited long enough. "Phil, I'll marry you."

He almost upset the steaming bowl as he jumped from his chair. Years afterward they laughed about what he said: "Why, Marianne, you've got your voice back!"

By Ralph D. Heim

The narrative of Paul's voyage to Rome extends from The Acts 27:1—28:15. The present reading is 27:4-44.

A STUDENT OF The Acts will have a half-dozen longer passages which he remembers with special pleasure and wants to read again. In all likelihood, this story of Paul's voyage to Rome will be one of them. Here are several of Luke's most vivid pen-pictures. Clearly the author loved the sea and knew his seamanship. Also, the accuracy of his details has been attested by modern mariners who follow the course he describes.

It would have been no mere pleasure trip at best. Living accommodations aboard first-century sailing vessels were scarcely like those on our luxury liners. Besides, it was a long journey. On the map of the United States, it was like starting at Goldsboro, N. C., and ending at Pierre, S. D., with a change of ships at Cincinnati and shipwreck at Hutchinson, Kan.

THE BEGINNING was pleasant enough. Paul had good companions, including Luke himself. He was on his way to Rome at last. And his guards were kindly. Yet trouble began early (verses 4 to 8).

It was an Adrymittian coastal vessel which would have sailed south of Cyprus and landed Paul near Troas, but Luke has to mention "contrary" winds as early as the fourth verse of the chapter. These forced the captain to sail east of Cyprus toward Tarsus, then west between Cyprus and Cilicia. (What feelings must have stirred Paul with the memories that were back of

him and in front of him and to both right and left of him?)

At Myra, on the coast of the province of Lycia, the prisoner and his party transferred to another and larger vessel bearing passengers and wheat from Alexandria in Egypt to Rome. Sailing on a northwesterly course, they approached Cnidus, not far from Miletus where Paul had said his farewells to the Ephesian elders three years before. Turning southward, they sailed below Crete and, hardly able to keep from grounding on the beach, made what is still Fair Havens.

Paul knew this Mediterranean and, having won favor not only with his centurion in charge but also with the captain of the vessel and its owner who was aboard, offered some advice (verses 9, 10). The season was so far advanced that they ought to tie up for the winter as, for example, the shipping on our Great Lakes does. "The fast was now already past" (verse 9)—Yom Kippur, probably on Oct. 5 in that year of A. D. 58. All shipping would stop on Nov. 11 and they were well into the "dangerous season" which had begun on Sept. 14. If they continued, Paul said, they would lose their lading, the ship itself, and possibly their lives.

THE CENTURION FOLLOWED instead the contrary advice of the captain and the owner (verses 11, 12). When they decided to push on to Phenice (Phoenix) where they could have a more commodious harbor for the winter, Julius stayed aboard.

Phoenix was not far away and a weather-breeding soft wind from the

south enticed them (verses 13, 14). Hoisting sail and weighing anchor, they got under way. Although they sailed cautiously not far off shore, that was not enough. Euroclydon caught them. Euroclydon was the northeaster, a typhonic gale off the Cretan mountains. Too tempestuous for them to sail into it, they had to be driven before it—out to sea (verses 15 to 20).

They had difficulty enough hoisting the small boat they were towing aft, but they did get it aboard. Then they passed lines over the bow and under the keel which they lashed taut over the deck. That was to reinforce the timbers against loosening and opening seams under the shock of the waves.

Dangerously tossed about still, and afraid the vessel might be broken apart, they threw wheat overboard until they had only enough left to provide ballast. Then they discarded all spare gear of utensils, baggage, sails, and rigging. Thus they could ride higher above the waves and perhaps relieve further the stress upon the hull. Finally, to avoid being driven on the sand bars of Syrtis, the African coast, they shortened sail and abandoned themselves to the mercy of wind and wave.

AFTER MANY DAYS of darkness with stars, moon, and even sun obscured, they gave up; except Paul who was not one to lie and wait to sink (verses 21 to 26). Virtual commander now, he mustered the whole complement around him. He could not help telling them what none of us likes to hear, "I told you so." They should have listened to his advice and tied up in the harbor on Crete. Yet he bids them, "Be of good cheer." His God will save him to testify before Caesar and will save all the others, too. His God has told him so.

The storm lasted 14 days (verses 27

to 32). Only the person who has gone through even a day at sea in a wild storm like this, and the seasickness that can go with it, will even begin to realize what that means. Fourteen days of it, two weeks!

Then the watch, probably hearing the sound of breakers on a beach, reported signs of land ahead. They sounded. That means heaving a weight on a line into the sea ahead of the vessel; then you measure the line as you come alongside the spot where the "lead" has struck bottom. First it was 20 fathoms; then 15. They would soon arrive somewhere, somehow.

Since it was night, they put out anchors astern to hold them off the rocks until there would be light and they could see what to do. Then Luke says, with a touch that could come only from a man who was there, they "wished for the day."

We are scarcely surprised to read next that the drive for self-preservation showed itself. The sailors, determined to save themselves whatever might happen to the others aboard, prepared to escape in the life boat. When Paul learned about the plan, he reported to the centurion—for what could the rest of them do if the sailors abandoned ship? Julius ordered the soldiers to cut the lines which dropped the boat into the sea. Then all alike waited for the fate which the coming of day might bring.

WON'T SOMEBODY paint what follows (verses 33 to 37)! Day is dawning. Paul has gathered all his weary and battered fellow-passengers about him. Assuring them that they will escape safely, he coaxes them to have a bite to eat. No one knows how long it had been since they were able to keep down even a crumb. Besides, the food must have

been in a sorry state by now. Yet, taking a loaf of bread himself, Paul breaks it, says grace, and sets the example.

Refreshed, everybody turned to and prepared to ground the vessel (verses 38, 39). With everything possible thrown overboard, it might float closer inshore. And sure enough, when morning came, they saw a creek into which they could "thrust in the ship." (There is still a "Saint Paul's Bay" on Malta.)

There were critical moments in the succeeding hours (verses 39-44). When they upped the anchors, cut loose the rudder, hoisted a foresail, and let the wind drive them as it might toward the shore, they struck and began to break up on the rocks.

The soldiers counseled killing the prisoners, for if one of them escaped, the guards would pay with their own lives. However, Julius respected Paul enough to die for his prisoner if need be. So every soul of the 276 got ashore, swimming, clinging to a piece of timber or in some other manner, saved.

ALL PAUL'S JOURNEYING is about to end. As we know, he will get to Rome after several months have passed. Moreover, there are those who hold that he was acquitted at this trial there and took a fourth missionary journey before

he became a fellow-martyr with Stephen, James and the others, about A. D. 67.

According to that view, he reached Spain as he had desired (Romans 15: 24) and some have even guessed that he got to Britain. On his return, he revisited several of his missions including Ephesus. That enabled him to make the promised call on Philemon (Philemon, verse 22). Then, leaving Timothy in charge at Ephesus, he visited Macedonia where he wrote First Timothy. Next he went to Crete with stops at Troas and Miletus. After planting the Church in Crete, he returned to Corinth in which he wrote the letter to Titus whom he had left in Crete.

It was when Paul made a tour to Nicopolis in Epirus, western Greece, that he was arrested again. After he was taken back to Rome for a second trial, Second Timothy was written from his prison cell. Then, the end.

However, Luke does not tell us about any such things in The Acts and many scholars advance the view that there was no such journey. Perhaps Luke did intend, as some think, to write a third volume. Yet, taking The Acts as it is, this study of the book will close next week as if its ending were, truly, the end of Paul's biography.



He comes to us as One unknown, without a name, as of old by the lakeside He came to those men who knew Him not. He speaks to us the same word: "Follow thou me!" and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is.

—ALBERT SCHWEITZER in *The Quest of the Historical Jesus*

THE LATHROP FAMILY

Morning Visitors

THE HOUSE WAS FULL of Christmasy smells. Outside the sun shone brightly on the thick-crusts snow. Inside, carols on the radio formed a pleasant background for our conversation as Joan and I worked in the kitchen.

"Isn't Mark ever going to get up?" wondered Joan, idly. "We've been doing things for hours but he's still pounding his ear."

"We'll make him work on the second shift. Speaking of ears, that sprig of holly over yours is very becoming. You might chop the apples when you finish seeding the grapes."

"Funny how we used to want to get up early and now our idea of a proper holiday is to sleep as late as you'll let us."

"Your idea of what's fun and what isn't will change a good many times before you're as old as I. It makes life simpler if people of different ages will try to see each other's point of view." I keep hoping that some of these bits of homely philosophy which I utter as we work may lodge in her subconsciousness for future reference. It's only in my cynical moments, which never last long, that I think I might as well save my breath.

"THEN YOU OUGHT to see my point of view about wanting to go carolling with the Luther League tonight." It isn't like her to keep returning to a subject when the official verdict has been handed down. I looked at her questioningly.

"You're not a baby and we don't treat you like one. Neither are you a Senior Leaguer. I seem to have mentioned

that fact before sometime during the last few days.—And I don't think your social life is being neglected. There's Linda's party Friday night, the skating party Saturday afternoon, the scavenger hunt Monday—goodness, I can hardly keep them all straight.—There's the doorbell, honey. Run along and answer it, will you? My hands smell to high heaven of these onions I'm peeling."

SHE DROPPED her paring knife into the bowl of apples, shook her curls and looked into the mirror. She seemed satisfied with the result of her inspection for she pranced off with her head high.

"Oh, it's you!" I heard her exclaim insultingly. "Looking for Mark, I suppose?"

"Who else? Certainly not you, sticker bush. Going carolling tonight?"

"With doddering old folks like you? Of course not. Mark's still in bed. Go on up and wake him."

I hadn't recognized the voice, which was strange since I have learned to identify most of the budding tenors and basses that call for our son. "Just Alex Windecker for Mark." Joan explained. "I told him to go on up." Alex is a new addition.

"We really keep open house around here, don't we?"

"Looks that way. Oh, there's the bell again. Do you suppose I'll finish this job today?"

I PAUSED as I heard Mrs. Bach ask, "Is your father at home. Joan? Or is he working on his Christmas sermon?"

"Why, he's working on his sermon, but I'll ask mother whether it would be all right to interrupt him."

"Never mind. If your mother's not too busy, I'll talk to her."

"Oh, she's not busy at all," I laughed as I joined them.

"On the day before Christmas? I can imagine. But you're sweet to let me come in. I want to talk to you, so if I talk too long, throw me out, will you?"

"With pleasure." It is impossible not to meet her breezy friendliness on the same level. "Won't you let me take your coat? Perhaps you'd better get back to chopping that fruit, Joan."

"Never mind on my account," urged Mrs. Bach. "What I want to talk about is rather private, but I know Joan's discreet."

Joan smiled, half-pleased, half-self-conscious. "I'd better go back to work."

"HERE'S THE problem I was going to place in your husband's lap and which I now lay hopefully in yours." My visitor perched on the edge of her chair. "Stan's sister's family and his mother have been coming to our house for Christmas dinner for years. Usually, I call them up early in the month to check on the time and so on, but this year I've been up to my neck in a dozen things and I didn't get around to calling till yesterday. And did they let me have it! All very polite and glacial. No rough stuff, but angry to their toes. They assumed that I didn't want them this year. So they will have dinner at home. If we care to call in the afternoon, they will be at home, but no, un-

der no circumstances would they change their plans.—And I'm just sick about it. I apologized all over the lot. Nothing I could say could make them see that I had not intentionally insulted them."

"OH, WHAT a shame!"

"I suppose I should have made the arrangements. So I'm willing to go over tomorrow afternoon and act as though nothing had happened. It is Stan who is really sore. He thinks they should have given us the benefit of the doubt and either asked whether we had other plans or invited us there, if they thought we didn't want them here."

"What a to-do sensitive people can stir up. They make it uncomfortable for everyone."

"The thing I'm trying to get straight in my own mind is how far I ought to go in trying to make peace. Stan thinks that if I give them an inch, it will make them think they were justified and make them that much harder to deal with the next time."

"He has something there, of course. But that could be his own sensitiveness speaking."

"Just what I'm telling him! If we fall on our faces trying to make amends they will have to see how crazy their first idea was. And crazy is what I mean. They're living in a hateful little world of their own imagining.—Well, if you have time, talk my problem over with your husband and unless he discourages me, I'm going to take Stan over there tomorrow to shed good will, if I have to take him on a leash."



Personal Problem Clinic

Secret debt

Several months before I was married I borrowed \$200 from a couple whom I have known for a long time. I needed the money to pay a hospital bill. It was impossible for me to repay the loan before the wedding, and I still owe \$140. I have never said anything about this to my husband, for I had hoped to be able to repay it gradually out of my household allowance.

But Chuck wasn't in favor of an allowance for running the house. Instead, he started giving me a smaller allowance for minor expenses and personal things, and suggested that we open charge accounts to take care of everything else. So I never have very much money, and it has been impossible to do anything about repaying the borrowed money. Under these conditions I don't see how I can ever pay it, and it's getting very embarrassing. If Chuck finds out about this affair he'll feel that I've deceived him, and there may be a lot of trouble.

Debts and dead horses—than paying for these nothing is harder. And when you add deception you have a real problem. You have not played fair with your fiancé and husband, and you have piled up difficulties for both.

All cards ought to be laid on the table by a couple before marriage. It's better to face embarrassment than later. Devotion and marriage call for utter openness and confidence. With all facts in the hands of both, there can be free discussion, plans can be made, and the marriage can proceed, unencumbered by mental reservations or misgivings. This is Christian common sense.

Now, find a pleasant, suitable occasion, and tell your husband all about this obligation and how you had planned to repay it. He probably will not be pleased. But if you express your repentance for your error and cowardice,

and an earnest desire for complete outright dealings in the future, he will appreciate the situation if he is a mature, reasonable person. You can then arrange in your budget-planning to repay the debt month by month. Or your husband may prefer to borrow the full amount from a bank and square up with your friends.

If you decide to repay your friends month by month, you had better go to them at once, talk over the problem, and have a full understanding.

Self-confidence

Almost everyone I know seems to feel at home with people and to have lots of confidence in self. But it's not that way with me. It's hard for me to get acquainted with others, to get into conversation, or to feel easy with them. I have a feeling that I can't venture out to meet people.

This is a job you'll have to do yourself. No one can push you into association with people, nor can anyone give you an intravenous shot of self-confidence. These are things you will have to cultivate for yourself, and the sooner you get started the better. Listening to lectures, reading books, or seeking advice won't help you unless you get into action, and keep it up.

Make yourself talk to people, recognize that others have the same kind of feelings you have, and start some undertaking—one not too difficult for success. Take part in church work, join an auxiliary and give yourself to it, take part in dramatics, start a savings account, start a shelf of good books, make a collection of worthwhile records, or do something to help other people. Such activities will help you attain confidence and will open the way for further development.

—EARL S. RUDISILL

Cross-Section of Theology

What Lutherans Are Thinking. Edited by Edward C. Fendt. Wartburg. 592 pages. \$3.50.

There is rich flavor in this book. The ingredients are comprehensive design, mature scholarship, and Lutheran insights. If you would take an outline for a book with chapters dealing with the chief topics in systematic and practical theology, if you would select as writers well-known members of theological faculties, and if you would see that the major Lutheran bodies in America are represented therein, you would have this book.

Obviously it is an important book. Within a few pages each chapter outlines the views on some topic as taught in the author's seminary. Therefore the book is a cross-section of theological education in Lutheran seminaries today. That is to say, this volume briefly characterizes Lutheran theological positions in America.

The contents form three parts. The first six chapters deal with preliminary matters, such as Scripture, and inspiration. Then follow nine chapters on the chief topics of dogmatics. Final 13 chapters discuss practical matters: worship, missions, unity, etc.

This book is noteworthy for its roster of authors. It came into being as a project of the Conference of Lutheran Professors of Theology. Dean E. C. Fendt of Capital Seminary was the capable editor. Besides well-known men in ULC seminaries, there are such familiar names as Bergendoff, Gullixson, Graebner, Bodensieck, Christensen, Polack, Dell, and others.

Just as every orchestra member does not play a violin, so there is variety here. But the fundamental motif is evangelical, Lutheran. Some chapters display the stability of the older dogmatics; others show fresh, original treatment. In either case there is loyalty to historic Lutheran concepts.

This book has solid worth. There is enough diversity to furnish topics for polemics for those foolish enough to desire controversy. There is unity enough to encourage those who set their faces steadily, patiently toward Lutheran solidarity.

WILLARD ALLBECK

Hamma Divinity School

Best-Seller About a Minister

The Bishop's Mantle. By Agnes Sligh Turnbull. Macmillan. 359 pages. \$3.

When a wise, tolerant, and completely lovable bishop of the Episcopal Church dies, he leaves his scrapbook to his grandson, Hilary Laurens, also a clergyman. How the spirit of the bishop guides the first few years of this young churchman's career is the theme of this novel by an author of growing popularity.

The consecrated and idealistic young clergyman begins his ministry in a large city church made up of members whose wealth and social prominence are unquestioned. His struggles and triumphs, his joys and sorrows are portrayed in a clear, sparkling style. The action is fast-moving and involves many characters, true to life for the most part. Of special interest is the story of Hilary's relationship with his charming but worldly brother Dick; and of Hilary's marriage to Alexa, a beautiful girl of the ultra-modern social set, who quite definitely does not wish to be a rector's wife.

This is a very human story of a profession rarely pictured in fiction. It is an absorbing tale and will appeal to a large number of readers. To those who know little or nothing of the experiences of a clergyman, it will give an interesting insight into his many problems. Parsonage folk will find it fascinating reading and will be forever thankful that all the incidents of Hilary's first years, though pos-

sible, do not regularly happen to every young minister. RUTH S. SCHNEIDER

Springfield, Ohio

In Defense of Chorales

The Musical Heritage of the Church. Edited by Dr. Theo. Hoelthy-Nickel. Valparaiso. \$1.20.

Lutheran pastors, organists, choir directors, lovers of good church music, and others interested in music in Lutheran Sunday schools will appreciate this inexpensive volume of essays presented at the third Valparaiso University Seminar on Church Music.

Two of these essays deal with organ music and organ construction: "Problems in Church Organ Construction," by Paul Bunjes, and "The Organ in Worship with Emphasis on the Chorale," by Paul Rosel. A lecture by Walter E. Buszín is on Johann Walter, Luther's musical consultant. The most timely and stimulating contribution, in the reviewer's opinion, is an article by O. C. Rupprecht on the "Chorale in the Life of the Child."

It is time the Lutheran church in America should listen to constructive criticism of un-Lutheran Sunday-school music which is detrimental to and even destructive of the Lutheran musical heritage.

FREDERICK K. KRUGER

Valparaiso University

Help for Teachers

The Snowden-Douglass Sunday School Lessons, 1948 (A Practical Commentary). By Earl L. Douglass. Macmillan. 440 pages. \$2.

The International Uniform lessons for 1948 may not be easy to teach. Quarterly topics are: "Great Christian Teachings," "Captivity and Return of the Jews," "Unheralded Bible Characters," "The Literature of the Bible."

This Snowden-Douglass volume is a useful book of suggestions—strictly evangelical—for teachers of classes from intermediate age to full-grown adults. This is the 27th annual volume in a series of

teachers' helps and is in compact form, conveniently arranged. On the eight pages devoted to the exposition of each lesson, the most important truths are printed in eye-catching bold-face type. A logical outline for the teacher is provided in each lesson, and there is a list of pertinent questions for class discussion.

A valuable new feature this year is a series of striking illustrations from history, literature, and current life, which help to brighten all the material. The Bible and this book together will go far toward meeting any teacher's needs.

Washington, D. C.

PAUL FROEHLICH

Defending the Chosen People

A History of the Jews. By Dr. Solomon Grayzel. Jewish Publication Society. 835 pages; 121 illustrations. \$3.50.

Written in simple language and well printed, this book traces the study of the Jewish people from the Babylonian exile in 586 B. C. to the early 20th century.

It is the historian's function to examine history critically and to record it impartially. Dr. Grayzel's book is obviously biased, particularly so when he describes controversial subjects. At times the author forgets his role as historian and assumes the dual role of attorney-for-the-defense of the Jewish people and public-prosecutor against the nations among whom they dwell.

The book is not a *history* of the Jews; it is a *Jewish history*; it is an "apologia."

A history of the Jews has not yet been written, and probably will not be written until a Gentile historian writes one without bias or prejudice.

DAN B. BRAVIN

Pittsburgh, Pa.

Ann Judson. Heroine of Burma. By Basil Miller. Zondervan. 131 pages. \$1.50.

The story of any missionary, if clearly and honestly told, is worth reading. This is especially true when the story concerns the wife of such a great pioneer as Adoniram Judson.

Across the Desk

We appreciate the danger which attaches to the extension of joyous greetings in this Christmas season. It might be argued that the world's need resembles that of the neighbor on whose door crepe has been hung, the sign of a stroke of misfortune and a following period of grief. We in the U.S. could of course congratulate ourselves because bountiful harvests, resumption of production, and record-making commercial transactions prompt us to think of ourselves as a people highly favored.

Foreseeing the warning that what follows in this paragraph is only one side of the picture, we list some of the blessings that are properly considered by members of the ULCA in the more than 4,000 congregations that will gather for thankful worship within the seven days of which Dec. 24 is the eve. There is propriety in the use of a period preceding the entrance of pastors into the chancels of the churches for such thankful meditation. What is most easily explained as coincidence can be seen as the course of the year's divine providence.

Our God has been good to us

Not because it is first in quantity but because it is most easily indicated by print, we refer to the greatly increased financial support of the work in which the ULCA's congregations have been engaged. If one hesitates to compare the totals, local and general, with those of previous years, let him observe the enthusiasm with which the boards and agencies of the church have "emerged from the red into the black," and have enlarged the extent of their operations.

We need make no apologies for such Christmas gladness, but deem it an expression of the psalmist's mood when he wrote in the 100th Psalm, "Make a joyful noise unto the Lord: serve the Lord with gladness, come before his presence with thanksgiving."

And when some doubting disciple challenges our right to base expectations upon the performance of a single period, we face him boldly and say we will labor more in the future, enthused by the rewards of our work in 1947.

Nor do we forget in the midst of our "Merry Christmas and Happy New Year," the situation for which brethren and fellow men have shown the need of aid from America. We know of the fervent prayers by and for them that have been addressed to Him who bade his earthly disciples ask in order that they may receive. The Church deems it a privilege to serve our Lord by becoming his instrument in answer to such prayers. We are ministers of his will to those in need.

We recall the results accomplished by "the little" given in a former crisis which God multiplied until it was titled in 1922 by Dr. John A. Morehead and his fellow workers in Europe "the winning minority." History will doubtless repeat itself. What we learned in the twenties will inspire us with confidence in the forties. We quote a Pauline exhortation, "Let us not be weary in well doing, for in due season we shall reap if we faint not."

The Peace of Jerusalem

Thirty years had elapsed on the 11th of this month since the American press

told its readers that General Allenby and the army he had commanded in a march from the Nile valley into Palestine had "occupied Jerusalem." His advance had been completed with victory over an army made up chiefly of Turkish troops, whose original objective had been the capture of the Suez Canal. Since defense of that important connection between Allied forces of Europe and Asia was of primary importance the advance had been a conflict during a period of almost a year. For the eighteenth time Jerusalem had been under military attack.

The present situation in Palestine has evoked both sympathy and criticism. There seems to us to be abundant proof that opportunism has been a major factor in the efforts of Jewry to become a controlling power in the land of promise. Had they but known the day of their visitation, had they permitted their Messiah and the world's Saviour to gather them "as a hen gathereth her chickens under her wing," the course of human as well as their own history would have been changed. "But they would not." Their refusal was sin which only their acceptance of Christ as their redeemer can forgive and correct. Meantime they suffer exposure to ever recurring political schemes and to dire attacks of foes.

Earlier wars, which were effective in the conquest of the Jordan valley and its occupancy by the heirs of the promise came to an end in 63 B. C. when the Romans accepted suzerainty over the area. Herod the Great was highest in authority among those who claimed Jewish ancestry. But the real authority was a Roman appointed by the reigning Caesar. Then, as now, dissatisfaction reached the stage of armed rebellions. Twice the Holy City was

surrounded and its inhabitants subjected to a terribly cruel siege, first in A. D. 70 and again in A. D. 130. The Romans then destroyed the city, "leaving not one stone upon another," and even changing the name. The sites on which occurred the greatest tragedies in our Lord's vicarious suffering for the sins of man were leveled into obscurity. Where the cross was erected, the place of entombment and the house to which His disciples went for refuge, have only uncertain tradition to mark their location.

But pious pilgrims visited their Lord's land and among the ruins located the "place of the Skull," the sepulcher in Jerusalem, and the birthplace of Jesus in Bethlehem. In the year following the Nicene Council, Helena, mother of Constantine, made a journey to the Holy Land and is credited with the establishment of churches on the places of the resurrection, of the nativity and of the ascension. Incidentally, she gave a powerful stimulus to the worship of relics and notable Christian martyrs.

We of the Christian church would like to think of the city rebuilt after Constantine's reign as invincible, but the facts do not permit. The Mohammedans captured Jerusalem in A. D. 636 and held it until the Crusaders regained the place in A. D. 1096 and made it the capital of the kingdom of Godfrey of Bouillon. Saladin in A. D. 1187 retook the city, and for four centuries kept it as a high spot in Mohammedan policy with Christians. But it has gradually declined as the centuries of political manipulation made it a pawn, until the Allies in the first World War captured it from the Turkish forces. We shall perhaps know more of its fate when the issue of Dec 31 brings this eventful year of 1947 to an end.

—NATHAN R. MELHORN



EIGHTY-YEAR-OLD ACOLYTE at the New Jersey Lutheran Home, Moorestown, is Howard Gibbs. Only male guest in the institution, he serves as both usher and candle lighter at the two services held each Sunday. Remainder of the 16 guests are women

That Sunday Feeling

"Zippa de do dah, Zippa de aye. My, oh, my, what a wonderful day." Quietly the taxi driver hummed to himself as we hurried into the heart of the downtown area. The tune startled me out of my own thoughts.

"You must be very happy," I said.

"Yes, sir, I am," the cabman replied. "You see, our company has a new rule that went into effect this week. Anyone who wishes to go to church or Sunday school can call us between 9 and 11 o'clock and we take them free of charge."

The humming started again and I thought our conversation had ended. But after three or four blocks, he burst out again:

"You know, I feel like I am a part of the church today. I couldn't go myself, but I took 15 people who could. It did some-

thing for me inside. I can't tell you what it is, I just feel it. Yes, sir, it's a great feeling," he explained in the manner of cab drivers.

"I haven't been to church for a long time, but you know what, I am going tonight. Yes, sir, tonight! I phoned the little wife to be ready. I'm going to get more of this Sunday feeling, I am."

The tune caught words, "My, oh, my what a wonderful day," just as we pulled up to the curb. I climbed out, but I jotted down a mental note to visit the headquarters of this Service Cab Company.

There I heard an unusual story. Soon after the war, several ex-GIs independently bought one or two cars and became cab drivers and owners. They realized before long, however, that to give proper

service they should organize. A meeting was called and a company to be known as the Service Cab Company of Columbia, S. C., was formed.

A few months later, at a "pep talk," as the boys called it, one of the vets had an idea. "Every one of us has done something for our country," he argued. "Isn't it about time we did something for our God?" Slowly he elaborated the plan of free taxi service to churches of all denominations. Not one person voted against the plan.

"The company offered to give us our commissions on such calls," one hired driver told me, "but we refused. Yes, sir, we refused. We wanted to do our share for the Lord. We fought for liberty and Christian faith. If we were willing to risk our lives for those two great blessings in time of war, why shouldn't we give our time and money for Him in times of peace?"

Lowest number taken to church on any Sunday in the first two months was 200. Many more than that rode on rainy days.

"We started this just because we wanted to," one owner explained. "But blessings have come back to us many, many fold."

—Robert Lee Beveridge

Home for Aged to be Dedicated; Seminary in California Proposed

By W. E. CROUSER

SAN FRANCISCO—Great adventure of the California Synod in the establishing of a home for the aged will culminate Dec. 28 with the dedication of the institution. The property, valued at \$150,000, is practically free from debt.

According to "The Western Lutheran," the synodical executive committee has announced plans to expand the home to accommodate retired Lutheran pastors and their wives. It is located at Alhambra.

A proposal to establish a Lutheran theological seminary on the University of California campus, Berkeley, was approved at the meeting of Northern Conference, said "The Western Lu-

theran." Plans were also mentioned to set up a four-year college, for which Fresno was being considered as a location.

SECOND WORTHY adventure of the California Synod is the purchase of the California Lutheran camp in San Bernardino Mountains. This property, valued at over \$25,000, will be equipped to care for 100 campers. It was bought from the California Lutheran Hospital Society.

EIGHTY MEN representing 15 congregations met in First Church, Fresno, last month and laid plans for permanent co-operation among the Brotherhoods of the churches, according to Pastor Charles A. Miley. As a result of this meeting all Lutheran congregations in Fresno combine their Sunday advertising in the public press.

WHEN THE California Synod meets in San Diego late in January two newly organized congregations from this area will seek admission. They are the Church of the Good Shepherd, Reno, Nev., the Rev. J. Edward Oslund pastor, and Mt. Zion Church, Yreka, Calif., the Rev. Kenneth E. Linton pastor. . . . Pastor Linton reports that his mission needs altar cloths.

THE PICTURE, "And Now I See," has been shown four times in St. Mark's Church, San Francisco. Result: Before the time of the annual visitation pledges for current expenses had increased 30 per cent and for benevolence 34 per cent.

DR. S. W. HERMAN, who has spent many years in Europe, recently visited this area.

CAMPUS

Hartwick: New gymnasium

Under construction at Hartwick College is a new \$85,000 field house and gymnasium. The concrete-block-and-wood structure will provide 12,900 square feet of floor space, with a standard playing floor of 45 feet by 84 feet and a seating capacity of 2,500.

Arrangements have been made for use of the gymnasium as a community audi-

torium. With this in view, provision has been made for a stage, 16 x 30 feet. Also included will be training room, laundry, offices for the athletic department, lockers, and showers for men and women.

Wagner: New scholarships

Three scholarships have recently been contributed to aid needy students enrolled at Wagner College.

An endowment fund of \$1,500 in memory of the Rev. Austin H. Roeder was dedicated Nov. 30 at Christ Church, Rochester, N. Y. Income from the money will be presented to students preparing for full-time service as minister, missionary, or deaconess.

In addition, two annual scholarships worth a minimum of \$300 each have been made possible by the will of Dr. George H. Semken. These are a memorial to his parents.

16-year-old college teacher

Carthage College has probably the youngest college instructor in the U.S., if not in the world. Basis of this claim of President Erland Nelson is Robert Valette, 16-year-old French citizen who is teaching second-year French students at the school.

Young Mr. Valette's teaching technique is simple. Believing in the adage that "practice makes perfect," he permits nothing but French spoken in his classes. Quiet and shy, the five-foot-seven instructor is younger than any of his pupils.

Valette landed in New York, Aug. 9, with only a three-month visiting visa in his pocket. He had come to see his war-bride sister, Mrs. Jacqueline Price, wife of former GI Joseph Price of Carthage.

After spending a few days in Carthage, Valette decided he would like to stay longer than his visa would allow. Dr. Nelson offered to apply for an educational visa so that the young man could study in Carthage. In exchange, Valette offered to teach advanced courses in French to help pay for his education.

Who is more qualified to teach French than a Frenchman, Dr. Nelson reasoned.



Carthage's Robert Valette, right, helps Paul Beringer, left, brush up on his French grammar. Pupil Beringer is eight years older than his 16-year-old teacher from France

Unlike many Europeans, who believe that Americans have little linguistic ability, Valette says he is surprised at the interest among college students for learning foreign languages. He is also impressed with the friendly air and good nature of American college students and faculty members. He says that American teachers, unlike the French, are not expected to "overload themselves with dignity."

Chicago Churches Burn Mortgages; Dibelius Tells of German Needs

By GLENN G. GILBERT

CHICAGO—Mortgage-burning ceremonies were recent features in three Chicago congregations: Grace English Church, the Rev. H. G. Twietmeyer pastor; Good Shepherd, Oak Park, the Rev. William E. Kmet pastor; and St. Paul's, Wheaton, the Rev. George H. Cooper pastor.

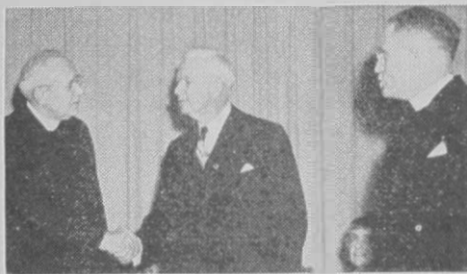
Grace Church concluded a period of thanksgiving for its release from debt, Nov. 24, at a 65th anniversary dinner. Dr. Armin George Weng, president of the Illinois Synod, spoke. The Hon. Martin Kennelly, mayor of Chicago, brought greetings and spoke of

the vital role of the church in the life of the community. Dr. Charles Kegley, of the Chicago Seminary faculty, brought the message at a service Nov. 23.

The 11th anniversary of the Church of the Good Shepherd was marked on Reformation Sunday with a mortgage-burning ceremony. . . . St. Paul's Church observed its 20th anniversary, Sept. 18, with a service at which the Rev. Luther Mueller and the Rev. Ray Shawl, sons of the parish, spoke. Climax of the celebration was reached when the mortgage was burned, Sept. 21. Speaker was Dr. Charles B. Foelsch.

CHURCHES OF CHICAGO urged the need for a world relief program during the Thanksgiving season. Two hundred thousand children of the Roman Catholic archdiocese had as their goal the collection of 25 million pounds of canned foods. The Chicago Church Federation endorsed the Church World Service request that American Christians share their Thanksgiving by "matching the cost of their dinner by a gift for some needy ones overseas." The Hebrew Immigrant Aid Society launched its program for material relief and for help to displaced persons.

"GERMANY CAN feed itself this next year only if 20 to 30 million Germans die first." This was the report of Bishop Otto Dibelius of Berlin to Lutherans of Chicago. In ad-



CHICAGO'S MAYOR Martin Kennelly, center, pointed out the importance of the church in any community at the 65th anniversary banquet of Grace English congregation. Greeting him is Dr. Armin G. Weng, president of the Illinois Synod. The Rev. H. G. Twietmeyer, right, is pastor of Grace congregation

dition to remarks on the prospect of starvation in Germany, he told of increasing governmental opposition to religious observance in the Russian zone.

THE REV. HAROLD W. REISCH, recently called as superintendent of the Social Mission Society, was installed Nov. 23 at Bethel Church, the Rev. Oscar Kaitschuk pastor. Dr. E. Theodore Bachmann, who recently returned from Germany, was speaker. The Rev. Harry R. Allen, president of the Social Mission Society, conducted the installation service.

DR. CHARLES LESLIE VENABLE, author of several books on religious topics, presented his resignation as pastor of Wicker Park Church, Dec. 7. During his 14 years of service to this parish 635 members have been added to the church rolls.

THE REV. HENRY J. WHITING, consultant in the Division of Welfare of the National Lutheran Council, has resigned to become executive secretary of the Lutheran Welfare Society of Minnesota. He will begin his new work Jan. 1.

MISS MARGARETA NEOVIUS, foreign secretary of the Student Christian Movement of Finland, will come to this country Feb. 1 to serve for one year with the NLC Student Service Commission. Miss Neovius, the daughter of the former chief justice of Finland, served for three years with the women's auxiliary of the Finnish army. Her task will be that of acquainting Lutheran students of America with Lutheran students in Europe.

THE REV. FRANK E. JENSEN has resigned as pastor of Mt. Zion Church, effective Dec. 31. . . . Dr. and Mrs. Charles Foelsch were given a testimonial dinner by students of Chicago Seminary Oct. 21.

FRED T. GALITZ, former president of the Brotherhood of the Illinois Synod, died suddenly Nov. 11.

Two MISSION congregations in the Chicago area—Gladstone Park, the Rev. George Housewright pastor, and Franklin Park, the Rev. Samuel Besecker pastor—recently completed details for the acquisition of parsonages.

Midwest Synod Conference Meets; Zahlis, Tyschsen Read Papers

By ROBERT E. GASTON

KANSAS CONFERENCE of the Midwest Synod met at Ellis, Oct. 17-19. Pastor William Harder, Hanover, was appointed chairman to fill the vacancy left by Dr. Otto Heick, who has left the territory of the conference.

Papers prepared by Pastor W. O. Zahlis, Wakeeney, and Pastor Thomas Tyschsen, Darrouzett, Texas, were read.

Kansas To help members gain more from conference meetings a committee was appointed to make a special study of current problems. Shortly before the next conference session, the report of this group will be mailed to conference members for study. Pastor Ernest Thomas, Russell, is chairman.

ALTHOUGH Pastor Herman Lenser has reached retirement age, he is enjoying a second pastorate in Peace Church, Home. The congregation recently completed a new basement under the church and installed a new heating plant.

Two sons of St. John's Church, Lanham, are studying for the ministry. Harland Brei has entered Midland College and Herbert Grefe, Chicago Seminary. Pastor W. W. Hueneke recently arrived from the Wartburg Synod to work in Lanham.

ZION CHURCH, Hanover, the Rev. O. K. Oelke pastor, sent five boys to the life service institute held at Western Seminary during Thanksgiving vacation. New art glass windows depicting the life of Christ are being installed in Zion. A sound projector has been purchased by the congregation.

A CHANCEL and sacristy are being added to St. Paul's Church, Linn, and a basement is being constructed under the building. The Rev. Harvey Bernhardt is pastor.

Training School Held in Audubon; Bowman Addresses Conference WMS

By RALPH I. SHOCKEY

CAMDEN—A leadership training school for this area was held in Holy Trinity Church, Audubon, the Rev. Paul W. Kapp pastor, Oct. 15-

New Jersey Nov. 12. Instructors included the Rev. C. Donald Heft, Oaklyn, and the Rev. Wilbur Laudenslager, Collingswood.

The Rev. Harry Bowman, Runnemede, served as dean and the Rev. Harold Muffley as registrar. About 50 church school leaders attended.

NEW JERSEY CONFERENCE WMS of the Ministerium of Pennsylvania met in Christ Church, Camden, in October. E. L. Bowman, secretary with the ULC Board of



ATTENDANCE JUMPED 50 per cent in the first six weeks after St. Paul's Sunday school, Mt. Holly, N. J., began its new bus service. The school provides transportation free of charge

American Missions, discussed "Our Lutheran Missions in Alaska."

Officers elected: Mrs. Frank Herr, president; Mrs. Harold Mufley and Mrs. John Mattheisen, II, vice presidents; Mrs. George Deisher, recording secretary; Mrs. John Erickson, statistical secretary; and Mrs. William Voll, treasurer.

TRINITY CHURCH, Camden, the Rev. Martin R. Lehfeldt pastor, marked its 90th anniversary in October. Climaxing feature was a union Reformation service for all south Jersey churches. Message was brought by Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania.

EIGHTY YEARS of continuous service to the community were celebrated by St. Paul's Church, Mt. Holly, the Rev. Leonard E. Good pastor, recently. Many former pastors of the congregation brought greetings. Improvements have been made to the parish house.

Pastor Good is acting as supply pastor for St. Paul's Church in Hightstown. This congregation celebrated its 10th anniversary Nov. 16.

MORE THAN 250 persons attended services celebrating the 68th anniversary of Epiphany Church, Camden. Principal speaker was the Rev. Carl W. Weber, pastor of St. John's Church, Catawissa, Pa. Mr. Weber is son of the pastor of Epiphany, the Rev. Paul C. Weber, and grandson of the late Rev. I. K. Wismer, who participated in the first service of Epiphany Church, Nov. 23, 1879.

HOLY TRINITY CHURCH, Maple Shade, the Rev. Ralph J. Steinhauer pastor, observed its 20th anniversary Nov. 23. Dr. Emil E. Fischer spoke.

ST. BARTHOLOMEW'S CHURCH, Trenton, the Rev. Stover Crouthamel pastor, held a rededication service Nov. 16. The interior had been refinished and many new furnishings had been donated by members. Gifts, material, and labor given were valued at \$4,500.

MEMBERS of Holy Trinity Church, Audubon, heard the Rev. Frank Brown, who is associated with the Lutheran World Relief program, explain the pressing needs of

people in war-torn European countries.

HERE AND THERE: The Rev. Robert Davis, pastor of St. John's Church, Ocean City, has accepted a call to become associate pastor of Trinity Church, Pottsville, Pa. He will assist the Rev. Emil Weber. . . . Miss Elsie Gebhard, organist at St. Bartholomew's Church, Trenton, for 25 years, was honored by the presentation of an organist's surplice by the congregation. . . . The Rev. William Coleman, missionary to India, was guest speaker at the thank-offering service at St. Paul's Church, Mt. Holly.

Dibelius Asks Americans to Pray For Germans in Farewell Address

By OLIVER W. POWERS

BROOKLYN—Bishop Otto Dibelius of Berlin said farewell to America, Dec. 7, in a service at Good Shepherd Church. He asked that Americans pray for the Germans as Abraham had prayed for the people of Sodom.

The bishop's sermon was moving, simple, and direct. His text was a passage from Genesis which tells of Abraham's pleas that the Lord save the city of Sodom even if only 10 righteous people were living inside its walls. Dr. Dibelius' lessons were three:

¶ God accepts the minority as a hope for the whole. He looks to the minority, plans by them.

¶ If the Christian minority in the world becomes too small their influence is lost. Four righteous people were not enough to save Sodom.

¶ Each person must ask if he is among the minority of the righteous.

ULC President Franklin Clark Fry responded to the sermon. He assured the bishop that the American churches will not only continue to pray and to share; they will always feel the unity of the brotherhood of the faithful.

The service was sponsored by the Na-

tional Lutheran Council. Taking part were Dr. Ralph Long, the Rev. Erwin Muller, and Dr. William Sunday. More than 200 pastors and their wives met Dr. Dibelius and greeted Dr. Hans Asmussen, president of the Evangelical Church of Germany, at a reception after the service. Dr. Asmussen spoke briefly.

DR. LUTHER A. GOTWALD, executive secretary of the ULC Foreign Mission Board, and Dr. Ralph Long, executive secretary of the National Lutheran Council, were among the speakers at the Long Island Conference WMS meeting Nov. 7. Others were the Rev. Alfred J. Krahmer, president of the Long Island Conference; Dr. Barbara DeRemer, missionary to India; and Mrs. Walter Hanning, president of the New York Synod WMS. Sessions were held in Good Shepherd Church, Dr. William Sunday pastor.

Two new societies were received into the conference: St. Paul's, Brooklyn, and a second group from St. Stephen's, Hicksville. L. I. Thank offering had increased from \$1,344 in 1946 to \$2,140 in 1947.

Officers elected were: Mrs. D. R. Crounse, president; Mrs. E. K. Strebel, vice president; Mrs. F. McLaughlin, secretary; Mrs. Louise Fenner, treasurer; and Mrs. C. S. Kirkegaard, statistical secretary.

DR. STEWART W. HERMAN was speaker at a Reformation service in Brooklyn Nov. 2. Sponsored by the Protestant Council, it was held at the Hanson Place Methodist Church. Arrangements were made by a committee headed by Dr. William F. Sunday.

ANNIVERSARIES: Incarnation Church, Dr. Harold S. Miller pastor, had a week-long celebration marking its 45th birthday. Sons and daughters of the congregation spoke. They were Dr. Henry Bagger, Dr. Peter Brath, the Rev. Ray Kulman, the Rev. Lauri Anderson, Sister Anna Melville, and Sister Grace Boehling. Goals attained were the oversubscription of the LWA quota, the reduction of the mortgage to \$8,000, and the completion of improvements to church and parish house.

Grace Church, Dr. C. F. Intemann pastor,

included a mortgage burning with its 45th anniversary. Both the church and parish house are now free of debt. Dr. Samuel Trexler preached at the service.

St. Paul's Church, the Rev. George R. Swartz pastor, marked its 40th anniversary. Special preacher was the Rev. Eugene Kreider, superintendent of missions of the New York Synod. City Court Justice Frederick Kopff spoke at a banquet in connection with the festivities.

Members of St. Stephen's Church, the Rev. Oliver W. Powers pastor, heard Dr. Paul C. White, synodical secretary, at the opening service of their congregation's 50th anniversary celebration. Monthly throughout 1948 the causes of the church will be presented by a member of the staff of the board designated for the month.

MORTGAGE BURNINGS: St. James' Church, Gerritsen Beach, marked the end of its mortgage Dec. 7. The Rev. Carl E. Lundquist of the NLC staff was preacher. The Rev. Ivar O. Iverson is pastor. . . . St. Mark's Church, the Rev. Ellis Kretchmer pastor, burned its mortgage Dec. 7. President Alfred Krahmer of the Long Island Conference preached. A dinner was scheduled for Dec. 14.

HERE AND THERE: Good Shepherd Church has welcomed Sister Elizabeth Cress. She is deaconess for this congregation while Sister Edna Hill is in India. . . . Miss Martha S. Tourte was honored by St. Paul's Church, Williamsburg, in November. She had completed 30 years as organist and choir director. . . . Previous attendance records were broken at St. John's Church, Prospect Avenue, the Rev. Werner Jentsch pastor, in an eight-week loyalty crusade recently.

A bronze tablet has been unveiled at St. Peter's Church, Dr. J. George F. Blaesi pastor. Chaplain Emmanuel W. Hammer, U.S. Veterans Hospital, North Port, preached at the special service. . . . Brooklyn District Luther League held a rally at St. Stephen's Church Nov. 15. Howard Logan, president of the Luther League of America, spoke at a special service for the district youth at St. John's Church, Nov. 30.

Over 340 Adults 'Won From World' In 5 Years by Augsburg Church

By F. E. STROBEL

TOLEDO—Forty-one per cent of the 847 adults added to Augsburg Church in the last five years had no church connection. This is the report of Pastor W. Carl Saire after analyzing the backgrounds of new members.

Fifty per cent of the 847 came from Lutheran churches, 5 per cent from other Protestant denominations, and 4 per cent from Roman Catholic churches.

Membership at Augsburg more than doubled in the five years. Besides the 847 adults, 575 children were received. Of these 291 came by infant baptism and 284 were received with families which were uniting with the congregation. This growth is largely the result of a constructive program of lay evangelism directed by a retired pastor.

Augsburg Church in its 1948 budget allocated as much for benevolence as it gave for all purposes five years ago. This amounts to 33 per cent of the entire current budget.

LUTHERAN PASTORS of the Toledo area began their 1947-48 meetings Oct. 29 with three speeches on the Lund meeting of the Lutheran World Federation. On Nov. 17 Dr. N. A. Menter spoke on the subject "Interpreting the American Lutheran Conference." Prof. Robert Metcalf, Antioch College, was scheduled to speak Dec. 15 on "The Art of Stained Glass." Future schedule: "The United Lutheran Church in America," Dr. John Schmidt, Jan. 19; "The Synodical Conference," Dr. O. P. Kretzman, Feb. 16; "Archaeology and the Patriarchs," Dr. G. E. Mendenhall, Apr. 19.

REDEEMER CHURCH held one of the three largest vacation Bible schools in Toledo last summer. The congregation recently dedicated a new organ. Pastor Ewald G. Berger was this year elected president of the Toledo Council of Churches.

HERE AND THERE: Glenwood Church, Dr. A. E. Bell pastor, gave a farewell reception for its assistant pastor, the Rev. V. J. Monk, before he began work in Trinity Church, Findlay. . . . Throughout its history Hope Church has paid its full apportionment in advance. This year the total budget was largely oversubscribed.

First Church, Bellefontaine, has placed a plaque in memory of Dr. C. E. Rice, who served the congregation as pastor for many years. A lectern has been dedicated to Mrs. C. E. Rice. Sacramental candles have been dedicated to the memory of Charles C. Millikan. Mrs. Mullendore, widow of the Rev. G. E. Mullendore, has given wedding cushions to the congregation. She recently accepted a position as parish worker in the Carey church.

A program of evangelism is planned in the Ohio Synod in 1948. The Rev. R. E. Leshner met in strategic centers in the first week in December to start the project.

Three Ministerium Conferences Exceed Their Two-Year LWA Goals

By WILLIAM ELBERT, III

PHILADELPHIA—The Ministerium of Pennsylvania had paid 85.5 per cent of its two-year Lutheran World Action quota by Nov. 30, according to the Rev.

Earl S. Erb, synodical stewardship secretary. A total of \$795,781 had been given.

The German Conference had paid 153.1 per cent of its goal. Norristown and Philadelphia conferences had also oversubscribed.

Synodical receipts for apportioned benevolence in 1947 had been \$469,206. This was 71.4 per cent of the goal for the year. Highest was Norristown Conference with 83.9 per cent of its apportionment paid.

Conference LWA contributions were: Allentown, \$132,450 or 66.5 per cent; Danville, \$38,242 or 77.8 per cent; German, \$45,924 or 153.1 per cent; Lancaster, \$80,872 or 94.8 per cent; New Jersey, \$31,881 or

83.9 per cent; Norristown, \$112,688 or 102.3 per cent; Philadelphia, \$120,878 or 115.9 per cent; Pottsville, \$65,222 or 96.5 per cent; Reading, \$80,382 or 48.8 per cent; and Wilkes-Barre, \$62,646 or 77 per cent.

Conference benevolence receipts were: Allentown, \$86,177 or 64.8 per cent; Danville, \$22,969 or 70.6 per cent; German, \$14,072 or 47.6 per cent; Lancaster, \$49,644 or 82 per cent; New Jersey, \$24,065 or 74.7 per cent; Norristown, \$61,971 or 83.9 per cent; Philadelphia, \$77,252 or 81.1 per cent; Pottsville, \$34,466 or 79.5 per cent; Reading, \$63,391 or 63.6 per cent; and Wilkes-Barre, \$35,194 or 60.9 per cent.

THE REV. PETER J. DEXNIS, former assistant pastor of Messiah Church, was installed as associate director of evangelism for the ULC Board of Social Missions Dec. 7. The Rev. C. Franklin Koch, executive secretary of the Social Missions Board, and the Rev. Harold S. Miller, president of the board, were assisted by Dr. Ross Stover, pastor of Messiah Church.

ONE HUNDRETH ANNIVERSARY of Emanuel Church's Sunday school was marked late in October. Special speakers included Dr. Emil E. Fischer, president of the Ministerium; Dr. G. Elson Ruff, editor of THE LUTHERAN; Dr. Ross Stover; and the Rev. Harry Offerman, son of a former pastor at Emanuel.

This congregation is campaigning to raise a \$15,000 improvement fund. Already over \$9,160 has been received. Last year Emanuel gave only \$89.50 for LWA. In 1947, under the leadership of Dr. Henry Hodel, members have passed their minimum quota by raising over \$800. Recently a friend of the congregation donated \$800 for an outdoor amplifying system and electronic tower chimes.

SALEM CHURCH, Frankford, dedicated new organ chimes at its 57th anniversary service Dec. 7. They were given as a memorial to the Rev. Francis Miller, pastor of the congregation for 46 years, by his widow. The Rev. John H. K. Miller, son of the late pastor, was the anniversary service speaker.

OVER 25 NEW MEMBERS were received into St. James Church, the Rev. Herman F.



HISTORIC ST. JOHN'S CHURCH, Overbrook, Philadelphia, burned the last mortgage on its building Nov. 23. Over \$42,000 of indebtedness has been wiped out in the last 19 years. Pastor Clifford E. Hays, left; Harold S. O'Brien, chairman of the finance committee; and Robert T. Anderson, president of the trustees, participated in the ceremony

Gohn pastor, as the result of a recent evangelism visitation. This is more than 25 per cent of the people visited by the 22 members of the evangelism team.

Inner Mission Society to Help 4,000 Needy Persons at Christmas

By GEORGE E. LITTLE

PITTSBURGH—The Lutheran Inner Mission Society of Pittsburgh will sponsor three important projects in the immediate future:

¶ A Christmas gift program which will benefit over 4,000 needy persons in western Pennsylvania.

¶ A Lutheran mass rally to be held Jan. 11. Dr. S. C. Michelfelder, a former superintendent of the Society and now executive secretary of the Lutheran World Federation, will speak.

¶ A St. Olaf College choir concert in February. Proceeds from this will go to Passavant Hospital. From the concert last February the institution received \$8,000.

GOAL OF LUTHER LEAGUERS of the Central Conference is to provide Passavant Hospital with an iceless oxygen tent. It will cost \$500. Sister Martha Pretzlaff, head of Passavant, was a speaker at the League convention in McKeesport

Pennsylvania

Nov. 9. Other speaker was Alvin Schae-diger, former president of the Luther League of America.

IN APPRECIATION of Dr. M. H. Messner's 25 years of service to Redeemer Church, Carrick, the congregation has presented him with gifts totaling \$2,500—for each year as pastor \$100. . . . Two pastors have received new pulpit robes in honor of their 40th anniversaries of ordination. They are Dr. W. F. Pfeifer, Sr., First Church, Vandergrift, and Dr. J. J. Myers, Trinity Church, Ingomar.

AN EDUCATION FUND for needy students has been set up at Mt. Zion Church, North Side, Pittsburgh. This congregation exceeded its two-year LWA quota by \$1,000. Recently the Sunday school bought 400 chairs.

MISSIONARY JENO KUNOS of Hungary spoke at First Hungarian Church, Hazelwood, Pittsburgh, Dec. 13. Mr. Kunos has served in China. He is spending his furlough year in the U.S. He is unable to return to Hungary because of the political situation there.

A CHURCH LOYALTY CRUSADE was held in October at Christ Church, East End, Pittsburgh, the Rev. J. M. Nycum pastor. Attendance increased 70 per cent during the month. . . . "Church Loyalty Sunday" took the place of an every member visitation this year at St. John's Church, East Liverpool, Ohio, the Rev. Paul Obenauf pastor.

A SERIES of lectures were given at Thiel College Dec. 9-10 by Dr. G. Elson Ruff, editor of THE LUTHERAN. His theme was "The Relevance of Christianity to the Social Order." A new Thiel club has been organized in the Punxsutawney-Reynoldsville-Ringgold area with 40 members.

THE REV. F. C. H. SCHOLZ has tendered his resignation to the West Sunbury charge to accept a call to Texas. . . . The Rev. Ellwood Hauser, who has been assistant pastor of First Church, Johnstown, has accepted a call to the East Carnegie-Overlook Acres parish. . . . The Rev. Andreas Nagelbach of Chicago has been called to St. Paul's Church, Elwood City. . . . The Rev. Paul Scholl has gone from

St. John's Church, Ford City, to Bethany Church, Braddock.

HARVEST HOME gifts of the Ford City congregation filled a truck. They were sent to the synod institutions at Zelienople. . . . The Manorville parish, Dr. E. F. Rice pastor, sent a truck load of donations, including a ton of lime, to the Zelienople Orphans' Home. . . . At Natrona Heights a truck was necessary to carry all the Harvest Home gifts gathered for Passavant Hospital by Calvary Church, the Rev. W. T. Wilson pastor.

In 1947 over 3,000 pounds of clothing, food, medicines, Bibles, and hymnals were sent to Lutheran World Relief from St. John's Church Ford City. Included were 55 quilts and comforts made by the Von Bora class and 156 sewing kits made by the Willing Workers class. A new tile floor has been laid in the St. John's basement.

A \$90,000 CHURCH BUILDING erected in 1926 by Mt. Calvary congregation, McKees Rocks, is now completely paid for. Participating in the mortgage-burning service were Dr. Adam Boerstler, pastor; Dr. J. J. Myers, who was pastor when the building was erected; and members of the council. . . . Another congregation that has reached a long-desired goal is St. Paul's, New Castle, the Rev. O. J. Warnath pastor. The

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burning of its mortgage took place Nov. 16.

THE YOUNG PEOPLE'S Luther League of St. John's Church near Zelienople recently presented a communion set in tribute to Mrs. Dorothea Brandenberger, who is 100 years old. . . . Attendance at a five-day preaching mission at Hope Church of the Oak Grove charge exceeded the confirmed membership of the congregation.

TWO LEADERSHIP TRAINING SCHOOLS in the Greensburg Conference, running simultaneously and with the same courses, had a total enrollment of 185. Plans call for a third school to be held next year in Scottsdale, according to Dr. Robert H. Thurau, conference chairman of leadership training.

Over 200 Monroe County Laymen Hear Reinartz Stress Evangelism

By P. N. WOHLSEN

STROUDSBURG—Over 220 Lutheran laymen of Monroe County attended a dinner meeting near Stroudsburg Oct. 24. ULC Secretary F. Eppling Reinartz was main speaker. He urged the men to engage in personal evangelism and to help their congregations double their apportionment in 1948.

The Hon. C. H. Rhodes, president judge of the Superior Court of Pennsylvania and a vestryman of St. John's Church, Stroudsburg, was toastmaster. Greetings were extended by Dr. E. E. Fischer, president of the Pennsylvania Ministerium; Dr. M. R. Hamsher, president of the Central Pennsylvania Synod; Dr. Robert C. Horn, vice president of Muhlenberg College; Earl W. Bader, executive secretary of the ULC Brotherhood; Pastor Warren C. Heinly, president of the Allentown Conference; and Norman Peil, president of the Allentown Conference Brotherhood.

THE HOME being temporarily used by Pastor and Mrs. James G. Shannon as a parsonage was completely destroyed by fire late in October. Since Mr. Shannon was away at a funeral most of the family's personal belongings were destroyed, as well as some records from the old Hamilton Church. . . . Pastor and Mrs. Shannon have recently moved into the modernized parsonage at Hamilton Square.

AFTER 42 YEARS of service to Grace Church, East Stroudsburg, Pastor Jacob S. Kistler was named pastor emeritus Nov. 16. A testimonial dinner was given in honor of Mr. and Mrs. Kistler Nov. 18. Since they began service at Grace the congregation has grown to over 1,000 confirmed members, a parsonage has been secured, and a church school building and a church has been erected. For the present Pastor Kistler will continue to supply Zion Church, Smithfield Township.

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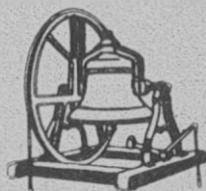
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Stroudsburg have begun their second year of released-time religious education. About 150 children from the third through the sixth grades are enrolled at Stroudsburg.

A NUMBER of Lutheran laymen were elected to public office in November. Granville Shiffer, St. John's Church, Stroudsburg, was named a county commissioner. E. A. Serfass, Grace Church, East Stroudsburg, was elected sheriff. Edward Gould, St. John's, was voted president of the borough council, and Henry G. Tucker, St. John's, was elected president of the Stroudsburg board of education.

At the annual meeting of the Monroe County community chest the following were named to membership on the board of directors: H. L. Keiper, the Hon. C. H. Rhodes, George T. Robinson, and Dr. P. N. Wohlsen.

THE REV. WILLIAM F. WUNDER was installed as pastor of Grace Church, East Stroudsburg, Dec. 7. Dr. Phares G. Beer, representative of the Pennsylvania Ministerium, conducted the installation. Dr. Fred C. Wunder, father of the new pastor, preached.

'Demonstration Church' Planned By Rural Committee in Virginia

By J. LUTHER MAUNEY

MARION—A "demonstration church" in a typical country parish has been planned by the rural church committee of the Virginia Synod, according to a Religious News Service dispatch. Purpose is to combat the "waning influence of the Christian church in rural communities."

Location of the church was not released to the press after the meeting of the committee in Roanoke. But the Rev. H. E. Poff of Konnarock said that it had been selected. He added that 1,231 persons live in the community.

Dr. J. J. Scherer, synodical president, said a survey of the community revealed that 758 persons, or more than 60 per cent of the population, did not belong to any

church. Only 258 people, however, admitted that they had no church preference.

"There is no pastor of any denomination now in residence in that section," RNS reported Dr. Scherer as saying. "Two church buildings there belong to the Lutheran church, and two or three others belong to other denominations. Pastors cannot be found for their pulpits."

At the Roanoke meeting a program to recruit additional men for the ministry was authorized.


VIRGINIA SYNOD Brotherhood held its convention at St. Mark's Church, Roanoke, Nov. 11. Speakers were Dr. Amos J. Traver,

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Hamma Divinity School; Henry Endress, associate secretary of stewardship in the ULC; the Rev. Edward T. Horn, III, Philadelphia, Pa.; and the Rev. A. K. Hewitt, Konnarock.

ALMOST 200 LAYMEN attended a stewardship rally for the Marion Conference at Grace Church, Rural Retreat, Oct. 26. Dr. A. B. Greiner, synodical treasurer, presented the 30th anniversary objective of the ULC.

DR. JOHN L. YOST, president of Southern Seminary, spoke at a Reformation rally for all Lutheran congregations of Roanoke, Oct. 26. The service was held in St. Mark's Church.

HERE AND THERE: New pastor of the Blacksburg parish is the Rev. John H.

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REV. HENRY E. HORN, President
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Koch. He formerly served the Burke's Garden charge. . . . Holy Trinity Church, Newport, Tenn., the Rev. Robert N. Peery pastor, recently moved into its new stone building. This congregation is only four years old. . . . St. John's Church, Knoxville, Tenn., Dr. R. G. Schulz pastor, has completed new quarters for its Sunday school.

DECEASED

Mrs. C. A. Little

Mrs. C. A. Little, 98, widow of the Rev. M. L. Little, died Sept. 16 after 14 years as an invalid. She had lived in Hickory, N. C., since the death of her husband in an accident in 1891.

She is survived by 10 children: Dr. C. H. Little, Waterloo, Ontario; Mrs. E. L. Pegram, Florida; C. S. Little and M. L. Little, Lincolnton, N. C.; Mrs. B. G. Childs, Durham, N. C.; Dr. A. B. Little, Washington; Miss Mabel Little, Gastonia, N. C.; and the Rev. W. H. Little, Miss Pearl Little, and Mrs. W. L. Hefner, all of Hickory.

Funeral services were conducted by the Rev. W. T. Nau, Lenoir Rhyne College professor, and Dr. P. E. Monroe, Lenoir Rhyne president.

CHANGES OF PASTORATE

ALMER, CARL A. From Ogilvie, Minn. To St. John's Church, Fargo, N. D. 424—14th Ave., S.

ANDERSON, M. RODERICK. From Gloria Dei Church, Detroit, Mich. To Mission Work in Kelso, Wash. 402 Crawford St.

BERMON, JOHN E. From Grace Church, Erie, Pa. To Bethel Church, Pittsburgh 12, Pa. 1323 Liverpool St., N.S.

CAMPBELL, ARCHIE N. From Redeemer Church, Milwaukee, Wis., as Assistant. To St. Paul's Church, Seattle 3, Wash. 4033 Fremont Ave.

CLANEY, WILLIAM B., JR. From St. John's Church, Homestead, Pa. To Bethesda Home, Meadville, Pa., as Supt.

CLARE, LUTHER K. From Christ Church, Wheeling, W. Va. To Messiah Church, Homestead Park, Pa. 4310 Main St.

ENGELHARDT, MILTON P. From St. John's Church, Nappanee, Ind. To St. Mark's Church, Batesville, Ind. 102 N. Vine St.

HAMILTON, HAROLD. From Harney Hill Mission, Vancouver, Wash. To Redeemer Church, Portland 11, Ore. 5417 N.E. 16th Ave.

HARSHMAN, RALPH A. To Emmaus Church, Cleveland, Ohio. 6213 Brookside Dr.

HAUSER, ELLWOOD L. From First Church, Johnstown, Pa. To St. Andrew's Church, Carnegie, Pa. 218 Alter St.

HEICK, OTTO W. From St. Paul's Church, Chicago, Ill. To Waterloo College as Professor, 170 Albert St., Waterloo, Ontario, Can.

HEINE, RAYMOND A. From St. Mark's Church, Whitestown, Ind. To Trinity Church, Fort Wayne, Ind., as Associate Pastor. 405 W. Wayne St.

HOENIGER, THOMAS G. From St. Paul's Church, Ellwood City, Pa. To St. Peter's Church, Bronx, N. Y. 757 E. 218th St., N. Y. 67.

HUNEKE, ARTHUR W. From St. Peter's Church, Wine Hill, Ill. To St. John's Church, Lenham, Nebr.

JACOBSON, LLOYD E. From Berkeley, Calif. To St. James' Church, Portland, Ore. 7109 S.E. 31st Ave.

KLESKEN, LOUIS. From St. Paul's Church, Port Clinton, Ohio. To Zion Church, Garfield, N. J. 88 Midland Ave.

KLINK, W. A. From Grace Church, West Point, Nebr. To First Church, York, Nebr.

LANGSDALE, RICHARD M. From Associate Pastor of Trinity Church, Connellsville, Pa., to Pastor.

LORIMER, HAROLD J. From Grace Church, San Jose, Calif. To Grace Church, Alhambra, Calif.

MOELLER, GEORGE E. From Duluth, Minn. To First Church, Cannon Falls, Minn.

NICELY, GEORGE W. From Grace Church, Dover, Ohio. To Bethany Church, Pittsburgh, Pa. 6025 Hampton St.

OJANTO, JUHO. To Finnish Church, Kirkland Lake, Ontario, Can. 22 King St.

PHILLIPS, GEORGE A. From Columbia, S. C. To St. Andrew's Church, Charleston, S. C. 124 Rutledge Ave.

RASMUSSEN, H. T. From Stewardship Sec'y. To Richfield Church, Minneapolis, Minn. 58th and Wentworth.

SCHAUS, LLOYD H. From St. Peter's Church, Ottawa, Ont. To Waterloo College as Professor. 174 Albert St., Waterloo, Ontario,

ULC CALENDAR

JANUARY

27-29. South Carolina Synod. St. Paul's Church, Columbia.

FEBRUARY

3-5. Georgia-Alabama Synod. Christ Church, Birmingham.

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Pastor

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Come and Bring a Friend

IN CONCLUSION

THAT BUSINESS about singing Christmas carols in the Brooklyn schools, reported in the newspapers this month, is worth a second thought. Should Jewish children, in the spirit of the happy holidays, be obliged to sing praises to Christ the Lord in whom they do not believe?

I would say no, unless we think these songs are meaningless, and that anyone can sing anything at Christmas merely because he feels joyous and full of good will.

Some people are trying to convert Christmas into a national holiday without specific Christian meaning. They believe that such a celebration might help to make all people friendly toward one another, and overcome malice and misunderstanding.

SURELY WE NEED to learn to love one another. There may have been a time when good will was merely a luxury, a comfortable feeling that people could experience when they sat around after a good meal, a bit of charity drawn from a full pocket for some fellow in the quaint garb of poverty. Good will is no longer a luxury. It is the only motive power which can make continued life possible on earth.

People have become desperately dependent on one another. Nations are no longer safely separated from each other by mountains, rivers, or seas. Unless we can trust each other in this complicated new world, we shall never know enduring peace. Unless we learn to be generous toward one another, we shall all be in need.

The song of the angels over Bethlehem is no longer a bit of poetry from another world. It has become a simple description of the only way in which

our world can avoid wrecking itself.

WE KNOW OUR NEED of peace and good will. We must also learn how God proposes to give them to us. They are God's Christmas gift. They come to those who welcome the babe of Bethlehem. Jesus brings peace—when He is received as our Saviour and Lord.

A synthetic Christmas, without Christ, is a delusion. It creates a pathetic hope it cannot fulfill. Good will is not something a man can bring forth from his own heart, or something a teacher can implant in a receptive pupil.

Only to the extent that we are enabled to yield ourselves to God's rule over our lives are we able to love one another. War among us, and war within ourselves, is the normal product of human nature.

Christmas comes, with the story of a Child in his mother's arms and a heavenly lullaby over moonlit fields. And Christmas creates in us a new desire for the peace of God on earth. We have not forgotten the cauldron of hell-fire through which humanity has recently traveled. The world bears horrible scars. A million refugees have found no homes. An ever greater number live in poverty and fear. If our wishing could create a world of good will, how ardently we would wish. If submerging differences of faith or abandoning all faith could create enduring peace, we might be willing to try.

Such denial of faith is not the way toward peace. It is the way by which humanity came to this dark hour. There have been too many who believed too little. This Christmas we pray for rebirth in stronger, truer faith.

—ELSON RUFF
The Lutheran



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